

Discourse 8

*“L’Oseh Nifla’ot Gedolot Levado... -
To Him who alone performs great wonders...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5727⁵⁹³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁹⁴ “To Him who alone performs great wonders, for His kindness endures forever.” This verse is the second verse recited before the Hakafot (circuits) and comes immediately after the verse,⁵⁹⁵ “You have been shown to know that *HaShem*-יהוה, He is the God! There no more but Him alone!” We therefore must understand the connection between these two verses. Moreover, we must understand the matter of these verses, such that they are the preface and preparation to the Hakafot (circuits).

2.

Now, about the verse, “To Him who alone performs great wonders,” there are two explanations. The first is that of Rashi who states, “In the beginning, no angel had been created

⁵⁹³ This discourse was said at the second gathering, the continuation of the gathering of the day of Simchat Torah.

⁵⁹⁴ Psalms 136:4

⁵⁹⁵ Deuteronomy 4:35

when He made these wonders: the heavens, the earth, the sun and the moon.” In other words, the wonders (*Nifla'ot*-נפלאות), refers to the creation of the heavens, the earth, the sun and the moon.

It can be said that the reason Rashi adds and specifies the sun and moon, even though they are part of the hosts of the heavens and are thus included in “the heavens,” as the verse states, “the (*Et*-את) heavens,”⁵⁹⁶ in which [the word *Et*-את] comes “to include all its hosts,”⁵⁹⁷ is in order to also include the matter of time.

That is, the heavens and the earth are the matter of space, and therefore Rashi also adds “the sun and the moon,” being that time is established according to the paths of their orbits, as the verse states,⁵⁹⁸ “Let there be Luminaries... for signs, and for festivals, and for days, and for years.” That is, just as space is a created thing, so too time is a created thing.⁵⁹⁹

This then, is the meaning of [the verse], “To Him who alone performs great wonders.” That is, the actualization of these wonders, which include space (“the heavens and earth”) and time (“the sun and the moon”) is by the Holy One, blessed is He, alone. This is as stated in Midrash Rabbah,⁶⁰⁰ that “the angels were created either on the second day or the fifth day etc., but all agree that no angels were created on the first day, so that nobody could say that Michael pulled at the south of the heavens etc.

⁵⁹⁶ Genesis 1:1

⁵⁹⁷ Rashi to Genesis 1:14

⁵⁹⁸ Genesis 1:14 *ibid.* and Rashi there.

⁵⁹⁹ See Siddur Im Da”Ch, Shaar HaKriyat Shema 75d and on, and elsewhere.

⁶⁰⁰ Midrash Bereishit Rabba 1:3

It rather is as the verse states,⁶⁰¹ 'I am *HaShem*-יהו"ה, Who makes everything, Who spreads out the heavens by Myself, and firmed the earth of My own accord (*Mei'Eetee*-מי אתי-מאתי), which is written as 'Who is with Me-Mee *Eetee*-מי אתי,' [in order to say], "Who was My partner in the creation of the world?"

In other words, the general matter of the creation of something from nothing is solely in the ability of the Creator alone, and not in the ability of the created. In the language of the Torah philosophers, not only is this something that is not in the ability of the creations to do, but it is not even in their to understanding or comprehension. This is why it is called "great wonders" (*Nifla'ot Gedolot*-נפלאות גדולות."

The second explanation is as in the words of his honorable holiness, my father-in-law, the Rebbe,⁶⁰² who [said in the name] of his father, the Rebbe Rashab, whose soul is in Eden, who explained in the name of the Baal Shem Tov, that everything that the Holy One, blessed is He, does, (meaning, not only the act of creation of the six days of creation, but all the deeds of the Holy One, blessed is He), are "to Him alone who performs great wonders," and the greatness of these wonders is known to Him alone. (In the words of the Talmud,⁶⁰³ "The one for whom the miracle was done does not recognize the miracle that was done for him.")

The verse concludes with the words, "For (*Ki*-כי) His kindness endures forever," which is one aspect of the greatness

⁶⁰¹ Isaiah 44:24

⁶⁰² Sefer HaMaamarim 5704 p. 49

⁶⁰³ Talmud Bavli, Niddah 31a; See Midrash Tehillim to Psalms 136:4

of the wonders. That is, it is through “for-*Ki*-כִּי” (which has a numerical value of 30-ל), and refers to the thirty (30-ל) vessels of *Zeir Anpin* and *Nukva* of the world of Emanation (*Atzilut*) that become the *Nefesh*, *Ru’ach*, and *Neshamah* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),⁶⁰⁴ (and through which the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are brought into being),⁶⁰⁵ that there is a drawing down of the revelation of “His kindness-*Chasdo*-חַסְדּוֹ,” blessed is He, this being the aspect of the abundant kindness (*Rav Chessed*-רַב חֶסֶד) of the Holy Ancient One-*Atika Kadisha*, which is His true kindness in the world.

[This is like what our sages, of blessed memory, explained,⁶⁰⁶ “What do these twenty-six mentions of ‘for His kindness endures forever’ correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He created, but did not give the Torah to, but only sustained them through His kindness.”

In other words, the drawing down stemming from “His kindness-*Chasdo*-חַסְדּוֹ,” this being the Kindness-*Chessed* of the Ancient One-*Atik*, transcends the drawing down brought about through Torah and *mitzvot*. This is why even though those generations were unworthy etc., He nevertheless sustained them

⁶⁰⁴ See Etz Chayim, Shaar 44 (Shaar HaShemot), Ch. 1

⁶⁰⁵ See Tanya, Kuntres Acharon, entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (156b)

⁶⁰⁶ Midrash Tehillim to Psalms 136:4; Also see Talmud Bavli, Pesachim 118a

with “His Kindness-*Chasdo*-חסדו,” and moreover, they even lived lengthy lives etc.⁶⁰⁷

This is because, from the perspective of “His Kindness-*Chasdo*-חסדו,” blessed is He, the deeds of the lower beings are of no significance, as the verse states,⁶⁰⁸ “If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?”]

3.

Now, through contemplating all the above, a person will become roused with a yearning to adhere to Him, blessed is He. This is similar to what we explained before⁶⁰⁹ about contemplating the verse,⁶¹⁰ “You have been shown to know that *HaShem*-יהו"ה, He is the God etc.,” that this is the contemplation of [the fact that] “the limitless light of the Unlimited One is high above to no end and far below to no conclusion.”⁶¹¹

[This is because, the beginning of the verse states, “*Atah Hereita LaDa'at*”-אתה הארת לדעת,” which Onlekos translates as, “You have been shown in order to know etc.” And as the Alter Rebbe explained,⁶¹² “*Atah*”-אתה” – “You,” meaning, the Essential Self of the Unlimited One; “*Hareita*”-הראת” – “have

⁶⁰⁷ See Ramban to Genesis 5:4; Also see Tikkunei Zohar, end of Tikkun 70 (138b); Likkutei Torah, Zot HaBrachah 93d

⁶⁰⁸ Job 35:6-7

⁶⁰⁹ In the preceding discourse of Simchat Torah of this year 5727 entitled “*Atah Hareita* – You have been shown to know,” Ch. 5 (Sefer HaMaamarim 5727 p. 54).

⁶¹⁰ Deuteronomy 4:35

⁶¹¹ See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

⁶¹² Brought at the end of the discourse entitled “*L'Oseh Nifla'ot*” 5704 (Sefer HaMaamarim 5704 p. 54) and elsewhere.

been shown”; “*La’Da’at*-לדעת” – “that we should know You.” In other words, the word “to know-*LaDa’at*-לדעת” in the verse is in reference to the word “You-*Atah*-אתה,” meaning that there should be knowledge of “You,” the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.

However, at first glance, this is not understood. This is because *HaShem*’s-יהוה Essential Self, blessed is He, transcends His title “The Creator-*Boreh*-הבורא,” for as known, the fact that the He is the Creator who brings all worlds into being out of nothing, is not His essential Godliness.⁶¹³

However, even the fact that He is the “Creator-*Boreh*-הבורא” who creates something out of nothing, is utterly beyond any relativity to the creatures. If so, how much more is this so of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He. This being so, how could it apply for us to have knowledge (“to know-*LaDa’at*-לדעת”) of His Essential Self (“You-*Atah*-אתה”).

However, the explanation is that this itself is only in the ability of His Essential Self to do, blessed is He. This is why the verse says, “**You-*Atah*-אתה** have been shown,” this being the granting of empowerment from His Essential Self, blessed is He, (“You-*Atah*-אתה”), that there should even be knowledge of His Essential Self, “high above to no end.” Because of this a person also comes to the knowledge “that *HaShem*, He is the God-*HaShem Hoo Elohi*”מ-הוא האלהים,” (as it continues), that *HaShem*-יהוה and God-*Elohi*”מ-אלהים are entirely one.⁶¹⁴

⁶¹³ Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

⁶¹⁴ See Zohar I 12a; Zohar II 26b; 161a

That is, even though the Name *HaShem*-יהו"ה means "He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-היה והיה ויהיה as one,"⁶¹⁵ meaning that He transcends time, which divides into past, present, and future, and He transcends space, which is not so of His title *God-Elohi*"מ-אלהי, by which the worlds are brought into being, and is the root and source of the divisions of time and space, which is why His title *God-Elohi*"מ-אלהי is in the plural,⁶¹⁶ and this being so, *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי are opposites of each other, nevertheless know that, "*HaShem*, He is the God-*HaShem Hoo HaElohi*"מ-אלהי הוא יהו"ה," in that it is entirely one.

The conclusion of the verse is, "There is no more but Him alone-*Ein Od Milvado*-אין עוד מלבדו." About this, our sages, of blessed memory, stated,⁶¹⁷ "even sorcery."⁶¹⁸ [As they continued there, "Why is it called 'sorcery-*Keshafim*-כשפים'? It is a *Notarikon* for]"⁶¹⁹ 'they contradict the Supernal entourage-*Makchishin Pamalia Shel Ma'alah*-מכחישין פמליא של מעלה." That is, even the fact that they contradict the Supernal entourage is "no more but Him alone-*Ein Od Milvado*-אין עוד מלבדו."

⁶¹⁵ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (82a).

⁶¹⁶ See Rashi to Genesis 35:7; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

⁶¹⁷ Talmud Bavli, Chullin 7b

⁶¹⁸ [That is, "Even sorcery (*Keshafim*) is not beside Him, meaning to say, without His will. For, if there is no decree upon a man, evil cannot be done to him." See Rashi to Chullin 7b *ibid*.]

⁶¹⁹ Talmud Bavli, Chullin 7b *ibid*., and Rashi there.

That is, not only is it, that even from the perspective of the heavens and the earth (brought about through His title God-*Elohi*"m-אלהי"ם) there is no opposition to His Name *HaShem*-יהו"ה, and there is the recognition that "*HaShem*, He is the God-*HaShem Hoo HaElohi*"m-הוא האלהי"ם," but moreover, even "sorcery," which "contradicts the Supernal entourage," and is from the three completely impure husks "far below to no end," only exists because "there is nothing more but Him alone-*Ein Od Milvado*-אין עוד מלבדו," and furthermore, [by the very fact that it exists, it is recognized that here too, "there is nothing more but Him alone.] Through [contemplating] this, a person is roused with great yearning to adhere to *HaShem*-יהו"ה, blessed is He.

It [then] was explained that to adhere Him, blessed is He, this specifically comes about through the study of His Torah. This is because the Torah is the will and wisdom of the Holy One, blessed is He. Therefore, when a person is studying Torah, he is unifying his intellect to the wisdom of the Torah in the most wondrous unity, of which there is no unity similar or parallel to it etc.," (as explained in Tanya).⁶²⁰ Through doing so (through Torah) the Jewish people and the Holy One, blessed is He, become entirely one.⁶²¹

As explained in Tanya,⁶²² the union (*Yichud*) brought about through the study of Torah ([about which it states],⁶²³ "The Torah and the Holy One, blessed is He, are entirely one")

⁶²⁰ Tanya, Likkutei Amarim, Ch. 5

⁶²¹ See Zohar III 73a

⁶²² Tanya, Likkutei Amarim, Ch. 23; Sefer HaMaamarim 5692 p. 121 and on.

⁶²³ Tanya *ibid.*, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere.

is higher than the union (*Yichud*) brought about by the fulfilling the *mitzvot* (which are only “the limbs of the King”).⁶²⁴

4.

This may be better understood by prefacing with the explanation in a discourse of the Rebbe Maharash (this year being the hundred-year anniversary of his assuming leadership), said on Simchat Torah of the year 5627.⁶²⁵ In it he cites the teaching of Midrash Bereishit Rabba, Ch. 35,⁶²⁶ and of the Aggadot of [Talmud] Yerushalmi,⁶²⁷ “One verse states,⁶²⁸ ‘All desires cannot compare to it,’ and another verse states,⁶²⁹ ‘All **your** desires cannot compare to it.’ ‘Your desires’ refers to precious stones and pearls, which ‘cannot compare to it.’ ‘**All** desires cannot compare to it’ refers to the desires of Heaven, these being the *mitzvot*, which also ‘cannot compare to it.’” We thus find that according to Talmud Yerushalmi all the *mitzvot* cannot compare to the Torah.

However, our Talmud⁶³⁰ disputes this. It also asks, “It is written, ‘All **your** desires cannot compare to it.,’ indicating that the desires of heaven **can** be compared to it, but elsewhere it is written ‘**All** desires cannot compare ti it.’?” The Talmud then answers, “here [in the second verse] it is discussing a *mitzvah* that can be done by others, and here [in the first verse]

⁶²⁴ Tikkunei Zohar, Tikkun 30 (74a)

⁶²⁵ Printed in Sefer HaMaamarim 5626 p. 289 and on.

⁶²⁶ Midrash Bereishit Rabba 35:3

⁶²⁷ Talmud Yerushalmi, Pe’ah 1:1

⁶²⁸ Proverbs 8:11

⁶²⁹ Proverbs 3:15

⁶³⁰ Talmud Bavli, Mo’ed Katan 9b

it is discussing a *mitzvah* that cannot be done by others.” This indicates that *mitzvot* that cannot be done by others are equal to it.

He discourse concludes stating, “Because it presently is Simchat Torah, we will understand it according to the view of Talmud Yerushalmi, that ‘all desires,’ refers to the *mitzvot*, [and] ‘they cannot compare to it.’” We therefore must understand, how it could be said that “all desires,” referring to the *mitzvot*, “cannot compare to it,” meaning that the Torah is higher than the *mitzvot*? This is because our sages, of blessed memory, stated,⁶³¹ “Torah study is greater because it brings to deed.” That is, the entire matter of the Torah is that it elucidates how to fulfill the *mitzvot*. This being so, how does it apply to desist from doing a *mitzvah* for the sake of engaging in Torah study, when the entire matter of Torah study is to explain how to fulfill the *mitzvah*?

However, the explanation⁶³² is that the verse states,⁶³³ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The word “heritage-*Morashah*-מורשה” in this verse is of the same root as “inheritance-*Yerushah*-ירושה,” in that the Torah is a matter of an inheritance (*Yerushah*). Now, this must be understood. For, the verse states,⁶³⁴ “Whoever is here... and whoever is not here,” That is, all Jews received the Torah at Mount Sinai, even souls who

⁶³¹ Talmud Bavli, Kiddushin 40b

⁶³² See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566 p. 367 and on; Ohr HaTorah, Zot HaBrachah p. 1,855 and on; Sefer HaMaamarim 5654 p. 26 and on.

⁶³³ Deuteronomy 33:4

⁶³⁴ Deuteronomy 29:14

were not in bodies when the Torah was given (as stated in Pirkei d'Rabbi Eliezer).⁶³⁵ This being so, how can it apply to say that it is an inheritance (*Yerushah*)? This is because the matter of an inheritance is that our ancestors received the Torah, and we their descendants, have inherited it from them etc. However, in truth, all Jews received it equally.

There also is an additional matter that must be understood. Namely, our sages, of blessed memory, stated,⁶³⁶ “Make yourself fit to study Torah, for it is not yours by inheritance.” That is, the Torah is not a matter of an inheritance (*Yerushah*), but a person himself must toil and study Torah.

The essential point of the explanation is that there are two aspects in Torah. The first aspect is the aspect of the Torah that relates to fulfilling the *mitzvot*, about which our sages, of blessed memory said,⁶³⁷ “Torah study is greater because it brings to deed,” referring to fulfilling the *mitzvot*. The second aspect is the aspect of the Torah that transcends the *mitzvot*. This is the aspect of the Torah as it is “hidden from the eyes of all living beings.”⁶³⁸

Now, this aspect also is present in the study of Torah below. As known,⁶³⁹ this is why Dovid was punished⁶⁴⁰ when he said,⁶⁴¹ “Your statutes were like songs to me,” because there is a higher aspect to Torah, about which the verse states,⁶⁴² “I

⁶³⁵ Pirkei d'Rabbi Eliezer, Ch. 41

⁶³⁶ Mishnah Avot 2:12

⁶³⁷ Talmud Bavli, Kiddushin 40b

⁶³⁸ See Job 28:21

⁶³⁹ See Tanya, Kuntres Acharon 160a and on

⁶⁴⁰ See Talmud Bavli, Sotah 35a

⁶⁴¹ Psalms 119:54

⁶⁴² Proverbs 8:30

was with Him... as His delights,” specifying “with Him-*Etzlo-*אצל”⁶⁴³ These two aspects are the aspect of the inheritance (*Yerushah*) of Torah, and the aspect of Torah that transcends the matter of inheritance (*Yerushah*) (as will be explained).

5.

The explanation is that in the first aspect of the Torah, which is study that brings to fulfilling the *mitzvot* in deed, the study of Torah is itself the matter of the *mitzvot*, in that studying Torah is one of the 613 *mitzvot* of the Torah. To explain, the purpose of the *mitzvot* is to refine and purify the physical things by which they are performed, such as Tefillin made of physical parchment and Tzitzit made of physical wool.

That is, even though they are matters of the world (*Olam*-עולם), which in and of itself, is a matter of hiddenness and concealment (*He'elem*-העלם),⁶⁴⁴ by fulfilling the *mitzvot* they become receptacles for Godliness. That is, the *mitzvot* are the matter of transforming something mundane into a *mitzvah* and holiness, to the point of even the holy of holies.

This is to such an extent that even in *mitzvot* that are duties of the heart, such as love of *HaShem*-יהו"ה and fear of Him, it is not enough to merely say [the verse],⁶⁴⁵ “You shall love *HaShem*-יהו"ה your God,” in speech. Rather, the requisite of this *mitzvah* is such that the love and fear must penetrate the

⁶⁴³ See Kuntres Acharon ibid. 161a

⁶⁴⁴ See Likkutei Torah, Shlach 37d and elsewhere.

⁶⁴⁵ Deuteronomy 6:5

physical heart of flesh and be felt and recognized in it.⁶⁴⁶ That is, just as in the love and fear of physical things, the love is felt and recognized in the broadening of the heart and the fear is felt and recognized in the constriction of the heart, as the verse states,⁶⁴⁷ “Your heart will be startled and broadened,” such that this even affects the other limbs of one’s body, the same must be so of love of *HaShem*-יהוה and the fear of Him, blessed is He, in that they must effect the physical flesh of the heart.

The same is so in the study of the Torah, in that it affects refinement and change in the vessel of one’s brain, such that to the degree that one studies it, to that degree his intellect becomes more refined, so that he will be capable of understanding and conceptualizing it more expansively, with greater depth and greater ease etc.

Now, this aspect of Torah, which relates to fulfilling the *mitzvot*, the matter of which is the refinement of the world, is the aspect of the inheritance (*Yerushah*) of the Torah. The explanation is that it states in Pirkei d’Rabbi Eliezer,⁶⁴⁸ “Yitzchak had two sons, Yaakov and Esav. Esav took this world as his portion, and Yaakov took the coming world as his portion.” Now, since, in and of itself, this world relates to Esav, it is understood that refining this world (by fulfilling the *mitzvot* through physical things, by elevating them to holiness, so that they will be receptacles for Godliness), is the matter of inheritance (*Yerushah*), in that Yaakov inherits the physical

⁶⁴⁶ See Sefer HaMaamarim 5691 p. 65, p. 96; Sefer HaMaamarim 5692 p. 257.

⁶⁴⁷ Isaiah 60:5

⁶⁴⁸ See the citations in Torah Sheleimah to Genesis (Toldot) 25:31 (section 198).

matters of this world, which, in and of themselves, relate to Esav's portion.

Now, it should be added that the matter of the refinement and inheritance of the portion of Esav is (not just in regard to the physical things by which the *mitzvot* are performed, but) is also in regard to the body of the person who performs the *mitzvot*. For, although it is the body of a Jew [that performs the *mitzvah*], nevertheless, the vitality of the body (of even a Jew) is through eating and drinking physical things.

Moreover, not only is the growth in the body brought about through eating and drinking after birth, but even the essential existence of the body [in the womb] and its birth is through eating and drinking. About this our sages, of blessed memory, said,⁶⁴⁹ "There are three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother. The father emits the white seed from which [the bones, sinews etc. are formed], the mother emits the red seed from which [the skin, flesh etc. are formed]," and as known, the seminal issuance of the father and mother (from which the embryo is formed) is made through the father and mother eating. We thus find that even the essential existence of the body, comes through physical food and drink, which in and of themselves, relate to Esav's portion. This being so, even in the body of one who fulfills the *mitzvot*, there is the matter of refining and inheriting Esav's portion.

The explanation according to Kabbalah is that, as known, the root of physical things is from the seven primordial kings of the world of Chaos-*Tohu*, who fell in the shattering [of

⁶⁴⁹ Talmud Bavli, Niddah 31a

the vessels] (*Shevirat HaKeilim*). About them the verse states,⁶⁵⁰ “He reigned and he died,” in that “one who falls from his level is called ‘dead.’”⁶⁵¹

Now, since the matter of inheritance (*Yerushah*) comes after the matter of death [in that one inherits from the deceased], therefore, about Yaakov about whom the verse states,⁶⁵² “Was not Esav the brother of Yaakov,” he refines the sparks of the world of Chaos-*Tohu* that fell into physical things, and through doing so, he inherits the lights of the world of Chaos-*Tohu*, which is the root of Esav.

This is the matter of the eighth king [of the world of Chaos-*Tohu*], [whose name is] *Hadar*-הדר,⁶⁵³ and about whom the verse does not say that “he died.”⁶⁵⁴ This is because he is the aspect of the [root of the] world of Repair-*Tikkun*, who brings about the refinement of the world of Chaos-*Tohu*.⁶⁵⁵ About him the verse states,⁶⁵⁶ “The name of his city was *Pa’u-פְּעוּ*,” which is of the root “to cry out-*Pe’iyah*-פְּעִיָּה,” and refers to the world of speech (*Dibur*), which is the aspect of Kingship-*Malchut*, from which the construction of all the worlds comes about. (This is why when the creation of all the worlds becomes

⁶⁵⁰ Genesis 36:31 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and elsewhere.

⁶⁵¹ See Zohar III 135b, cited in Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on, and elsewhere.

⁶⁵² Malachi 1:2

⁶⁵³ Genesis 36:39

⁶⁵⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

⁶⁵⁵ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3

⁶⁵⁶ Genesis 36:39 *ibid*.

necessary on Rosh HaShanah, it then is necessary to rebuild all ten *Sefirot* of Kingship-*Malchut* anew.)⁶⁵⁷

[The verse continues and states], “and the name of his wife was Meheitaveil-מְהִיטָבָאֵל-97,” the numerical value of which equals *HaShem*’s יהו"ה names of *Ma”H*-מ"ה-45 [י"ד ה"א] and *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה],⁶⁵⁸ this being the general matter of refinements (*Birurim*), which is the matter of refining *HaShem*’s יהו"ה name of *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] through His name of *Ma”H*-מ"ה-45 [י"ד ה"א ו"א ו"ו ה"א].

This refinement is brought about through fulfilling the *mitzvot*, by which we draw down the aspect of,⁶⁵⁹ “The majestic (*Hadar*-הדר) glory of His Kingship,” (which is connected to the eighth king, *Hadar*-הדר) and transcends the aspect of Kingship-*Malchut*.

6.

However, all the above relates to the first aspect of Torah, which relates to fulfilling the *mitzvot*, the matter of which is to refine the world. About this the verse states,⁶⁶⁰ “In the beginning-*Bereishit*-בְּרֵאשִׁית etc.,” referring to “two beginnings-*Beit Reishit*-בֵּית רֵאשִׁית – in that [the world was created] for the sake of the Jewish people who are called ‘the

⁶⁵⁷ See the discourse of Rosh HaShanah of this year, 5727, entitled “*Teekoo – Sound the Shofar*,” Discourse 1, Ch. 2 (Sefer HaMaamarim 5727, p. 3).

⁶⁵⁸ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3

⁶⁵⁹ Psalms 145:12

⁶⁶⁰ Genesis 1:1

beginning-*Reishit*-ראשית,' and for the sake of the Torah which is called 'the beginning-*Reishit*-ראשית.”⁶⁶¹

That is, the world was created for the sake of the Jewish people and for the sake of the Torah. Thus, it is in this regard that the Jewish people refine the world through fulfilling the *mitzvot* and through the study Torah as it relates to fulfilling the *mitzvot*, by which they inherit the lights of the world of Chaos-*Tohu*. This is why the Torah is also called an “inheritance-*Yerushah*-ירושה,” as in “the heritage-*Morashah*-מורשה etc.”

However, there also an aspect of Torah, as it is, in and of itself, which transcends fulfilling the *mitzvot* in order to refine of the world. It therefore also transcends the matter of inheritance (*Yerushah*). About this it states,⁶⁶² “Make yourself fit to study Torah, for it is not be yours by inheritance.”

It rather is the aspect of a “gift-*Matanah*-מתנה,” as the verse states,⁶⁶³ “When He finished speaking to him on Mount Sinai, He **gave** him-*VaYitein*-ויתן etc.,” and as we recite in the blessing over the Torah, “the **Giver** of the Torah-*Notein HaTorah*-נותן התורה,” which we preface by saying, “Who has chosen us... and **given** us (*Natan Lanu*-נתן לנו) His Torah,” in which we specify, “His Torah-*Torato*-תורתו,” specifically. This refers to the level of the Torah about which the verse states,⁶⁶⁴ “I was with Him... as His delights,” which is “hidden from the eyes of all living beings.”⁶⁶⁵

⁶⁶¹ Rashi and Ramban to Genesis 1:1

⁶⁶² Mishnah Avot 2:12

⁶⁶³ Exodus 31:18

⁶⁶⁴ Proverbs 8:30

⁶⁶⁵ See Job 28:21

With the above in mind, we also can understand why we find two aspects in regard to the study of Torah by the Holy One, blessed is He.⁶⁶⁶ Namely, in one place our sages, of blessed memory, stated,⁶⁶⁷ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” (meaning, at any time). However, in another place they stated,⁶⁶⁸ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of Torah.”

The explanation is that when they said that, “the Holy One, blessed is He, reads and studies opposite him,” this is the external (*Chitzoniyut*) aspect of the Torah, which is commensurate to the measure of a person’s service from below to Above. About this they said, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” specifying, “opposite him-*Kenegdo*-כנגדו.” This refers to the matter of drawing down from the aspect of the Wisdom-*Chochmah* in Torah and below. This is because the arousal from below only reaches up to the aspect of Wisdom-*Chochmah*.

However, when they stated, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of Torah,” this refers to the matter of drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the Wisdom-*Chochmah* of the Torah, in a way of an

⁶⁶⁶ In regard to the coming section see the end of the discourse entitled “*Adona”y Sefatai Tiftach*” 5627 (Sefer HaMaamarim 5626 p. 283 and on); Also see the discourse entitled “*Torah Tzivah*” 5654 *ibid.*, note 35 (Sefer HaMaamarim 5654 p. 28); Also see the Sichah talk that preceded this discourse (Torat Menachem, Vol. 48 p. 203 and on).

⁶⁶⁷ Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034

⁶⁶⁸ Talmud Bavli, Avodah Zarah 3b

arousal from Above that comes in and of itself, not by way of arousal from below.

7.

Now, this higher aspect of Torah, which transcends inheritance (*Yerushah*), but is the aspect of a gift (*Matanah*) from Above, was given to each and every Jew when the Torah was given. This itself is the general matter of the giving of the Torah, as the verse states,⁶⁶⁹ “*HaShem*-יהוה descended upon Mount Sinai etc.,” and as stated in the Midrashic teachings of our sages, of blessed memory,⁶⁷⁰ “He descended with His entire entourage etc.,” this being the matter of the Act of the Chariot (*Ma’aseh Merkavah*), about which our sages said,⁶⁷¹ “A great matter is the Act of the Chariot (*Ma’aseh Merkavah*); A small matter is the disputes of Abaye and Rava.”

In other words, the Act of the Chariot (*Ma’aseh Merkavah*) is called “a great matter” in comparison to the Torah, which is called “a small matter.” This is because at the giving of the Torah there was a drawing down into the aspect of the Wisdom-*Chochmah* of the Torah from the aspect of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends His title God-*Elohi*”אלהים, and even transcends His Name *HaShem*-יהוה.

⁶⁶⁹ Exodus 19:20

⁶⁷⁰ Pesikta Rabbati 21:7; Midrash Bamidbar Rabba 2:3

⁶⁷¹ Talmud Bavli, Sukkah 28a

This is why the giving of the Torah begins with the word “I-*Anochi*-אֲנֹכִי,”⁶⁷² “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מִי שֶׁאֲנֹכִי, who is not hinted in any letter or thorn [of a letter] etc.” This is also the meaning of the verse, “You-*Atah*-אַתָּה have been shown to know etc.,” referring to the giving of the Torah, at which time His Essential Self was revealed etc.

However, even though the level of Torah, as it is, in and of itself, is the aspect of a gift (*Matanah*), nevertheless, there also must be a matter of toil in it, as in the teaching, “make yourself fit to study Torah etc.,” this being in order to draw this down in an inner way. This likewise is the meaning of the verse stated at the giving of the Torah,⁶⁷³ “I am *HaShem* your God-*Anochi HaShem Elo*”הָאֵלֹהִים יְהוָה אֲנֹכִי. That is, the aspect of “I-*Anochi*-אֲנֹכִי,” must be drawn into *HaShem*-יְהוָה, such that He becomes “**your** God-*Elo*”הָאֵלֹהִים יְהוָה, meaning your strength and vitality.⁶⁷⁴

Beyond this, this revelation is drawn down and effects the world as well. About this our sages, of blessed memory, stated⁶⁷⁵ about the verse,⁶⁷⁶ “The earth feared and was silent,” that “at first (before the giving of the Torah) it feared, but in the end (through the giving of the Torah) it was silent.” In other words, in addition to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה Himself, blessed is He, at the giving of the Torah, [about

⁶⁷² 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*”הָאֵשֶׁר אֶהְיֶה.”

⁶⁷³ Exodus 20:2; Deuteronomy 5:6

⁶⁷⁴ See Likkutei Torah, Balak 73c

⁶⁷⁵ Talmud Bavli, Shabbat 88a

⁶⁷⁶ Psalms 76:9

which the verse states], “You-*Atah*-אתה have been shown etc.,” in addition, through this there was caused to be a novelty in the sustainment of all the worlds, in that their sustainment is not just because “He desires kindness,”⁶⁷⁷ this being the aspect of Kindness-*Chessed* that precedes the restraint of the *Tzimtzum*,⁶⁷⁸ but is rather, [from] the aspect of His Essential Self.

8.

This likewise is the matter of the holiday of Simchat Torah, which follows the holiday of Sukkot. This is because on Sukkot there is a drawing down of the matter of the joy (*Simchah*) of the *mitzvah* for the entire year. However, on Simchat Torah there is a drawing down of the matter of the joy (*Simchah*) of the Torah for the entire year.⁶⁷⁹ This joy (*Simchah*) is the matter of the transcendent encompassing light (*Ohr Makif*) of the Torah itself, meaning, that which cannot even manifest in the wisdom-*Chochmah* of the Torah, but remains in a transcendent encompassing state (*Makif*). This refers to the matter of “the delight of the King in Himself etc.”⁶⁸⁰

⁶⁷⁷ Micah 7:18

⁶⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁶⁷⁹ See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566, p. 379; Ohr HaTorah, Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36), and elsewhere.

⁶⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, and elsewhere.

This is why on Simchat Torah, before the Hakafot (circuits) we recite the verse, “You have been shown to know etc.” This is because the joy of Simchat Torah is connected to the highest level of Torah, the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who was revealed at the giving of the Torah, at which time “you were shown to know etc.”

After this, we recite the verse, “To Him who alone performs great wonders, for His kindness endures forever.” This is because our work is to draw down the revelation of “You have been shown etc.,” into the heavens and the earth and all the works of the Holy One, blessed is He, (about whom the verse states, “To Him who alone performs great wonders,” as explained above), and in a way that “His kindness-*Chasdo*-חסדו,” this being the abundant kindness (*Rav Chessed*-רב חסד) of the Holy Ancient One-*Atika Kadisha*, should be drawn down in the world.

In other words, the drawing down that took place at the beginning of creation because “He desires kindness,” must now be drawn down specifically through our work.⁶⁸¹ Through this, we bring about a drawing down in the world of a revelation that is much higher than there was at the beginning of creation, (meaning, not just the aspect of “His kindness-*Chasdo*-חסדו-78,”⁶⁸² but His Essential Self). This is as explained in Iggeret HaKodesh,⁶⁸³ that every new year “a new and higher light is

⁶⁸¹ See Likkutei Torah, Nitzavim 47b

⁶⁸² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cholem-חלם-78 vowel.

⁶⁸³ Tanya, Iggeret HaKodesh, Epistle 14

drawn down, such an illumination that never has shone since the beginning of the world until now.”

Thus, from Simchat Torah there is a drawing down for the entire year beginning with the study of Torah, such that it should be a year of Torah, a year of light, a year of blessing, and a year of success in studying Torah and fulfilling the *mitzvot*, including serving *HaShem*-יהו"ה, blessed is He, in a way that “all your deeds should be for the sake of Heaven,”⁶⁸⁴ and moreover, in a way of “know Him in all your ways,”⁶⁸⁵ (as explained in the teachings of Chassidus⁶⁸⁶ about the superiority of “know Him in all your ways” over and above “all your deeds should be for the sake of Heaven). Through this, we come to the fulfillment of the prophecy,⁶⁸⁷ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.”

⁶⁸⁴ Mishnah Avot 2:12

⁶⁸⁵ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, Ch. 3

⁶⁸⁶ See Likkutei Sichot, Vol. 25 p. 135 and elsewhere.

⁶⁸⁷ Isaiah 11:9; See Mishneh Torah, Hilchot Melachim 12:5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.