

Discourse 15

“*Bati LeGani... -*
I have come to My garden...”

Delivered on the 10th of Shvat, 5726⁸⁸⁰

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

1.

The verse states,⁸⁸¹ “I have come to My garden, My sister My bride.” In the continuum (*Hemshech*) of discourses of the day of his Hilulah, the Rebbe, whose Hilulah we are celebrating, brings the teaching in Midrash [that states],⁸⁸² “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני” – to the place where I primarily was at first,⁸⁸³ in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds. However, subsequently, due to the sin of the tree of the knowledge of good and evil and the sins [of the generations] that followed, they caused His Indwelling Presence (*Shechinah*) to withdraw from the earth to the first firmament, and then to the second firmament, up to the seventh firmament.

⁸⁸⁰ This discourse is **primarily** based upon the sixteenth chapter* of the discourse entitled “*Bati LeGani*” 5710 [* This being the chapter corresponding to this year – see *Torat Menachem*, *Sefer HaMaamarim Bati LeGani*, Vol. 1, p. VI.]

⁸⁸¹ Song of Songs 5:1

⁸⁸² Midrash Shir HaShirim Rabba to Song of Songs 5:1

⁸⁸³ See Midrash Bereishit Rabba 19:7

After this, began the service of *HaShem*-יהו"ה, blessed is He, of Avraham, who drew His Indwelling Presence (*Shechinah*) down from the seventh firmament to the sixth firmament, until Moshe came, who is the seventh [generation from Avraham], and “all sevens are beloved,”⁸⁸⁴ and drew His Indwelling Presence (*Shechinah*) down, returning it to the earth, “to My wedding canopy (*Genuni*-גנוני) – the place where I primarily was at first.”

This likewise is the toil of all Jews [about whom the verse states],⁸⁸⁵ “Your people are all righteous (*Tzaddikim*),” and as it states,⁸⁸⁶ “The righteous shall inherit the earth and dwell (ו'ישכנו-*Yishkenu*) upon it forever.”

That is, “the righteous (*Tzaddikim*) shall inherit the earth” because it is they who cause the dwelling (*Mashkhanim*-משכנים) and draw down⁸⁸⁷ the aspect of “[He who dwells] forever-[*Shochen*] *Ad*-עד [שוכן],”⁸⁸⁸ who is exalted and holy,”⁸⁸⁹ to be revealed below, meaning, that there be a dwelling place for the Holy One, blessed is He, in the lower worlds.⁸⁹⁰

⁸⁸⁴ Midrash Vayikra Rabba 29:11

⁸⁸⁵ Isaiah 60:21; See Talmud Bavli, Sanhedrin, beginning of Perec Chelek (Ch. 10).

⁸⁸⁶ Psalms 37:29; Midrash Shir HaShirim Rabba *ibid.*; Bereishit Rabba 19:7; Bamidbar Rabba 13:2

⁸⁸⁷ See Maharzu commentary to Bereishit Rabba *ibid.*; and Matnot Kehunah and Maharzu to Bamidbar Rabba *ibid.*

⁸⁸⁸ See the discourse entitled “*Bati LeGani*” 5711, Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati LeGani, Vol. 1, p. 9) [translated in The Teachings of The Rebbe 5711, Discourse 1].

⁸⁸⁹ See the liturgy of the morning prayers (*Shacharit*) of Shabbat and Yom Tov; Also see Midrash Shir HaShirim Rabba *ibid.*, and Isaiah 57:15.

⁸⁹⁰ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

This is also why immediately after the giving of the Torah, Moshe said *HaShem's* יהו"ה command,⁸⁹¹ “They shall build a Sanctuary for Me, and I will dwell within them (v'*Shachanti b'Tocham*-בתוכם),” meaning that His Indwelling Presence would dwell “within **them-b'Tocham**-בתוכם,” that is, within each and every Jew,⁸⁹² through His Indwelling Presence resting in the Tabernacle (*Mishkan*), which is [the same] as the Holy Temple (*Mikdash*). (For, “we find that the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*) and we find that the Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*).”)⁸⁹³

As he explains in the continuation of the discourse,⁸⁹⁴ this is why one of the most primary services performed in the Tabernacle (*Mishkan*) was the sacrificial offerings (*Korbanot*). The matter of the sacrificial offerings – *Korbanot*-קרבנות, which is of the same root as the word “coming close-*Kiruv*-קירוב” – is the bringing close of all the powers [of one's soul],⁸⁹⁵ just as “the sacrificial offering (*Korban*) ascends above to the mystery of the Unlimited One (*Ein Sof*).”⁸⁹⁶

⁸⁹¹ Exodus 25:8

⁸⁹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “v'*Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there), and elsewhere.

⁸⁹³ Talmud Bavli, Eruvin 2a

⁸⁹⁴ In chapter two.

⁸⁹⁵ See Sefer HaBahir, Section 46 (109), cited in Rekanti to Genesis 4:3; Exodus 29:18; Rabbeinu Bachaye to Leviticus 1:9, and elsewhere.

⁸⁹⁶ See Zohar II 239a; Zohar III 26b – cited in the above-mentioned *Hemshech*, in chapter 18.

Additionally,⁸⁹⁷ the Tabernacle (*Mishkan*) was made of acacia wood (*Atzei Sheeteem*-עצי שטים), from which the boards (*Kerashim*-קרשים) were made. This is as stated,⁸⁹⁸ “And you shall make the boards (*Kerashim*-קרשים) for the Tabernacle of acacia-wood (*Sheeteem*-שטים) standing erect.”

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that “acacia wood-*Sheeteem*-שטים” is the matter of the “folly-*Shtut*-שטות” of the side opposite holiness. This refers to all worldly matters, in that they are not of the world of truth (*Olam HaEmet*) but are of the world of falseness (*Alma d'Shikra*).

However, our work is to transform the folly (*Shtut*-שטות) of the side opposite holiness, the falseness (*Sheker*-שקר) of the world, into the board (*Keresh*-קרש) of “acacia-wood (*Sheeteem*-שטים) standing erect (*Omdeem*-עומדים).” This is comparable to a pillar (*Amud*-עמוד) which connects the base of the floor with the height of the ceiling, so that they literally are one.⁸⁹⁹

Now, since this toil and service is actualized by the Jewish people, [about whom the verse states] “Your people are all righteous (*Tzaddikim*)” (as mentioned above), the Jewish people are therefore⁹⁰⁰ called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה.”⁹⁰¹

The word “*Tzava*-צבא” has three meanings. [The first is that “*Tzava*-צבא”] means an “army-*Chail*-חיל,” meaning soldiers (in the literal sense). [The second is that “*Tzava*-צבא”]

⁸⁹⁷ See the aforementioned *Hemshech*, ch. 3 and on.

⁸⁹⁸ Exodus 26:15

⁸⁹⁹ See the aforementioned *Hemshech*, ch. 9.

⁹⁰⁰ See the aforementioned *Hemshech*, ch. 10.

⁹⁰¹ Exodus 12:41

means “a limited allotment of time,” as in the verse,⁹⁰² “Behold, man has an allotted time-*Tzava*-צבא upon the earth.” [The third is that “*Tzava*-צבא”] means “colorful-*Tzivyon*-צביון,” as in the statement,⁹⁰³ “They were created in all their colors-*b'Tzivyonam*-בצביונם.” This refers to the matter of beauty, which comes about through the inter-inclusion of many colors.

That is, the way the Jewish people actualize the mission of serving in “the Legions of *HaShem*-יהו"ה,” this being the battle of transforming the falsehood (*Sheker*-שקר) of the world into the board (*Keresh*-קרש) of the Tabernacle (*Mishkan*), thus making the world into a dwelling place for the Holy One, blessed is He, [in actualizing the matter of] “I will dwell within them,” comes about through their toil within time and space, and in a way of inter-inclusion etc.

In the chapters that follow, he continues [and explains] that for the Jewish people to conduct the war in a way of victory, they are granted the treasuries of the King. He begins by explaining that the primary matter of victory (*Nitzachon*) is specifically in a person who is great. For, whoever is greater has a greater degree of the quality of victory (*Nitzachon*) in him. This is to such an extent that the king, who is the greatest of the people, [as the verse states],⁹⁰⁴ “From his shoulders and up, he was higher than all the people,” has the quality of victory (*Nitzachon*) to the greatest degree.

Now, he explains that there are two ways of going to war. There is a war [of aggression] the purpose of which is to

⁹⁰² Job 7:1

⁹⁰³ Talmud Bavli, Rosh HaShanah 11a.

⁹⁰⁴ Samuel I 9:2, explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim, Vol. 2, p. 414 and on.

take spoils and seize plunder. However, the primary matter of war is [an existential war] to be victorious over the enemy.

Among the differences between them is that in a war of taking spoils and seizing plunder, it applies to calculate how much must be invested into the war effort for it be worthwhile, commensurate to the plunder and spoils that will be gained. However, in war of victory over the opposition, the king will expend all his treasuries, both the treasures that he himself has amassed, as well as the treasures amassed by his ancestors over the course of many years, from generation to generation.

If not for the matter of victory (*Nitzachon*), not only would he not use of them, but he would not even display them to others. However, even so, for the sake of victory, the king will open his treasuries, and moreover, he will squander the treasuries, so that the men of the army will be capable of being victorious in the war.

As he explains, even though the treasuries are granted through the officers, these being the ministers who oversee the troops, nonetheless, the intention is for the treasuries to reach the soldiers, the men of the army, since they are the ones who bring victory in the battle of the king.

Now, to understand the matter of the treasury, as it is Above, he begins by explaining⁹⁰⁵ the teaching of the Zohar,⁹⁰⁶ “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion.” He first explains⁹⁰⁷ the matter of “down below to no conclusion,” that this refers to the

⁹⁰⁵ In chapter 12.

⁹⁰⁶ Toward the end of Tikkun 57; Zohar Chadash, Yitro 34c; Also see Tikkun 19 (40b).

⁹⁰⁷ In chapter 13 and on.

revelation and spreading down below, to the lowest and most final of levels. He then explains⁹⁰⁸ the matter of “high above to no end,” that this refers to the concealment of His light, with concealment after concealment and with elevation after elevation etc.

That is, being that the treasury is that which is concealed (closed and sealed from the eyes of all who wish to see it) therefore, to know and appreciate the great depth of that which is hidden, the preciousness of that which is revealed must first be explained. This is why he first explains the matter of “down below to no conclusion,” this being the spreading down and revelation, and then explains the matter of “high above to no end,” this being the concealment of His light and that it is subsumed in His Essential Self, blessed is He.

2.

He then continues the discourse [stating]:⁹⁰⁹ “Now, these two matters of, “The limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, and there is a very great difference between them.”

The explanation is that, until this point he explained “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” as understood in the literal sense,

⁹⁰⁸ In chapter 15.

⁹⁰⁹ In the chapter that corresponds to this year, chapter 16.

(meaning, according to the literal meaning (*Pshat*) as it is in the concealed part (*Nistar*) of Torah).

That is, the limitless light of the Unlimited One ascends high above and is drawn down far below, in that the ascent above and the drawing down to below are in two different places. However, he now adds and introduces that the two matters of “high above to no end, and down below to no conclusion” are actually present in one and the same place – within the limitless light of the Unlimited One as it is in Himself, and that within the limitless light of the Unlimited One itself, there are two levels and moreover, there is a great difference between them.

From this it is understood that what is meant here is not the matter of His ability (*Yecholet*), that it is in His ability to descend and reveal Himself and it is in His ability not to descend and reveal Himself. This is because His ability (*Yecholet*) is a single matter with two possible motions. However, it cannot be said that these are two [different] levels.

Even if we force the issue and say that the two levels refer to the two motions, nonetheless, it cannot be said that there is a **great** difference between them. For, the true matter of ability (*Yecholet*) is that the ability to do such and such, and the ability do the opposite are equal, with no difference at all between them. It thus must be said that what is being discussed here is a level that is below the matter of His ability (*Yecholet*).⁹¹⁰

⁹¹⁰ For a more complete discussion of this see the subsequent discourse of Shabbat Parshat Beshalach of this year, 5726, entitled “*Vayolech*,” Discourse 16, Ch. 1-2 (Sefer HaMaamarim 5726, p. 118 and on).

However, at first glance, this is not understood. For, how does it apply to speak in terms of “high above” and “down below” in the limitless light of the Unlimited One? For, about the meaning of the term “*Ohr Ein Sof*-אור אין סוף,” the Alter Rebbe explains in various places⁹¹¹ that what is meant is not the “light that is drawn from the Unlimited One,” but that the light (*Ohr*-אור) itself is limitless (*Ein Sof*-אין סוף), meaning that it truly is limitless (*Ein Sof*-אין סוף), having neither a beginning nor an end etc.⁹¹² This being so, it does not apply for there to be different levels of “above” and “below” in it.

This may be understood through the explanation of the Alter Rebbe in the discourse entitled “*Lehavin Inyan Ohr Ein Sof*,”^A and the discourse following it.⁹¹³ That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is called the bestowal of power and life from *HaShem*-יהו"ה, blessed is He, and this power is capable of enlivening worlds to no end. This is why it is called “limitless-*Ein Sof*-אין סוף.”

The reason it is called “light-*Ohr*-אור” rather than the “bestowal of influence-*Shefa*-שפע” is because utterly no change or effect is caused upon His Essential Self and Being by the drawing down of its radiance to enliven all the worlds. This is

⁹¹¹ See Likkutei Torah, Pekudei 7b; Maamarei Admor HaZaken 5567 p. 22 and on; Inyanim p. 52 and on.

⁹¹² See *Hemshech* 5666 p. 167-169.

^A At the end of 5627 p. 421 (In the new edition [of Sefer HaMaamarim 5627] p. 452) [which includes glosses etc., to the discourse entitled “*Lehavin Inyan Mahut Ohr Ein Sof*” in Maamarei Admor HaZaken 5563 Vol. 1, p. 333 and on].

⁹¹³ In the discourse entitled “*Lehavin Inyan SheOhr Ein Sof Baruch Hoo LeMaala Ad Ein Keitz*” (5627 *ibid.* p. 424 (p. 456 in the new edition)), which includes glosses etc., to the discourse entitled “*Lehavin Inyan Ohr Ein Sof*” in Maamarei Admor HaZaken 5562 Vol. 2, p. 370 and on.

analogous to the light of the sun [which causes no change in the sun itself].

It also is like the manifestation of the soul in the body, in that the body is automatically caused to be alive and the soul does not need to be actively engaged in enlivening the body, as it is with the “bestowal of influence-*Shefa*-שפע.” Therefore, this too is analogous to light (*Ohr*-אור) and radiance (*Ha'arah*-הארה).

He continues [and states] that from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), it was possible for there to be the coming into being of worlds to no end, and it also was possible for there to be the emanation and drawing forth of millions of *Sefirot* to no end. (This concludes the quote).

The explanation is that, in regard to the fact that it is called “light-*Ohr*-אור,” this is to indicate that it is not the “Luminary-*Ma'or*-מאור” itself, but only its “light-*Ohr*-אור,” the matter of which is – as its name implies – only a radiance (*Ha'arah*-הארה). Therefore, in regard to the matter of the “Luminary-*Ma'or*-מאור” (which is where the **true** matter of His ability (*Yecholet*) applies) it does not apply to speak of “high above” and “down below.”

In other words, [the Luminary] only bears these matters, but it does not apply to say that there are two levels [within it], and it certainly does not apply to say that there is a great difference between them. However, when it comes to the matter of the “light-*Ohr*-אור,” even though it is a limitless light (*Ohr Ein Sof*), and as mentioned before, from the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) it is possible

for there to be the coming into being of worlds to no end, and higher still, *Sefirot* to no end, nonetheless, since it only is a radiance (*Ha'arah*-הארה) and revelation, (or at the very least, the root and source for radiance and revelation) it therefore does not apply to use the terms “high above” and “down below” in reference to it, and in a way that they are two levels, such that (not only is there a regular difference between them, but) a great difference.

3.

Now, in the discourse he explains: In regard to the fact that the limitless light of the Unlimited One is “high above to no end,” this refers to the light that is concealed and hidden and is not in the category of being revealed below, nor will it ever be in the category of being revealed to the worlds. This is as in the teaching,⁹¹⁴ “You are He who is exalted above all the exalted, hidden from all the hidden,” in that He is hidden in essence.

In contrast, in regard to the fact that the limitless light of the Unlimited One is “down below to no conclusion,” at the very least, this is within the category of revelation, has relation to the worlds, and generally is in a state of revelation within His Essential Self. In other words, within His Essential Self itself, there is the aspect of revelation within Himself, so to speak.

[This is because here, we are not discussing the revelation and spreading down into the worlds, down to and including this world, which is the lowest, and in this itself, as it

⁹¹⁴ Introduction to Tikkunei Zohar (17a)

is drawn down to [even] enliven the wicked etc., as explained in the previous chapters. Rather, [here we are dealing with] how it is in the limitless light of the Unlimited One itself.] In contrast, in regard to that which is “high above to no end,” this means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.”

This may be understood according to what the Mittler Rebbe explains in *Torat Chayim*,^B on the teaching, “You are He who is exalted above all the exalted, hidden from all the hidden,” in which there are two explanations. The first is that “You are He who is exalted etc.,” refers to the statement immediately before this, “You are He who is One, but not in numeration.”

That is, this level has an additional matter [in that] “You are He who is exalted above all the exalted, hidden from all the hidden.” It is understood that according to this explanation it is certain that “You are He who is hidden from all the hidden” because He is hidden in essence (and thus is higher than all the hidden, being that their hiddenness is only in relation to levels below them, but not that they are hidden in essence).

For, about this level it states, “You are He who is One, but not in numeration,” in that He is not counted, even amongst the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*).^C (This is as enumerated there in the continuation of the teaching, “You are He who is wise, but not with a knowable wisdom; You are He who is understanding, but not with a knowable understanding,” referring to the Ten Hidden *Sefirot* (*Eser Sefirot*

^B [Torat Chayim] Noach p. 69c

^C Torat Chayim [Noach] *ibid.* p. 66a

HaGenuzot).⁹¹⁵ That is, they specifically are ten in number, [as it states],⁹¹⁶ “Ten and not nine, ten and not eleven.”

The second explanation is that after the level of “You are He who is One, but not in numeration,” (which literally refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, which is the aspect of the Luminary (*Ma'or* מאור)), [the teaching] then enumerates an *additional* level below this, this being, “You are He who is exalted above all the exalted, hidden from all the hidden.”

Now, even according to this explanation, when it states, “all the hidden,” this includes all matters that are in a state of hiddenness, meaning, even the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). (It then states, “No thought grasps You at all,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).)⁹¹⁷ This being so, even according to this explanation, [the words], “You are He who is hidden from all the hidden,” means that He is hidden in essence.

This then, is the meaning of the explanation in the *Hemshech* of the Hilulah, that the matter of “high above to no end,” (this being the matter of, “You are He who is exalted above all the exalted, hidden from all the hidden”) is “the hidden and concealed light that is not in the category of being revealed, and will never be in the category of being revealed to the worlds,” (meaning that its concealment is not only in

⁹¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁹¹⁶ *Sefer Yetzirah* 1:4

⁹¹⁷ See *Torat Chayim*, Toldot 142b; *Sefer HaMaamarim* 5709 p. 82 and on; p. 109, and elsewhere.

relation to the recipient, but it is concealed in essence), meaning that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

4.

Now, he continues explaining that these two matters, that the limitless light of the Unlimited One (*Ohr Ein Sof*) is “high above to no end, and down below to no conclusion,” refer to two aspects of the encompassing [light] (*Ohr Makif*), these being the encompassing aspect of the direct light (*Makif d’Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*).

The encompassing aspect of the direct light (*Makif d’Ohr Yashar*) is the close encompassing light (*Makif HaKarov*) and at the very least, is in the category of revelation. In contrast, the encompassing aspect of the rebounding light (*Makif d’Ohr Chozer*) is the distant encompassing light (*Makf HaRachok*), which altogether is not in the category of revelation.

He explains this with the analogy of a teacher who bestows intellect to his student. That is, the intellect of the teacher is beyond comparison to the intellect of the student. Nonetheless, the teacher constricts his own intellect such that the student will be capable of receiving the intellect. Now, when the teacher teaches him the intellect, part of the intellect and reasoning becomes very settled in the vessel of the recipient.

That is, the student grasps the concept in a way that there comes to be a union with it, (as explained in detail in chapter five of Tanya). Nonetheless, being that he only is a student who is studying from his teacher, part of the intellect remains transcendent and encompassing (*Makif*) above his intellect.

However, even so, this is a close encompassing light (*Makif HaKarov*), meaning that the matter relates and is close to him. This is evident from the teaching of our sages, of blessed memory,⁹¹⁸ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” Thus, since from fact that after forty years the student will come to the depth of the wisdom, not that he learns it over again from his teacher, but that through what he learned forty years earlier, he now understands its depth, which until now he did not fully grasp, it therefore is understood that even at first, this matter related to his stature, except that it was in an encompassing and transcendent state (*Makif*).

However, since the teacher is beyond all comparison to the student, matters remain in the teacher that even after forty years the student does not grasp the ultimate depth of his teacher’s intent. Such matters are the aspect of the distant encompassing light (*Makif HaRachok*).

To clarify, what is meant here is not matters that *altogether* have no relation to the student, since if that was so, it could not be said that they encompass (*Makif*) above the student, not even as a distant encompassing light (*Makif HaRachok*). Rather, what is meant here are matters of the

⁹¹⁸ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

teacher that **do** relate to the student, except that the relationship is in the way of a distant encompassing light (*Makif HaRachok*).

The matter of the distant encompassing light (*Makif HaRachok*), which although it is distant (*Rachok*) is nonetheless called “encompassing” (*Makif*), may be understood by prefacing with what the Tzemach Tzedek wrote in Sefer HaMitzvot, Derech Mitzvotcha,^D in explaining the general matter of the encompassing light (*Makif*), in that it too has its effect. The example for this is from what we observe in the power of desire (*Ratzon*) of man below (as in the verse,⁹¹⁹ “From my flesh I shall behold God”).

There is a vitality in the body that is an inner vitality that manifests in each limb and organ according to what it is, such as the power of sight in the eye, and the power to walk in the feet etc. In this, there is no comparison between the vitality that manifests in the brain and the vitality that manifests in the heart, the hand, or the foot etc.

However, there is also the matter of desire (*Ratzon*), such as the desire to conceptualize, the desire to see, or the desire to walk. Even though this becomes actualized in the matters of conceptualizing, seeing, or walking, it nevertheless is not invested in the vessel.

For if this was so, there would have to be a difference between the desire to conceptualize, the desire to see or the desire to walk. However, desire (*Ratzon*) is something that is equal in all matters, being that it [only] is the attraction of the

^D [Derech Mitzvotcha] 85b

⁹¹⁹ Job 19:26

soul to lean toward something. Nonetheless, [we find that] the desire (*Ratzon*) affects all the limbs.

That is, even though the limbs act by virtue of the inner vitality that manifests in them by way of being invested within them, nevertheless, that which affects the inner power, such that it comes to be actualized in conceptualizing, seeing, or walking etc., comes from the desire (*Ratzon*). That is, it has its effect, even though [it itself] is not invested within the vessel, but only is an encompassing transcendent aspect (*Makif*).

Now, even in the desire (*Ratzon*), which is an encompassing light (*Makif*), there are two levels, these being the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*). This is as explained in Likkutei Torah,⁹²⁰ with a more physical analogy of the difference between a garment and a house. That is, even though both are called encompassing (*Makifim*) there nevertheless is a difference between them. That is, one's garment encompasses (*Makif*) him, whereas one's house encompasses that which encompasses him (*Makif d'Makif*).

This is as explained by the Rebbe Maharash in *Hemshech "Mayim Rabim."*^E That is, one's garment is in very close proximity to the one enclothed in it, and moreover, it is specifically tailored to his measurements. [This is as explained elsewhere,⁹²¹ that if the garment is not tailored to the measurements of his body and his limbs, not only does it not benefit or better him, but on the contrary, it is detrimental etc.]

⁹²⁰ Likkutei Torah, Zot HaBrachah 99a and on.

^E [5636] – Ch. 4.

⁹²¹ Likkutei Torah, Teitzei 37c; Sefer HaMitzvot of the Tzemach Tzedek 107b.

In contrast, his house is much further from him, and is not built specifically according to the measurements of the person residing in it (such that one house can equally encompass (*Makif*) many people who differ from each other from one extreme to the other.)

From the above we can also understand this matter as it relates to desire (*Ratzon*), as explained by the Tzemach Tzedek in the note in Likkutei Torah,^F about the matter of [the verse],⁹²² “We will do, and we will listen (*Na’aseh v’Nishma-*נעשה ונשמע).”

That is, even though the inner substance of both is to fulfill the will of the Creator, *HaShem*-יהו"ה, blessed is He, there nevertheless is a superiority to the matter of “We will do” (*Na’aseh*), in that it is the nullification of the desire (*Bittul HaRatzon*), in that one entirely nullifies his own opinion and desire. [That is, not only does he cause his desire (*Ratzon*) to be as it should be, which is the matter of “we will listen” (*Nishma*), but beyond this, he nullifies his own desire (*Bittul HaRatzon*) completely, which is why it is called “We will do” (*Na’aseh*), meaning that he only has the matter of doing and has no desire of his own altogether.] He explains that this is drawn from the aspect of the desire of all desires (*Ra’ava d’Khol Ra’avin*), meaning, the desire for the desire (*Ratzon L’Ratzon*).

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, it is as explained in Likkutei Torah,⁹²³ that there are two kinds of *mitzvot*. The first

^F [Likkutei Torah], Zot HaBrachah 99c

⁹²² Exodus 24:7; Talmud Bavli, Shabbat 88a

⁹²³ Likkutei Torah, Zot HaBrachah 99b and on.

kind is all *mitzvot* that a person desires to do, which are rooted in the aspect of *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*), and is why they also depend on man's desire (*Ratzon*) below. Through doing them he affects a drawing down from the aspect of *HaShem's* יהו"ה Supernal desire (*Ratzon HaElyon*). About this we recite, "Who has sanctified us with His commandments etc."

There then are *mitzvot* that do not depend on desire (*Ratzon*) at all, but specifically are contrary one's desire (*Ratzon*). An example is the *mitzvah* of "forgotten produce" (*Shichechah*), the whole existence of which specifically comes by way of the absence of desire (*Ratzon*).

The same is so of the matter of leadership, which must be in a way that one flees from honor, being that, "whosoever pursues honor, honor flees from him,"⁹²⁴ the automatic result of which is that he cannot have the matter of leadership. These *mitzvot* are rooted in that which transcends desire (*Ratzon*), which is called the encompassing light of the encompassing light (*Makif L'Makif*).

This also is the general difference between *mitzvot* and Torah, such that in this relational comparison, the *mitzvot* are called garments (*Levushim*). [This is as known from the explanation of [the verse],⁹²⁵ "Now Avraham was old, coming on in days," that this refers to the garments of the *mitzvot* which were in such a manner that he was not lacking any garment,

⁹²⁴ See Talmud Bavli, Eruvin 13b; Midrash Tanchuma, Vayikra 3; Shnei Luchot HaBrit 357a; HaBoneh commentary to Ein Yaakov, Yoma 8b.

⁹²⁵ Genesis 24:1

Heaven forbid.]⁹²⁶ In contrast, the Torah is called a “house” (*Bayit*). This is as explained at length in *Hemshech “Mayim Rabim,”*^G that just as a house protects a person and saves him from the cold and the rain, and likewise, even one’s garments are specifically protected in the house (*Bayit*), the same is so in regard to Torah and *mitzvot*.

From all the above we can understand the matter of the distant encompassing light (*Makif HaRachok*), that though it is distant from him, it nevertheless encompasses and surrounds (*Makif*) him, and has an effect on him, except that the effect is not in a revealed way, as it is when it comes to the matter of the intellect. In other words, this is unlike matters in which “a person grasps the ultimate depth of the intent of his teacher,” in which even before this, he sensed that there is a matter that is above him. Rather, it is in a way that he neither sees nor even senses that there is a matter that remains above him which he does not grasp, being that it is a distant encompassing light (*Makif HaRachok*).

5.

He continues in the discourse [and explains] that these intellectual matters (that are in the aspect of a distant encompassing light (*Makif HaRachok*) and are not in the category of revelation at all) come forth by way of garments

⁹²⁶ See Zohar I 224a; Also see the discourse entitled “v’Avraham Zaken” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307). [This was also mentioned briefly in the prior discourse of Shabbat Parshat Va’era of this year, entitled “Va’era el Avraham,” Discourse 14 Ch. 2.]

^G 5636 – Ch. 201 and on.

that hide and conceal, such as allegories and riddles. For, it is not seen or recognized that there is wisdom and intellect in them.

An example of this are the proverbs of Shlomo, in that in the analogies themselves, the light, intellect, and wisdom, is not readily apparent. This is why in the stories of the Torah there are secrets and mysteries that are even deeper and loftier than the laws of the Torah, except that it is not readily recognized. This is because the essence of the light is a concealed mystery that does not come into revelation except by way of concealment and hiddenness.

In other words, in its essence the light is separately transcendent, and therefore, also its revelation is in a state of separation and essential concealment - a closed matter - such that its matter is entirely that of separateness and concealment etc.

The explanation is that there is intellect that is possible for a person to explain to his fellow. However, when his fellow is on a lower level than himself in understanding and comprehension, he will need to explain it at length, with many [words and] letters. This is like the difference between the words of the Mishnah and the words of the Talmud, in that all matters in Talmud are hinted at in Mishnah, except that in Mishnah they are stated in short form,⁹²⁷ being that the Knowledge-*Da'at* [of the sages of the Mishnah] was broad. However later, in the time of the Talmud, these matters had to be explained through lengthy explanations.

⁹²⁷ See the introduction to Pirush HaMishnayot of the Rambam, (section beginning "*Acharei Chein Ra'ah Lehistapek*").

However, there also is a kind of intellectual matter that is extremely concealed in and of itself, such that even its revelation must be in a concealed way (like “the hidden of all the hidden”). That is, it does not come to be revealed through lengthy or abundant explanations, but only by way of analogies and riddles.

In actuality, these [analogies and riddles] are not an explanation of the matter itself, but with greater expansion and on a lower level. Rather, the explanation comes by way of a completely external matter, such as an allegory that bears a [certain] similarity to the matter etc., in that only through this does it becomes possible to come to an understanding of the matter.

Moreover, to the degree of the loftiness of the concept, a single analogy will not be sufficient, nor even two or three analogies. Rather, many analogies will be needed. This itself was the praise of King Shlomo, about whom the verse states,⁹²⁸ “He spoke three thousand analogies.” In other words, because of the depth of his intellect, three thousand analogies were necessary, in that specifically through them, another person would be able to receive the matter.⁹²⁹ [In contrast, this is not so if the intellectual matter is not as deep. This is as stated in Talmud,⁹³⁰ “Rabbi Meir had three-hundred allegories about foxes, but we only have three.”]

This is likewise the matter of the stories in the Torah. That is, externally they are stories, like an allegory, [which is

⁹²⁸ Kings I 5:12

⁹²⁹ See Torah Ohr, Megilat Esther 91c and elsewhere. [Also see Shaaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. Forty-Five.]

⁹³⁰ Talmud Bavli, Sanhedrin 38b

further elucidated by the fact that the Torah itself is called⁹³¹ an allegory (*Mashal*-משל.)] Nevertheless, it is specifically through them that there is a drawing forth of matters that cannot be revealed in understanding and comprehension in the rulings and laws of the Torah.

6.

This may be understood from the teaching of the Baal Shem Tov (brought in Keter Shem Tov)^H about the stories of the Torah:

This is analogous to a king who sent his only son to distant places, so that he would subsequently have greater delight. Over the passage of time, the prince forgot all the royal delights, and when the king sent for him, he did not want to return to his father. Though the king sent greater and more important ministers [to summon him] this did not help at all. However, there was one minister who was very wise. He changed his garments and [manner of] speech to be like that of the prince and came down to his level, and thus succeeded in returning him to his father. This likewise is the matter of the Torah being garbed in physical stories.

The explanation is that the king delights in his only son, even when he is close to him, only that king wants to have **greater delight**. This is brought about by the king sending him to distant places etc., such that he then returns to him through

⁹³¹ Samuel I 24:13 and Rashi there, Rashi to Exodus 21:13; Talmud Bavli, Makkot 10b, section nentitled “v’HaElokim.”

^H [Keter Shem Tov] 10d (section 144)

the change in the clothing and language, this being the matter of the stories of the Torah. That is, it is specifically through the Torah becoming invested in physical stories that there is the revelation of “greater delight,” this being the level of pleasure (*Taanug*) that transcends all other letters of pleasure (*Taanug*), in that there is no “greater pleasure” than it. In general, this is the matter of simple pleasure (*Taanug Pashut*), (as will soon be explained).

Through this, we can also understand the teaching of the Rav, the Maggid of Mezhritch,¹ on the verse,⁹³² “We will go on a three-day journey into the wilderness.” That is, when the Torah was given at Sinai, it was given in speech (*Dibur*). However, it must be said that there certainly was thought (*Machshavah*) as well, being that speech (*Dibur*) is drawn from thought (*Machshavah*). We thus find that the Torah was given in speech (*Dibur*) and in thought (*Machshavah*).

However, action (*Ma’aseh*) is given over into our hands, being that we are the ones who actualize the *mitzvot* in deed (*Ma’aseh*). Thus, we are the ones who unify the deed (*Ma’aseh*) of the *mitzvah* - this being the world of Action (*Asiyah*) - to the speech (*Dibur*) and thought (*Machshavah*) [of the *mitzvah*], which are the worlds of Formation (*Yetzirah*) and Creation (*Briyah*). This then, is the meaning of [the verse], “We will go on a three-day journey into the wilderness,” meaning that we will travel [through] the three worlds, to receive the Torah etc.

¹ Ohr Torah 41b (section 71 & section 80).

⁹³² Exodus 8:23

He then begins explaining the matter of the manifestation of the Torah within the worlds, and that the more distant it becomes from its root, the more constricted the Torah becomes, until it comes into this world, in which everything is in a state of complete constriction, such that there virtually is no *mitzvah* that does not have dimensions and measure. One who merits to see the upper worlds at the time that he does the *mitzvot* will have greater pleasure. This is because whatever is higher is more expansive and not as constricted as it is here.

This is the meaning of what our sages, of blessed memory, stated,⁹³³ “Yechezkel came and did not explain it, as written,⁹³⁴ ‘And he spread it [the scroll] before me, and it was written front and back.’” That is, he saw the upper worlds, which are with great pleasure (*Taanug*) without of constriction etc. “Afterwards Zechariyah came and explained it, as written,⁹³⁵ ‘[I see] a flying scroll; its length... and its breadth etc.’” This is as the matter is in the world of speech (*Dibur*). For, as known, speech (*Dibur*) is [more] constricted, and he therefore saw it with measurements.

Now, since in this world Torah and *mitzvot* are constricted, it is therefore necessary for every person to have intention while fulfilling the *mitzvah* in action (*Ma’aseh*), speech (*Dibur*), and thought (*Machshavah*). For, through doing so he elevates the *mitzvot* and strips them of their physicality, bringing them close to their root and unifying them to the upper worlds.

⁹³³ Talmud Bavli, Eruvin 21a

⁹³⁴ Ezekiel 2:10

⁹³⁵ Zachariah 5:2

Now, the primary matter in this is the pleasure (*Taanug*) during their fulfillment. This is because the pleasure (*Taanug*) is what affects the bond between two things (even if, at first glance, they seem to be unrelated to each other and even opposites of each other). Through doing so he bonds all the worlds to the Holy One, blessed is He. (This concludes the content of the words of the Rav, the Maggid of Mezhritch.)

Now, based on this, at first glance, the matter is not understood. That is, what need is there for the matter of action (*Asiyah*)? Is not the pleasure in speech (*Dibur*) a greater pleasure (*Taanug*)? Moreover, in thought (*Machshavah*) (meaning, as Torah was before being given) there is even greater pleasure (*Taanug*). This is as explained in the teaching of the Rav, the Maggid of Mezhritch, that each descent caused a further constriction (*Tzimtzum*), and thus it follows automatically that the pleasure (*Taanug*) also became constricted.

This being so, why must there be the matter [indicated by the verse], “We will go on a three-day journey into the wilderness,” referring to traversing the three worlds, including the world of Action (*Asiyah*) where there only is the [most] diminished pleasure (*Taanug*), in order to receive the Torah?

However, this may be understood from the above-mentioned teaching of the Baal Shem Tov, that specifically through the Torah manifesting in physical stories, there then is the revelation of the “greater pleasure.” This is also understood from the teaching of the Rav, the Maggid of Mezhritch, that pleasure (*Taanug*) is what affects the bond between two things.

From this it is understood that to affect a bond between two complete opposites, even greater pleasure is necessary.

The explanation is that as the pleasure (*Taanug*) is on the higher levels, such as speech (*Dibur*) and thought (*Machshavah*), it has dimensions and measure commensurate to the measure of that which draws forth the pleasure - thought (*Machshavah*) according to its matter, and speech (*Dibur*) according to its matter etc. However, for there to be the “**greater** pleasure,” meaning, pleasure that is beyond comparison to *all* levels of pleasure (*Taanug*), this being essential pleasure (simple pleasure – *Taanug Pashut*), this specifically is in action (*Asiyah*).

7.

Now, this is like the explanation in the discourse of the Hilulah about the two encompassing aspects (*Makifim*), the close encompassing aspect (*Makif HaKarov*) and the distant encompassing aspect (*Makif HaRachok*). (That is, these are the two matters in the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end, and down below to no conclusion”).

This is also explained in the discourse entitled “*v’Hoo k’Chatan*”^J of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, there are two levels in the encompassing lights (*Makifim*), these being the encompassing light of the direct light (*Makif d’Ohr Yashar*) and the

^J 5657 – Ch. 12 (printed as an independent pamphlet – Kehot 5713 – p. 18, and subsequently printed in Sefer HaMaamarim 5657 p. 164).

encompassing light of the rebounding light (*Makif d'Ohr Chozer*). The encompassing light of the direct light (*Makif d'Ohr Yashar*) is that which comes into a state of revelation, except that it is above manifesting (*Hitlabshut*) in an inner way (*b'Pnimityut*). It therefore remains transcendent and encompassing (*Makif*) above, but nonetheless relates to the inner manifest light (*Ohr Pnimiti*) which does come into revelation.

The analogy for this is a teacher who bestows intellect and reasoning to his student. That which can be received in the intellect of the student is called an inner manifest light (*Ohr Pnimiti*), in that it becomes settled in the brain and intellect of the recipient. However, the depth of this intellect, that which cannot be received in the vessel of his brain, remains encompassing (*Makif*) above his brain, but nonetheless is in close proximity to him, literally hovering above him, such that over the course of time he can actually come to grasp it. This is like when a person finally grasps the depth of his teacher's intent, even as his wisdom [relates only] to this [specific] matter of intellect etc.

However, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) does not come into revelation at all, not even in a way of encompassing (*Makif*). On the contrary, it entirely is the matter of the opposite of bestowal, to **not** be drawn into revelation at all, but only to conceal and hide the thing itself, to be completely concealed. This is like a very deep intellect that is utterly concealed and hidden, which is called

“Intellect that is hidden **from all** conceptualization” (*Sechel HaNe’elam MiKol Ra’ayon*).⁹³⁶

In the discourse of the *Hilulah* he adds even greater depth, this being that it is more recognized as the bestower (*Mashpia*) conceives the wisdom within himself. For, as known, every conception of wisdom [insight] brings added light and revelation. That is, when the bestower (*Mashpia*) conceives the wisdom, a greater illumination of light and revelation is added in him. However, all this is in the light of the intellect that is being drawn down (*Hamshachah*) and revealed. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “down below to no conclusion.”)

However, in the much deeper intellect that is concealed in essence, the light is generally in a motion of concealment. (In the analogue, this is like the limitless light of the Unlimited One (*Ohr Ein Sof*) that is “high above to no end.”) In this, even that which is revealed to a person is in a way that the light is separately transcendent and concealed within his essential self.

In the above-mentioned discourse entitled “*v’Hoo k’Chatan*” (which likewise is explained in several other places),⁹³⁷ he continues [to explain] that the deepest intellect can come to be revealed specifically through analogies and riddles, within which the light is **concealed**. That is, it is not at all grasped in the analogy, except that invested in the analogy is the essence. There is a great advantage and superiority to this

⁹³⁶ See Torah Ohr, beginning of the Torah portion of Lech Lecha, and elsewhere.

⁹³⁷ See (for example) Torat Chayim, Lech Lecha 82d; Vayishlach 189a

over the aspect of revelation, which only is a glimmer of radiance, being that here, he grasps the whole essence [of the intellect] .

He adds there⁹³⁸ that this may be understood better through the matter of pleasure (*Taanug*). That is, there is composite pleasure (*Taanug Murkav*) and there is simple pleasure (*Taanug Pashut*). In simple pleasure (*Taanug Pashut*) itself, there is a way in which one has no grasp of it at all etc. This is because the pleasure (*Taanug*) touches the essential self [of his soul], such that it is not in the category of being revealed or drawn forth altogether. On the contrary, it specifically is a state of ascent and withdrawal above and thus has no motion or movement at all, being that it specifically is the aspect of the rebounding light (*Ohr Chozer*) within his essential self, without being revealed and drawn below whatsoever. The same applies to the deepest intellect [mentioned above], called “The intellect that is hidden from all conceptualization (*Sechel HaNe’elam MiKol Ra’ayon*), in that in and of itself, it is not in the category of being revealed, but is in a state of ascent and withdrawal above, in that it is specifically hidden and concealed within oneself.

8.

Now, after concluding this chapter, he continues by explaining its likeness in the limitless light of the Unlimited One (*Ohr Ein Sof*). That is, there is light (*Ohr*) that is in a state of revelation, and there also is the essence of the light (*Etzem*

⁹³⁸ In chapter 13 (Sefer HaMaamarim 5657 *ibid.* p. 165).

HaOhr), which is not at all in the category of being revealed or drawn down into the worlds. On the contrary, it comes to be concealed and subsumed within *HaShem* 's-יהו"ה Essential Self. This aspect and level is called the “treasury” (*Otzar*-אוצר).

Just as a treasury is hidden and concealed from the eyes of all who wish to see it, so it is of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is hidden and concealed. That is, He not only is concealed in relation to the recipient, but is concealed in and of Himself, “the most Hidden of all the hidden.”

However, this treasury is concealed so long as we have not yet come to the matter of victory (*Nitzachon*). But when there must be victory in the war, all the treasuries that have been locked and hidden from generation to generation are opened and granted [to the army]. Nevertheless, the way they are granted is like what was explained before about the stories of the Torah, like the matter of an allegory (*Mashal*), through which we receive the entire intellect as it is in the teacher, and in a way that they become [directly relevant as] the matter of the recipients, which is why they can use it for the needs of the war, by which victory is achieved.

Now, the greatness of the treasury should also be mentioned here, as explained in preceding chapters of *Hemshech* of the *Hilulah*.⁹³⁹ Namely, that it is “a most precious treasure that was gathered and amassed over the course of many years, from generation to generation.” (That is, [it includes] both the treasures that he himself amassed, as well as the

⁹³⁹ Chapter 11.

treasures that were amassed by his ancestors.) This may be better understood according to the explanation of the Tzemach Tzedek, [this year being the hundred year anniversary of his passing and Hilulah], in Ohr HaTorah Devarim,^K on the verses,⁹⁴⁰ “It shall be that **because** (וְהָיָה עֵקֶב-*v’Hayah Eikev*) you will listen,” that continue to discuss the reward. That is, it is “in the end-*baEikev*-בְּעֵקֶב (referring to the end of days) that I will give you,”⁹⁴¹ (as in,⁹⁴² “Tomorrow is the time for receiving their reward”).

Now, the meaning is not that in the coming future the Holy One, blessed is He, will only repay the reward commensurate to how it presently is (this being the time of fulfilling the *mitzvah*). It rather will be like what the Midrash⁹⁴³ relates about the incident with Rabbi Pinchas ben Yair.

That is, there were certain people who deposited some barley with him, but forgot it and went on their way. Rabbi Pinchas ben Yair sowed them each year and stored them in a grain silo. Seven years later the same fellows came and demanded that he return it to them. Recognizing them, Rabbi Pinchas ben Yair immediately said, “Come and take your storehouses.”

The same is so in the analogue, that by being withheld until now, during which time we wait in anticipation, (as in the verse,⁹⁴⁴ “He does for those who await Him”) over the course

^K [Ohr HaTorah] Eikev p. 507.

⁹⁴⁰ Deuteronomy 7:12

⁹⁴¹ Midrash Devarim Rabba 3:3

⁹⁴² Rashi to Deuteronomy 7:11

⁹⁴³ Midrash Devarim Rabba 3:3 *ibid.*

⁹⁴⁴ Isaiah 64:3

of many years, from generation to generation, the reward grows in a way of growth after growth etc., until it becomes a treasury etc.

Now, although this treasury is given to the officers of the army, the intention is for it to reach the soldiers so that they thereby will achieve victory in the war, and it specifically is through them that the will of the King, the King of the world, is achieved, that they are victorious in the war, such that they bring about the fulfillment of the prophecy,⁹⁴⁵ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁹⁴⁵ Isaiah 40:5

Discourse 16

“*VaYolech HaShem et HaYam... -
HaShem moved the sea...*”

Delivered on the Shabbat Parshat Beshalach,

15th of Shvat, 5726⁹⁴⁶

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

1.

The verse states,⁹⁴⁷ “*HaShem-יה"ו* moved the sea etc.” In the discourse by the same title, which was said sixty years ago, in the year 5666,⁹⁴⁸ [his honorable holiness, the Rebbe Rashab, whose soul is in Eden] also brings the teaching of the Zohar and Tikkunim that “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” explained in the discourse of the day of the Hilulah.⁹⁴⁹

Now, at first glance, it seems possible to say that this matter; “the limitless light of the Unlimited One is high above to no end, and far below to no conclusion,” refers to His ability (*Yecholet*). As explained in *Hemshech* 5666,⁹⁵⁰ [His ability] refers to the fact that it is within the ability of the Essential Self

⁹⁴⁶ This discourse is a direct continuation of the preceding discourse entitled “*Bati LeGani*” of the 10th of Shvat, Discourse 15 (Sefer HaMaamarim, 5726, p. 104 and on.

⁹⁴⁷ Exodus 14:21

⁹⁴⁸ *Hemshech* 5666 p. 165

⁹⁴⁹ In the discourse entitled “*Bati LeGani*” 5710, Ch. 12 and on. In the note of the Rebbe there it states: This is cited and explained at length in *Hemshech* 5666 in the discourse entitled “*VaYolech HaShem et HaYam*” and on.

⁹⁵⁰ In the discourse entitled “*Adam Ki Yakreev*” (p. 188 and on).

of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate a limitless light, and it is in His ability not to illuminate etc.

However, as explained before⁹⁵¹ it cannot be said that the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” refers to His ability (*Yecholet*). For, as explained in the discourse of the Hilulah,⁹⁵² “these two matters; that the limitless light of the Unlimited One is high above to no end, and down below to no conclusion, are two levels within the **limitless light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (and moreover, he adds) that there is a great difference between them etc.” However, in regard to His ability (*Yecholet*) it does not apply to speak of two levels, being that His ability to illuminate and His ability not to illuminate are one and the same ability.

Now, we should add that besides the imperative to say this based on the explanation in the discourse of the Hilulah (as explained before), if the matter is examined closely, [we find that] this also is necessitated by the explanation in *Hemshech* 5666.

To explain, in *Hemshech* 5666 there, he prefaces by explaining the meaning of the term “(light) without end-*Ein Sof*-אין סוף.” Now, the question about this is well-known. Why is it called “without end-*Ein Sof*-אין סוף,” rather than “without beginning-*Ein Techilah*-אין תחילה,” which is a greater superiority?

⁹⁵¹ In the discourse entitled “*Bati LeGani*” of this year, 5726, Discourse 15, Ch. 2 (Sefer HaMaamarim 5626 *ibid.* p. 106 and on).

⁹⁵² In chapter 16 – which is the chapter that corresponds to this year. (See Torat Menachem, Sefer HaMaamarim *Bati LeGani*, Vol. 1, p. VI.)

This is as Rabbi Menacham Azaria de Fano stated in his book *Pelach HaRimon*,⁹⁵³ that the Preexistent Being (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, by the will of *HaShem*-יהו"ה, the Creator, blessed is He, who alone is Preexistent (*Kadmon*), there are many creations that can exist eternally (*Nitzchiyut*). This is because His Being alone is intrinsic to Him, having no cause that precedes Him, Heaven forbid to think so. This is not so of any other beings, all of which are novel in their existence and are brought forth from nothing to something.

This being so, that the primary matter is that the Holy One, blessed is He, [is preexistent] and has no beginning, which is exclusive to Him alone and no other, then did the Kabbalists not call him ["Without beginning-*Ein Techilah*-אין תחילה"]. Why is it that all books of Kabbalah call him "Without end-*Ein Sof*-אין סוף"?

He therefore explains⁹⁵⁴ that the level called "Without end-*Ein Sof*-אין סוף-207" (rather than "He is without beginning-*Ein Lo Techilah*-אין לו תחילה") refers to the aspect of His light (*Ohr*-אור-207). In contrast, His ability (*Yecholet*) is not a state of light (*Ohr*-אור) at all, but only is the ability (*Yecholet*) to illuminate, this being the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and just as He is Preexistent, so is His

⁹⁵³ *Pelach HaRimon*, Shaar 4, Ch. 3, cited in *Likkutei Torah*, Pekudei 7b

⁹⁵⁴ *Hemshech* 5666 *ibid.* p. 186

ability Preexistent, literally. Thus, about this it applies to say “He has no beginning-*Ein Lo Techilah*-אין לו תחילה.”⁹⁵⁵

Based on this, it is understood that since the term used in the teachings of the Zohar and in Tikkunim is, “The **light** that is without end (*Ohr Ein Sof*) is high above to no end, and down below to no conclusion,” specifying, “The **light** that is without end-*Ohr Ein Sof*-אור אין סוף,” it must be said that this does not refer to His ability (*Yecholet*).

That is, the description “light without end-*Ohr Ein Sof*-אור אין סוף” cannot refer to His ability (*Yecholet*), which is Preexistent (*Kadmon*) as He is Preexistent, in that “He is without beginning-*Ein Lo Techilah*-אין לו תחילה.” Moreover, this is also because the [word] “light-*Ohr*-אור” (“the light that is without end-*Ohr Ein Sof*-אור אין סוף”) does not apply to His ability (*Yecholet*), which is not at all in a state of light (*Ohr*), but is only the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the imperative [to say this] is based primarily on what it states in the *Hemshech* of the Hilulah, that these two matters, “the light that is without end (*Ohr Ein Sof*) is high above to no end, and far below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there is a great difference between them. This compels us to say that it does not refer to His ability

⁹⁵⁵ [Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5720 p. 160 and on).]

(*Yecholet*), since His ability to illuminate and His ability not to illuminate are one and the same ability, as discussed before.

2.

Now, we should explain why in the discourse of the Hilulah, he emphasizes that these two matters, “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., (rather than as it is in the ability (*Yecholet*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, who alone is Preexistent). The reason is because this relates to the general theme of what he explains in the discourse of the Hilulah.

To explain, he brings the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” in the discourse of the Hilulah⁹⁵⁶ in order to explain the matter of the treasury as it is Above, which is what is granted to the soldiers through the officers for the purpose of achieving victory in the war against the adversary.

Now, being that the matter of “the limitless light of the Unlimited One is high above etc.,” is the matter of the above-mentioned treasury mentioned, it cannot be said that what is meant here is His ability (*Yecholet*). This because in His ability (*Yecholet*) there is no existence [of anything] whatsoever, not even like a concealed treasure etc., and certainly not like a treasure that is already revealed and has actually been given to the soldiers. That is, in the ability there is no existence of

⁹⁵⁶ In ch. 12.

anything that can possibly be given over etc. It therefore must be said that it refers to the light (*Ohr*), which is in a state of [tangible] being etc.

Beyond this, since the general matter of granting the treasury to the soldiers is in order to achieve victory in the war, it therefore is understood that we are speaking of a level in which it is consequential to the king “to reveal his will and desire and to achieve his victory,” “to achieve victory in the way that accords to his will and desire.”

Moreover, the reason is “because there is an adversary who opposes, impedes, and obstructs, such that the matter of victory (*Nitzachon*) applies. This is because if there is no adversary, victory (*Nitzachon*) is altogether inapplicable, and he can conduct his kingdom according to his will.

It rather is when he has a desire for something and there is an adversary who opposes it, that he then stands steadfastly against him and achieves victory,” in a way that “he squanders all the treasuries,” and “beyond this, the king even jeopardizes his own life,” and “participates in the throes of battle himself” (as explained in the *Hemshech* of the Hilulah). In other words, this matter not only touches his kingship over the people, but [it even touches] the essential self and life of the king himself.

The same is so in the analogue, that when there is an adversary who claims,⁹⁵⁷ “I do not know *HaShem*-יהוה,” and how much more so when he knows his Master and intends to rebel against Him,⁹⁵⁸ this not only touches the aspect of that

⁹⁵⁷ Exodus 5:2

⁹⁵⁸ Torat Kohanim to Leviticus 26:14, cited in Rashi to Leviticus there, and Genesis 10:9, 13:13.

which is revealed (*Gilyim*), but [it even touches] the Essential Self of the One Above.

From this it is understood that all this does not apply on the level of His ability (*Yecholet*), in which His ability to illuminate and His ability not to illuminate are literally equal. This is as our sages, of blessed memory, stated,⁹⁵⁹ “I do not know in which of them He desires, the deeds of the righteous or the deeds of the wicked.” In other words, the ability to illuminate through the deeds of the righteous, and the ability not to illuminate through the deeds of the wicked, is equal.

This is especially so considering the precise wording of the Midrash, “I do not know in which of them He desires (*Chafetz*-חפץ),” [specifically using the word “*Chafetz*-חפץ” for “desire”]. For at first glance, based on the explanation in the teachings of Chassidus⁹⁶⁰ about the difference between a desire called “*Ratzon*-רצון” and a desire called “*Chafetz*-חפץ,” the desire called “*Chafetz*-חפץ” is the innerness (*Pnimityut*) of the desire, which is the matter of pleasure (*Taanug*). Thus, it should have said, “I do not know in which of them He desires (*Rotzeh*-רוצה),” [using a word the root of which is “*Ratzon*-רצון”] rather than “I do not know in which of them He desires (*Chafetz*-חפץ),” [using the word “*Chafetz*-חפץ”]. That is, how could it apply for there to be a matter of “desire-*Chafetz*-חפץ” and pleasure (*Taanug*) in the deeds of the wicked?

The explanation is that from the perspective of the level of His ability (*Yecholet*), both are literally equal, and on that level, I truly do not know in which of them He desires (*Chafetz*-

⁹⁵⁹ Midrash Bereishit Rabba 2:

⁹⁶⁰ See Likkutei Torah, Shir HaShirim 28d and elsewhere.

הפץ), whether in the ability to illuminate through the deeds of the righteous, or in the ability not to illuminate etc.

It thus is understood that from the perspective of the level of His ability (*Yecholet*), it is not applicable to say that the matter of victory over an opposition is relevant to the King, and that this is why He grants the treasury etc. This is because all this [only] applies once it has already been fully determined and decided that His desire is specifically in such and such a way. This is in contrast to the level in which it has not yet been determined which of them He desires, in which the ability to illuminate and the ability not to illuminate are literally equal.

Now, since in the discourse he brings the matter of “high above to no end etc.,” in regard to the explanation of the matter of the treasury that is given to the soldiers in order to achieve victory in the war against the adversary, he therefore explains the matter of “high above to no end etc.,” not as it is in the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, since in that aspect “I do not know in which of them He desires etc.” Rather, [he explains it] as it is in the limitless **light** of the Unlimited One (*Ohr Ein Sof*), in which there are the two matters of “high above to no end, and down below to no conclusion” which are two levels, “and there is a great difference between them.”

3.

Now, even though here we are discussing the matter of the treasury given to the soldiers for the sake of achieving

victory in the war over the adversary, nevertheless, this still is a very lofty level. For, what is being discussed is that which is “high above to no end etc.,” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, meaning before to the restraint of the *Tzimtzum* etc.

Based on this, we must understand what he continues to explain in the discourse of the Hilulah, that these two matters, that “the limitless light of the Unlimited is high above to no end, and down below to no conclusion,” are two aspects in the encompassing light (*Makif*), these being the encompassing aspect of the direct light (*Makif d'Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), [which are] the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

He continues and explains this with the analogy of a teacher who bestows intellect to his student. That is, there is that part of the intellect and reasoning that the student receives in a way of an inner manifest light (*Ohr Pnimi*) and there is the depth of the intellect, which the student is not capable of receiving, and remains in an encompassing state (*Makif*) above his intellect.

However, even so, it is in a state of proximity and closeness to the recipient and over the course of time he will come to grasp it. This is as in the teaching,⁹⁶¹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” This being so, over the course of forty years he will

⁹⁶¹ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

come to the depth of the wisdom etc. This is the matter of the close encompassing light (*Makif HaKarov*).

In addition, there is the intellect that is much deeper, so much so, that not even a small part of it comes to be revealed, and moreover it never comes to be revealed, this being the matter of the distant encompassing light (*Makif HaRachok*).

Now, at first glance, the general matter of the bestowal of intellect from teacher to student only applies once there is a student and the teacher constricts his intellect etc., such that he finds that part of the intellect and reasoning that the student will be capable of receiving in a way of an inner manifest light (*Ohr Pnimi*).

This being so, as it is in the analogue, it [only] is in regard to levels that are after the restraint of the *Tzimtzum* and are already drawn in the chaining down of the worlds (*Hishtalshelut*) etc., until they are drawn in the final letter *Hey-ה* of the Name *HaShem-יהו"ה* etc. From this it is understood that even the discussion about the distant encompassing light (*Makif HaRachok*) is [only] of levels that are after the restraint of the *Tzimtzum*.

That is, notwithstanding the great elevation of the distant encompassing light (*Makif HaRachok*) over and above the close encompassing light (*Makif HaKarov*), it nonetheless cannot be said that they are of no comparison to each other altogether.

This is also understood from the fact the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*) are analogous to a garment (the close encompassing light – *Makif HaKarov*) and a

house (the distant encompassing light – *Makif HaRachok*),⁹⁶² in that both the person and his garment are in the house.

Thus, since the aspect of the close encompassing light (*Makif HaKarov*) has a relativity to the lowest level in the chaining down of the worlds (*Seder Hishtalshelut*), (meaning after the drawing down of bestowal to the recipient, which is the matter of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, as mentioned above), it therefore cannot be said that the aspect of the distant encompassing light (*Makif HaRachok*) is a level that precedes the restraint of the *Tzimtzum*, because then the distance would be altogether beyond all relative comparison.

It must therefore be said that even the aspect of the distant encompassing light (*Makif HaRachok*) is a level that is after the restraint of the *Tzimtzum*. This being so, how is all this applicable to the explanation of the matter of “high above to no end, and down below to no conclusion” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*?

4.

However, the explanation is that, in the previous chapters he explained the matter of “high above to no, and down below to no conclusion” as it is drawn down and permeates the entire order of the chaining down of the worlds (*Seder Hishtalshelut*). As he explains,⁹⁶³ “When it states ‘down below to no conclusion,’ this refers to the revelation and spreading

⁹⁶² See Likkutei Torah, Zot HaBrachah 99a and on.

⁹⁶³ In chapter 13.

forth in a state of spreading down and in a state of endlessness, without measure and literally limitless, all the way down below, in the most final and lowest of levels,” “with an abundance of concealments and hiddenness in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., especially since this comes about through many constrictions, concealments, and hiddenness, until it is possible for there to be something that is the complete opposite of Godliness etc., this being the [existence of the] external husks (*Kelipah*) and the side opposite holiness etc.”

He also explains⁹⁶⁴ the matter of “high above to no end,” [stating that it is], “in an aspect of the concealment of the light, so that it is [hidden in] concealment after concealment, with elevation upon elevation, in an aspect of the absence of the light and the absence of revelation, which generally is the matter of the *Tzimtzum* that took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.”

As he explains, “That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is not sensed, and even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that enlivens all beings in existence, there nevertheless are creations such as those who do not sense that [the vitality] is Godly vitality etc.

This is especially so [after] the many concealments and hiddenness, in that the light is concealed and hidden from level to level etc.” That is, all this is as the matter of “high above to no end” is drawn forth in actuality within the order of the chaining down of the worlds (*Seder Hishtalshehut*).

⁹⁶⁴ In chapter 14.

Then, in the same chapter, he continues and explains that even in the limitless light of the Unlimited One as it is within Himself, there are the two matters of “high above to no end, and down below to no conclusion.” That is, that which is the limitless light of the Unlimited One “high above to no end,” is the light that is concealed and hidden and is not in the category of being revealed or being drawn forth etc.

In contrast, that which is the limitless light of the Unlimited One “down below to no conclusion,” is the aspect of revelation as it is in His Essential Self. That is, within His Essential Self itself, it is in a state of revelation to Himself, so to speak. In contrast, that which is “high above to no end” means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

In continuation to this, even in the explanation that the two matters of “high above etc., and down below etc.,” are the two encompassing aspects (*Makifim*) - the close encompassing light (*Makif HaKarov*), which at the very least is in the category of revelation, and the distant encompassing light (*Makif HaRachok*) which is not in the category of being revealed altogether - he first explains the matter as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*) (in continuation to what was explained in the previous chapters) and then explains the matter as it is in the limitless light of the Unlimited One itself (in continuation to what was added in this chapter).

This is why he first explains the analogy of the bestowal from a teacher to his student (after he constricts himself etc.), in that in addition to what is received in the student, there still

is a depth of intellect that remains in an encompassing state (*Makif*), but over the course of forty years he will come to the depth of the wisdom. This is the aspect of the close encompassing light (*Makif HaKarov*) which is in close proximity to the inner manifest light (*Ohr Pnimi*).

Then there is a much deeper intellect that will never come to actual revelation etc. This aspect is the analogy for the matter of “high above... down below etc.,” as it is drawn in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

He then adds the explanation of the analogy for the matter of “high above... down below etc.,” as it is in the limitless light of the Unlimited One itself, before the *Tzimtzum*. This is like how it is in the intellect of the teacher as he conceptualizes and conceives the wisdom within himself to the depth of the matter (before he constricts himself to bestow the intellect to the student).

That is, [at this point] he is not thinking of the existence of the student or how to bestow to him altogether, but is studying the matter in and of himself. At this point he cannot be called a teacher, being that he is not in a state or motion of bestowing (*Mashpia*).

It is in this itself that there also is the element of that which he conceptualizes and conceives novel [insights] (which the bestower conceptualized and conceived within himself) of which a small portion will come to be revealed to the recipient, (and it is self-understood, that this is only according to capacity [of the recipient to receive] etc.). However, there also are the very deep intellects that the teacher conceptualizes and conceives that are inherently concealed and have no relation to

the recipient altogether. In other words, the general existence and being of this light is in a motion of concealment. Therefore, even what he reveals to him is such that the light is transcendently removed and concealed in his essential self.

5.

In the discourse, he continues [explaining] the very deep intellectual matters that altogether have no relation to the recipient, this being the aspect of the distant encompassing light (*Makif HaRachok*). That is, these concepts come forth through garments that hide and conceal, such as allegories and riddles, in which it is not apparent or recognized that there is wisdom and intellect in them. The same is so of the stories in the Torah, that they have secrets and mysteries within them to a greater degree than the laws of the Torah, but this is not at all recognized. This is because the essence of the light (*Etzem HaOhr*) is a concealed mystery, and it does not come into revelation except by way of concealment and hiddenness etc.

To explain, even though the light comes forth through garments that conceal and hide since the matter is inherently concealed, nevertheless, there are different levels in this etc. This is as we find in the matter of analogies, in that sometimes many analogies are brought for a single matter. This is to such an extent that about Shlomo the verse states,⁹⁶⁵ “He spoke three thousand analogies,” even though at first glance, being that the matter is inherently concealed, what benefit is added through the abundance of analogies?

⁹⁶⁵ Kings I 5:12

Now, just as this is so of the stories of the Torah, that even though the mystery within them is concealed, nevertheless, there are many stories in the Torah, and each story comes with an expansion of explanation in abundant details etc., the same is so with the matter of analogies, that through their abundance the matter is drawn further down.⁹⁶⁶

This is as known⁹⁶⁷ about the matter of [the verse], “He spoke three thousand analogies,” that it states about Shlomo,⁹⁶⁸ “*HaShem*-יהו"ה gave wisdom (*Chochmah*) to Shlomo.” In other words, the actual existence of the Wisdom-*Chochmah* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down and came forth throughout the entire order of the chaining down (*Seder Hishtalshelut*) of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so much so that the verse states,⁹⁶⁹ “He spoke about trees, [from the cedar in the Lebanon until the hyssop that comes out of the wall] etc.”⁹⁷⁰ In other words, every consecutive allegory draws the matter further down etc.⁹⁷¹

⁹⁶⁶ There are individual redactors who recall that the Rebbe said that in the story, the matter comes in a way of width (*Rochav*), whereas in the allegory it comes with length (*Orech*) and depth (*Omek*).

⁹⁶⁷ See Torah Ohr, Megillat Esther 91c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁹⁶⁸ Kings I 5:26

⁹⁶⁹ Kings I 5:13

⁹⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 36.

⁹⁷¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51.

Now, we should add and discuss the precise wording of the discourse. For, at the beginning of the matter he writes, “like analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות),” but in the continuation he only mentions the matter of analogies (*Mashalim*-משלים), but not the matter of riddles (*Cheedot*-חידות).

To preface, as known⁹⁷² there is very great precision in the discourses of our Rebbes, our leaders. The Alter Rebbe was particularly exacting in his language, and therefore the expression “[his] golden tongue” is said in various places about his exacting language.⁹⁷³ However, the Mittler Rebbe was not as strict in the precision of his wording. Regarding [the precision of] the Tzemach Tzedek and the Rebbes who followed him, I have not heard, but it appears that there were differences at different periods etc. However, it is known that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and his honorable holiness, my father-in-law, the Rebbe, were exacting that every word should be precise etc. This was especially so of a discourse that also came into writing and into print.

This being so, even this particular detail, that he first mentioned analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות), but then only spoke about analogies (*Mashalim*), is precise and exacting.

⁹⁷² See Torat Menachem, Reshimat HaYoman p. 241, p. 354, p. 363.

⁹⁷³ See, for example, Sefer HaMitzvot of the Tzemach Tzedek 40b, 41b.

This may be understood with a preface of the difference between analogies (*Mashalim*) and riddles (*Cheedot*).⁹⁷⁴ That is, when it comes to an analogy, even though it is something foreign relative to the intellectual matter, nevertheless, its entire matter is to explain and elucidate the intellectual matter.

In contrast, this is not so of a riddle, such as [the riddle],⁹⁷⁵ “From the eater came forth food, from the strong came forth sweetness.” This is something that not only is foreign to the intellect, but also is something that is not understood in the intellect and is the opposite of intellect, in that it is completely concealed.

This is why at the beginning of the matter he mentions both analogies (*Mashalim*) **and** riddles (*Cheedot*), since there also is a descent of the light all the way to the three completely impure husks (*Kelipot*) etc., in which the Godly light is in the ultimate state of concealment, like the matter of a riddle that is the opposite of intellect.

However, in the continuation of the matter he speaks about analogies (*Mashalim*) but not about riddles (*Cheedot*). This is because here he also discusses the stories of the Torah, and in the Torah the matter of riddles is inapplicable, as that is a matter that is the opposite etc.

This is because “**all** of the Torah is the names of the Holy One, blessed is He.”⁹⁷⁶ In other words, even when the

⁹⁷⁴ See *Hemshech* 5672 Vol. 2, p. 859.

⁹⁷⁵ Judges 14:14

⁹⁷⁶ See Zohar II 87a; Introduction to Ramban’s commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29; Pelach HaRimon, Shaar 22, Ch. 1; Shnei Luchot HaBrit, Yitro 316a; Likkutei Torah, Va’etchanan 5a.

Torah is discussing undesirable matters, such as in our Torah portion [where it mentions] “Baal Tzefon-בַּעַל צִפּוֹן,”⁹⁷⁷ or “Pharaoh approached-*Pharaoh Heekreev*-פֶּרַעְהָהֶקְרִיב,”⁹⁷⁸ these matters too – as they are in Torah – are the names of the Holy One, blessed is He. Therefore, it is not applicable for there to be the matter of a riddle in Torah, this being a matter that is an opposite, but solely the matter of analogies (*Mashalim*). This is also why the Torah is called “the Primordial Allegory” (*Mashal HaKadmoni*),⁹⁷⁹ that is, it specifically is an allegory (*Mashal*).

7.

In the discourse he concludes [stating]⁹⁸⁰ that the matter of “the limitless light of the Unlimited One is high above to no end” refers to the essence of the light (*Etzem HaOhr*) which is not in the category of being revealed and drawn into worlds altogether, but is concealed and subsumed **within** His Essential Self, blessed is He. It is this aspect and level that is called the “treasury-*Otzar*-אֹצָר.” For, just as the treasury is concealed and hidden from the eyes of all, so likewise the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, hidden and concealed etc.

⁹⁷⁷ Exodus 14:2; 14:9

⁹⁷⁸ Exodus 14:10

⁹⁷⁹ Samuel I 24:13 and Rashi there; Rashi to Deuteronomy 21:13; Rashi to Talmud Bavli, Makkot 10b, entitled “*v’HaElokim*.”

⁹⁸⁰ In chapter 17.

Now, since the drawing down and revelation of the Supernal treasury is solely for the sake of achieving victory in the war against the adversary, it is understood that the more that this is drawn “down below to no end,” to the place in which the adversary is found, with whom battle must be waged to be victorious over him, we thereby affect that even “down below to no end” there is a drawing and revelation of the aspect that is “high above to no end,” this being the general revelation of the coming future.

“Those who tasted it have merited life,”⁹⁸¹ in that a foretaste of this is drawn down and revealed at the end of the time of the exile as well. This refers to the revelation of the inner aspects (*Pnimiyyut*) of Torah through the teachings of Chassidus in these later generations.

This is as stated in Zohar,⁹⁸² “In the sixth hundredth year of the sixth millennium, the gates of the upper wisdom will open, and the wellsprings of the lower wisdom etc.” The sign [that hints] to this is [the verse],⁹⁸³ ‘In the sixth-hundredth year of the life of Noach... the fountains of the great deep burst forth [and the windows of the heavens were opened].’”

However, all this is only a foretaste of the revelation of the coming future, whereas the primary revelation of “high above to no end, and down below to no conclusion” will be revealed in the coming future, as the verse states,⁹⁸⁴ “*HaShem-*

⁹⁸¹ Musaf liturgy of Shabbat; Pri Etz Chayim, Shaar HaShabbat Ch. 3; See Likkutei Sichot Vol. 15 p. 282.

⁹⁸² Zohar I 117a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁹⁸³ Genesis 7:11

⁹⁸⁴ Zachariah 14:9

יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One, and His Name (which refers to the revelation and spreading forth of the light (*Ohr*))⁹⁸⁵ One.

⁹⁸⁵ See chapter 17 in the discourse, and elsewhere. Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

Discourse 17

*“Ki Tisa et Rosh Bnei Yisroel... -
When you take a head count of the children of
Israel...”*

Delivered on the Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim and Erev Rosh Chodesh Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸⁶ “When you take a head count of the children of Israel etc.” In his discourse by this title, found in a manuscript that was recently released from exile to redemption,⁹⁸⁷ his honorable holiness, the Tzemach Tzeddek, (this year being the hundred-year anniversary of his passing and Hilulah), brings the statement of our sages, of blessed memory,⁹⁸⁸ “Just as these wheat kernels, when they go out for sowing they go out in enumeration (*Minyan*) and when they enter in from the grain pile they enter in enumeration (*Minyan*), so too Israel, when they descended down to Egypt they descended in enumeration etc., and when they ascended from there they ascended in enumeration etc.”

In other words, enumeration (“When you take a head count”) indicates the importance given to the matter, that on

⁹⁸⁶ Exodus 30:12

⁹⁸⁷ Subsequently printed in Ohr HaTorah, Tisa p. 1,823 and on; Also see Sefer HaMaamarim 5638 p. 56 and on.

⁹⁸⁸ Midrash Shir HaShirim Rabba 7:3

account of its importance, it is counted. This is why it is specifically wheat that goes out in enumeration (*Minyan*), rather than straw or hay which are not considered to have any importance.⁹⁸⁹

2.

He prefaces by explaining that the root “*Sefar*-ספר” (this being the root of the matter of “number-*Mispar*-מספר”) has four roots [and meanings].⁹⁹⁰ The first is a word that means “number-*Mispar*-מספר” (enumeration-*Minyan*-מנין),⁹⁹¹ as in the verse,⁹⁹² “You shall count (*U’Sefartem*-וּסְפַרְתֶּם) for yourselves.” The second is a word that means “book-*Sefer*-ספר,”⁹⁹³ as in the verse,⁹⁹⁴ “This is the book (*Sefer*-ספר) of the chronicles of Adam.” The third is a word meaning “story-*Sippur*-סיפור” and telling,⁹⁹⁵ as in the verse,⁹⁹⁶ “So that you may tell (*Tesaper*-תספר) it in the ears of your son.” The fourth is the name of a

⁹⁸⁹ Midrash Shir HaShirim Rabba ibid. Ohr HaTorah ibid. p. 1,826; Also see *Hemshech* 5672 Vol. 1, p. 167.

⁹⁹⁰ Also see Sefer HaMaamarim 5638 ibid. (p. 65 and on); Discourse entitled “*U’Sefartem Lachem*” 5730.

⁹⁹¹ See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah), Ch. 2 – cited and explained in Ohr HaTorah, Chayei Sarah 107a; Biurei HaZohar of the Tzemach Tzedek, Chayei Sarah p. 71; *Hemshech* 5672 ibid. p. 159 and on.

⁹⁹² Leviticus 23:15

⁹⁹³ See *Hemshech* 5672 ibid. p. 239 and on.

⁹⁹⁴ Genesis 5:1

⁹⁹⁵ See Pardes Rimonim ibid. cited and explained in Ohr HaTorah ibid. p. 106b and on; Biurei HaZohar ibid. p. 70 and on; *Hemshech* 5672 ibid. p. 175 and on.

⁹⁹⁶ Exodus 10:2

precious stone,⁹⁹⁷ as in the verse,⁹⁹⁸ “The appearance of a sapphire stone (*Even Sapeer*-אבן ספיר).”

This then, is why the ten *Sefirot*-ספירות are called by this name, in that they possess all four above-mentioned aspects.⁹⁹⁹ For, the *Sefirot*-ספירות are of the root “sapphire stone-*Even Sapeer*-אבן ספיר,” in that [the word “sapeer-*Sapeer*-ספיר”] indicates “brilliance.” That is, they do not conceal the light that manifests within them, but are receptacles (*Keilim*) through which the light (*Ohr*) is revealed etc. (This is because even the vessels (*Keilim*) [of the *Sefirot*] are in a way [about which it states] “He and His organs are one,”¹⁰⁰⁰ and how much more is this so the lights (*Orot*) [of the *Sefirot*]).

This is also why the *Sefirot*-ספירות are of the root “story-*Seepoor*-סיפור” and telling, as in the verse,¹⁰⁰¹ “The heavens tell (*Mesaprim*-מספרים) [the glory of God].” (That is, in addition to the Zohar’s explanation¹⁰⁰² [of this verse], that “they illuminate and shine etc.,” it also is of the root “telling-*Seepoor*-סיפור” and relating.) This is as the verse states,¹⁰⁰³ “When I behold Your heavens etc.,” and¹⁰⁰⁴ “Raise your eyes on high and see who created these.”

This is because through the ten *Sefirot* there is a drawing down and revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He. (In other words, every matter of wisdom that

⁹⁹⁷ See Ohr HaTorah and Biurei HaZohar *ibid.* *Hemshech* 5672 *ibid.* p. 200 and on.

⁹⁹⁸ Ezekiel 1:26

⁹⁹⁹ See Pardes Rimmonim *ibid.*, cited and explained in *Hemshech* 5672 *ibid.* p. 159 and on; Ohr HaTorah *ibid.*

¹⁰⁰⁰ Introduction to Tikkunei Zohar 3b

¹⁰⁰¹ Psalms 19:2

¹⁰⁰² Zohar II 136b, cited and explained in Pirush HaMilot of the Mittler Rebbe, Ch. 9 and on.

¹⁰⁰³ Psalms 8:4

¹⁰⁰⁴ Isaiah 40:26

exists below, in which it is applicable for there to be knowledge of His Godliness below, stems from the *Sefirah* of Wisdom-*Chochmah* (the first of the *Sefirot*). Only that at first this is in a way of “You are He who is wise, but not with a knowable wisdom,”¹⁰⁰⁵ after which there is a drawing down from this, so that “through His self-knowledge He knows all creations etc.,”¹⁰⁰⁶ until from this there also is a drawing down of the matter of the wisdom below.)

Likewise, the matter of the *Sefirot*-ספירות is of the root “number-*Mispar*-מספר,” being that the *Sefirot* are specifically in enumeration of ten, [as it states],¹⁰⁰⁷ “Ten and not nine, ten and not eleven.” The *Sefirot* are also of the root “book-*Sefer*-ספר,” which is referred to in the teaching,¹⁰⁰⁸ “The Holy One, blessed is He, created His world with three books (*Sefarim*-ספרים),” these being Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* (*ChaBa”D*) etc.¹⁰⁰⁹

3.

He continues to explain¹⁰¹⁰ that this is the meaning of the verse,¹⁰¹¹ “He brings forth their legions by number.” That is, the reason for the great division and multiplicity of creatures brought into being by the Unlimited One, *HaShem*-יהו"ה, blessed is He, who Himself is of the utmost simplicity, is because they are drawn through the ten *Sefirot*. This is because the *Sefirot*-ספירות are of the root “number-*Mispar*-מספר,” (as

¹⁰⁰⁵ Introduction to Tikkunei Zohar 17b.

¹⁰⁰⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:9-10

¹⁰⁰⁷ Sefer Yetzirah 1:7

¹⁰⁰⁸ Sefer Yetzirah 1:1

¹⁰⁰⁹ Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 1.

¹⁰¹⁰ Ohr HaTorah *ibid.* p. 1,824; Also see Sefer HaMaamarim 5638 *ibid.* (p. 67 and on).

¹⁰¹¹ Isaiah 40:26

mentioned above), being that they are different aspects to which the word “number” can be applied, Kindness-*Chessed* being one aspect, Might-*Gevurah* being a second aspect etc.

Thus, a great multiplicity and division of creations is brought forth from this. This likewise is the meaning of the verse,¹⁰¹² “When I behold Your heavens, the work of Your fingers.” This is like a person who separates things or writes letters that differ from each other, which is done through the fingers, these being the ten *Sefirot*, which are equal in number to the ten fingers etc.

Now, the reason this matter is specifically mentioned in a verse that relates to the stars, can be explained according to the teaching of the Midrash,¹⁰¹³ “Why are they [the Jewish people] likened to the stars? Why were they not likened to the sun or the moon? Because in the future, the sun and moon will be ashamed etc., but the stars will not be ashamed etc.”

This is because the stars appear to be very tiny, this being the matter indicated by the verse,¹⁰¹⁴ “I have been diminished by all the kindnesses etc.” This is because whosoever is closer before Him is esteemed as nothing to a greater degree.¹⁰¹⁵ This is why the stars are in the eighth firmament, which is Understanding-*Binah* - the concealed world, in which Above is something (*Yesh*) and below is nothing (*Ayin*), and they therefore [have the appearance of being] tiny.

¹⁰¹² Psalms 8:4

¹⁰¹³ Midrash Bamidbar Rabba 2:13

¹⁰¹⁴ Genesis 32:11

¹⁰¹⁵ See Tanya, Iggeret HaKodesh, Epistle 2

In contrast, the sun and moon appear to be large, which causes it to appear that below is something (*Yesh*) and Above is nothing (*Ayin*) etc. Therefore, in the coming future, when “the glory of *HaShem*-ה' יהו" will be revealed etc.,”¹⁰¹⁶ the sun and moon will be ashamed, since from them there was the chaining down of that which [senses itself] as being separate. In contrast, this is not so of the stars etc.

This is also why the conclusion of the verse states,¹⁰¹⁷ “By the abundance of His power and by vigor of His strength, not one is missing.” This is because in regard to the stars there is the matter of number (*Mispar*-מספר), ([as the verse states],¹⁰¹⁸ “He brings forth their legions by number (*Mispar*-מספר)”), and as it states,¹⁰¹⁹ “He counts the number (*Mispar*-מספר) of the stars,” this being because of the importance of the matter (as mentioned in chapter one). Therefore, “not one is missing,” meaning that not a single star is missing, but since the six days of creation etc., they all are steadfastly positioned in the heights of the world.¹⁰²⁰

In other words,¹⁰²¹ because of their importance, they are given the strength to be sustained continuously (not only in their species, but also) individually. This is like the teaching of our sages, of blessed memory,¹⁰²² “All whose way is to be counted is considered as being significant and is not nullified etc.”

¹⁰¹⁶ Isaiah 40:5

¹⁰¹⁷ Isaiah 40:26

¹⁰¹⁸ Isaiah 40:26

¹⁰¹⁹ Psalms 147:4

¹⁰²⁰ See Rabbi Avraham Ibn Ezra and Radak to Isaiah *ibid*.

¹⁰²¹ Also see *Hemshech* 5672 *ibid*. (Vol. 1, p. 167).

¹⁰²² Talmud Bavli, Beitzah 3b

He continues in the discourse¹⁰²³ and states that we must better understand what was previously explained, that the matter of enumeration (*Mispar*-מספר) indicates a matter of elevation and importance etc., based on the question of the ShaLa”H.¹⁰²⁴ That is, our sages, of blessed memory, stated,¹⁰²⁵ “Blessing is not found in something that is counted, but only in something that is hidden from the eye.”

The ShaLa”H explains that there are two matters in enumeration (*Mispar*-מספר). That is, there is enumeration of matters of this world etc., and there is the matter of the enumeration of the grasp of the coming world etc. He explains¹⁰²⁶ that this is the difference between the words, “That which (*Et*-את) its way is to be counted,” and, “All (*Kol*-כל) whose way is to be counted,”¹⁰²⁷ as will be explained.

However, we should preface with the explanation of the teaching our sages, of blessed memory, that, “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” To explain, “something that is hidden from the eye” refers to the concealed world (*Alma d’Itkasiya*), whereas “something that is counted” refers to the revealed world (*Alma d’Itgaliya*).

¹⁰²³ Ohr HaTorah ibid. p. 1,828; Also see Sefer HaMaamarim 5638 ibid. (p. 78 and on); *Hemshech* 5672 ibid. p. 171 and on.

¹⁰²⁴ Shnei Luchot HaBrit, Bamidbar 347a

¹⁰²⁵ Talmud Bavli, Taanit 8b; Bava Metziya 42a

¹⁰²⁶ Shnei Luchot HaBrit, Bamidbar ibid. p. 348b

¹⁰²⁷ See Talmud Bavli, Beitzah 3b ibid.

The difference between them is that in the revealed world (*Alma d'Itgaliya*) everything has already been separated and set in its place, with the division of each aspect unto itself, which is why it cannot be changed and drawn down etc. In contrast, in the concealed world (*Alma d'Itkasiya*), wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, additional blessing and abundance is possible.

This is like the explanation elsewhere,¹⁰²⁸ that the matter of repentance (*Teshuvah*) can specifically take place in this world, rather than in the Garden of Eden (*Gan Eden*). This is because the revelation of the Garden of Eden (*Gan Eden*) is from the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and from the aspect of His light that fills all worlds (*Memaleh Kol Almin*), it is not possible for anything to change, but rather just as it is not possible to make a foot into a hand or a hand into a foot etc., it remains as it is.

It only is in this world, wherein the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) dwells, that is it possible for something to change from one extreme to the other extreme, in the aspect of “an upside-down world.”¹⁰²⁹

However, the primary novelty is that even in the revealed world (*Alma d'Itgaliya*) there will be an illumination of the aspect of the concealed world (*Alma d'Itkasiya*), and the blessing will then be found there too.

¹⁰²⁸ Likkutei Torah, Pinchas 75c

¹⁰²⁹ See Talmud Bavli, Pesachim 50a

The explanation is that our sages, of blessed memory, stated,¹⁰³⁰ “All that exists on dry land exists in the sea,” except that in the sea they are in the aspect of the concealed world (*Alma d’Itkasiya*).¹⁰³¹ However, about the children of Yosef, our sages, of blessed memory, stated,¹⁰³² “The evil eye has no dominion [over them], as it states [about the children of Yosef],¹⁰³³ ‘They multiply in the midst of the sea.’

Just as with the fish of the sea, the water covers them and the evil eye has no dominion over them, so too with the seed of Yosef, the evil eye has no dominion over them.” (The aspect of the evil eye refers to Sama’el,¹⁰³⁴ and is like the matter of¹⁰³⁵ “the sight of the eyes of the wicked [takes them down to Gehinnom] etc.”) In other words, the novelty is that because of the greatness and elevated level of Yosef, even as they are in the earth - the revealed world (*Alma d’Itgaliya*), they nevertheless are “like the fish of the sea” - the concealed world (*Alma d’Itkasiya*). (In contrast, about the fish in the sea - the concealed world (*Alma d’Itkasiya*), it is not a novelty that the evil eye has no dominion over them.)

This is also the meaning of the verse,¹⁰³⁶ “The number (*Mispar*-מספר) of the children of Israel will be like the sand of the sea, which can neither be measured nor counted,” because

¹⁰³⁰ Talmud Bavli, Chullin 127a

¹⁰³¹ See Likkutei Torah, Tzav 14b and on, and elsewhere.

¹⁰³² Talmud Bavli, Brachot 20a

¹⁰³³ Genesis 48:16

¹⁰³⁴ Me’orei Ohr, Ot Ayin, Section 14 [“The eye-*Eyin*-עין-130” [with the word (*Kollel*) shares the same numerical value as “Sama’el-סמא’ל-131”]; [Sama’el-סמא’ל is the name of Satan, who is the ministering angel of Esav – See Rashi to Talmud Bavli, Sotah 10b.]

¹⁰³⁵ Midrash Esther Rabba 7:9

¹⁰³⁶ Hosea 2:1

of its abundance. Now, at first glance, this is not understood. For, since they “can neither be measured nor counted,” why then does it mentioned the matter of number (*Mispar*-מספר) in relation to them?

However, the explanation is that the primary novelty is that even the aspect of enumeration (*Mispar*-מספר), which is the revealed world (*Alma d'Itgaliya*), will have the wondrously awesome blessing, as in the state of “cannot be counted (*Lo Yisaper*-לא יספר),” in that they will be the aspect of “the sand of the sea.”

In other words, even though the sand (*Chol*-חול) is on dry land, and moreover, it is dry and separated into very small parts, in which each part is a particular unto itself etc.,¹⁰³⁷ it nevertheless is “the sand of the sea (*Chol HaYam*-חול הים),” in which “the sea” (*Yam*-ים) refers to the concealed world (*Alma d'Itkasiya*).

Based on this, we can answer the question on the words of our sages, of blessed memory, that “Blessing is not found in something that is counted, but only in something that is hidden from the eye.” For, when there is the drawing down from the aspect of the concealed world (*Alma d'Itkasiya*), then there is no lacking in the matter of number (*Mispar*-מספר), but on the contrary, it indicates importance etc., as explained before.

This likewise is the difference between the wording, “That which (*Et*-את) its way is to be counted,” and “All (*Kol*-כל) whose way is to be counted.”¹⁰³⁸ This is because the word “*Et*-את” indicates the matter of nullification (*Bittul*). This is as

¹⁰³⁷ Likkutei Torah, Balak 67d; 68c

¹⁰³⁸ See Talmud Bavli, Beitzah 3b ibid.

stated,¹⁰³⁹ “Fear *HaShem-Yiroo et HaShem*-יהו"ה את, O' His holy ones,” in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל),¹⁰⁴⁰ indicating that they are secondary and nullified to the Name *HaShem*-יהו"ה.¹⁰⁴¹

In contrast, when it comes to the term “All-*Kol*-כל,” even though the verse states,¹⁰⁴² “For all (*Ki Kol*-כי כל) in the heavens and earth [is Mine],” [which Targum translates as],¹⁰⁴³ “He unites the heavens and the earth,”¹⁰⁴⁴ referring to the matter of the *Sefirah* of Foundation-*Yesod* on the side of holiness,¹⁰⁴⁵ nevertheless, we also find that the word “All-*Kol*-כל” is a euphemism for the matter of evil. This is as the verse states,¹⁰⁴⁶ “Who forms light... and creates evil,” about which it states in Talmud,¹⁰⁴⁷ “It is written ‘evil-*Ra*-רע,’ but [in the Yotzer blessing] we read it euphemistically as, ‘[He creates] All-*HaKol*-הכל,” It therefore must be said that the euphemism also relates to the matter of evil, except that within holiness it still is within the parameters of holiness. Nonetheless, there

¹⁰³⁹ Psalms 34:10

¹⁰⁴⁰ See Talmud Bavli, Bava Kamma 41b

¹⁰⁴¹ Also see the discourse entitled “*v'Nigleh Kvod HaShem* – The Glory of *HaShem* will be revealed” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 28, Ch. 6, and the explanation and citation there.

¹⁰⁴² Chronicles I 29:11

¹⁰⁴³ Targum to Chronicles I 29:11

¹⁰⁴⁴ Also see Zohar I 31a; Zohar II 116a; Zohar III 257a; Zohar Chadash 103b, and elsewhere.

¹⁰⁴⁵ The numerical value of “For all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Additionally, the *Sefirah* of Foundation-*Yesod* is called by the term “All-*Kol*-כל.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

¹⁰⁴⁶ Isaiah 45:7

¹⁰⁴⁷ Talmud Bavli, Brachot 11b

subsequently is a matter of [actual] evil which chains down from this etc.

This likewise is indicated by the teaching of our sages, of blessed memory,¹⁰⁴⁸ on the verse,¹⁰⁴⁹ “The advantage of land is in all (*BaKol*-בכל)’ – even things that you consider to be superfluous in the world, such as flies, fleas, and gnats. They too are included in the creation of the world.” We thus find that even gnats etc., are [included and] are called “All-*Kol*-כל.”

About this the verse states,¹⁰⁵⁰ “Fear from *HaShem*-יהו"ה all (*Kol*-כל) the land,” specifying “all (*Kol*-כל) the land.” That is, even those who are the aspect of “All-*Kol*-כל,” ([as in], “All (*Kol*-כל) whose way is to be counted”), should “Fear from *HaShem*-יהו"ה,” except that this fear is from a distance, which is why the verse states “Fear **from** *HaShem*-Yiroo Mei*HaShem*-יהו"ה מיהו"ה,” this being the matter of nullification (*Bittul*) that even applies to the nations of the world, who “call Him the God of the gods.”¹⁰⁵¹ However, this nullification is not a nullification of their [sense of] independent existence (*Bittul b'Metziyut*), which is why it is possible for there to be a chaining down of the matter of evil from this etc.

Based on this it is understood that the enumeration that is of the aspect [indicated by], “That which (*Et*-את) its way is to be counted,” is similar to the enumeration (*Mispar*-מספר) upon which blessing dwells, like the aspect of “[they] cannot be counted (*Lo Yisaper*-לא יספר).” In other words, even though they are in a state of enumeration (*Mispar*-מספר), they

¹⁰⁴⁸ Midrash Vayikra Rabba 22:1; Kohelet Rabba 5:8

¹⁰⁴⁹ Ecclesiastes 5:8

¹⁰⁵⁰ Psalms 33:8

¹⁰⁵¹ Talmud Bavli, Menachot 110a

nevertheless are in a state of complete nullification (*Bittul*), [as indicated by], “That which (*Et-את*) its way is to be counted,” just like, “Fear *HaShem-Yiroo et HaShem*-יהו"ה את יראו.”

This is the nullification (*Bittul*) of the concealed world (*Alma d'Itkasiya*), which is like the creatures of the sea, in that they do not appear to be something and separate unto themselves, being that the sea covers over them, and moreover, their very vitality and sustainment is specifically [as they are] in the sea. This is why even the enumeration (*Mispar*-מספר) is in a way that even the great abundance is in a way of unity. That is, the matter of enumeration (*Mispar*-מספר) adheres to the matter of “beyond enumeration” (*Ein Mispar*-אין מספר), this being the aspect of “You are He who is One, but not in enumeration.”¹⁰⁵²

The general difference between the two above-mentioned ways of enumeration (*Mispar*-מספר) (an enumeration in which there is a lacking, and an enumeration in which there is advantage), is similar to the difference between lights (*Orot*) and vessels (*Keilim*). This is known from the explanation in Biurei HaZohar.¹⁰⁵³ Namely, that when it comes to the matter of the lights (*Orot*), whatever is loftier is in greater abundance, whereas when it comes to the matter of the vessels (*Keilim*), whatever loftier is much less. Nonetheless, the abundance in the matter of the lights (*Orot*) is in a way of unity (*Achdut*), as mentioned above.

¹⁰⁵² Introduction to Tikkunei Zohar 17a

¹⁰⁵³ Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Also see Torat Chayim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, p. 58; p. 163 and on, and elsewhere.

This then, is the meaning of [the verse],¹⁰⁵⁴ “When you take a head count of the children of Israel etc.” The word used here for “count-*Tisa*-תשא” has two meanings. [The first] is that it means a count (*Minyan*) (as in the simple meaning), but it also is a word that means to elevate and uplift.¹⁰⁵⁵ That is, it means to uplift the aspect of “enumeration-*Mispar*-מספר” to the aspect of “beyond enumeration-*Ein Mispar*-אין מספר,” this being the aspect of “enumeration-*Mispar*-מספר” as it is in the aspect of the concealed world (*Alma d’Itkasiya*), as discussed above (in chapter four).

This is also the meaning of [the words], “When you take a head count of the children of Israel etc.” This is because¹⁰⁵⁶ there are two aspects in the soul (*Neshmah*).¹⁰⁵⁷ There is the aspect of the “foot” of the soul, this being that part of the soul which manifests in the body, which is from the revealed world (*Alma d’Itgaliya*) and is the aspect of the inner manifest light (*Ohr Memale*) of the soul. About this our sages, of blessed memory, stated,¹⁰⁵⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” Then there is the aspect of the “head” of the soul, which is the upper source of the flow (*Mazal*) of the soul, which is the encompassing aspect (*Makif*) and is from the concealed world (*Alma d’Itkasiya*).

¹⁰⁵⁴ Exodus 30:12

¹⁰⁵⁵ Ohr HaTorah ibid. p. 1,827.

¹⁰⁵⁶ Also see Ohr HaTorah ibid. p. 1,831.

¹⁰⁵⁷ See Likkutei Torah, Drushim L’Rosh HaShanah 62c

¹⁰⁵⁸ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1

Thus, the meaning of “When you take a head (*Rosh*-ראש) count etc.,” is to bond and elevate the aspect of the “foot” of the soul, which is from the revealed world (*Alma d'Itgaliya*), to the aspect of the “head” (*Rosh*-ראש) of the soul, which is from the concealed world (*Alma d'Itkasiya*).

This also is the meaning of the words [in the continuation],¹⁰⁵⁹ “All (*Kol*-כל) who pass through the census,” about which it states in Talmud Yerushalmi,¹⁰⁶⁰ “All (*Kol*-כל) who passed through the sea.” For, the sea (*Yam*-ים) is the aspect of the concealed world (*Alma d'Itkasiya*) (as mentioned above). Therefore in “All (*Kol*-כל) who passed through the sea (*Yam*-ים),” even when he is in the revealed world (*Alma d'Itgaliya*) there is a drawing down to him of the matter of the nullification of his independent existence (*Bittul b'Metziyut*) (indicated by, “Fear *HaShem-Yiroo et HaShem*-יהו"ה את יראו”) similar to the fish in the sea, (as mentioned before in explanation of the verse,¹⁰⁶¹ “They multiply in the midst of the sea”).

Through this the matter of numeration (*Mispar*-מספר) also comes to be in a desirable way, ([indicated by], “That which (*Et*-את) its way is to be counted”), which is connected to the aspect of “beyond number” (*Ein Mispar*-אין מספר), as mentioned above.

This is also the meaning of the words,¹⁰⁶² “So that there will not be a plague among them when counting them,” that is, through giving charity (*Tzedakah*). This is as stated,¹⁰⁶³ “This

¹⁰⁵⁹ Exodus 30:13

¹⁰⁶⁰ Talmud Yerushalmi, Shekalim 1:3

¹⁰⁶¹ Genesis 48:16

¹⁰⁶² Exodus 30:12 *ibid.*

¹⁰⁶³ Exodus 30:13 *ibid.*

shall they give... a half *shekel* etc.” Through this, the evil eye will not have dominion over the enumeration,¹⁰⁶⁴ just like Yosef who through the matter of charity (*Tzedakah*) merited that the evil eye will not have dominion over him,¹⁰⁶⁵ in that¹⁰⁶⁶ “Yosef... was the provider to all the people of the land.”¹⁰⁶⁷

¹⁰⁶⁴ Rashi to Exodus 30:13

¹⁰⁶⁵ Ohr HaTorah ibid. p. 1,832.

¹⁰⁶⁶ Genesis 42:6

¹⁰⁶⁷ The conclusion of this discourse is missing.

Discourse 18

*“Lehavin Inyan Choshen v’Eifod... -
To understand the matter of the breastplate and the
apron...”*

Delivered on Shabbat Parshat Tetzaveh,
Parshat Zachor, 13th of Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the breastplate (*Choshen*) and the apron (*Eifod*): About the apron (*Eifod*) the verse states,¹⁰⁶⁸ “Aharon shall carry their names before *HaShem*-יהו"ה on both his shoulders as a remembrance.” Similarly, about the breastplate (*Choshen*) it states,¹⁰⁶⁹ “Aharon shall bear the names of the children of Israel... on his heart... as a constant remembrance before *HaShem*-יהו"ה.”

Now, his honorable holiness, the Tzemach Tzeddek, (this year being the hundred-year anniversary of his passing and Hilulah) points out¹⁰⁷⁰ that we must understand the reason for the difference between the apron (*Eifod*) and the breastplate (*Choshen*). That is, when it came to the apron (*Eifod*), the names of the twelve tribes were only on two stones, as the verse

¹⁰⁶⁸ Exodus 28:12

¹⁰⁶⁹ Exodus 28:29

¹⁰⁷⁰ In the discourse by the same title as this in Ohr HaTorah, Tetzaveh p. 1,656 and on; Sefer HaMaamarim 5633 Vol. 1, p. 157 and on.

states,¹⁰⁷¹ “Six of their names on one stone, and the names of the six remaining ones on the second stone.”

In contrast, when it came to the breastplate (*Choshen*), the names of the twelve tribes were on twelve stones.¹⁰⁷² Additionally, on the breastplate (*Choshen*), each tribe had a different kind of stone, so that Reuven was on the *Odem* stone etc., Yosef was on the *Shoham* stone, and Binyamin was on the *Yashfesh* stone etc.¹⁰⁷³ In contrast, on the apron (*Eifod*) there were two stones of the same kind, these being the two *Shoham* stones.¹⁰⁷⁴

Additionally, we must understand why the matter of Aharon bearing the names of the children of Israel is repeated, [once] on his shoulders on the apron (*Eifod*), and also on his heart on the breastplate (*Choshen*).

2.

The essential point of the explanation¹⁰⁷⁵ is that the general difference between the apron (*Eifod*) and the breastplate (*Choshen*) is that the apron (*Eifod*) (which Aharon would tie from behind) is the aspect of the back (*Achorayim*), whereas the

¹⁰⁷¹ Exodus 28:10

¹⁰⁷² Exodus 28:21

¹⁰⁷³ Exodus 28:17-20; “As stated in Mishneh Torah of the Rambam, Ch. 9 of Hilchot Klei HaMikdash, and in Midrash Rabba to the end of Parshat Tetzaveh, and Bamidbar Ch. 2” (Likkutei Torah, Re’eh 25d).

¹⁰⁷⁴ Exodus 28:9

¹⁰⁷⁵ With respect to the coming section, see Ohr HaTorah *ibid.* p. 1,666 and on.

breastplate (*Choshen*), (which was upon his heart) is the aspect of the front (*Panim*).¹⁰⁷⁶

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, the apron (*Eifod*)¹⁰⁷⁷ indicates serving Him in a way of the back (*Achor*-אָחור), as in the verse,¹⁰⁷⁸ "You shall follow after (*Acharei*-אָחֲרֵי) *HaShem*-יהו"ה your God." This refers to service of Him in a way that only is with self-restraint (*Itkafiya*), meaning that one's heart has not [yet] been transformed from the lusts of this world etc., and he does not yet have an inner desire and yearning for *HaShem*'s-יהו"ה Godliness, but rather forces and compels himself etc.

In contrast, the breastplate (*Choshen*)¹⁰⁷⁹ indicates service of *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*), wherein the emotional qualities of one's animalistic soul are transformed to become like the level and being of the Godly soul. This kind of service of Him is of the aspect of inner (*Pneem*-פְּנִימִים) and "front" (*Panim*-פְּנִימִים).

The matter of Aharon bearing the names of the children of Israel upon the apron (*Eifod*) and the breastplate (*Choshen*), is that it is the granting of empowerment to the children of Israel to serve *HaShem*-יהו"ה, blessed is He, in these two ways, with self-restraint (*Itkafiya*) and with self-transformation (*It'hapcha*).

¹⁰⁷⁶ See Zohar II 231b – cited and explained in Ohr HaTorah ibid. p. 1,667 and on; Also see Panim Yafot to Exodus 28:6, cited and explained in Ohr HaTorah ibid. p. 1,642 and on.

¹⁰⁷⁷ See Sefer HaMaamarim 5633 p. 166 and the handwritten glosses there.

¹⁰⁷⁸ Deuteronomy 13:5

¹⁰⁷⁹ See Sefer HaMaamarim 5633 p. 166 ibid., and the handwritten glosses there.

(This is similar to the matter of Aharon kindling the lights (*Neirot*), except that the kindling of the lights affected the Godly soul, whereas bearing the apron (*Eifod*) and the breastplate (*Choshen*) affected the refinement of the animalistic soul.)¹⁰⁸⁰

That is, it goes without saying that when our state of service is in the aspect of the “back” (*Achorayim*), which is the matter of self-restraint (*Itkafiya*), the effect of Aharon is needed, as the verse states, “Aharon shall carry their names before *HaShem*-יהו"ה on both **his** shoulders as a remembrance.”

However, even about serving *HaShem*-יהו"ה, blessed is He, in a manner of innerness (*Pneem*-פנים) and “front” (*Panim*-פנים), which is the aspect of self-transformation (*It'hapcha*), it is written, “Aharon shall bear the names of the children of Israel... on **his** heart... as a constant remembrance before *HaShem*-יהו"ה,” to elevate them “**before** *HaShem*-יהו"ה,” meaning, higher¹⁰⁸¹ than the aspect of the [lower] Name *HaShem*-יהו"ה.¹⁰⁸²

3.

Based on this, we can understand why each tribe had a unique stone unto itself on the breastplate (*Choshen*), which

¹⁰⁸⁰ Likkutei Torah *ibid.*; Ohr HaTorah *ibid.* p. 1,659; p. 1663-1,668; Vol. 8 there, p. 3,075; Sefer HaMaamarim 5668 p. 110.

¹⁰⁸¹ See Likkutei Torah *ibid.*

¹⁰⁸² In one of the transcripts it is noted that [the Rebbe said that] through the service of Him indicated by the apron (*Eifod*), we come to the service of Him through the aspect of the breastplate (*Choshen*). This is why the breastplate (*Choshen*) was bound and attached to the belt of the apron (*Cheishev HaEifod*) in a manner in which (Exodus 28:28) “the breastplate would not be loosened from upon the apron (*Eifod*).”

differed from each other in both kind and color, (according to the colors of their flags).¹⁰⁸³ For, since the matter of the breastplate (*Choshen*) indicates serving *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*), this being the matter of refining all the particular powers of one's animalistic soul, thus transforming them into light, therefore each one differs in his colors and characteristics, meaning that it accords to the manner of his level and being, according to how he affects the transformation into light and goodness etc.¹⁰⁸⁴

In other words, this kind of service is such that each tribe ascends according to its path.¹⁰⁸⁵ This is why there were twelve stones, corresponding to the twelve tribes, these being the twelve diagonal borders (*Yod-Beit Gevulei Alachson*).¹⁰⁸⁶ This is similar to how it is even nowadays, in that there are twelve gateways through which prayer ascends, each tribe having a gateway unique to itself etc.¹⁰⁸⁷

[More specifically, just as the twelve tribes were divided into four camps, each camp consisting of three tribes, so likewise, the stones of the breastplate (*Choshen*) were divided into four rows, consisting of three stones in each row.]¹⁰⁸⁸

In contrast, when it comes to the apron (*Eifod*), which is the aspect of the "back" (*Achorayim*), indicating serving Him in the way of self-restraint (*Itkafiya*) alone, it does not apply for

¹⁰⁸³ See Rashi to Numbers 2:2

¹⁰⁸⁴ Also see Sefer HaMaamarim 5668 p. 120.

¹⁰⁸⁵ Also see Likkutei Sichot, Vol. 23 p. 54

¹⁰⁸⁶ Ohr HaTorah ibid. p. 1,664 and elsewhere. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

¹⁰⁸⁷ Torat Chayim, Tetzaveh p. 345c

¹⁰⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) ibid., and elsewhere.

each tribe to have a unique stone indicating the particular level of the Godly soul of that tribe. For, here the stone indicates the animalistic soul that has yet to be transformed and be subsumed in the Godly soul itself and literally become like it. Rather, here there only is the granting of empowerment to serve Him with self-restraint (*Itkafiya*), which applies equally to everyone. Thus, all twelve tribes were on a single kind of stone.¹⁰⁸⁹

Now, the reason the stones of the apron (*Eifod*) were specifically *Shoham* stones, is because the empowerment to be capable of dominating and ruling [over one's animalistic soul] through self-restraint (*Itkafiya*) must be drawn from a much higher place. This is hinted in the *Shoham*-שהם stones, in that the word "*Shoham*-שהם" shares the same letters as "Moshe-משה."¹⁰⁹⁰ That is, it specifically is through him that empowerment is drawn forth to serve *HaShem*-יהו"ה through self-restraint (*Itkafiya*).

Moreover, the *Shoham* stone (of the breastplate – *Choshen*) was the stone of Yosef,¹⁰⁹¹ and the level of Yosef is

¹⁰⁸⁹ Also see Sefer HaMaamarim 5668 p. 121: "This is like the kindling of the lights, in that the drawing down from Above is the aspect of the oil for the kindling, whereas in the ascent and inclusion of the lights [from below to Above] there are seven lights... The same is likewise so when it comes to the refinement of the animalistic soul in the drawing down from Above... [that the empowerment] to assist with the refinement is the aspect of a single light, whereas the ascent is [divided into] twelve levels etc."

¹⁰⁹⁰ Ya'ir Netiv to Meorei Ohr, Aleph, Section 4 – cited in Ohr HaTorah, Tetzaveh p. 1,646. (There it states that "this may be understood in line with the verse (Numbers 1:2-3), "Take a head count..." in that in order to elevate the souls of the Jewish people, this is brought about through "You and Aharon," who are called "the agent of the King" (*Shoshvina d'Malka*) and "the agent of the Queen" (*Shoshvina d'Matronita*)... and they are the two *Shoham* stones, even though "*Shoham*-שהם" shares the letters of "Moshe-משה," nevertheless, it states (Exodus 6:26), "This is Moshe and Aharon" etc." Also see later in this discourse, in chapter five.

¹⁰⁹¹ Also see Ohr HaTorah *ibid.*, "As known, based on the verse (Exodus 13:19), 'Moshe took the bones of Yosef with him.'"

higher than the other tribes. This is because his soul was from the aspect of the Upper Unity (*Yichuda Ila'ah*) of the world of Emanation (*Atzilut*), (whereas the other tribes were from the world of Creation (*Briyah*)),¹⁰⁹² and it is from [the world of Emanation-*Atzilut*] that empowerment is drawn forth to serve Him with self-restraint (*Itkafiya*).

4.

Now, we should add that we also find this about the war against Amalek. For, as explained in the Chassidic discourses on Parshat Zachor,¹⁰⁹³ when the Jewish people left Egypt, their service of Him was with self-restraint (*Itkafiya*), this being the matter of the “back” (*Achorayim*). (About this the verse states,¹⁰⁹⁴ “The people fled,” because the evil in the souls of the Jewish people was still in its full strength etc.¹⁰⁹⁵

Thus, their service of *HaShem*-יהו"ה, blessed is He, was only by way of self-restraint (*Itkafiya*)) and this is why Amalek could stand in opposition to them etc. This is why the war against Amalek had to be carried out specifically by “Moshe’s men.”¹⁰⁹⁶ This is as explained above, that the empowerment for the service of self-restraint (*Itkafiya*) must be drawn from a much higher place etc.

¹⁰⁹² See Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on; Torat Chayim, Vayeichi p. 242d and on.

¹⁰⁹³ See Torah Ohr, Tetzaveh 84d and elsewhere.

¹⁰⁹⁴ Exodus 14:5

¹⁰⁹⁵ Tanya, Likkutei Amarim, Ch. 31 (40b).

¹⁰⁹⁶ See Torah Ohr ibid. 83b

Now, this can be connected to the discourse that has now come out of exile into redemption, the discourse entitled “*Hoo Moshe v’Aharon*,”¹⁰⁹⁷ (which appears to be from the Tzemach Tzeddek, or at the very least is founded on a discourse of the Tzemach Tzeddek, being that the substance of this discourse is [also] found in a discourse of the Tzemach Tzeddek in Ohr HaTorah).¹⁰⁹⁸ In it, he explains the verse,¹⁰⁹⁹ “This is Aharon and Moshe to whom *HaShem*-יהוה said, ‘Take the children of Israel out of the land of Egypt... They are the ones who spoke to Pharaoh, king of Egypt, to take the children of Israel out of Egypt; this is Moshe and Aharon.’”

Now, this must be better understood. For, about the words, “to **take** the children of Israel out of the land of Egypt,” the Torah states, “This is Aharon and Moshe,” (in which Aharon precedes Moshe), whereas about **speaking** to Pharaoh it states, “This is Moshe and Aharon” (in which Moshe precedes Aharon).

The essential point of the explanation¹¹⁰⁰ is that to take the children of Israel out of the land of Egypt (*Mitzrayim*-מצרים), referring to removing the Godly soul from the matter of constraints (*Meitzarim*-מיצרים) and limitations, [and as mentioned before, about the departure from Egypt it states “the

¹⁰⁹⁷ In manuscript booklet 448 (p. 142a), subsequently printed in Ohr HaTorah Va’era (Vol. 8) p. 2,894 and on; Also see the discourse entitled “*Heim HaMedabrim* etc.” there, p. 2,899 and on.

¹⁰⁹⁸ Ohr HaTorah, Va’era p. 225-229.

¹⁰⁹⁹ Exodus 6:26-27

¹¹⁰⁰ See Ohr HaTorah *ibid.* p. 2,898 and on.

people fled,” in that the evil in the souls of the Jewish people was still in its strength and dominance etc., except that their yearning and inner desire was for their Godly souls to depart from exile in the side opposite holiness etc.], for this ascent and elevation the empowerment of Aharon was sufficient.

[This is as known, that the matter of Aharon is to affect that Godliness be apparent and revealed, which is why his name “Aharon-אהרן” has the same letters as the word “we will see-*Nir’eh*-נראה” (as explained in Likkutei Torah on the Torah portion of Beha’alotcha).¹¹⁰¹

This then, is the granting of empowerment to the children of Israel, so that they will be in a state of ascent] and the drawing forth through Moshe is only afterwards. This is why it states, “This is **Aharon and Moshe** to whom *HaShem*-יהוה said, ‘Take the children of Israel out of the land of Egypt,’” mentioning Aharon first, and then mentioning Moshe.

However, for the animalistic soul to also ascend and be elevated, a higher level is needed, specifically through Moshe. About this the verse states, “They are the ones who spoke to Pharaoh, king of Egypt, to take the children of Israel out of Egypt; this is **Moshe and Aharon**.” That is, regarding speaking to Pharaoh, which is the matter of breaking of the coarseness etc., this specifically is primarily brought about through Moshe, and only after this does Aharon come and have his effect etc.¹¹⁰²

This is similar to what was said before about the breastplate (*Choshen*) and the apron (*Eifod*), which refer to the

¹¹⁰¹ Likkutei Torah, Beha’alotcha 30a, 31a

¹¹⁰² Also see Ohr HaTorah ibid. p. 2,900.

matter of refining the animalistic soul, (unlike the ascent and elevation effected by the lights [of the Candelabrum] which relates to the Godly soul). That is, for there to be the service of *HaShem*-יהו"ה, blessed is He, of self-restraint (*Itkafiya*), (the apron – *Eifod*), special empowerment must be granted from our teacher Moshe (“*Shoham*-שהם” which shares the same letters as “*Moshe*-משה”).¹¹⁰³

¹¹⁰³ The conclusion of this discourse is missing.

Discourse 19

“VaYivez b’Einav... -

It was contemptible in his eyes...”

Delivered on Purim, 5726

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

1.

The verse states,¹¹⁰⁴ “It was contemptible in his eyes to send [his] hand against Mordechai alone.” About this it states in Midrash,¹¹⁰⁵ “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). It is written there,¹¹⁰⁶ ‘Esav had contempt (*Vayivez*-ויבז) for the birthright,’ and it is written here,¹¹⁰⁷ ‘It was contemptible (*Vayivez*-ויבז) in his eyes [to send his hand against Mordechai alone]... so Haman sought to destroy **all** the Jews.”

The Midrash concludes, What is the wicked Haman analogous to? To a bird who made a nest on the seashore and the sea swept his nest away, and he said, ‘I will not move from here until the sea becomes dry land and the dry land becomes sea.’ What did he do? He took water from the sea in his beak and poured it on the land, and he took dirt from the land and cast it into the sea. His friend came and stood over him and

¹¹⁰⁴ Esther 3:6

¹¹⁰⁵ Midrash Esther Rabba 7:10; Also see Yalkut Shimoni to Esther, Remez 1,054.

¹¹⁰⁶ Genesis 25:34

¹¹⁰⁷ Esther 3:6 *ibid*.

said, ‘Luckless and unfortunate one! Ultimately what can you accomplish?’ So said the Holy One, blessed is He, to the wicked Haman, ‘World class fool! I said I would destroy them, so to speak, and could not do so, as the verse states,¹¹⁰⁸ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ and you said, ‘to destroy, to kill, and to eliminate?’ By your life, your head will be severed instead of their heads, for they are destined for deliverance and you for hanging.”¹¹⁰⁹

Now, we must understand the connection between [the verse], “Esav had contempt (*Vayivez*-ויבז) for the birthright,” and [the verse], “It was contemptible (*Vayivez*-ויבז) in his eyes to send his hand against Mordechai alone.” For, although both verses use a term of “contempt” (*Bizui*-בזוי), nonetheless, from the theme of the verses there seems to be no connection between them, being that one verse speaks about the matter of the birthright, and the other speaks about Haman and Mordechai.

We also must understand the analogy of the birthright etc. (For, since it is an analogy in Torah, it is precise even in its particulars.)¹¹¹⁰ That is, it concludes by stating, “His friend came and stood over it and said etc.,” specifying “Its friend-*Chaveiro*-חבירו.” However, at first glance, since the analogue is that the Holy One, blessed is He, spoke to Haman etc., how then could the analogy refer to “his friend,” being that the analogue refers to the Holy One, blessed is He?

¹¹⁰⁸ Psalms 106:23

¹¹⁰⁹ See Matnot Kehunah to Esther Rabba *ibid*.

¹¹¹⁰ Also see Likkutei Sichot, Vol. 1, p. 118 and elsewhere.

We also must understand the concluding words of the Midrash, that “your head will be severed instead of their heads.” That is, specifically what is meant by the precise reference to the head (*Rosh*-ראש)?

This may be understood based on the lengthy explanation in the discourse of his honorable holiness, the Tzemach Tzedek,¹¹¹¹ (this year being the hundred-year anniversary of his passing and Hilulah) in the discourse entitled “*Itah b’Midrash*. It states in Midrash... To what is the wicked Haman analogous to... To a bird who made a nest... his friend came... So said the Holy One, blessed is He, to the wicked Haman etc.”¹¹¹²

That is, at first glance, this seems to raise a question. How is it that the analogy states, “his friend came and stood over him,” and yet in the analogue this is meant to be aligned to what the Holy One, blessed is He, told him. In what way can the Holy One, blessed is He, be ascribed as being his friend, Heaven forfend. He adds that this question is explained in the Alshich.¹¹¹³

2.

He continues the discourse [and states] that this may be understood with a preface regarding the descent of the soul to

¹¹¹¹ Also see at greater length in *Torat Menachem*, Vol. 46 p. 182 (in the Sichah talks that followed the discourse, (Ch. 49)).

¹¹¹² Subsequently printed in *Ohr HaTorah*, *Megillat Esther* p. 264 and on; Also see the discourse entitled “*Vayivez b’Einav*” 5629 (*Sefer HaMaamarim* 5629 p. 79 and on), mentioned later (in Ch. 6) in this discourse.

¹¹¹³ Masat Moshe to Esther 7:10

below, “from a high peak to a deep pit,”¹¹¹⁴ all the way down to this world, and that the descent is for the sake of ascent.¹¹¹⁵ This is because the general totality of the souls of the Jewish people as they are above, is the aspect of righteous *Tzaddikim*, their root being in *HaShem*’s יהו"ה Name of *Ma" H-ה-45* [י"ד ה"א] of the world of Repair-*Tikkun*.

However, through their descent to engage in the toil of refining the body, the animalistic soul, and worldly matters below, the souls of the Jewish people thereby become elevated to an even higher level. For, the matters of the lower [world] (in which the souls of the Jewish people toil upon their descent to below) are rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This precedence is in level, [which likewise is so of the matter of “his argument comes first,”¹¹¹⁶ which is not only precedence in time, but is also precedence in strength etc.] Therefore, through the refinement of the lower matters, which are rooted in the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun*, an ascent of the Godly soul, which is rooted in the world of Repair-*Tikkun*, is also caused.

This is as known about the explanation of the Arizal’s words¹¹¹⁷ on the verse,¹¹¹⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-

¹¹¹⁴ See Talmud Bavli, Chagigah 5b

¹¹¹⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"י ז"ח ה"י ז"ח correspond to the twelve tribes of Israel;” *Likkutei Torah*, Balak 67b and on, and elsewhere.

¹¹¹⁶ See *Zohar* I 179a and on.

¹¹¹⁷ *Likkutei Torah* of the Arizal to Deuteronomy (Eikev) 8:3

¹¹¹⁸ Deuteronomy 8:3

יהו"ה does man live," that the vitality of man comes from the "emanation of the mouth of יהו"ה-*HaShem*" that is within the bread. The question about this is well known.¹¹¹⁹ That is, man himself also has "the emanation of the mouth of יהו"ה-*HaShem*" within him. This being so, why does man require "the emanation of the mouth of יהו"ה-*HaShem*" that is in the bread?

However, the explanation is that "the emanation of the mouth of יהו"ה-*HaShem*" in man is lower than "the emanation of the mouth of יהו"ה-*HaShem*" in the bread that he eats. This is because "the emanation of the mouth of יהו"ה-*HaShem*" in man is from the world of Repair-*Tikkun*, whereas "the emanation of the mouth of יהו"ה-*HaShem*" in the bread (and the same applies to matters of the world in general) is from the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

This is why man requires the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*). In contrast, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), do not require man. Moreover, it only is because the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) fell below that man must refine and elevate them to their root.

Thus, man's ascent is specifically brought about through descending below to engage in refining the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), being that their root is in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*.

¹¹¹⁹ Likkutei Torah, Tzav 13b

3.

Now, in the refinement of matters below, there is a difference between the refinement of the three categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), and the refinement of [man, who is called] the speaker (*Medaber*). That is, in regard to the speaker (*Medaber*), there are various particulars and matters in the refinement that are not present in the refinement of the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*).

To explain, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*) have no free choice (*Bechirah*). Their refinement is therefore brought about through man engaging with them in his service of *HaShem*-יהוה, blessed is He etc. However, in regard to the refinement of the speaker (*Medaber*) in this world, since he indeed has free choice (*Bechirah*), there are various ways in this.

That is, there is a way in which the speaker (*Medaber*) himself chooses the good, choosing to humble himself to holiness and be refined etc. This is like what happened in the days of Shlomo, as the verse states,¹¹²⁰ “They came from all the nations to hear the wisdom of Shlomo, from all the kings of the earth who had heard of his wisdom,” and¹¹²¹ “The queen of Sheba heard of Shlomo’s fame ... and she came etc.” That is, it was from their goodwill and willful choice in goodness that they chose to be refined by Shlomo.

¹¹²⁰ Kings I 5:14

¹¹²¹ Kings I 10:1-2

This is the matter of the refinement of the speaker (*Medaber*) of this world, whose root is in the world of Chaos-*Tohu*, brought about by the Jewish people, whose root is in *HaShem*'s יהו"ה Name of *Ma"n* 45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun*.

However, when the speaker (*Medaber*) of this world chooses the diametric opposite, they [the Jewish people] are then incapable of overcoming him (in that they can neither agree with him, nor contend with him). That is,¹¹²² he cannot be refined by the Jewish people who are rooted in the world of Repair-*Tikkun*.

This is the meaning of the statement at the conclusion of the dispute between Iyov and his friends,¹¹²³ “*HaShem*-יהו"ה” responded to Iyov from the whirlwind and said... ‘Do you have power like God...? [If so] Crush the wicked in their places; hide them all together in the dirt... Then, I too will praise you etc.’”

That is, the sign as to whether Iyov has the power of the Holy One, blessed is He, (“Do you have power like God”) is his ability to break the wicked, (“Crush the wicked in their places; hide them all together in the dirt”). This seems to indicate that the breaking of the wicked can only come about by the Holy One, blessed is He, alone, rather than by the righteous *Tzaddikim*. This is because the righteous *Tzaddikim* are rooted in the world of Repair-*Tikkun*, whereas the wicked are rooted

¹¹²² See Maamarei Admor HaZaken 5566 Vol. 1, p. 430 and on; Sefer HaMaamarim 5677 p. 133.

¹¹²³ Job 40:6-14

in the world of Chaos-*Tohu*, which is higher than the world of Repair-*Tikkun*, and is the matter of Esav being the firstborn.¹¹²⁴

This is also what Haman said in argument against Mordechai,¹¹²⁵ “Your ancestor bowed to my ancestor, as the verse states about Yaakov,¹¹²⁶ ‘He bowed... until he reached his brother.’” About this Torah Ohr explains¹¹²⁷ that this was because Yaakov thought that Esav had already become refined etc., upon which there is a greater element of superiority in Esav than in Yaakov, being that he is from the world of Chaos-*Tohu* which transcends the world of Repair-*Tikkun*.

4.

To explain in greater detail, in regard to what was explained above, that the speaker (*Medaber*) of this world who is rooted in the world of Chaos-*Tohu* cannot be refined against his free will and choice through the work of the Jewish people who are rooted in the world of Repair-*Tikkun*, this only is so when the speaker (*Medaber*) is in a state and standing below of possessing the mightily powerful and abundant lights of the world of Chaos-*Tohu*.

In such a case, even the righteous *Tzaddikim* do not have the power to break the wicked, and they only are broken by the power of the Holy One, blessed is He, alone. In contrast, this is not so after the mightily powerful lights of the world of Chaos-

¹¹²⁴ See Ohr HaTorah, Vayishlach 231b and on, and elsewhere.

¹¹²⁵ Midrash Esther Rabba 3:8

¹¹²⁶ Genesis 33:3

¹¹²⁷ Torah Ohr, beginning of Vayishlach

Tohu have withdrawn from them, in which case the righteous *Tzaddikim* can also humble and break them.

To further explain, at first glance, the above statement is not understood, namely, that the shattering of the wicked can only come through the Holy One, blessed is He, alone. For, we find many stories in Torah, and many incidents, in which the righteous *Tzaddikim* humbled the wicked through their prayers.

However, the explanation is that there is a difference between whether the hour smiles upon him or whether the hour does not smile upon him. This is as stated in Talmud,¹¹²⁸ “If you see a wicked person upon whom the hour is smiling, do not provoke him.” In other words, when it is a state and standing such as this, you cannot overcome him.

It similarly is written,¹¹²⁹ “The fourth generation shall return here, for the iniquity of the Emorite shall not be full until then.” That is, the children of Israel were incapable of entering and conquering the land of the Emorite, so long as its measure was not yet full.¹¹³⁰ In other words, as long as the speaker (*Medaber*) of this world is in a state and standing of possessing the mightily powerful lights of the world of Chaos-*Tohu* within him, he cannot be refined through the world of Repair-*Tikkun*, which is below his level.

This likewise is the meaning of the statement in Zohar,¹¹³¹ that our teacher Moshe was afraid of Pharaoh [who is called],¹¹³² “The great serpent etc.,” until the Holy One,

¹¹²⁸ Talmud Bavli, Brachot 7b

¹¹²⁹ Genesis 15:16

¹¹³⁰ See Rashi to Genesis 15:16 *ibid*.

¹¹³¹ Zohar II 34a

¹¹³² Ezekiel 29:3

blessed is He, commanded him saying,¹¹³³ “**Come** to Pharaoh,” [meaning that], “The Holy One, blessed is He, went with him etc.”¹¹³⁴

In other words, when Pharaoh was in a state and standing in which the mightily powerful lights of the world of Chaos-*Tohu*, which transcend the world of Repair-*Tikkun*, were in him, Moshe was afraid of him and was incapable of overcoming him, except through the power of the Holy One, blessed is He, alone.

Thus, about this the verse states, “Do you have power like God...? Crush the wicked in their places; hide them all together in the dirt etc.” That is, for there to be [the fulfillment of] “crush the wicked **in their places** etc.,” meaning when the wicked still are in the full strength of their existence, but that their existence should be crushed (trampled), and as the verse continues, “hide them all together in the dirt,” meaning that as they are in their existence, they should be hidden in the dirt and nullified of their existence, this only is possible if “you have power like God,” meaning, that it is by the power of the Holy One, blessed is He, alone.

For, since He transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, [in that, although the root of the world of Chaos-*Tohu* is higher, in the aspects of *Yod-Hey* י"ד ה"י of *HaShem*’s יהו"ה Name of *Sa*”G-ס"ג-63 [י"ד ה"י וא"ו] ¹¹³⁵ nevertheless, in comparison to the Unlimited One, *HaShem* יהו"ה Himself, blessed is He, even the Name *Yod-Hey*-

¹¹³³ Exodus 10:1

¹¹³⁴ Zohar II 34a *ibid*.

¹¹³⁵ Emek HaMelech, Shaar 6 (Shaar Olam d’Tohu), Ch. 30 (19d).

נִרְאֶה is merely the aspect of a name, and is just a glimmer of His radiance.]¹¹³⁶

It thus is in His ability to humble and crush the wicked even when they are in their full strength, having the vitality within them from the world of Chaos-*Tohu*. However, once their “measure has been filled,” (and the same applies to when the hour does not smile upon them), it then is in the power of the righteous *Tzaddikim* to humble and destroy them.

This is analogous to a leech, that sucks blood until it is full of blood and then falls off and dies.¹¹³⁷ In other words, when the speaker (*Medaber*) of this world, (who fell down from the world of Chaos-*Tohu*) fulfills his purpose, at which point the sparks of holiness leave him, these being the mightily powerful lights of the world of Chaos-*Tohu* that fell in him, so that nothing remains but the tiniest remnant of the tiniest remnant, which only relates to sustaining his existence, without of the force of the power of the existence etc., then even a righteous *Tzaddik* who is rooted in the world of Repair-*Tikkun* can overcome him.

We find an example of this with the wicked Bilaam, who was from the aspect of the world of Chaos-*Tohu*, and who the Jewish people were incapable of overcoming until Moshe extracted the portion of good that was in him. This came about

¹¹³⁶ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹³⁷ Also see Torat Chayim, Bereishit 32a: “This is like the analogy of a leech which specifically sucks the dross of the blood... through which it refines the clean and good elements of the blood, by removing the dross from it. However, even in that dross, there is a small amount of vitality from the good as well. Nevertheless, this must necessarily be expelled to the outside. This is done by the leech who sucks it, and when it becomes filled, it falls off and dies etc.”

through the Holy One, blessed is He, placing words of prophecy into Bilaam's mouth, so that because of him an entire portion was added in the Torah for Moshe and the Jewish people, (as in the Tzemach Tzeddek's explanation of the awesome lesson in this).

Thus, thereby the portion of good departed from him, this being the matter of the wondrously powerful lights of the world of Chaos-*Tohu*. About this Bilaam [then] stated,¹¹³⁸ "And now, behold, I go to my people," at which point the Jewish people were able of overcoming him, as the verse states,¹¹³⁹ "They slew Bilaam the son of Be'or by the sword."

In contrast, this is not so before extracting the portion of good that is in the wicked, before "their measure is full," at which time their existence is with great force of strength because of the powerful lights of the world of Chaos-*Tohu* within them, such that it then is impossible to humble them.

8.

However, there is another way in this. This is as stated in Zohar,¹¹⁴⁰ that even though the Holy One, blessed is He, is patient with the wicked until "their measure is full," nonetheless, when they bring suffering and travail upon the Jewish people, the Holy One, blessed is He, then exacts judgment upon them, even if "their measure" has not yet "become full." In other words, the suffering caused to the

¹¹³⁸ Numbers 24:14

¹¹³⁹ Numbers 31:8

¹¹⁴⁰ Zohar I 61b

Jewish people by the wicked brings the Holy One, blessed is He, to act and bring about the “crushing of the wicked in their places etc.”

The Tzemach Tzedek adds yet another matter according to the revealed parts of Torah. That is, it states in Talmud Yerushalmi,¹¹⁴¹ and cited by Tosefot in [Talmud Bavli] Tactate Kiddushin,¹¹⁴² that “in regard to the idolatrous nations, the Holy One, blessed is He, conjoins an evil thought to [be considered as an] action.” This being so, even when they only think to bring suffering and travail to the Jewish people, it is considered as though they have actually done so.

Thus, being that they actually had caused suffering and travail to the Jewish people, the good would depart from them, as in the analogy of a leech, which sucks blood and immediately falls off and dies,¹¹⁴³ this being so, even by the mere thought, it is as though the good has departed from them, and as though “their measure has become full,” and thereby this automatically brings the “crushing of the wicked etc.”

This also is the meaning of the statement in the Megillah,¹¹⁴⁴ “His (Haman’s) wicked thought that he devised against the Jews, recoiled upon his own head.” In other words, even Haman’s evil thought (the mere thought of it) was

¹¹⁴¹ Talmud Yerushalmi, Pe’ah 1:1

¹¹⁴² Talmud Bavli, Kiddushin 39b – entitled “*Machshavah*.”

¹¹⁴³ Also see the discourse entitled “*Vayivez*” 5629 (Sefer HaMaamarim 5629 p. 92), “Like the analogy of the leech, that after it sucks the blood it dies, it is similarly written (Ecclesiastes 8:9), “There is a time when one man (*Adam*-אדם) rules over another man (*Adam*-אדם) to do evil,” in that the dominion of the “wild man (*Adam Bliya’al*) over the man of holiness (*Adam d’Kedushah*) is “to do evil to him,” meaning, to extract the sparks [of holiness] that were consumed by him [by the “wild man (*Adam Bliya’al*)”].

¹¹⁴⁴ Esther 9:25

considered as if he had done it in actuality, which automatically brought his downfall.

This is as Rabbi Moshe Zacuto (the Ramaz) explained there,¹¹⁴⁵ that because of those who cause suffering and constraint to the Jewish people, thus causing them to stop engaging in Torah study and good deeds, the judgment is that they themselves become nullified before the Jewish people. This is because the nations of the world are from the aspect of externality (*Chitzoniyut*), whereas the Jewish people and matters of Torah and *mitzvot* are from the aspect of innerness (*Pnimiyut*).

That is, even though, as explained above, within themselves they have the powerful lights of the world of Chaos-*Tohu* that precedes the world of Repair-*Tikkun* in elevation, nonetheless, they only derive this from the external aspect (*Chitzoniyut*) alone, and not from the inner aspect (*Pnimiyut*).

This is because the inner aspect (*Pnimiyut*-פנימיות) specifically relates to the Jewish people, as the verse states,¹¹⁴⁶ “*HaShem*-יהוה shall illuminate His face (*Panav*-פניו) for you,” specifying, “His innerness-*Panav*-פניו.” It likewise states in Talmud,¹¹⁴⁷ “How can I not show favor to Israel, as I have written for them in the Torah... and they are exacting with themselves etc.”

Thus, when the revelation is from the inner aspect (*Pnimiyut*), about this the verse states,¹¹⁴⁸ “For behold, I am

¹¹⁴⁵ Ramaz to Zohar I ibid.

¹¹⁴⁶ Numbers 6:25

¹¹⁴⁷ Talmud Bavli, Brachot 20b

¹¹⁴⁸ Jeremiah 30:10

saving you from distant places.” As Zohar explains,¹¹⁴⁹ this refers to the highest aspect about which the verse states,¹¹⁵⁰ “Why, *HaShem*-יהו"ה, do You stand from afar?” That is, when the verse states, “Why, *HaShem*-יהו"ה, do You stand from afar,” this refers to the time of exile, at which time “the Holy One, blessed is He, withdraws high above,” meaning to a level about which the verse states,¹¹⁵¹ “Darkness and light are the same,” in which they both are equal, and on the contrary, the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun* etc. It is because of this that there can be a state and standing in which “You stand from afar.” Nevertheless, all this is only when the revelation is just from the external aspect (*Chitzoniyut*).

However, when the revelation is from the inner aspect (*Pnimityut*), the verse then states, “For, behold, I am saving you from distant places.” The matter of “salvation-*Yeshu'ah*-ישועה,” (“saving you-*Moshi'acha*-מושיעך”) is of the root “to turn-*Sha'ah*-שעה,”¹¹⁵² referring to the 375-שע"ה Supernal Lights,¹¹⁵³ which is the matter of the radiance of His face (*Ha'arat Panim*), which is the inner (*Pnimityut*) aspect that specifically relates to the Jewish people.

Due to this there is the nullification of all those who constrain and inflict suffering upon the Jewish people, even as they are in a state and standing of possessing the powerful lights

¹¹⁴⁹ Zohar III 20b

¹¹⁵⁰ Psalms 10:1

¹¹⁵¹ Psalms 139:12

¹¹⁵² See Genesis 4:4-5 [“*HaShem*-יהו"ה turned (*VaYisha*-וישע) to Hevel... but to Kayin and his offering He did not turn (*Sha'ah*-שעה)"] and Rashi there.

¹¹⁵³ See Likkutei Torah, Tzav 9c; Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah (14b); Also see the prior discourse of this year, 5726, entitled “*Vayeitzei Yaakov* – Yaakov departed from Be'er Sheva,” Discourse 9, Ch. 1, and the notes there.

of the world of Chaos-*Tohu* within themselves (and “their measure has not been filled”). This is because they only are of the external aspect (*Chitzoniyut*), whereas the Jewish people are of the inner aspect (*Pnimiyut*).

The general explanation is that the world of Chaos-*Tohu* and the world of Repair-*Tikkun* are from *HaShem*’s-יהו"ה Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *Ma"H*-מ"ה-45 [י"ד ה"א ו"א ה"א]. However, there also is His Name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י] which transcends them both, and from it there is a drawing forth, in that “I am saving you from distant places.”

For, as known, the difference between His Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] and His Name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י], is only in how the letter *Vav*-ו is filled. That is, in the name of *A"V*-ע"ב-72 [י"ד ה"י ו"י ה"י] it is filled with the letter *Yod*-י (ו"י), whereas in the Name of *Sa"V*-ס"ג-63 [י"ד ה"י ו"א ה"י] it is filled with a letter *Aleph*-א (ו"א).

This is why the word “chief-*Aluf*-אלוף” is used in reference to the eleven chieftains of Esav.¹¹⁵⁴ That is, as a result of the shattering of the vessels (*Shevirat HaKeilim*) this caused a falling from His Name of *Sa"V*-ס"ג-63 to below, in a way of ego and sense of independent existence, this being the matter of a “chieftain-*Aluf*-אלוף.”

In other words, this is unlike the letter *Aleph*-א in the Torah, and unlike *HaShem*’s-יהו"ה Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א) in which there are several letters *Aleph*-א, in which the letter *Aleph*-א is of the root “I will teach you (*A'Alephcha*-אאלפך) Wisdom-*Chochmah*; I will teach you (*A'Alephcha*-

¹¹⁵⁴ Genesis 36:40-43

Understanding,”¹¹⁵⁵ referring to Wisdom-*Chochmah* and Understanding-*Binah* of the side of holiness, through which the matter nullification of self (*Bittul*) is caused.

In contrast, this is not so of the letter *Aleph*-א of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”י ה”י], through which the matter of sense of self and ego in the chieftains (*Alufei*-אלופי) of Esav is caused as a result of the shattering of the vessels (*Shevirat HaKeilim*).

Rather, [this drawing forth] stems from His Name of *A”V*-ע”ב-72 [י”ד ה”י ו”י ה”י] that is filled with the letter *Yod*-י which transcends the letters *Aleph*-א, both of His Name of *Sa”G*-ס”ג-63 [י”ד ה”י ו”י ה”י] and His Name of *Ma”H*-ה”ה-45 [י”ד ה”א ו”א ה”א] (which are the aspects of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*). This aspect is what brings about the matter of, “I save you from distant places,” so that “the wicked are crushed.”

6.

Based on this we can understand the words of the Midrash, “It was contemptible in his eyes... Contemptible one son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבז) in his eyes... so Haman sought to destroy all the Jews.’”

To explain, the reason for Haman’s show of force was because “Mordechai did not bow and prostrate himself before

¹¹⁵⁵ See Job 33:33; Talmud Bavli, Shabbat 104a; Also see Likkutei Torah, Shir HaShirim 1d and on, and elsewhere.

him.” This is why “it was contemptible in his eyes... so Haman sought to destroy all the Jews,” because Mordechai’s grandfather (Yaakov) had bowed to Haman’s grandfather (Esav) and the matter of this prostration is the precedence of the world of Chaos-*Tohu* (the root of Esav), over the world of Repair-*Tikkun* (the root of Yaakov), this being the matter of Esav being the firstborn, (as mentioned in chapter three).

This is why the Midrash states, “Contemptible one, son of a contemptible one (*Bazuy ben Bazuy*-בזוי בן בזוי). There it is written, ‘Esav showed contempt (*Vayivez*-ויבז) for the birthright,’ and here it is written, ‘It was contemptible (*Vayivez*-ויבז) in his eyes.” That is, the reason “it was contemptible (*Vayivez*-ויבז) in his eyes etc.,” was because “Esav showed contempt (*Vayivez*-ויבז) for the birthright,” meaning that the birthright belongs to Esav, such that he owned the birthright, and could be remorseful about it and sell it etc.

The Midrash continues with the analogy of the bird, stating, “his friend came... and said to him etc.,” in that He is called “his friend-*Chaveiro*-חבירו,” so to speak. This is because Esav’s root is in the world of Chaos-*Tohu*, and He therefore is called His friend.

This is because *Zeir Anpin* of the world of Repair-*Tikkun* is the “friend” of *Zeir Anpin* of the world of Chaos-*Tohu* and of the world of Chaos-*Tohu* in general. This is because the matter of *Zeir Anpin* is the emotions (*Midot*) and the general matter of the world of Chaos-*Tohu* is the seven kings, this being the matter of the emotions (*Midot*).

Now, the general response of the “friend,” (this being *Zeir Anpin* of the world of Emanation (*Atzilut*)) is, “I said I

would destroy them, so to speak, and could not do so, as the verse states,¹¹⁵⁶ ‘He said He would destroy them, had not Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,’ but you said etc.”

That is, even when the children of Israel caused blemish in *Zeir Anpin* of the world of Emanation (*Atzilut*), as the verse states,¹¹⁵⁷ “Who trespassed against **Me**,” meaning against, “the body of the King,”¹¹⁵⁸ which is why “He sought to destroy them,” nevertheless, He could not do so, so to speak, because “Moshe, His chosen one, stood in the breach before Him to turn back His wrath from destroying,” by drawing forth the thirteen attributes of mercy.

This is as explained at great length by his honorable holiness, the Rebbe Maharash, in his discourse entitled “*VaYivez b’Einav*” of the year 5629,¹¹⁵⁹ (in which he also brings the above-mentioned analogy of the Midrash about the wicked Haman etc.), in explaining of the matter of our teacher Moshe, in that he “transforms the bitter to sweet, and the darkness to light,”¹¹⁶⁰ through drawing down from a much higher place in which “there is no left side in this Ancient One-*Atik*.”¹¹⁶¹

This then, is what “his friend” told him. Namely, that if *Zeir Anpin* of the world of Emanation (*Atzilut*), the “friend” of the world of Chaos-*Tohu* (the root of Haman), could not destroy

¹¹⁵⁶ Psalms 106:23

¹¹⁵⁷ Isaiah 66:24

¹¹⁵⁸ Zohar II 85b

¹¹⁵⁹ Sefer HaMaamarim 5629 p. 79 and on; Also see the discourse entitled “*Zot Chukat HaTorah*” of Shabbat Parshat Tisa, Parshat Parah of the 20th of Adar of this year, 5726, Discourse 20 (Sefer HaMaamarim 5726 p. 144 and on).

¹¹⁶⁰ See Midrash Shemot Rabba 43:3; Also see Zohar I 4a

¹¹⁶¹ Zohar III 129a, and also see 289a there.

them, how much more is this not possible for Haman as he is below.

The Midrash concludes, “By your life, your head will be severed instead of their heads, as they are destined for deliverance and you for hanging.” For, the general complaint and strength of Haman was due to his root and source, meaning, his “head,” in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*.

However, about this he is told that there is a much higher level, which is the place that is **their** “head,” that is, root and source of the Jewish people, and it is from that level that “I save you from distant places.” This is why “they are destined for deliverance,” to be saved from all wicked decrees and from all who rise up against them, so that “the Jews had light, and gladness, and joy, and honor,”¹¹⁶² and “so shall it be for us.”¹¹⁶³

¹¹⁶² Esther 8:16

¹¹⁶³ The liturgy of the Havdalah blessing.

Discourse 20

*“Zot Chukat HaTorah... -
This is the decree of the Torah...”*

Delivered on Shabbat Parshat Tisa,
Parshat Parah, 20th of Adar, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶⁴ “This is the decree of the Torah... they shall take to you a completely red cow etc.” Rashi explains, “Because Satan and the nations of the world taunt Israel, saying, ‘What is this commandment, and what reasoning is there for it? This is why the word ‘decree-*Chukat*-חוקת’ is used in regard to it, to indicate that it is My decree and you have no right to question it.”

Now, it is known about the precise wording used in regard to the *mitzvah* of the Red Heifer, “This is the decree (*Chukat*-חוקת) of the Torah,” that this is because the *mitzvah* of the Red Heifer is the totality of the matter of Torah.¹¹⁶⁵ That is, all the *mitzvot* of the Torah – and not only those *mitzvot* called “decrees-*Chukim*-חוקים,” but also the *mitzvot* that are called “testimonies-*Edut*-עדות,” and “ordinances-*Mishpatim*-משפטים,” – their primary matter is that they are the Supernal will of *HaShem*-ה'יהו, blessed is He, which transcends the intellect, this

¹¹⁶⁴ Numbers 19:2

¹¹⁶⁵ See Likkutei Torah, Chukat (56a)