

Discourse 28

*“Eem Bechukotai Teileichu... -
If you go in My statutes...”*

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5726
By the grace of *HaShem*, blessed is He,

1.

The [first ten verses of our Torah portion] state,¹⁷⁰⁶ “If you go in My statutes and keep My commandments and do them, then I will give your rains in their time, [the land will give its produce and the tree of the field will give its fruit etc....I am *HaShem*-יהוה your God who took you out of the land of Egypt from being their slaves. I broke the rods of your yoke] and caused you to walk erect.” Now, we must understand,¹⁷⁰⁷ why are there only promises for physical beneficence here, and no promises for spiritual beneficence?

Moreover, though in several places in Torah there are promises for physical beneficence, the novelty here is that these promises are made in a general Torah portion, the general matter of which, is the study of Torah and the fulfillment of the *mitzvot*. This is as stated by Rashi in explanation of the words, “If you go in My statutes,” that, “One might think that this refers to fulfilling the commandments, but when verse continues, ‘**and** keep My commandments,’ it is plainly evident that the commandments are

¹⁷⁰⁶ Leviticus 26:3-13

¹⁷⁰⁷ Also see Ohr HaTorah, Bechukotai p. 197; Also see the discourse of Shabbat Parshat Bechukotai 5631 (Sefer HaMaamarim 5631 Vol. 1, p. 327; 5638 p. 155); Discourse entitled “*Eem Bechukotai Teileichu*” 5667 (*Hemshech* 5666 p. 434).

mentioned here. How then must the words, ‘If you go in My statutes’ be understood? As an admonition to labor in Torah.”

Moreover, by the greatness of the reward mentioned in these verses, it is evident that they discuss a high way of fulfilling Torah and *mitzvot*. This is as our sages, of blessed memory, stated,¹⁷⁰⁸ “The reward for a *mitzvah* is a *mitzvah*,” and as explained by the Alter Rebbe in Tanya,¹⁷⁰⁹ “From its reward we can know its essence and level.” Thus, since the reward mentioned here, is in a way that transcends the natural order, as our sages, of blessed memory, explained¹⁷¹⁰ the verse,¹⁷¹¹ “The tree of the field will give its fruit,” that, “This refers to barren trees that grow wild - that they too are destined to bear fruit.”

They likewise explained¹⁷¹² the verse,¹⁷¹³ “I will give your rains in their time,” stating that their time is, “On the evening of the fourth day of the week (Tuesday night) and on the evening of Shabbat (Friday night)... and we find that [in the days of Shimon ben Shetach] the rains fell for them on the evening of the fourth day of the week and on the evening of Shabbat, such that wheat kernels grew as big as kidneys etc.” It therefore is understood that such a high reward as this, indicates the great elevation in serving *HaShem*-יהו"ה, blessed is He, through studying His Torah and fulfilling His *mitzvot*.

This is also hinted in the words, “If you go in My statutes,” specifying “**My** statutes-*Bechukotai*-בחוקותי,” this being the matter of the letters engraved (*Otiyot HaChakikah*-אותיות החקיקה) that are unified within the Essential Self of the Singular Preexistent

¹⁷⁰⁸ Mishnah Avot 4:2

¹⁷⁰⁹ Tanya, Likkutei Amarim, Ch. 39 (53a)

¹⁷¹⁰ Rashi, citing Torat Kohanim to Leviticus 26:4

¹⁷¹¹ Leviticus 26:4

¹⁷¹² Talmud Bavli, Taanit 23a (and Rashi there)

¹⁷¹³ Leviticus 26:4 *ibid*.

Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained in Likkutei Torah).¹⁷¹⁴

The verse also specifies, “(If) you go-*Teileichu*-תלכו,” meaning that one’s service of *HaShem*-יהו"ה, blessed is He, should be in a way of “going-*Halichah*-הליכה.” Now, as known, the matter of going (*Halichah*) is in an incomparable way [meaning, in a] limitless way (*Bli Gvul*).¹⁷¹⁵

This being so, there is even greater emphasis on the novelty of the matter, that notwithstanding the greatness of the service of *HaShem*-יהו"ה, blessed is He, etc., it [only] mentions promises of physical beneficence here, meaning, physical reward, even though the primary reward is spiritual rather than physical. It rather only mentions physical reward here, whereas the spiritual reward is not mentioned at all, not even in secondary way.

We also must understand the precise wording in the explanation of the words, “If you go in My statutes,” that “you labor (*Ameilim*-עמלים) in Torah,” specifically using the word “labor-*Amal*-עמל” (rather than “study-*Limud*-לימוד,” or “be occupied with-*Esek*-עסק” etc., these being words that are regularly used in many places).

This is like the teaching of our sages, of blessed memory,¹⁷¹⁶ “Every person was created for labor (*Amal*-עמל), as the verse states,¹⁷¹⁷ ‘Man is born for labor (*Amal*-עמל).’ However, [from this verse] I do not know if he was created for the labor of the mouth (speech) or whether he was created for the toil of labor... and I still do not know whether he was created for the labor of Torah (*Amal Torah*-עמל תורה) or the labor of conversation (*Amal Sichah*-עמל שיחה)... [however] you must say that he was created for the labor of Torah (*Amal Torah*-עמל תורה).”

¹⁷¹⁴ Likkutei Torah, Bechukotai 46b, 46d

¹⁷¹⁵ See Likkutei Torah, Shlach 38d; Sefer HaMaamarim 5660 p. 107 and on.

¹⁷¹⁶ Talmud Bavli, Sanhedrin 99b

¹⁷¹⁷ Job 5:7

We also must understand why specifically through this we receive the reward of “I will give your rains in their time etc.” For, at first glance, the Torah is full of such verses, such as,¹⁷¹⁸ “It will be that if you listen to My commandments... then I will give rain for your land in its proper time etc.,” even though there is no mention of laboring in Torah there, but only “If you listen [to My commandments] etc., which comes to negate its opposite, “you stray etc.”¹⁷¹⁹ But, even so, the reward, “I will give rain for your Land in its time etc.,” is present there. This being so, why does it state here that specifically “if you go in My statutes,” meaning if “you labor in Torah,” then I will “give your rains in their time?”

2.

This may be understood with a preface of the explanation in the discourse of the Tzemach Tzeddek, entitled “*HaChodesh HaZeh Lachem*,”¹⁷²⁰ (which was recently newly published,¹⁷²¹ and certainly has been studied etc.). In it he cites¹⁷²² Midrash Bereishit Rabbah, Chapter Twenty,¹⁷²³ that livelihood (*Parnassah*)¹⁷²⁴ is even greater than redemption (*Ge’ulah*). (This is because redemption comes about through an angel, as the verse states,¹⁷²⁵ “The angel who redeems me,” whereas a one’s livelihood is granted by the Holy One, blessed is He, Himself, as the verses

¹⁷¹⁸ Deuteronomy 11:13-14

¹⁷¹⁹ Deuteronomy 11:16

¹⁷²⁰ Ohr HaTorah, Bo p. 264 and on

¹⁷²¹ It was printed as an independent pamphlet for the 2nd of Nissan of this year, 5726, “in connection with the hundred-year anniversary of the passing & Hilulah of his honorable holiness, the Tzemach Tzeddek” on the 13th of Nissan.

¹⁷²² Ohr HaTorah *ibid.* p. 271.

¹⁷²³ In the discourse of the Tzemach Tzeddek that was printed it states “פ”ק” but it is a typo that should read “פ”ך” (20:9); Also see Midrash Bereishit Rabba 97:2.

¹⁷²⁴ In Talmud Bavli, Pesachim 118a it states “a [persons] sustenance-*Mezonot*-מזונות.”

¹⁷²⁵ Genesis 48:16

states,¹⁷²⁶ “God who shepherds me,”¹⁷²⁷ and,¹⁷²⁸ “You open Your hand and satisfy the desire of every living being.”¹⁷²⁹ From this we also can understand it as it relates to the rains, since [the bestowal of the] rains is itself [the bestowal of] livelihood,¹⁷³⁰ and is greater than redemption (*Ge’ulah*).

The explanation is as elucidated by the Tzemach Tzeddek in Ohr HaTorah, on the Torah portion of Bechukotai.¹⁷³¹ He states there that we must understand how it applies for livelihood (and rains) to be greater than redemption. This is because the matter of livelihood is tied to the month of Tishrei, as our sages, of blessed memory, stated,¹⁷³² “One’s entire livelihood is allocated to him from Rosh Hashanah [to Yom Kippur] etc.

Now, the month of Tishrei is connected to the creation of the world, being that the world was created on the 25th of Elul,¹⁷³³ which is why the month of Tishrei is called “the first month.” This is as stated in Targum Yonatan on the verse,¹⁷³⁴ “They gathered... in the month of Eitanim... for the holiday [of Sukkot],” that, “This refers to the month that in ancient times was called the first month.”

In contrast, redemption is connected to the month of Nissan, which is the month of redemption, and there is a superiority to the month of Nissan over and above the month of Tishrei. This is as our sages, of blessed memory, expounded¹⁷³⁵ on the verse,¹⁷³⁶ “This month shall be for you etc.,” that, “When

¹⁷²⁶ Genesis 48:15

¹⁷²⁷ Talmud Bavli, Pesachim 118a *ibid*.

¹⁷²⁸ Psalms 145:16

¹⁷²⁹ Midrash Bereishit Rabba *ibid*.

¹⁷³⁰ Talmud Bavli, Taanit 2b

¹⁷³¹ Ohr HaTorah, Bechukotai *ibid*.

¹⁷³² Talmud Bavli, Beitzah 16a

¹⁷³³ Midrash Vayikra Rabba 29:1; Pesikta d’Rav Kahana, Piska 23 (“*BaChodesh HaShvee’ee*”).

¹⁷³⁴ Kings I 8:2

¹⁷³⁵ Midrash Shemot Rabba 15:11

¹⁷³⁶ Exodus 12:2

the Holy One, blessed is He, chose His world, He set months and years in it. When He chose Yaakov and his children, He set the beginning of the months of redemption.”

This is why it states,¹⁷³⁷ “I am *HaShem*-יהוה your God who took you out of the land of Egypt,” rather than saying, “who created the heavens and the earth,” because the exodus from Egypt (during the month of Nissan) is a higher matter than the creation of the heavens and the earth (of the month of Tishrei).¹⁷³⁸ This being so, at first glance, how is there such a view that providing livelihood (which relates to the month of Tishrei) is greater than the redemption (which relates to the month of Nissan)?

However, the explanation is that in the matter of livelihood (the rains) there are two ways, as¹⁷³⁹ our sages, of blessed memory, said,¹⁷⁴⁰ “The land of Israel is watered by the Holy One, blessed is He, Himself, whereas the rest of the world is [watered] through an emissary (*Shaliach*-שליח), as the verse states,¹⁷⁴¹ “[He] who gives rain upon the Land (referring to the land of Israel) and sends (*Shole’ach*-שולח) water to the outside surfaces,” (meaning that the rest of the world outside the land of Israel, “the outside-*Chutzot*-חוצות,” is watered through an emissary (*Shaliach*-שליח), in that “He **sends** (*Shole’ach*-שולח) water” [to them]).

The explanation is that, as known,¹⁷⁴² there are two [levels of] union (*Yichudim*). The first is the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-*Binah* for the purpose of enlivening the worlds (this being after the drawing down from the externality (*Chitzoniyut*) of Wisdom-*Chochmah* and Understanding-*Binah* into *Zeir Anpin*). It is from there that

¹⁷³⁷ Exodus 20:2; Deuteronomy 5:6

¹⁷³⁸ See Siddur Im Da”Ch 284a and on.

¹⁷³⁹ Also see Ohr HaTorah ibid. p. 194 and on.

¹⁷⁴⁰ Talmud Bavli, Taanit 10a

¹⁷⁴¹ Job 5:10

¹⁷⁴² See Likkutei Torah, Nitzavim 47a; Shir HaShirim 22c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26.

there is the drawing down of “He sends water to the outside surfaces,” through an emissary (*Shaliach*-שלִיחַ).

The second is the inner union (*Yichud Pnimi*), which is rooted much higher, and from which there is the drawing down of the matter of “[He] who gives rain upon the Land,” not through an emissary, but as in the verse,¹⁷⁴³ “**I will give** your rains etc.,” meaning, “It is I who gives them,”¹⁷⁴⁴ similar to the matter of,¹⁷⁴⁵ “אֲנִי, מִי שְׁאֲנֹכִי-*Mee SheAnochi*; *Anochi* - meaning who I am-*Anochi*; *Mee SheAnochi*,” that is, He who is not hinted in any letter or thorn of a letter etc.

Based on this we can also understand this matter as it relates to livelihood. That is, when the livelihood is drawn down in the way indicated by the words, “He sends water to the outside surfaces,” this refers to livelihood drawn down from the aspect of the order of the chaining down of the worlds (*Seder Hishtalshelut*), in which case redemption is higher than it.

However, when the livelihood is in the way indicated by the words, “Who gives rain upon the Land,” and, “I will give your rains etc.,” this is the bestowal of livelihood from an aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), done by the Holy One, blessed is He, Himself, in which case the livelihood (*Parnassah*) is greater than redemption (which comes by way of an angel, as mentioned above).

3.

However, for there be the drawing down of livelihood from the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), [the aspect of] “I will give your rains etc.,” service of *HaShem*-יהוה, blessed is He, must be in a

¹⁷⁴³ Leviticus 26:4

¹⁷⁴⁴ Also see Ohr HaTorah ibid. (Vol. 2) p. 721.

¹⁷⁴⁵ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye”h Asher Eheye”h*-אֲשֶׁר אֶהְיֶה אֶהְיֶה.”

way of “going in My statutes,” meaning that “they labor in Torah,” specifically in a way of toil and labor.

Now, we first must preface with the explanation in *Hemshech* 5666.¹⁷⁴⁶ That is, at first glance, it is not understood why it states, “If you go in My statutes and keep My commandments and do them, I will give your rains in their time, and the land will give its produce, and the tree of the field will give its fruit.”

It likewise [is not understood] why it states, “It will be that if you listen to My commandments... then I will give rain for your Land etc.” For, is it not so that a covenant was already established in the days of the flood with the appearance of the rainbow, as the verse states,¹⁷⁴⁷ “I will look upon it to remember the everlasting covenant,” meaning that there will be a constant sustainment and bestowal of beneficence to the worlds. It is in this regard that the verse states,¹⁷⁴⁸ “Continuously, all the days of the earth, seedtime and harvest... summer and winter, day and night, shall not cease,” (which also includes the matter of [the verse],¹⁷⁴⁹ “I shall give rain for your Land... and you will harvest your grain and your wine and your oil”). This being so, how could this covenant ever be abrogated, Heaven forbid, even without fulfilling the *mitzvot*, Heaven forbid? This being so, why does it say, “If you go in My statutes etc?”

However, the explanation is that this is certainly necessary for the world to be sustained according to the formation of the above-mentioned covenant, but nevertheless, the fulfillment of the *mitzvot* is necessary. This is because from the formation of the covenant, there only is the drawing down of vitality and sustainment to the world according to the measure already

¹⁷⁴⁶ *Hemshech* 5666 p. 8.

¹⁷⁴⁷ Genesis 9:16

¹⁷⁴⁸ Genesis 8:22

¹⁷⁴⁹ Deuteronomy 11:14

apportioned and established in the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, through fulfilling Torah and *mitzvot* there is a drawing down of new light, much greater than the amount that already was meted out according to the order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.

However, in truth, even for there to be the drawing down of vitality and sustainment to the world according to the measure apportioned in the order of the chaining down of the worlds (*Seder Hishtalshelut*), Torah and *mitzvot* must necessary be fulfilled. This is because even that which was drawn down at the outset of creation because “He desires kindness,”¹⁷⁵⁰ is presently drawn down through arousal from below, meaning, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*,¹⁷⁵¹ in that this is what was newly introduced with the giving of the Torah. That is, all matters must be brought about specifically through our toil in serving *HaShem*-יהו"ה, blessed is He. This is especially so considering the explanation in Kuntres U'Maayon,¹⁷⁵² that the drawing down of vitality to the Jewish people is specifically brought about solely through fulfilling Torah and *mitzvot*.

This then, is the meaning of “It will be that if you listen to My commandments... then I will give rain for your Land etc.,” and, “If you go in My statutes... then I will give your rains in their time etc.” In other words, even the rains and livelihood etc., specifically depend on fulfilling Torah and *mitzvot*.

However, in this itself there are differences in how the livelihood is drawn down, according to the manner of fulfilling Torah and *mitzvot*. The explanation¹⁷⁵³ is that in the second

¹⁷⁵⁰ Micah 7:18

¹⁷⁵¹ Also see *Hemshech* 5666 p. 29 and on.

¹⁷⁵² See the Sichah talk of Shabbat Parshat Behar-Bechukotai, Shabbat Mevarchim Sivan 5710 (Torat Menachem, Vol. 1, p. 73 and on), and elsewhere.

¹⁷⁵³ Also see *Hemshech* “*Mayim Rabim*” 5636, Ch. 129.

paragraph of the *Shema* recital it states, “It will be that if you listen to My commandments... to serve Him with all your heart and with all your soul,” without mentioning “with all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדָךְ).¹⁷⁵⁴

About this our sages, of blessed memory, stated¹⁷⁵⁵ that this is a state and standing in which the Jewish people “do not do the will of the Ever Present One.” That is, even though they study Torah and fulfill the *mitzvot*, nonetheless, since their service of *HaShem*-יְהוָה, blessed is He, is measured and limited, it is not “with all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדָךְ). Thus, through this mode of serving *HaShem*-יְהוָה, blessed is He, there only is a drawing down of livelihood from the aspect of the order of the chaining down of the worlds (*Seder Hishtalshelut*), this being the above-mentioned external union (*Yichud Chitzoni*).

However, to draw down livelihood from the aspect that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), that is, from the inner union (*Yichud Pnimi*), such that it is drawn down from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, Himself, the service of Him in fulfilling Torah and *mitzvot* must be in a way that transcends measure and limitation, as [indicated by the words] “with all your more” (*Bechol Me’odecha*-בְּכֹל מְאֹדָךְ), meaning higher than the limitations of the powers of your soul, both the inner manifest powers and the transcendent encompassing powers.

This matter, (“with all your more-*Bechol Me’odecha*-בְּכֹל מְאֹדָךְ”), is in prayer. In the study of Torah, it is the matter of the labor and exertion in the study of Torah, by which we draw down the aspect of His limitlessness (*Bli Gvul*) etc. This is explained in

¹⁷⁵⁴ Deuteronomy 6:5 [mentioned in the first paragraph of the *Shema* recital].

¹⁷⁵⁵ Talmud Bavli, Brachot 35b; See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 166; Ohr HaTorah, Bechukotai, p. 644 and on, p. 657 and on, p. 683, and elsewhere.

various discourses in *Hemshech* 5666,¹⁷⁵⁶ (as well as in the discourse entitled “*Eem Bechukotai Teileichu*”),¹⁷⁵⁷ about the greatness of toiling in the study of Torah. This is explained based on the teaching of the Zohar¹⁷⁵⁸ on the verse,¹⁷⁵⁹ “He will act for those who await Him (*Mechakeh Lo*-לֹא מַחֲכֶה),” that, “This refers to those who toil in words of Wisdom-*Chochmah*-חִכְמָה etc.,” [which shares the same letters as *Mechakeh*-מַחֲכֶה].

It should be added that the superiority of the toil and labor in Torah study, through which we draw down the aspect of His limitlessness, is also hinted in the teaching of our sages, of blessed memory, that,¹⁷⁶⁰ “Every person was created for labor (*Amal*-עֲמַל), as the verse states,¹⁷⁶¹ ‘Man is born to labor (*Amal*-עֲמַל),’” (as mentioned in chapter one). In other words, they specifically connect this to the matter of birth, (“**born** to labor”).

This is because birth is the matter of the novel coming into being of something from nothing, which only is in the power of the Unlimited One, *HaShem*-יְהוָה Himself, blessed is He. This is as stated by the Alter Rebbe in Tanya,¹⁷⁶² that “The Essential Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so, He alone has the power and ability to create something from nothing and absolute naught, without any other cause or reason preceding this something.” [Likewise], as explained at length in *Hemshech* “*Samach Tesamach*” 5657,¹⁷⁶³ birth is the matter of the revelation of the power of the Unlimited One, *HaShem*-יְהוָה, blessed is He, below. This then, is the

¹⁷⁵⁶ *Hemshech* 5666 p. 78 and on.

¹⁷⁵⁷ Toward the end of the discourse (p. 446).

¹⁷⁵⁸ Zohar I 130b

¹⁷⁵⁹ Isaiah 64:3

¹⁷⁶⁰ Talmud Bavli, Sanhedrin 99b

¹⁷⁶¹ Job 5:7

¹⁷⁶² Tanya, Iggeret HaKodesh, Epistle 20 (130a and on).

¹⁷⁶³ Sefer HaMaamarim 5657 p. 179

meaning of [the words], “That you should labor in Torah,” meaning that one’s study of Torah should be in a way that transcends measure and limitation.

From this it is understood that the fulfillment of the *mitzvot* must also be in a way that transcends measure and limitation. This is likewise the meaning of the [continuing] words, “and keep My commandments and do them.” That is, there not only should be the performance of the *mitzvot* in actual deed, (“and do them”), but there also must be the matter of thought and devotional intent etc.

This is as explained in Tanya,¹⁷⁶⁴ in explanation of the teaching of our sages, of blessed memory,¹⁷⁶⁵ “The Holy One, blessed is He, connects a good thought to action,” that “this refers to fear and love of *HaShem*-יהוה, blessed is He, that are in the understanding of his mind and the recesses of his heart, which are far higher than the level of ‘action,’” except that the Holy One, blessed is He, joins and bonds them to the action.

Thus, when service of *HaShem*-יהוה, blessed is He, is such as this, the drawing down of the livelihood is then also from that which transcends the measures and limitations of the chaining down of the worlds (*Seder Hishtalshelut*). This then, is the meaning of, “If you go in My statutes... then I will give your rains in their time,” specifying “I will give,” not through an emissary but, “It is I who gives them.” Therefore, the drawing down to below is also in a way that transcends the limitations of the natural order,¹⁷⁶⁶ this being the matter of “wheat kernels as large as kidneys,” and that “even barren wild trees are destined to bear fruit,” (as mentioned in chapter one).

¹⁷⁶⁴ Tanya, Likkutei Amarim, Ch. 16

¹⁷⁶⁵ Talmud Bavli, Kiddushin 40a

¹⁷⁶⁶ Also see Likkutei Sichot, Vol. 19 p. 116 and on – with respect to the difference between the rains mentioned in the Torah portion of Eikev (the section paragraph of the *Shema* recital), and the Torah portion of Bechukotai.

Now, the two above-mentioned ways of [the bestowal of] livelihood, which is the matter of the rains (as mentioned in chapter two), are also present in the matter of rains as they are inwardly (*b'Pnimityut*) and spiritually (*b'Ruchaniyut*). This refers to the matter of Torah. For, as is cited in Ohr HaTorah,¹⁷⁶⁷ Torah is called “rain-*Geshem*-גשם.”¹⁷⁶⁸ Moreover, the beginning of all matters is in the inner, spiritual aspect, and it only is afterwards that they also chain down physically.

This is especially so of the subject under discussion here, that for there to be the matter of “I will give your rains etc.,” specifying, “I will give,” in that “It is I who gives them,” meaning that they should be drawn down from the aspect of “I-*Ani*-אני,” (this being like the [matter of] “I – meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” He who is not hinted in any letter or thorn of a letter etc.) so that there will be the matter of rains literally, there must be an intermediary between them, this being the matter of Torah, which is the intermediary between the Creator and the created, and on a higher level, this is the intermediary between the Emanator and the emanated.¹⁷⁶⁹

[This is because the Emanator (*Ma'atzil*) is higher than the ten *Sefirot*, which are limited. This is especially so as they are in the world of Emanation (*Atzilut*), at which point they are even more limited, [such that] “they are ten and not nine, ten and not eleven.”¹⁷⁷⁰ Moreover, He also is higher than the limitless light

¹⁷⁶⁷ Ohr HaTorah *ibid.* p. 194; Vol. 2, p. 718 and on; Also see the discourse entitled “*Eem Bechukotai Teileichu*” 5626, toward the end (Sefer HaMaamarim 5626 p. 101); End of the discourse entitled “*Eem Bechukotai Teilechu*” 5679 (Sefer HaMaamarim 5679 p. 429).

¹⁷⁶⁸ See Erchei HaKinuyim by the author of Seder HaDorot, section on “rain-*Geshem*-גשם.”

¹⁷⁶⁹ Also see *Hemshech* 5672 Vol. 1, p. 328.

¹⁷⁷⁰ Sefer Yetzirah 1:4

(*Ohr HaBli Gvul*). This is because every light (*Ohr*) is a matter of revelation (*Gilyu*), and revelation (*Gilyu*) is a matter of limitation.]

This is likewise explained by his honorable holiness, my father-in-law the Rebbe,¹⁷⁷¹ about the verse,¹⁷⁷² “He dons light as a garment,” that this refers to the Torah, which is an intermediary level, and every intermediary includes two levels. That is, it has the final aspect of the upper level and the first aspect of the lower level and is the intermediary between them.

These are the two levels of “light (*Ohr*-אור),” and “garment (*Salmah*-שלמה),” these being the revealed parts of the Torah and the inner aspects (*Pnimiyyut*) of the Torah. This likewise is the two levels in the matter of rains as they are in the Torah,¹⁷⁷³ namely, the revealed parts of the Torah and the inner aspects (*Pnimiyyut*) of the Torah.¹⁷⁷⁴

5.

With the above in mind, we can also understand the level of Rabbi Shimon bar Yochai, who was on the highest of levels. This is as his teacher, Rabbi Akiva, told him,¹⁷⁷⁵ “It is enough that I and your Creator recognize your power.” This is because Torah study was his [sole] occupation,¹⁷⁷⁶ and he engaged in both the revealed parts of Torah and the concealed parts of Torah at once.

In other words, the secrets of the secrets (*Razin d’Razin*) of the Torah were openly revealed to him in a way of

¹⁷⁷¹ See the beginning of the discourse entitled “*Oteh Ohr K’Salmah*” 5700 (Sefer HaMaamarim 5700 p. 67).

¹⁷⁷² Psalms 104:2

¹⁷⁷³ Also see *Ohr HaTorah* *ibid.* p. 196.

¹⁷⁷⁴ Also see Sefer HaMaamarim 5679 *ibid.*, “This is the meaning of ‘I will provide your rains in their time,’ that through ‘going’ in a state of love of *HaShem*-הויה, blessed is He, ‘with all your being’ (*Bechol Me’odecha*), this is the revelation of the inner aspect (*Pnimiyyut*) of the Torah.”

¹⁷⁷⁵ Talmud Yerushalmi, Sanhedrin 1:2

¹⁷⁷⁶ Talmud Bavli, Shabbat 11a

understanding and comprehension, and in a way that even in his study of the revealed parts of Torah, there was a drawing down of the inner and concealed aspects etc., such that he knew the innerness (*Pnimiyut*) of all the plain meanings of the Torah laws etc.

(It was in this regard that he was greater than the other Tana'im. This goes without saying that this was so in comparison to those Tana'im who primary engaged in either the revealed parts of Torah or the inner aspects of Torah. But this was so even comparison to those Tana'im who engaged in both the revealed parts of Torah as well as the inner aspects of the Torah.)¹⁷⁷⁷

We also can connect this to what the Rav, the Chassid, Rabbi Hillel of Paritch recounted¹⁷⁷⁸ in the name of the Rav, the Chassid, Rabbi Yitzchak Isaac of Homil, who said it in the name of the Alter Rebbe, that for lofty souls, such as Rabbi Shimon bar Yochai, the Holy Temple was not at all destroyed etc. This is because the matter of the Holy Temple is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in it, and for Rabbi Shimon bar Yochai there was an illumination and revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, in his study of Torah.

Now, since the Torah is the medium by which there is the drawing down into the world, (as mentioned in chapter four), through the greatness and level of Rabbi Shimon bar Yochai in his study of Torah, there also was a drawing down of livelihood from the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*). This is why Rabbi Shimon bar Yochai stated,¹⁷⁷⁹ "Is it possible that a person plows in the plowing season and sows in the sowing season... what will become of the Torah?

¹⁷⁷⁷ See *Hemshechs* 5666 p. 45; p. 219; p. 306.

¹⁷⁷⁸ Pelach HaRimon, Shemot p. 7.

¹⁷⁷⁹ Talmud Bavli, Brachot 35b

Rather, when Israel do the will of the Ever Present One, their work is done by others, as the verse states,¹⁷⁸⁰ ‘Foreigners will stand and tend your flocks’ etc.” That is, through engaging in the study of Torah there even is a physical drawing down (not only in a way of negating the physical), but rather, that the drawing down of the physical is in a way that transcends the natural order, this being the highest way in the matter of [the bestowal of] livelihood (as discussed in chapter three).

We likewise find about Rabbi Shimon bar Yochai and his son Rabbi Elazar, that when they were in the cave, “a miracle happened and a carob tree was created for them, as well as a spring of water etc.”¹⁷⁸¹ That is, their livelihood was bestowed upon them in a miraculous way.

To further explain from the give and take of the questions of the Acharonim, on this,¹⁷⁸² how was it possible that they immediately ate from that carob tree without being concerned about [the prohibition of] Orlah? One of the answers given is that this was because [the carob tree] came from Heaven in a miraculous way, and “nothing impure descends from Heaven.”¹⁷⁸³

Now, we should add that this miracle was not in a way of overriding the natural order, but was rather in a way that was not within the parameters of the natural order altogether, (this also being inclusive of miracles that affect a change in the natural order). Rather, the conduct below remained in the same way as in a place that entirely transcends the natural order.

Through this we can answer the question posed by the Acharonim.¹⁷⁸⁴ Namely, as known, “we do not derive benefit from

¹⁷⁸⁰ Isaiah 61:5

¹⁷⁸¹ Talmud Bavli, Shabbat 33b; Introduction to Tikkunei Zohar.

¹⁷⁸² See Sefer Kerem Ephraim (Pietrakov 5697), Maamar 9, cited in Nitzutzei Zohar to Tikkunei Zohar ibid.

¹⁷⁸³ Talmud Bavli, Sanhedrin 59b

¹⁷⁸⁴ Shaalot uTeshuvot Imrei Dovid (Bulgaria 5694), end of Siman 49.

miracles that are done, since,¹⁷⁸⁵ ‘if a miracle is done for him, he is cleansed of his merits.’”¹⁷⁸⁶ This is because all this is only so when the miracle is in a way that overrides the natural order, which generally comes through prayer and supplication etc. Thus, since the natural order is changed for his sake, thereby his merits are cleaned out.

However, here it was not in a way that the natural order was changed for his sake, but rather, that in the first place, the conduct [of the world] is in a way that entirely transcends the parameters of the natural order etc. Moreover, this itself is brought about by the lower one himself, not in a way that he needs to draw this down from Above. This is as we find with Rabbi Shimon bar Yochai, that he took his students out to the valley and said,¹⁷⁸⁷ “Valley, valley, fill with gold dinars,” [and it filled]. That is, Rabbi Shimon bar Yochai did not say that the gold should descend from Heaven, but that the valley itself should be filled with gold, since the lower one itself came to transcend the parameters of the natural order.

6.

This then, is the meaning of, “If you go in My statutes... then I will give your rains in their time etc.” That is, this not only refers to the matter of rains in the literal physical sense, but also to the matter of spiritual rains, and on the contrary, it begins from the spiritual rains, and from there is a chaining down of physical rains as well. Nonetheless, the primary matter is specifically the physical drawing down.¹⁷⁸⁸

¹⁷⁸⁵ Talmud Bavli, Taanit 20b

¹⁷⁸⁶ Talmud Bavli, Taanit 24a-b and Rashi there.

¹⁷⁸⁷ Midrash Shemot Rabba 52:3

¹⁷⁸⁸ Also see the end of the discourse entitled “*Eem Bechukotai Teileichu*” 5666 (p. 446).

Now, just as this is so in general of Torah and *mitzvot* that “the deed is the most essential,”¹⁷⁸⁹ meaning that even though action is of no comparison to the thought and the devotional intention, and how much more so that it is of no comparison to the desire of the heart (*Re’uta d’Leeba*) etc., nevertheless, “the deed is the most essential.”

The same is understood about the promises of physical beneficence, such that about this the sages said that livelihood is even greater than redemption (as discussed in chapter two). This is also understood from what the Rambam writes¹⁷⁹⁰ about the physical promises of the Torah, that their matter is in order to be free to sit and study the wisdom [of the Torah] and fulfill *mitzvot*, and that it is for this that all Jews yearn for the days of Moshiach, in order to have respite from [the oppression of those] kingdoms that do not allow them to engage in studying Torah and properly fulfilling its *mitzvot*. That is, [they yearn] to find the rest and respite to increase in wisdom etc.

From this it is understood that the entire matter of the redemption is for the Jewish people to have whatever they physically need (this being the matter of livelihood) so that they can engage in the study of Torah etc. All this is about the matter of livelihood (*Parnassah*) as it is on the highest level, higher than the natural order, which is drawn down through laboring in Torah, as explained above at length.

This is also why we read this Torah portion adjacent to the holiday of Shavuot. (The reason that we read the Torah portion of Bamidbar prior to Shavuot, as per the sign established by the Ge’onim,¹⁷⁹¹ is to create a separation between the undesirable matters mentioned in the Torah portion of Bechukotai.)¹⁷⁹²

¹⁷⁸⁹ Mishnah Avot 1:17

¹⁷⁹⁰ Mishneh Torah, Hilchot Teshuvah 9:2; Also see Hilchot Melachim 12:4

¹⁷⁹¹ Seder Rav Amram Ga’on, Seder Purim, cited in Hagahot Maymoniyot to Mishneh Torah, Hilchot Tefilah 13:2.

¹⁷⁹² Tosefot to Talmud Bavli, Megillah 31b

For, the preparation for the time of the giving of our Torah, at which time the Holy One, blessed is He, gives the Jewish people the Torah, is that through this, the Jewish people accept the matter of “if you go in My statutes” upon themselves, to labor in the study of Torah, through which we merit the blessings enumerated in the Torah portion, up to and including “I caused you to walk upright,” with the true and complete redemption, in a way of “I will hasten it.”¹⁷⁹³

¹⁷⁹³ Isaiah 60:22; Talmud Bavli, Sanhedrin 98a