

Discourse 29

*“Eeta BaZohar... Zimna Chada... -
It states in Zohar... It once happened...”*

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim Sivan, 5727
By the grace of *HaShem*, blessed is He,

1.

It states in Zohar,³⁹⁰ “It was taught that Rabbi Yossi said: One time the world was in need of rain, so they came before Rabbi Shimon, and by him expounding on the verse,³⁹¹ ‘How good and how pleasant is the dwelling of brothers, also in unity,’ the rain came down.” In the discourse of the Rebbe Maharash by this title, said one-hundred years ago in the year 5627,³⁹² – [and it should be pointed out that even though at the heading of the discourse it does not say when it was said, nonetheless, from the content of the discourse about the greatness of Rabbi Shimon bar Yochai, as well as its place in relation to the discourses before and after it, it apparently was said on Lag BaOmer, the day of the Hilulah of Rabbi Shimon bar Yochai,³⁹³ and this is also why it begins with the words, “It

³⁹⁰ Zohar III 59b

³⁹¹ Psalms 133:1

³⁹² Sefer HaMaamarim 5627 p. 291 and on; Also see the discourse of Lag BaOmer in *Hemshech “v’Hechereem”* 5631, Ch. 49-52 (Sefer HaMaamarim 5631 Vol. 1, p. 318 and on).

³⁹³ See Zohar III 296b; Pri Etz Chayim, Shaar Sefirat HaOmer, Ch. 7

states in Zohar etc.” This is because the Zohar is the book of Rabbi Shimon bar Yochai, [about which it states],³⁹⁴ “With your book they will go out of exile in mercy.”] – he explains that the reason the rains descended specifically by teaching about this verse, is because this verse speaks of the goodness brought about through the upper union (*Yichud*) of *Zeir Anpin* and *Nukva*, which itself the root of the matter [expressed in the verse],³⁹⁵ “I will provide your rains in their time,” meaning that the rains descend from heaven and “water the earth, causing it to produce and sprout,”³⁹⁶ (this being the revelation of the power of the Unlimited One), which is the inner matter of the union (*Yichud*) of *Zeir Anpin* and *Nukva*.

He continues to explain that we find various Tana'im who brought rain through (much) prayer and through fasting, such that we find that they would decree thirteen fast days.³⁹⁷ On the other hand, the novelty of Rabbi Shimon bar Yochai is that he brought the descent of the rains by merely speaking Torah.

2.

Now, to understand the novelty of Rabbi Shimon bar Yochai, who caused the rains to fall by merely speaking Torah, we must preface with an explanation of the difference between

³⁹⁴ Zohar III 124b (Ra'aya Mehemna); Tanya, Iggeret HaKodesh, beginning of Epistle 26.

³⁹⁵ Leviticus 26:4

³⁹⁶ See Isaiah 55:10

³⁹⁷ Mishnah Taanit 1:6

prayer and Torah. As he explains in the discourse,³⁹⁸ prayer is from below to Above, whereas Torah is from Above to below.

The meaning of “from below to Above,” is that commensurate to the preparation of the vessels of the recipient in his arousal from below, will be the drawing down from Above to below in the arousal from Above. In contrast, Torah is the aspect of an arousal from Above in and of itself. This is as explained in Likkutei Torah on the Torah portion of Va’etchanan, in the discourse entitled “*Va’etchanan*,”³⁹⁹ that the Torah is the aspect of arousal from Above, in and of itself, from Above to below.

More specifically, the Torah is the word of *HaShem*-יהוה, which is drawn below, and is not dependent on man’s toil from below to Above. This is especially so considering the explanation in Likkutei Torah⁴⁰⁰ about [the name], “the Sinai Desert-*Midbar Sinai*-מדבר סיני,”⁴⁰¹ that the word “desert-*Midbar*-מדבר” is of the same root as in the verse,⁴⁰² “Your speech-*Midbarech*-מדברך is lovely,” which is of the same root as “speech-*Dibur*-דיבור.”

This refers to speaking (*Dibur*) Torah, which must be done in the ultimate state of self-nullification (*Bittul*).⁴⁰³ This is as explained elsewhere⁴⁰⁴ about the word “desert-*Midbar*-

³⁹⁸ Sefer HaMaamarim 5627 p. 292.

³⁹⁹ Likkutei Torah, Va’etchanan 2c and on.

⁴⁰⁰ Likkutei Torah Bamidbar 2b; Also see 5a there.

⁴⁰¹ Numbers 1:1

⁴⁰² Song of Songs 4:3 (and Rashi there)

⁴⁰³ See Likkutei Torah ibid. 4a and on; Also see the end of the discourse entitled “*Bachodesh HaShleeshee*” 5655 (Sefer HaMaamarim 5655 p. 94).

⁴⁰⁴ Torah Ohr, Yitro 67d

מְדַבֵּר” (which is of the same root as “speech-*Dibur*-דִּיבּוּר”) with the addition [letter] *Mem*-מ, which is in the [category] of letters [indicated by the acrostic] “I believe in Him-*He’emantiv*-הָאֵמַנְתִּי,” [which are letters] that come to lessen the matter.⁴⁰⁵

That is, there is no aspect of one’s own speech (*Dibur*-דִּיבּוּר) in this, but only that which has already been spoken. That is,⁴⁰⁶ one’s speech (*Dibur*-דִּיבּוּר) is nullified to the word of *HaShem*-ה’ that speaks in him, as the verse states,⁴⁰⁷ “My tongue will respond with Your word,” in that the Torah is “Your word-*Eemratecha*-אִמְרַתְךָ,” and my tongue only repeats after the One who speaks, as in the statement,⁴⁰⁸ “The *Shechinah* speaks from within the throat of Moshe.”

This is also why the Torah is called “bread from Heaven.”⁴⁰⁹ That is, it is like the Manna, which did not depend on man’s efforts in plowing and sowing, and all the other labors that “the Tanna enumerated according to the sequence of making bread.”⁴¹⁰ For, since it is bread from heaven, and does not depend on the labor of the one below, it therefore is drawn to all of them equally, such that even when “some took more and some took less,”⁴¹¹ nevertheless, “whoever took more had

⁴⁰⁵ [See Kriyat HaTorah K’Hilcheta (Yeryushalayim 5750), Part 2 (Klallei HaDikduk) p. 42-44 and elsewhere.]

⁴⁰⁶ Torah Ohr Yitro ibid. 67b

⁴⁰⁷ Psalms 119:172

⁴⁰⁸ See Zohar III 232a (Ra’aya Mehemna), 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19; See Torah Ohr Yitro ibid. 68c; Likkutei Torah Bamidbar 7c.

⁴⁰⁹ See Shnei Luchot HaBrit, Mesechet Pesachim 165b

⁴¹⁰ Talmud Bavli, Shabbat 74b

⁴¹¹ Exodus 16:17

nothing extra and whoever took less was not lacking.”⁴¹² That is, it was equal for all Jews without differentiation.

[Rather the differences we find about the Manna are only in regard to matters relating to its preparation. For example, there are those about whom the verse states,⁴¹³ “The people would stroll and gather it,” in that they needed to go to a greater distance to gather it, and the like,⁴¹⁴ but [the portion of] the Manna itself was equal for everyone, without any differentiations.] This was so, both in quantity and certainly in quality. This was to such an extent that even those who said,⁴¹⁵ “Our souls are disgusted with the insubstantial bread etc.,” they too [consumed] the Manna in a way that there was no waste product whatsoever.⁴¹⁶

There is a likeness to this in Torah as well, which also is called “bread from Heaven,” in that it is drawn down from Above and does not depend on man’s labor from below. In contrast, this is not so of prayer, which is a matter of toil from below to Above.

For, as known, prayer is “a ladder set earthward whose head reaches heavenward,”⁴¹⁷ through which man ascends by way of his toil from “earthward” to “heavenward.” In other

⁴¹² Exodus 16:18

⁴¹³ Numbers 11:8

⁴¹⁴ See Talmud Bavli, Yoma 75a

⁴¹⁵ Numbers 21:5

⁴¹⁶ See Talmud Bavli, Yoma 75b

⁴¹⁷ Genesis 26:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a); See Sefer HaMaamarim 5655 p. 222 and on; 5708 p. 80 and on; Discourse entitled “*Zeh HaYom*” of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim, Kuntreisim p. 319a).

words, one begins the toil in the lower levels and then ascends in his toil until he reaches “heavenward.”

More specifically, we begin each day with the recitation of “I thankfully submit-*Modeh Ani*,” which only is a matter of submission (*Hoda’ah*), without understanding and comprehension. That is, in regard to understanding and comprehension, it is in a way that he has not yet been touched or moved by it.⁴¹⁸

The same so of reciting “Submit to *HaShem-Hodu LaHaShem*-ה' יהוה”⁴¹⁹ at the beginning of one’s morning prayers. This too is a matter of submission (*Hoda’ah*) without understanding and comprehension. For, although a person has ascended from his state when he recited “I thankfully submit-*Modeh Ani*,” especially when he [continues and] says, “call out in His Name,”⁴²⁰ nonetheless, he still does not have understanding and grasp of it to its ultimate truth.

He then ascends further etc., and comes to the toil of “Listen Israel-*Shema Yisroel* etc.,” until he reaches the ultimate elevation in the Amidah prayer, [in which he is] “like a servant standing before his Master.”⁴²¹ All this depends on man’s toil from below to Above.

He explains in the discourse⁴²² that just like there is a difference between prayer and Torah, there likewise is a

⁴¹⁸ Also see Igrot Kodesh of the Rebbe Rayatz, Vol. 14 p. 399; Sefer HaSichot 5706 p. 24.

⁴¹⁹ Chronicles I 16:8

⁴²⁰ Chronicles I 16:8 *ibid.*; Also see *Hemshech* 5672 Vol. 1, p. 619.

⁴²¹ See Talmud Bavli, Shabbat 10a

⁴²² Sefer HaMaamarim 5627 p. 298

difference between prayer and blessing (*Brachah*). This is because prayer is from below to Above, whereas blessing is from Above to below.

Prayer is from below to Above, in that the person himself is below, and through his arousal from below he awakens the matter of, “may it be desirable (*Yehiy Ratzon*- יהי רצון).” That is, the one praying is below, and he pleads and entreats for a drawing down of desire (*Ratzon*) toward him from Above, (this being the matter of pleading for one’s needs in prayer).

In contrast, blessing is from Above to below. This is like the priestly blessing in which they say,⁴²³ “May *HaShem*- יהוה bless you,” which is somewhat in the form of a command. [To point out, most discourses where this matter is explained, do not state that it “is **somewhat** in the form of a command.”] That is, because he is higher, he can command the vessels (*Keilim*) and lights (*Orot*) to “bless you” etc.

From this it also is understood that in prayer, which is from below to Above, the state of the one praying is of significance. In contrast, this is not so of blessing, in which the state of the one being blessed is not significant, being that the blessing is drawn from Above to below.

Now, the descent of the rains comes from below to Above through man’s toil. This is as our sages, of blessed memory, stated⁴²⁴ on the verse,⁴²⁵ “May my teaching fall

⁴²³ Numbers 6:24

⁴²⁴ Midrash Bereishit Rabba 13:14

⁴²⁵ Deuteronomy 32:2

(*Ya'arof*-יערף) like the rain,” that, “When the necks (*Oref*-עורף) of the creatures are broken, the rain immediately falls.” That is, it is unlike dew (*Tal*-טל) which is drawn down without any toil from below, as in the teaching of our sages, of blessed memory,⁴²⁶ “The dew (*Tal*-טל) is never withheld.”

Based on this, it is understood about the descent of the rains, which comes through man’s toil, that in most cases – and Torah speaks in terms of most cases⁴²⁷ – this is brought about specifically through prayer, the matter of which is specifically toil from below to Above, in a way that the lower one is refined, which requires self-investment and toil etc.

As known,⁴²⁸ the analogy for this is from how two people, one standing on a mountaintop and the other standing in a valley, come to each other, whether by the descent of the upper one to the lower one, or by the ascent of the lower one to the upper one. That is, when the lower one must ascend to the upper one, this requires great self-investment and much toil by the lower one, in order to neutralize all the obstacles and obstructions etc., there are to the ascent from below to above. In contrast, in the descent of the upper one, there are no obstacles.⁴²⁹

With the above in mind, we can understand the novelty of Rabbi Shimon bar Yochai who caused the rain to fall without prayer, which is from below to Above, but through Torah, which is from Above to below. That is, even though the lower

⁴²⁶ Talmud Bavli, Taanit 3a

⁴²⁷ See Moreh Nevuchim 3:34

⁴²⁸ See Likkutei Torah, Re’eh 26a; 27d and elsewhere.

⁴²⁹ Also see *Hemshech* “v’Hechereem” 5631 Ch. 52.

one was not refined, he nonetheless caused the rains to be drawn all the way down in this world below.

3.

He continues in the discourse⁴³⁰ [and explains] that the reason the descent of the rains brought about through speaking Torah [teachings] specifically took place with Rabbi Shimon bar Yochai, is because his Torah [study] was such that he bound the concealed and revealed [aspects of Torah] together.⁴³¹

The explanation is that even though there were many other great Tana'im, especially Rabbi Akiva, who was Rabbi Shimon bar Yochai's teacher, and as he told his students,⁴³² "Learn my rulings, since my rulings are the "creme de la creme" [*Terumah* of the *Terumah*] of Rabbi Akiva's rulings." Certainly, this also was so of Rabbi Eliezer the Great, who was Rabbi Akiva's teacher and taught him the inner aspects (*Pnimitiyut*) of the Torah. This is as we find,⁴³³ that when Rabbi Akiva heard the secrets of the Torah in Shir HaShirim, his eyes flowed with tears, and as known,⁴³⁴ tears come from the excess overflow of the intellect of the brain (*Mochin*), due to the great revelation beyond the capacity of the brain to withstand etc.

⁴³⁰ Sefer HaMaamarim 5627 p. 299

⁴³¹ There [in the discourse it states]: Which are the two aspects of the intermediary medium of the Torah. See there at greater length.

⁴³² Talmud Bavli, Gittin 67a

⁴³³ Zohar I 98b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁴³⁴ See Torah Ohr, Vayishlach 26a; Megillat Esther 96c; Also see Sefer HaMaamarim 5700 p. 145

Even so, these sages did not study the inner aspects (*Pnimiyut*) of the Torah in an openly revealed way, because of the restriction,⁴³⁵ “One may not expound on the Act of the Chariot (*Ma’aseh Merkavah*) etc.” In contrast, Rabbi Shimon bar Yochai studied the inner aspects (*Pnimiyut*) of the Torah in an openly revealed way.

[Though it is so that even for Rabbi Shimon bar Yochai there were limits, in that he only studied it with the members of the fellowship, and declared that [only] “Rabbi Abba may write it etc., whereas the other colleagues may contemplate it in their heart.”⁴³⁶ Nonetheless, the very fact that this study was with a group, who were more than three (seven or ten),⁴³⁷ this already is in a way of open revelation.]

Moreover, he connected the inner aspects (*Pnimiyut*) of the Torah to the revealed aspect of the Torah in a way that it was drawn down and penetrated the world as well. It therefore was within his ability to cause the rains to descend in the world by speaking Torah [teachings] from Above to below, and even though the world was not yet refined, nevertheless, the rains were drawn down by it from Above.

We should add about the great novelty of Rabbi Shimon bar Yochai’s effect in the world, in a way of from Above to below, that in addition to the fact that as of yet, the world had not been refined, even the matter of Rabbi Shimon bar Yochai himself had not yet been revealed in the world, as understood

⁴³⁵ Mishnah Chagigah 2:1; Talmud Bavli, Chagigah 11b

⁴³⁶ Zohar III 287b (Idra Zuta)

⁴³⁷ See Idra Rabba in Zohar III 127b; Idra Zuta *ibid*.

from what is written in Talmud Yerushalmi,⁴³⁸ that when Rabbi Akiva ordained Rabbi Meir and Rabbi Shimon, he said “Rabbi Meir shall preside first,” saying to Rabbi Shimon bar Yochai, “It is enough that I and your Creator recognize your power.” That is, this was not revealed in the world, but even so, Rabbi Shimon bar Yochai affected the world in a way of from Above to below.

4.

He continues the discourse⁴³⁹ by explaining the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) caused by the fellowship praising Rabbi Shimon bar Yochai's Torah learning (such as saying,⁴⁴⁰ “Who does ‘the face of the Lord *HaShem*-יהוה”⁴⁴¹ refer to? This is Rabbi Shimon bar Yochai”) in order to uplift his soul.

This is because even though he was rooted in the aspect of *HaShem*'s-יהוה Name of *Ma"t*-מ"ה-45 [יא"ד ה"א וא"ו ה"א], nevertheless, even the aspect of the “power of What-*Ko'ach* *Ma"t*-מ"ה-כה” of the Upper Wisdom-*Chochmah*-חכמה is of no comparison whatsoever to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, as known about the verse,⁴⁴² “Wisdom-*Chochmah* is found from nothing-*Ayin*,” in that the

⁴³⁸ Talmud Yerushalmi, Sanhedrin 1:2

⁴³⁹ Sefer HaMaamarim 5627 *ibid.* p. 299

⁴⁴⁰ Zohar II 38a; Also see *Hemshech* “v'*Hechereem*” *ibid.*

⁴⁴¹ Exodus 34:24

⁴⁴² Job 28:12; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

existence of Wisdom-*Chochmah* from the [Godly] “nothing-*Ayin*-אין,” is similar to “finding” something etc.⁴⁴³

Thus, by praising Rabbi Shimon bar Yochai’s Torah learning, they uplifted and bound him to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, for the aspect of the Crown-*Keter* to manifest in his Torah learning. (This is because the drawing down of nullification (*Bittul*) in the speech of Torah is from there, to be as indicated by the verse,⁴⁴⁴ “My tongue will respond with Your word,” to say what has already been said (as explained in chapter two), this being the aspect of “the desert-*Midbar*-מדבר”).⁴⁴⁵

This is also why we find that Rabbi Yehudah would call him “Shabbat.”⁴⁴⁶ That is, just as in Shabbat, there is that which is established and affixed [from the days of creation],⁴⁴⁷ and there is that which is added through toil, as it states,⁴⁴⁸ “The children of Israel shall observe the Shabbat, to **make** the Shabbat,” the same was likewise so of the fellowship, that in praising and lauding him, they brought additional [light] into Rabbi Shimon bar Yochai’s Torah learning.

[To point out, there is a relationship between the Torah and Shabbat, as our sages, of blessed memory, stated,⁴⁴⁹ “All agree that the Torah was given to the Jewish people on

⁴⁴³ See Torah Ohr, Megillat Esther 90b; Likkutei Torah, Re’eh 26d and elsewhere.

⁴⁴⁴ Psalms 119:172

⁴⁴⁵ See Hosafot to Torah Ohr, Megillat Esther 90b; Likkutei Torah, Re’eh 26d and elsewhere.

⁴⁴⁶ Zohar III 144b

⁴⁴⁷ Talmud Bavli, Beitza 17a

⁴⁴⁸ Exodus 31:16

⁴⁴⁹ Talmud Bavli, Shabbat 86b

Shabbat.” Likewise, about Torah, we find that in addition to its high level in and of itself, in that it is the word of *HaShem*-יהו"ה, blessed is He, the Jewish people also bring elevation to the Torah. We find this with Dovid, in that “he would bond the Torah as it is Above with the Holy One, blessed is He,”⁴⁵⁰ through studying Torah for the sake (*Lishmah*) of Torah itself, meaning for the sake of drawing additional light into the Torah,⁴⁵¹ as well as through the blessings of the Torah, which indicate the preciousness and elevation of the Torah, as explained by the students of Rabbeinu Yonah.]⁴⁵²

In the discourse he adds⁴⁵³ that this is similar to the matter of, “[I have learned] more from my students than from all of them.”⁴⁵⁴ For, as known, where there is a bestower and a recipient, the bestowal is with much greater abundance and beneficence.⁴⁵⁵ More specifically, besides the additional bestowal brought about through the general bond between bestower and recipient, much greater addition is brought about by speaking [his] praises, because this awakens his hidden powers, such that this reaches his essential self. This is like calling out the name of a person, by which he turns [to the caller] with his whole essential self.⁴⁵⁶

⁴⁵⁰ See Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (Section 58) Section 196 and Ohr HaBahir there; Likkutei Torah, Shlach 47c; 51a

⁴⁵¹ See Likkutei Torah, Vayikra 5a

⁴⁵² Cited in Rabbeinu Nissim (Ra’N) to Talmud Bavli, Nedarim 81a

⁴⁵³ Sefer HaMaamarim 5627 p. 300

⁴⁵⁴ Talmud Bavli, Taanit 7a

⁴⁵⁵ Torah Ohr, Tetzaveh 82d

⁴⁵⁶ See Maamarei Admor HaZaken, Parshiyot Vol. 1, p. 222; Ohr HaTorah, Shemot p. 103; Sefer HaMaamarim 5682 p. 94.

Based on the above, it is understood that even the elevated level of Rabbi Shimon bar Yochai, who could cause the rain to descend through his Torah learning, was in combination with his students, both through the fact that they received from him, and primarily through their speaking [his] praises.

5.

Now, we can add that even though the drawing down was through speaking Torah without the toil from below, this being a very lofty matter that was specifically introduced by Rabbi Shimon bar Yochai, and as explained in the discourse,⁴⁵⁷ about this Moshe pleaded that he should bring the children of Israel into the land, in that he wanted to bestow empowerment upon them to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through Torah, in a way of arousal from Above to below (this being the meaning of "I implored-*Va'etchanan*-וַאֲתַחֲנֵן," meaning for a freely given gift,⁴⁵⁸ which is the matter of arousal from Above that comes of its own).⁴⁵⁹

However, he could not bring this about. Rather, he was told,⁴⁶⁰ "Ascend to the top of the cliff and raise your eyes... and see the land." That is, through seeing the land from afar, he at least drew this aspect down to singularly unique individuals

⁴⁵⁷ Sefer HaMaamarim 5627 p. 292

⁴⁵⁸ Deuteronomy 3:23 and Rashi there.

⁴⁵⁹ Likkutei Torah, *Va'etchanan* 3:1-3

⁴⁶⁰ See Deuteronomy 3:27

such as Rabbi Shimon bar Yochai and his friends, for whom the study of Torah was their occupation,⁴⁶¹ such that they were capable of affecting an arousal from Above to below in and of itself, through their Torah learning, this being the matter of seeing (*Re'iyah*-ראיה), which also is from Above to below. However, about the Jewish people the verse states,⁴⁶² “Now, O’ Israel, listen (*Shema*-שמע) etc.,” this being the matter of understanding and comprehension alone (which is from below to Above) and is not the matter of seeing (*Re'iyah*-ראיה).⁴⁶³

Nevertheless, through Rabbi Shimon bar Yochai the “opening of the pipe” was caused (as known⁴⁶⁴ about [the use of the expression], “He opened [and said] etc., [in the Zohar]) for all the Jewish people, so that this comes to be applicable to them too.

This is as we also find about the understanding of Torah, that the Beit Yosef labored and toiled until he came to the explanation of a certain teaching, and he then heard the same explanation from others. When the Arizal saw that this upset him, he told him, “It was you who opened the pipe.”⁴⁶⁵

We also find this with the Rav, the Maggid of Mezhritch,⁴⁶⁶ that whenever an novel insight entered his mind, he made a point of speaking it out loud, even though those who

⁴⁶¹ See Talmud Bavli Shabbat 11a

⁴⁶² Deuteronomy 4:1

⁴⁶³ Also see “Listen Israel,” a translation of Rabbi Hillel HaLevi Paritcher’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes and citations there.

⁴⁶⁴ See the end of the discourse entitled “*Ki Ka’asher HaShamayim HaHaChadashim*” 5678.

⁴⁶⁵ Keter Shem Tov, Section 256

⁴⁶⁶ Maamarei Admor HaZaken Haketzarim p. 464

heard it did not grasp it to the same extent, for he would say it as if to himself. The reason he did this, was to draw down the insight into this world, and then even someone on the other side of the world would be capable of grasp it etc., since it had already been drawn into the world.

In the same way, Rabbi Shimon bar Yochai caused this for all Jews, not just those whose Torah study is their occupation, but even for those whose primary occupation is involvement in worldly matters, so that they too can affect the drawing down through Torah in a way of from Above to below, even before the refinement of the lower, except that for those whose occupation is Torah study, this is brought about in an inner way (*b'Pnimiyyut*), whereas for all other Jews, at the very least, it is in an encompassing transcendent way (*Makif*). Nevertheless, it is in a way that the encompassing transcendent aspect (*Makif*) is drawn down and has an effect on the inner aspect (*Pnimiyyut*), as explained elsewhere.⁴⁶⁷

The same is so of an act that is by way of blessing (*Brachah*) (not by way of prayer) which is by way of command (as explained in chapter two). That is, this matter also applies to each and every Jew, without taking his state and standing into consideration. (For example, in the priestly blessing, the state and standing of the priest [Kohen] is of no importance. That is, by virtue of the simple fact that he is of the seed of Aharon, he has the power to issue the priestly blessing). That is, every single Jew has the power to bless his fellow.

⁴⁶⁷ Also see *Hemshech* 5666 p. 129 and on.

An example is a Chassidic gathering (*Farbrengen*), as known about “the heavenly decree etc.,”⁴⁶⁸ that a Chassidic gathering (*Farbrengen*) can have a greater effect in healing the sick than even the angel Michael (as related in that story) and in other similar matters. The same is so of every opportunity that presents itself to bless a Jew, that the blessing certainly has its effect in being actualized.⁴⁶⁹

The general explanation is that the effect of Rabbi Shimon bar Yochai in Torah, is like the effect of our teacher Moshe, in whose name the Torah is called, as the verse states,⁴⁷⁰ “Remember the Torah of My servant Moshe.” He is called the Faithful Shepherd (*Ra’aya Mehemna*),⁴⁷¹ and the same is so of “the offshoot of Moshe in each generation,”⁴⁷² especially Rabbi Shimon bar Yochai who was like Moshe in several ways.⁴⁷³ That is, his matter was to affect every one of “the sheep of his flock,” meaning, each and every Jew.

This is why also we learn in Torah-תורה, which is of same root as “instruction-*Hora’ah*-הוראה,”⁴⁷⁴ about the wondrous matters of Rabbi Shimon bar Yochai, such that even the words of Rabbi Shimon bar Yochai that, “I can absolve the

⁴⁶⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 412 and on

⁴⁶⁹ Also see the Sichah talk of the night of Simchat Torah 5744, Ch. 22 and on; See the Sichah talk of Shabbat Parshat Bereishit (2), Ch. 13 (Hitva’aduyot Vol. 1, p. 314 and on, p. 367 and on).

⁴⁷⁰ Malachi 3:22; See Talmud Bavli, Shabbat 89a; Midrash Shemot Rabba 1:16

⁴⁷¹ Zohar I 106a; Zohar II 156a; 193b; Zohar III 27b (*Ra’aya Mehemna*) and elsewhere.

⁴⁷² Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁴⁷³ See the end of the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*” 5679 (Sefer HaMaamarim 5679 p. 419 and on), and elsewhere.

⁴⁷⁴ See Radak to Psalms 19:8; Also see Zohar III 53b

entire world from judgment,”⁴⁷⁵ until the coming of Moshiach⁴⁷⁶ applies to each and every Jew.

6.

Now, all the above should be connected to Lag BaOmer. The explanation is that Lag BaOmer is the *Sefirah* of Majesty-*Hod* within Majesty-*Hod*, which concludes the primary emotional qualities (*Midot*). (For, the matter of the *Sefirah* of Foundation-*Yesod*, is that for the sake of bestowing to the recipient, it includes all the *Sefirot* that precede it within itself, and the matter of the *Sefirah* of Kingship-*Malchut* is to receive the bestowal. It thus is in the form of the recipient for whose sake the bestowal is bestowed, and is the aspect of the recipient himself).

Thus, [on Lag BaOmer] there is the completion of the primary work of counting the Omer,⁴⁷⁷ the matter of which is the drawing down of intellect (*Mochin*) into the emotions (*Midot*).⁴⁷⁸ This is why we count forty-nine days, these being the seven emotions as each emotion includes the seven within itself. This is because the inter-inclusion of the emotions [one with the other] comes about through drawing down the intellect (*Mochin*), and through this there is a drawing down and

⁴⁷⁵ Talmud Bavli, Sukkah 45b

⁴⁷⁶ Midrash Bereishit Rabba 35:2

⁴⁷⁷ See Siddur Im Da'Ch, Shaar HaLag BaOmer 304a

⁴⁷⁸ Also see the discourse entitled “*Lehavin Inyan Sefirat HaOmer*” 5627 (Sefer HaMaamarim 5627 p. 259 and on); Discourse entitled “*Lehavin Inyan Hilula d'Rashbi*” 5678 (Sefer HaMaamarim 5678 p. 291 and on).

revelation of that which transcends the intellect (*Mochin*), this being the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*. This is as known about the explanation of the verse,⁴⁷⁹ “You shall count fifty days.” Now, at first glance, we only count forty-nine days. However, the explanation is that through counting the forty-nine days, the fiftieth gate (*Shaar HaNun*) is also drawn down.⁴⁸⁰

This is why Rabbi Shimon bar Yochai passed away on Lag BaOmer. For, as known,⁴⁸¹ at his passing he grasped the fiftieth gate (*Shaar HaNun*) of Understanding-*Binah*, like Moshe, who throughout his lifetime only grasped the forty-nine gates of Understanding-*Binah*,⁴⁸² but at his passing grasped the fiftieth gate (*Shaar HaNun*).

This is as stated,⁴⁸³ “Moshe ascended... to Mount Nevo-נובו,” which is spelled, “the *Nun*-נ-50 is within it-בו,”⁴⁸⁴ (as in the teaching of the Rav, the Maggid of Mezhritch).⁴⁸⁵ This is because on Lag BaOmer, which is Majesty-*Hod* of Majesty-*Hod*, there is the primary completion of the matter of counting the Omer, by which we come to the revelation of the fiftieth gate (*Shaar HaNun*), as mentioned above.

This is also why at the time of his passing on Lag BaOmer, Rabbi Shimon bar Yochai said, “I am bound [to the

⁴⁷⁹ Leviticus 23:16

⁴⁸⁰ See Likkutei Torah, Bamidbar 12a and on.

⁴⁸¹ *Hemshech* “v’Hechereem” Ch. 53

⁴⁸² Talmud Bavli, Rosh HaShanah 21b

⁴⁸³ Deuteronomy 34:1

⁴⁸⁴ Sefer HaLikkuteim of the Arizal to Deuteronomy 3:26 (Va’etchanan)

⁴⁸⁵ Brought in Likkutei Torah ibid.

Holy One, blessed is He] with one knot etc.”⁴⁸⁶ This refers to the bond of the soul to the concealed aspect of the Holy One, blessed is He, through the concealed aspect of the Torah, this being the entire matter of Rabbi Shimon bar Yochai, that is, to reveal the inner aspect (*Pnimityut*) of the Torah, and the day of his passing is the ascent to his essential level etc.

This took place on Lag BaOmer, since that completes the drawing down of the intellectual aspects (*Mochin*), and there [then] is an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within Wisdom-*Chochmah*, this being the inner aspect (*Pnimityut*) of Torah - the inner aspect and essence of the Wisdom-*Chochmah* within which the Essential Self of the Unlimited One dwells.⁴⁸⁷

Therefore, Lag BaOmer is similar to the giving of the Torah on the holiday of Shavuot (which is after the completion of the counting of the Omer), except that the holiday of Shavuot is the giving of the revealed Torah, whereas Lag BaOmer is the giving of the inner aspect (*Pnimityut*) of the Torah.⁴⁸⁸

Now, all this was increased in later generations. For, as the Alter Rebbe wrote in Iggeret HaKodesh, Epistle 26 (the numerical value of the Name *HaShem*-יהו"ה) that in their days, the wisdom of Kabbalah was hidden and concealed from all the scholars and even Rabbi Shimon bar Yochai stated in Zohar that permission was granted only to him and his fellowship alone.

⁴⁸⁶ Zohar III 288a

⁴⁸⁷ See the end of the discourse entitled “*Lehavin Inyan Hilula d’Rashbi*” mentioned before (Sefer HaMaamarim 5678 p. 295); Also see the end of the discourse entitled “*uSefartem Lachem*” 5666 (p. 219).

⁴⁸⁸ See the citations in the prior note.

However, specifically in these later generations it is both permissible and a **mitzvah to reveal** this wisdom.

Moreover, in Tikkunei Zohar⁴⁸⁹ it states that “many people below will be **sustained** by this book of yours... in the later generation...” As explained by the commentators of the Zohar⁴⁹⁰ the word “sustained-*Yitparnesun*-תפרנסון” (which is of the root “sustenance-*Parnassah*-פרנסה,” meaning “food”), meaning that the inner aspects (*Pnimiyyut*) of the Torah will come in a way of understanding and comprehension.

This is done through the teachings of Chabad Chassidus, by which the inner aspects (*Pnimiyyut*) of the Torah come in a way that they penetrate Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*. Moreover, since Knowledge-*Da'at* is “the key that includes six,”⁴⁹¹ this is drawn down and penetrates all the emotions (*Midot*), up to and including thought, speech, and action, [as in the verse],⁴⁹² “In your mouth and in your heart to do it,” and in a way that “the matter is very close to you.”⁴⁹³

From this it is understood that it presently is very easy to cause the drawing down to below through Torah, without any toil and suffering etc., but in the way that it was for Rabbi Shimon bar Yochai, that when they told him that the world needs rain, he immediately brought it about etc. As mentioned

⁴⁸⁹ Tikkunei Zohar, end of Tikkun 6 (23b-24a)

⁴⁹⁰ Kiseh Melech there; Also see the introduction of Rabbi Chayim Vital to Shaar HaHakdamot.

⁴⁹¹ See Zohar II 177a; Likkutei Torah, Va'etchanan 6d

⁴⁹² Deuteronomy 30:14; See Sefer HaMaamarim 5681 p. 323

⁴⁹³ Deuteronomy 30:14 ibid.

before (in chapter three) this is because his matter was to reveal the inner aspects (*Pnimiyut*) of the Torah etc., and by his hand this is drawn down to all the Jewish people, through engaging in the inner aspects (*Pnimiyut*) of the Torah.

Through this we merit the true and complete redemption, and that we “will go out of exile with mercy,” as mentioned before (in chapter one). This is as stated in the above-mentioned Tikkunei Zohar,⁴⁹⁴ “Because of it, ‘you shall proclaim freedom throughout the land,’” and as in the **guarantee** of King Moshiach to the Baal Shem Tov,⁴⁹⁵ that when your wellsprings spread to the outside, then the master will come, meaning, King Moshiach.

There then will be the true and complete revelation of the inner aspects (*Pnimiyut*) of the Torah, the Torah of Moshiach, about which the verse states,⁴⁹⁶ “He will kiss me with the kisses of His mouth,” with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

⁴⁹⁴ Tikkunei Zohar, end of Tikkun 6 (23b-24a)

⁴⁹⁵ Keter Shem Tov 1; For a translation of the complete letter of the Baal Shem Tov, see The Way of The Baal Shem Tov, a translation of a compilation of teachings from the Baal Shem Tov – Tzava’at HaRivash.

⁴⁹⁶ Song of Songs 1:2 and Rashi there