

Discourse 24

*“Eeta BaZohar... Me’ah Shanah... -
It states in Zohar... One hundred years...”*

Delivered on Motza’ei Shabbat Parshat Tzav,

13th of Nissan, 5726¹⁴²⁷

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

The hundred-year anniversary of the passing and Hilulah of his honorable
holiness, the Rebbe, the *Tzemach Tzedek*

1.

It states in Zohar¹⁴²⁸ on the verse,¹⁴²⁹ “Sarah’s lifetime was one-hundred year [and twenty year and seven years] etc.,” that, “One-hundred year, hints to the totality of everything... the Supernal place, the Concealed of all concealed etc.,” referring to the aspect of the Crown-*Keter*. The Rebbe whose Hilulah we are celebrating, explains this¹⁴³⁰ by prefacing with an explanation of the teaching in “*Patach Eliyahu*”¹⁴³¹ wherein it states, “You are He who is One, but not in enumeration,” that is, He utterly is above the matter of number, but still and all, the ten *Sefirot* are drawn from Him.

¹⁴²⁷ This is the second of two discourses said at this gathering.

¹⁴²⁸ Zohar I 123a

¹⁴²⁹ Genesis 23:1

¹⁴³⁰ In the discourse entitled “*BaZohar... Al Pasuk Vayihiyu Chayei Sarah*” in Ohr HaTorah, at the beginning of the Torah portion of Chayei Sarah (106b and on).

¹⁴³¹ Introduction to Tikkunei Zohar 17a

He explains¹⁴³² that this refers to the Crown-*Keter*, which is the intermediary between the Emanator and the emanated,¹⁴³³ and includes both. That is, the innerness (*Pnimiyut*) of the Crown-*Keter* is the lowest aspect of the Emanator, whereas the externality (*Chitzoniyut*) of the Crown-*Keter* is the beginning of the emanated. Thus, since it has the lowest level of the Emanator, it therefore is the aspect of “One but not in enumeration.” However, since it has the beginning of the emanated, it also relates to the numeration of the ten *Sefirot*.

Based on this, he explains that when the verse states, “Sarah’s lifetime was one-hundred year,” it refers to the drawing down into Kingship-*Malchut* of the world of Emanation (*Atzilut*) - called Sarah - from the aspect of the Crown-*Keter*, (“the Supernal place, the Concealed of all concealed”), which is [represented by] the number one-hundred, which includes all ten *Sefirot* of the world of Emanation (*Atzilut*) in their finest state of completion, such that each one also includes ten, which is why it is [represented by] the number one-hundred.

In the note¹⁴³⁴ he adds: That is, every aspect of the ten *Sefirot* within it is equal to all the ten *Sefirot* of the world of Emanation (*Atzilut*). However, [it is represented by the] number one-hundred, because it receives from the aspect of the

¹⁴³² In Ch. 4 (Ohr HaTorah ibid. p. 110b)

¹⁴³³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

¹⁴³⁴ It appears that the discourse is that of the Alter Rebbe which was copied by the Tzemach Tzeddek with additional explanations and elucidations, both in the discourse itself as well as in parenthetical notes.

root of the Emanations within the Crown-*Keter*, which is why it is in the category of the numeration of the *Sefirot*.

However, from the angle of the lowest aspect of the Emanator [within it], it is not in the category of *Sefirot* at all. This is why about them the verse states, “(one-hundred) year-*Shanah*-שנה,” in the singular, this being from the angle of the lowest aspect of the Emanator within the Crown-*Keter*, which manifests within the aspect of the root of the emanated within the Crown-*Keter*, such that they literally become as one, to the point that the one-hundred are the aspect of a “year-*Shanah*-שנה,” literally in the singular.

Specifically because they are a “year-*Shanah*-שנה” in the singular, they receive from the aspect of “one but not in enumeration.” This is why they are one-hundred, which is a full number, and is the number ten in its most complete and finest state, in that each one also includes ten, except that here one-hundred is said in the singular form, meaning that they literally are unified and subsumed in the Singular One (*Yachid*).

(That is, the words “one-hundred year” (*Me’ah Shanah*-מאה שנה) include two matters - the multiplicity of one-hundred, and “year-*Shanah*-שנה” in the singular, just as the *Sefirah* of the Crown-*Keter* is a single *Sefirah* that includes two matters, that is, it is the root of the emanations, and it is the lowest aspect of the Emanator.)

2.

Based on the above, the relation and elevation of the number one-hundred in general, also comes to be explained. To

preface, in regard to the matter of a complete number, we find this to be the number ten.¹⁴³⁵ This is explained at length in the beginning of Pardes Rimonim,¹⁴³⁶ (and is also according to intellectual Torah investigation (*Chakirah*)), that the reason the *Sefirot* number ten, [as it states],¹⁴³⁷ “Ten and not nine, ten and not eleven,” is because the completion of every matter, whether spiritual or physical, is when it is composed of and includes ten. (He explains this at length there, with many details and in several ways.)

We thus find in the Midrash, (as well as in books of intellectual Torah investigation (*Chakirah*))¹⁴³⁸ that [when counting,] once we arrive at the complete number ten-*ו*, we return and begin with the number one-*א*.¹⁴³⁹

This is also why there only are ten *Sefirot*, even though there are ten *Sefirot* in the world of Emanation (*Atzilut*), as well as [ten *Sefirot* in each of] the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Now, at first glance, it could seem that since the ten *Sefirot* of the world of Creation (*Briyah*) are unlike the ten *Sefirot* of the world of Emanation (*Atzilut*), and the same applies to the ten *Sefirot* of the world of

¹⁴³⁵ In regard to this chapter of the discourse, see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2).

¹⁴³⁶ Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut) Ch. 1-2; Also see Likkutei Sichot, Vol. 30 p. 2.

¹⁴³⁷ Sefer Yetzirah 1:4

¹⁴³⁸ See Midrash Tadsheh, Siman 1; Chayat in his explanation to Ma'arechet HaEloket, Ch. 3 (9b in Mantoba edition 5318), cited in Pardes Rimonim ibid., Ch. 2; Kol Yehuda to Kuzari, Maamar 4.

¹⁴³⁹ As in Eleven-*Ehad Asar*-עשר אחד, which literally means “one and ten.”

Formation (*Yetzirah*) and the ten *Sefirot* of world of Action (*Asiyah*), there should be forty *Sefirot*, rather than ten.¹⁴⁴⁰

However, the explanation is that after the [count of the] ten *Sefirot* of the world of Emanation (*Atzilut*), the count then begins anew, as the matter of the ten *Sefirot* as they are in the world of Creation (*Briyah*), and as they are in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).

This is like the known analogy¹⁴⁴¹ of the letters of a signet as they are impressed into wax, and thus are drawn down [into the wax] and lower etc., (as explained at length in the *Hemshech* of Rosh HaShanah¹⁴⁴² of his honorable holiness, my father-in-law, the Rebbe). Based on this, we find that ten is a complete number.

On the other hand, we [also] find that the number one-thousand (*Eleph*-אלף) is a complete number, which also is why the word “one-thousand-*Eleph*-אלף” is the same letters as the word “*Aleph*-א-ל-פ-1,” [and only the vowels are different]. For, upon reaching the number “*Eleph*-אלף-1000” we return and begin from one-*Echad*-אחד, (*Aleph*-אלף-1).¹⁴⁴³

The same is so of the numbers [in their written form] as letters of the *Aleph-Beit*. (That is, just as the letters of the *Aleph-Beit* are the letters (*Otiyot*) of the Holy Tongue (*Lashon HaKodesh*), which is not a language set by human convention, but was given [from above] by the Holy One, blessed is He, so

¹⁴⁴⁰ Also see the discourse entitled “*BaYom HaShemini Atzeret*” 5734; See the Sichah talk of Shabbat Parshat Bereishit 5717 (Torat Menachem, Vol. 18, p. 112); Likkutei Biurim (of Rabbi Hillel HaLevi of Paritch) to Shaar HaYichud of the Mittler Rebbe (194d and on).

¹⁴⁴¹ See Ohr HaTorah, Inyanim p. 137; *Hemshech* 5672 Vol. 1, p. 78.

¹⁴⁴² 5696 (Sefer HaMaamarim 5696 p. 4)

¹⁴⁴³ See Shnei Luchot HaBrit 348a-b

too, the letters of the *Aleph-Beit* and their order are also numbers.) That is, according to the order of [the *Aleph-Beit*] of ק"א-1,10,100, כ"ב-2,20,200,¹⁴⁴⁴ - [as brought in Likkutei Torah,¹⁴⁴⁵ and at length in the discourses of the Tzemach Tzedek¹⁴⁴⁶ on [the verse],¹⁴⁴⁷ “Sanctify every firstborn to Me,” (which relates to the exodus from Egypt)] - the conclusion of the twenty-seven letters [of the *Aleph-Beit*] (as it includes the final letters) is the final letter *Tzaddik*-ץ, the numerical value of which is 900,¹⁴⁴⁸ after which [that is, after the number 999-טצ"ץ] we return and begin with the letter *Aleph*-א, which is the numerical value of 1,000-*Eleph*-א"ל, as mentioned before.

[Now, there also is the number “myriad-*Revavah*-רַבְבָּה,” for which there are two meanings. The first is that it means “abundance-*Ribuy*-רִבּוּי” [in general]¹⁴⁴⁹ and the second is that it is a [specific] number called a “myriad-*Reebo*-רִיבּוֹא” (as in the verse,¹⁴⁵⁰ “and a myriad myriads (*Reebo Revavan*-רְבוֹ רַבְבֵּן) were standing before Him,”) the meaning of a myriad-*Reebo*-רִיבּוֹא being ten thousand.]]¹⁴⁵¹

However, at first glance it is not understood what is uniquely special about the number one-hundred (*Me'ah*-מֵאָה). However, the explanation is that the number one-hundred

¹⁴⁴⁴ See Zohar Chadash, Acharei 48c and elsewhere

¹⁴⁴⁵ Likkutei Torah, beginning of Zot HaBrachah; [This matter is also mentioned in the discourses entitled “*Mah Tov* *Ohalecha*” (See at length in Ohr HaTorah Balak p. 1,033 and on, in explanation of the words of the Alter Rebbe in Likkutei Torah at the end of the Torah portion of Balak.)]

¹⁴⁴⁶ Ohr HaTorah, Bo p. 334 and on.

¹⁴⁴⁷ Exodus 13:2

¹⁴⁴⁸ See Etz Chayim, Shaar 35 (Shaar Tikkun HaYare'ach) Ch. 5

¹⁴⁴⁹ See Avraham Ibn Ezra to Numbers 10:36

¹⁴⁵⁰ Daniel 7:10

¹⁴⁵¹ See Sefer HaShoroshim of the Radak, section on the root “*Revav*-רַבְבֵּ.”

(*Me'ah*-מאה) indicates the greatest fullness and perfection of the number ten, in that each one includes ten, as mentioned above.

3.

He continues the discourse¹⁴⁵² [and states] that based on this, we can explain the teaching of the Mishnah,¹⁴⁵³ “At the age of one-hundred it is as if he has died and is nullified from the world,” about which the commentators had difficulty [explaining] what this comes to teach.

However, the explanation is that the age of one-hundred means that one has been granted one-hundred years in which to serve his Creator, *HaShem*-יהו"ה, blessed is He. During this time, he refines all ten powers of his soul, and in a way that the refinement is complete, meaning as each soul power includes ten.

It is for this reason that man is given a number of years, beginning with seventy years. This is as the verse states,¹⁴⁵⁴ “The days of our years, among them are seventy years,” corresponding to the seven emotional qualities (*Midot*) as each includes ten. Beyond this, [the verse continues],¹⁴⁵⁵ “And if with might, eighty years.” This refers to when a person is also granted the addition of the eighth aspect, [indicated by the verse],¹⁴⁵⁶ “It was on the eighth day,” as each includes ten, thus bringing the number of eighty years.

¹⁴⁵² Ch. 4 (Ohr HaTorah ibid. p. 110b)

¹⁴⁵³ Avot 5:21

¹⁴⁵⁴ Psalms 90:10

¹⁴⁵⁵ Psalms 90:10 ibid.

¹⁴⁵⁶ Leviticus 9:1

This continues until one comes to the ultimate wholeness of the number one-hundred, due to the inter-inclusion of each of the ten powers within the other ten powers of the soul. This is similar to how it will be in the coming future, at which time all ten aspects will be perfected, this being the matter of “the harp of ten strings.”¹⁴⁵⁷

This then, is the meaning of the teaching, “At the age of One-hundred it is as if he has died and is nullified from the world.”¹⁴⁵⁸ This is because his world has come to be refined in the ultimate state of perfection,¹⁴⁵⁹ such that its concealment is nullified etc.,¹⁴⁶⁰ (in that the word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם”).¹⁴⁶¹

Based on this, it is understood why the Mishnah does not enumerate ages past one-hundred years old. Now, at first glance, even nowadays, there are those who live longer than one-hundred years, and how much more so in the times of the Mishnah. For example, Rabbi Akiva [about whom it states in Tractate Sanhedrin¹⁴⁶² (in continuation to stating, “An unattributed Mishnah is [in accordance to the opinion of] Rabbi Meir; [An unattributed Tosefta is in accordance to Rabbi Nechemiah; An unattributed Baraita in Sifra is in accordance to Rabbi Yehudah]; An unattributed [Baraita] in Sifrei is [in accordance to the opinion of] Rabbi Shimon;) and they all are in accordance to [the opinion of] Rabbi Akiva],” who lived for

¹⁴⁵⁷ Talmud Bavli, Erechin 13b

¹⁴⁵⁸ Also see Ohr HaTorah, Chukat p. 817.

¹⁴⁵⁹ Also see Ohr HaTorah, Shlach p. 529.

¹⁴⁶⁰ Also see Likkutei Sichot, Vol. 5, p. 87, p. 307, p. 322.

¹⁴⁶¹ Likkutei Torah, Shlach 37d and elsewhere.

¹⁴⁶² Talmud Bavli, Sanhedrin 86a

one-hundred and twenty years,¹⁴⁶³ as did Hillel the Elder,¹⁴⁶⁴ similar to our teacher Moshe who lived for one-hundred and twenty years.¹⁴⁶⁵

[This is also hinted¹⁴⁶⁶ in the verse,¹⁴⁶⁷ ‘since he is but (*b’SheGam*-בשגם) flesh,’” wherein the word “since he is but-*b’SheGam*-בשגם-345” shares the same numerical value as the name “Moshe-משה-345,” and the same verse also states,¹⁴⁶⁸ “His days shall be a hundred and twenty years,” which likewise were the years of Moshe’s life.] This being so, shouldn’t the Mishnah have continued to also explain the number of years after one-hundred?

However, the explanation is that the Mishnah only discusses the order of the toil in refining the world etc. It therefore only enumerates the years up to one-hundred, at which time the toil in refining the world is complete. Nevertheless, even after this, there can be length of days and years, except that a new form of toiling in service of *HaShem*-יהו"ה then begins.

4.

Based on this, we can also understand the greatness of one hundred years as it relates to the matter of passing. To preface, even after one passes, his soul continues to go in ascent

¹⁴⁶³ Sifrei to Deuteronomy 34:7

¹⁴⁶⁴ Sifrei ibid.

¹⁴⁶⁵ Deuteronomy 34:7

¹⁴⁶⁶ See Talmud Bavli, Chullin 139b and Rashi there.

¹⁴⁶⁷ Genesis 6:3

¹⁴⁶⁸ Genesis 6:3 ibid.

from strength to strength. This is as our sages, of blessed memory, stated at the conclusion of Tractate Brachot, as its concluding signet,¹⁴⁶⁹ “Torah scholars have no rest, not in this world and not in the coming world, as the verse states,¹⁴⁷⁰ ‘They go from strength to strength.’”

Now, in regard to a prince and leader of the Jewish people, his going in ascent is such that “the body follows the head,”¹⁴⁷¹ meaning that in their going and ascending, they also elevate all their followers and those who are bound to them, even all who only are called by the name “Yisroel,”¹⁴⁷² if only they desire to turn and go in the straightforward path he has shown us.¹⁴⁷³

It thus is understood that upon the completion of one-hundred years from the day of his passing, he certainly has attained the matter indicated by one-hundred years, in a way of the ultimate perfection. Now, being that he does not leave the flock of his pasture,¹⁴⁷⁴ this elevation is also drawn below, and like all matters connected to the innerness (*Pnimiyut*) of the Torah, in which “there is no question there, nor dispute etc.,”¹⁴⁷⁵ and no concealment or hiddenness, this therefore is drawn down below ten-handsbreadths, in a way of pleasantness and peace, except that we must bring it out from potentiality into actuality,

¹⁴⁶⁹ Talmud Bavli, Brachot 64a

¹⁴⁷⁰ Psalms 84:8

¹⁴⁷¹ Talmud Bavli, Eruvin 41a

¹⁴⁷² See Isaiah 44:5

¹⁴⁷³ See Tanya, Iggeret HaKodesh, Epistle 27

¹⁴⁷⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 1, p. 141 and elsewhere.

¹⁴⁷⁵ Ra'aya Mehemna to Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

(being that the matter of free-choice (*Bechirah*) and so-forth, is never taken away).

In this itself, there is a particular uniqueness to the hundred-year anniversary of the passing and Hilulah of the Tzemach Tzeddek, whose matter in the *Sefirot* is the *Sefirah* of Knowledge-*Da'at*. (For, as known,¹⁴⁷⁶ the Alter Rebbe is the matter of Wisdom-*Chochmah*, and the Mittler Rebbe is the matter of Understanding-*Binah*, which is why he had¹⁴⁷⁷ the matter of “the expansiveness of the river (*Rechovot HaNahar*),”¹⁴⁷⁸ meaning that he expanded on matters in the teachings of Chassidus with great expansiveness, in a way of understanding and comprehension. After them comes the Tzemach Tzeddek, who is the matter of the *Sefirah* of Knowledge-*Da'at*, “the key that includes the six [emotions].”)¹⁴⁷⁹

Now, based on the explanation in the discourse of the Tzemach Tzeddek¹⁴⁸⁰ in regard to the teaching, “Knowledge-*Da'at*-טָהָר,¹⁴⁸¹ refers to the Mishnaic order of Taharot (“purity”),”¹⁴⁸² (this being the ultimate wholeness of the six orders of Mishnah), this is the conclusion of the refinement (not only of the inner manifest aspect (*Pnimiyyut*), but) even of the

¹⁴⁷⁶ Sefer HaSichot 5697 p. 215; 5699 p. 322; 5702 p. 19; 5705 p. 60.

¹⁴⁷⁷ Also see Likkutei Sichot, Vol. 25 p. 349.

¹⁴⁷⁸ Genesis 36:37; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁴⁷⁹ See Zohar III 142a; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Also see Likkutei Torah, Re'eh 18b and elsewhere.

¹⁴⁸⁰ Ohr HaTorah Bamidbar (Shavuot) p. 78 and on, cited and explained in the first discourse of this gathering, entitled “*HaChodesh HaZeh Lachem*” Discourse 23, Ch. 2 and on (Sefer HaMaamarim 5726 p. 165 and on).

¹⁴⁸¹ Isaiah 33:6

¹⁴⁸² Talmud Bavli, Shabbat 31a

encompassing aspects (*Makifim*) of the external husks (*Kelipot*), through which there automatically is the fulfillment of the prophecy, “I will remove the spirit of impurity from the land,”¹⁴⁸³ after which there can be the mode of service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim* alone, since there no longer is the need for the matter of war, (in that, “I will remove the spirit of impurity from the land”).

This is as the verse states,¹⁴⁸⁴ “I shall give peace in the land... a sword will not cross through your land,” [about which it states], “not even a peaceful sword,”¹⁴⁸⁵ but rather, “my soul will be redeemed in peace,”¹⁴⁸⁶ as it was at the time when the spreading of the wellsprings [of the teachings of Chassidus] first began,¹⁴⁸⁷ which now is drawn down in a way that it even reaches the outside, and through this our Master comes, this being King Moshiach,¹⁴⁸⁸ in the near future and in the most literal sense, below ten hands-breadths!

¹⁴⁸³ Zachariah 13:2

¹⁴⁸⁴ Leviticus 26:6

¹⁴⁸⁵ Talmud Bavli, Taanit 22a

¹⁴⁸⁶ Psalms 55:19; See Ohr HaTorah, Bechukotai p. 201

¹⁴⁸⁷ See Igrot Kodesh of the Alter Rebbe p. 231

¹⁴⁸⁸ See the famous letter of the Baal Shem Tov, (also) printed in Keter Shem Tov 1, translated at the beginning of The Way of The Baal Shem Tov (a translation of Tzavaat HaRivash), and elsewhere.