

Discourse 19

*“Eem Kessef Talveh et Ami... -
When you lend money to My people...”*

Delivered on Shabbat Parshat Mishpatim,
Shabbat Mevarchim Adar-Rishon, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁹⁸ “When you lend money to My people, to the poor who is with you.” In the discourse by this title of his honorable holiness, the Rebbe Maharash,¹³⁹⁹ said one-hundred years ago in the first year of his leadership, he states that we must understand the terminology of the verse, “My people (*et Ami*-עַמִּי), to the poor who is with you,” in that the verse could have [simply] stated, “When you lend money to the poor who is with you.”

2.

He continues in the discourse that to understand this, we [first] must understand the teaching of our sages, of blessed memory,¹⁴⁰⁰ “The world stands upon three things; upon the Torah, the Temple service (*Avodah*) and acts of lovingkindness

¹³⁹⁸ Exodus 22:24

¹³⁹⁹ Sefer HaMaamarim 5627 p. 133 and on (5760 edition); See the discourse cited in the glosses there.

¹⁴⁰⁰ Mishnah Avot 1:2

(*Gemilut Chassadim*),” in which the Temple service (*Avodah*) refers to the service of sacrificial offerings (*Korbanot*).

Now, to understand this, we first must preface with an explanation of the verse,¹⁴⁰¹ “For I desire kindness, and not sacrifice.” However, at first glance, this is not understood, for the primary aspect of the Holy Temple was the matter of offering the sacrificial offerings (*Korbanot*).¹⁴⁰² This is as explained in the *Hemshech* of the Hilulah,¹⁴⁰³ (on the verse,¹⁴⁰⁴ “They shall make a Sanctuary (*Mikdash*) for Me and I will dwell within them,” referring to the Tabernacle (*Mishkan*) which is called¹⁴⁰⁵ the Temple (*Mikdash*)), in that the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle (*Mishkan*) and the Temple (*Mikdash*), was the service of sacrificial offerings (*Korbanot*).

The same is so in our spiritual service of *HaShem*-יהו"ה, blessed is He, as in the specific wording, “I will dwell within them-*v'Shachanti b'Tocham*-בתוכם.” “It does not say ‘within it-*b'Tocho*-בתוכו,’ but ‘within them-*b'Tocham*-בתוכם,’ meaning, within each and every Jew.”¹⁴⁰⁶ That is, the sacrificial offering (“*Korban*-קרבן” which is of the same root as “coming

¹⁴⁰¹ Hosea 6:6

¹⁴⁰² See Mishneh Torah, Hilchot Beit HaBechirah Ch. 1

¹⁴⁰³ In the discourse entitled “*Bati LeGani*” 5710 Ch. 2

¹⁴⁰⁴ Exodus 25:8

¹⁴⁰⁵ Talmud Bavli, Eruvin 2a

¹⁴⁰⁶ 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.

close-*Kiruv*-קירוב¹⁴⁰⁷ is the matter of bringing the powers of one's soul and senses close, and "the mystery of the sacrificial offering (*Korban*-קרבן) ascends to the mystery of the Unlimited One (*Ein Sof*)."¹⁴⁰⁸ This being so, how does the verse state, "For I desire kindness, and not sacrifice"?

He explains in the discourse¹⁴⁰⁹ that when the verse states, "For I desire kindness, and not sacrifice," this only refers to the primary intention, in that "He desires kindness"¹⁴¹⁰ is the innerness (*Pnimitut*) of the desire (*Ratzon*). That is, the primary intention is for there be the matter of drawing down from Above to below (which is the matter of kindness-*Chessed*). However, there nevertheless must also be the matter of sacrifice.

By way of analogy, this is like a merchant who wants to travel to a certain place to purchase merchandise. However, his primary intention is this is [neither the travel nor the merchandise], but the profit he will derive from it, through which he will be able to enliven his soul. That is, if there was no profit in it, he would have no desire to travel at all. However, because of the profit he automatically also wants to travel, because without traveling he will not profit.

This is also the meaning of the verse, "For I desire kindness, and not sacrifice." That is, the primary and inner aspect of His desire is the kindness-*Chessed*. However, He also has the desire in the sacrifice, except that this is the externality

¹⁴⁰⁷ See Zohar III 5a; Sefer HaBahir, Section 46 (109), and elsewhere.

¹⁴⁰⁸ See Zohar II 239a; Zohar III 26b (cited in the *Hemshech* of the Hilulah ("Bati LeGani" 5710), Ch. 18.

¹⁴⁰⁹ Sefer HaMaamarim 5627 *ibid.* p. 136.

¹⁴¹⁰ Micah 7:18

(*Chitzoniyyut*) of the desire (*Ratzon*) and is not the primary intention. Rather, His primary intention is the drawing down from Above to below, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁴¹¹ specifically.

3.

To explain, what is meant is not that the matter of the sacrifice is only ascent from below to Above, and not a drawing down from Above to below. For, as known,¹⁴¹² through the sacrificial offerings there not only is caused to be the matter of ascent (that it “ascends to the mystery of the Unlimited One (*Ein Sof*)”), but there also is the matter of drawing down to below.¹⁴¹³

To add, this is also hinted in the above-mentioned teaching of our sages, of blessed memory, “The world stands upon three things; upon the Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*).” In other words, even the mode of Temple service (*Avodah*) (the primary matter of which is ascent from below to Above),¹⁴¹⁴ is called a pillar upon which the world stands.

This is analogous to a house that is founded upon three pillars. Thus, since this is a Torah analogy, which is precise in

¹⁴¹¹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁴¹² See Likkutei Torah, Pinchas 76a; Drushim L'Shemini Atzeret 92d

¹⁴¹³ Also see Sefer HaMaamarim ibid. p. 139.

¹⁴¹⁴ Sefer HaMaamarim 5627 p. 249 and elsewhere.

all its details,¹⁴¹⁵ it is understood that the matter of the mode of Temple service (*Avodah*) is not only (the ascent to Above which causes) the preparation for the drawing down to below in the other two modes; Torah study and acts of loving-kindness (*Gemilut Chassadim*), but rather, it too has the matter of drawing down to below in it. This is why it is called a “pillar-*Amud*-עמוד” upon which the world stands, as in the analogy of a house that stands upon all three pillars.

However, the explanation is that the primary matter of sacrifice is the ascent from below to Above. This is as also understood and brought in the discourse,¹⁴¹⁶ that our sages, of blessed memory, stated,¹⁴¹⁷ “Whoever recites the [morning] *Shema* without Tefillin (phylacteries), it is as though he has offered a burnt-offering (*Olah*) without a meal-offering (*Minchah*) or a peace-offering (*Zevach*) without libations (*Nesachim*).”

This is because the *Shema* recital is the matter of ascent (*Ha'ala'ah*) and the Tefillin is the matter of drawing down (*Hamshachah*). This is also the difference between the burnt-offering (*Olah*) and peace-offering (*Zevach*), which are matters of the elevation and ascent (*Ha'ala'ah*), and the meal-offering (*Mincha*) and libations (*Nesachim*), which are matters of drawing down (*Hamshachah*).

From this it is understood that even though the sacrifices (*Korbanot*) also have the matter of drawing down (*Hamshachah*) through the libations (*Nesachim*), nevertheless,

¹⁴¹⁵ See Torat Menachem Vol. 5, p. 147 and the citations there; Also see Likkutei Sichot Vol. 16 p. 529 (and in the note there).

¹⁴¹⁶ Sefer HaMaamarim 5627 *ibid.* p. 137

¹⁴¹⁷ Talmud Bavli, Brachot 14b

the primary matter of the sacrifices (*Korbanot*) is the peace-offering (*Zevach*) (this being the matter of ascent – *Ha'ala'ah*), and not the libations (*Nesachim*) (this being the matter of drawing down – *Hamshachah*).

Now, since the primary matter of the sacrifices (*Korbanot*) is the ascent (*Ha'ala'ah*), it is understood that the drawing down (*Hamshachah*) brought about through the sacrifices (*Korbanot*) is unlike the drawing down (*Hamshachah*) brought about through Torah [study] and acts of loving-kindness (*Gemilut Chassadim*).¹⁴¹⁸ Therefore, “I desire kindness, and not sacrifice,” since the primary matter of drawing down (*Hamshachah*) is specifically through kindness-*Chessed*.

4.

He continues the discourse¹⁴¹⁹ by explaining the superiority of Kindness-*Chessed* (“I desire kindness”). For, about Kindness-*Chessed* the verse states,¹⁴²⁰ “For I have said, the world (*Olam*-עולם) shall be built of kindness-*Chessed*,” to which there are two explanations.¹⁴²¹ The first is that the creation of the world (*Olam*) is primarily because “He desires kindness,” which is why it arose in His desire [to create the world], being that “it is the nature of the good to do good.”¹⁴²²

¹⁴¹⁸ Also see Torat Menachem, Sefer HaMaamarim Adar p. 4.

¹⁴¹⁹ Sefer HaMaamarim 5627 *ibid.* p. 140.

¹⁴²⁰ Psalms 89:3

¹⁴²¹ Also see Reshimot of the Tzemach Tzeddek (Yahal Ohr) to Psalms 89:3

¹⁴²² See Emek HaMelech, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

The second is that “*Olam-עולם*” is a word that relates to time,¹⁴²³ meaning that “there forever (*LeOlam-לעולם*) must be a drawing down of the aspect of Kindness-*Chessed*.” This then, is the meaning of “built of kindness,” meaning that it is necessary [for us] to “build” the aspect of Kindness-*Chessed*, that it be drawn down into the world, being that currently, it depends on the arousal from below.

That is, at the beginning of creation, this was because “**He** desires kindness,” whereas currently, it all depends on the deeds of the lower beings. This then, is the meaning of, “For I have said, the world (*Olam-עולם*) shall be built of kindness-*Chessed*,” in that we must **forever** (*LeOlam-לעולם*) draw down the aspect of Kindness-*Chessed*.

(This is like the verse,¹⁴²⁴ “Forever (*LeOlam-לעולם*), *HaShem-יהו"ה*, Your word stands in the heavens,” in that the power of the Actor in the acted upon must be **constant** in order to vitalize him and sustain him etc.) However, at first glance, these two explanations are at odds with each other.

In the discourse¹⁴²⁵ he explains these two matters (the two explanations) as they are in our service of *HaShem-יהו"ה*, blessed is He. That is, there is the matter of arousal from Above brought about by arousal from below. This is like the second explanation given above, that the deeds of the lower ones awaken the drawing down of the kindness.

¹⁴²³ [That is, the term “*L'Olam-לעולם*” also means “forever” as it relates to time.] Also see Sefer HaMaamarim 5691 p. 272.

¹⁴²⁴ Psalms 119:89; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁴²⁵ Sefer HaMaamarim 5627 p. 142

There then is the aspect of arousal from Above, in and of itself, which is higher than the arousal from Above brought about by the arousal from below. This is like the first explanation given above, that the creation of the worlds was primarily because “He desires kindness.”

This is especially so considering what we explained before,¹⁴²⁶ that the matter of “He desires kindness” is in the aspect of “Singular-*Yachid*-יחיד,” which transcends the aspect of “One-*Echad*-אחד,” and certainly transcends the aspect of “Preceding-*Kadmon*-קדמון.”¹⁴²⁷ It is about this [aspect] that they stated,¹⁴²⁸ “Before the creation of the world, (and this likewise applies to before the emanation of the Supernal emanation,¹⁴²⁹ meaning, higher than the totality of all the worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) and not just the particular worlds (*Olamot Pratiyim*) of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), but even the general worlds (*Olamot HaKlalliyim*) of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*)), there was Him and His Name alone.”

The meaning of this is (not just that there is no existence besides Him and His Name, but rather) that “Him-*Hoo*-הוא” and “His Name-*Shmo*-שמו” are in the aspect of “Alone-*Bilvad*-

¹⁴²⁶ In the discourse of the 10th of Shvat of this year, 5727, entitled “*Bati LeGani* – I have come to My garden,” Discourse 18, Ch. 6 (Sefer HaMaamarim 5727 p. 145 and on).

¹⁴²⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁴²⁸ Pirkei d’Rabbi Eliezer, Ch. 3

¹⁴²⁹ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1 (Chelek HaYichud) Ch. 2; Sefer HaMaamarim 5654 p. 298 and on.

בלבד,” which is the highest level, even higher than “Him-*Hoo-*הוא” and “His Name-*Shmo-*שמו” unto themselves.

From this it is understood that this is the highest aspect which is impossible to draw down through arousal from below. However, because “**He** desires kindness,” it arose in His will that the arousal from below should affect a drawing down of arousal from Above, from such a high level as this, which in and of itself, transcends being reachable by the arousal of the creatures from below.

This is similar to the toil in service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, at which time all matters revert to their initial state, and it is necessary to affect all drawings down anew through the blowing of the Shofar.¹⁴³⁰

However, at first glance, how is man capable of drawing down from the highest, most primordial root? However, the explanation is that because “**He** desires kindness,” empowerment is granted to us to draw down from even the highest level.]

However, to affect the drawing down of this Kindness-*Chessed* through the service of Him of the lower beings, there must be mode of service that has a likeness to this. This comes about through man doing acts of charity and kindness below, in giving to the poor who has nothing of his own. This is as he adds in the gloss in the discourse,¹⁴³¹ “It can be said that through doing acts of lovingkindness (*Gemilut Chassadim*) beyond one’s strength and ability, he also affects a drawing down from Above that transcends the reach of the arousal from below.”

¹⁴³⁰ See Siddur Im Da”Ch 246a and on.

¹⁴³¹ Sefer HaMaamarim 5627 p. 142

This is like the explanation in various places¹⁴³² about the matter of loving *HaShem*-יהו"ה, "with all your more-*Bechol Me'odecha*-בכל מאדך,"¹⁴³³ by which a drawing down of the "more-*Me'od*-מאד" of the One Above is caused. For, even though man's love is only "with all **your** more-*Bechol Me'odecha*-בכל מאדך," meaning that it only transcends the limitations of one's own vessels (*Keilim*), whereas relative to the One Above it is limited, and moreover, it even is limited relative to his fellow who is greater than him, nonetheless, since for him, it is an aspect of limitlessness (*Bli Gvul*), through it he thereby draws down the true limitlessness (*Bli Gvul*) of the One Above.

The same is so of charity and kindness, that when one goes beyond his strength and capability, he affects a similar drawing down from Above of that which, in and of itself, cannot be reached through arousal from below.¹⁴³⁴

5.

Now, we can add and suggest that, at first glance, this is not yet understood. For since, "I desire kindness, and not sacrifice," in that *HaShem*'s-יהו"ה primary Supernal intent is (not for the matter of ascent (*Ha'ala'ah*) but) specifically for the matter of the drawing down (*Hamshachah*), this being so, why was the primary service of *HaShem*-יהו"ה in the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*) specifically with

¹⁴³² Torah Ohr, Mikeitz 39d and elsewhere.

¹⁴³³ Deuteronomy 6:5

¹⁴³⁴ This concludes the content of the passage from the discourse of the Rebbe Maharash cited before.

sacrificial offerings (*Korbanot*), the primary aspect of which is that of ascent (*Ha'ala'ah*) and not that of drawing down (*Hamshachah*)?

This may be explained based on the well-known matter,¹⁴³⁵ that whatever is a cause is higher than that which is caused by it. This is also known from the matter of “who depends on who.”¹⁴³⁶ This is like the reward for Torah and *mitzvot*. That is, as known, Torah and *mitzvot* are higher than the reward, being that they cause the reward, and that which is the cause is higher than that which is caused by it.

Based on this, it can be said that since the drawing down through Torah and *mitzvot* comes about through the ascent (*Ha'ala'ah*) of the sacrificial offerings (*Korbanot*), meaning that all matters of drawing down (*Hamshachah*) depend on serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*), which are the cause of the drawing down (*Hamshachah*), we thus find that the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*) also includes the drawing down brought about by it in a loftier way, being that it is its cause.

With the above in mind, we also can understand this as it relates to the three pilgrimage festivals, as stated in this week's Torah portion,¹⁴³⁷ “You shall celebrate three pilgrimage

¹⁴³⁵ *Hemshech “V'Kachah”* 5637 Ch. 15 (Sefer HaMaamarim 5637 Vol. 2, p. 417).

¹⁴³⁶ See Midrash Bereishit Rabba 78:1 (and Maharzu commentary there); Midrash Shemot Rabba 19:2

¹⁴³⁷ Exodus 23:14

festivals for Me during the year.” Now, as known,¹⁴³⁸ the three pilgrimage festivals correspond to our three forefathers.

Pesach corresponds to Avraham, as the verse states,¹⁴³⁹ “Knead and make cakes,” in that “it was Pesach.”¹⁴⁴⁰ Sukkot corresponds to Yaakov, as the verse states,¹⁴⁴¹ “He made booths (*Sukkot*) for his livestock.” Shavuot corresponds to Yitzchak, in that the Shofar [that was heard] at the giving of the Torah was from the ram of Yitzchak.

Now, we must better understand the relationship between Yitzchak and Sukkot. This is because Yitzchak is in line of *Might-Gevurah*, which is the matter of ascent (*Ha’ala’ah*). This is as our sages, of blessed memory, stated,¹⁴⁴² “The ashes of Yitzchak are [ever visible before Me] as though they were heaped upon the altar,” this being the matter of the sacrificial offerings (*Korbanot*).

In contrast, the matter of Shavuot is that it is the time of the giving of the Torah, which is a matter of drawing down (*Hamshachah*) (to unify Above and below), this being the opposite of *Might-Gevurah* and ascent (*Ha’ala’ah*).

This may be understood based on the statement above, that since the drawing down (*Hamshachah*) is generally brought about by the ascent (*Ha’ala’ah*), we thus find that the ascent (*Ha’ala’ah*) also includes the general matter of the drawing down (*Hamshachah*) caused by it.

¹⁴³⁸ Tur, Orach Chayim 417; See the citations in Likkutei Sichot, Vol. 3, p. 832, note 12.

¹⁴³⁹ Genesis 18:6

¹⁴⁴⁰ Rashi to Genesis 18:6

¹⁴⁴¹ Genesis 33:17

¹⁴⁴² Rashi to Leviticus 26:42; Sifra Bechukotai 8:6-7

This is also why about the coming future the verse states,¹⁴⁴³ “For Avraham may not know us, and Yisroel may not recognize us,” at which time it will be said, “For you are our father,”¹⁴⁴⁴ specifically to our forefather Yitzchak,¹⁴⁴⁵ even though it will be a time that the primary drawing will be to below. This is because every drawing down (*Hamshachah*) comes about through ascent (*Ha’ala’ah*). Therefore, within the ascent (*Ha’ala’ah*), the matter of drawing down (*Hamshachah*) is already included.

The substance of this, as it relates to our service of *HaShem*-יהוה, blessed is He, is as explained in the Chassidic discourses of the Torah portion of Acharei,¹⁴⁴⁶ about the matter of “running” (*Ratzo*) and “returning” (*Shov*) (that is, ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*)). That is, it is explained that this is the meaning of the precise wording of the teaching of our sages, of blessed memory,¹⁴⁴⁷ (about the four sages who entered the Pardes), that “[Rabbi Akiva] entered in peace and departed in peace.” That is, for there to be departure in peace, there also must be entrance in peace. In other words, the “running” (*Ratzo*) (ascent-*Ha’ala’ah*), must also include the “returning” (*Shov*) (the drawing down-*Hamshachah*).

¹⁴⁴³ Isaiah 63:16

¹⁴⁴⁴ Isaiah 63:16 *ibid*.

¹⁴⁴⁵ Talmud Bavli, Shabbat 89b

¹⁴⁴⁶ See the discourse entitled “*Vayedaber... Acharei Mor*” 5649 (Sefer HaMaamarim 5649 p. 259 and on); Discourse by the same title of the 11th of Nissan 5722 (Sefer HaMaamarim 5722 p. 199 and on, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 24.

¹⁴⁴⁷ Talmud Bavli, Chagigah 14b; 15b – according to the Ein Yaakov version; Talmud Yerushalmi, Chagigah 2:1.

This is also the meaning of the statement in Torat Chayim,¹⁴⁴⁸ that the Baal Shem Tov prayed many prayers and fasted many fasts to be capable of responding to one who asks him something while he is in a state of the ascent of his soul etc.

However, at first glance, it is not understood why he specifically needed to be able to respond to one who asks him something while his soul was in a state of ascent. [At such a time, he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, as in prayer, at which time he altogether transcended the world.

This was to such an extent that we find in Tzavaat HaRivash – The Testament of Rabbi Yisroel Baal Shem Tov,¹⁴⁴⁹ (though “in truth it is not his testament... but is only a collection of his pure teachings... and though they did not know how to phrase his teachings precisely, nonetheless, the connotations of these teachings are absolutely true”)¹⁴⁵⁰ - that “it is a great kindness from *HaShem*-יהו"ה, blessed is He, that a person lives after prayer etc.”] That is, why could he not simply push off answering the question until after his state of adhesion etc.? However, the explanation is that at the time of the ascent (*Ha'ala'ah*) the drawing down (*Hamshachah*) must also be included, as explained above.

¹⁴⁴⁸ Torat Chayim, end of Vayechi; Also see Sefer HaMaamarim 5627 p. 323.

¹⁴⁴⁹ Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 35 & Section 42

¹⁴⁵⁰ Tanya, Iggeret HaKodesh, Epistle 25

In the discourse he concludes [stating],¹⁴⁵¹ “We can now state the explanation of [the verse], ‘When you lend money to My people, to the poor who is with you.’ At first glance, the words, ‘My people-*et Ami*-עַם אֵת,’ seem to be superfluous (as mentioned in chapter one). The explanation is that it states in Midrash,¹⁴⁵² on the words, ‘My people-*et Ami*-עַם אֵת,’ that the Holy One, blessed is He, said, ‘If you lend money, you are with Me-*At Eemee*-עַם אֵת’ (with the *Cheereek*-הֶרֶק vowel).’

The meaning of ‘with Me-*Eemee*-עַם אֵת’ is as in the verse,¹⁴⁵³ ‘For with You (*Eemcha*-עִמָּךְ) is the source of life,’ in that even the aspect of the source of life (about which our sages, of blessed memory, stated,¹⁴⁵⁴ ‘May the One who grants life to the living [grant you a long, good, and established life] etc.’) is only ‘with You-*Eemcha*-עִמָּךְ,’ meaning, secondary and nullified to You, but is nevertheless ‘with You-*Eemcha*-עִמָּךְ.’

This is similar to the teaching, “Before the creation of the world there was Him and His Name alone,” in that the light (*Ohr*) was included in its Luminary (*Ma’or*). This then, is the meaning of ‘When you lend money to My people- *et Ami*-אֵת עַם,’ that through charity and kindness we draw down the aspect of the source of life, which is the aspect of ‘with Me-*Eemee*-עַם אֵת.’¹⁴⁵⁵

¹⁴⁵¹ Sefer HaMaamarim 5727 p. 142.

¹⁴⁵² Midrash Shemot Rabba 31

¹⁴⁵³ Psalms 36:10

¹⁴⁵⁴ Talmud Bavli, Yoma 71a

¹⁴⁵⁵ The conclusion of this discourse is missing.