

Discourse 2

*“Shir HaMaalot MiMaamakim Keraticha... -
A song of ascents; From the depths I call to You...”*

Delivered on Shabbat Parshat Ha'azinu,

Shabbat Teshuvah, 5727

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

1.

The verse states,¹²⁴ “A song of ascents. From the depths I called You *HaShem*-יהו”ה.” It states in Zohar,¹²⁵ “Rabbi Yehudah opened [and said]: ‘A song of ascents. From the depths I called You *HaShem*-יהו”ה.’ We learned that when the Holy One, blessed is He, created the world, He wanted to create man and consulted the Torah. The Torah said before Him, ‘You want to create man, but is he not destined to sin before You, and to cause anger before You? If You create him and act with him according to his deeds, the world will be incapable of standing before You, and certainly not that man.’ He said to [the Torah], ‘Is it for nothing that I am called,¹²⁶ ‘God, Compassionate and Gracious, Slow to Anger?’” Thus [we see that] even before the Holy One, blessed is He, created the world, He created repentance (*Teshuvah*) etc.”

¹²⁴ Psalms 130

¹²⁵ Zohar III 69b; Also see the beginning of the discourse entitled “*Shir HaMaalot*” 5703 (Sefer HaMaamarim 5703 p. 18).

¹²⁶ Exodus 34:6

Now, the content of the above-mentioned teaching of the Zohar is brought by the Rebbe Maharash (in the discourse entitled “*HaTzur Tamim Pa’alo*” of Shabbat Parshat Ha’azinu 5627),¹²⁷ from a teaching of the Zohar in the Torah portion of Vayigash,¹²⁸ “The Torah said before the Holy One, blessed is He, ‘This man that You want to create, he is destined to cause anger before You, and if You will not be slow to anger, it would be better not to create him.’ The Holy One, blessed is He, said to her, ‘Is it for nothing that I am called Slow to Anger (*Erech Apayim*)?’” He points out that this shows us that from this aspect, Slow to Anger (*Erech Apayim*), forgiveness is drawn down, even if man sins.

This is as stated in Talmud, in Tractate Bava Kamma,¹²⁹ “Rabbi Channa says, and some say Rabbi Shmuel bar Nachmeini says: ‘What is the meaning of that which is written, ‘Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם’ [in the plural] and not ‘Slow to Anger-*Erech Af*-אֶרֶךְ אֵף’ [In the singular]? [It comes to teach us] that He is Slow to Anger for both the righteous (*Tzaddikim*) and the wicked (*Resha'im*).”¹³⁰

However, this must be better understood. For, earlier in the Talmud it states,¹³¹ “Rabbi Chanina says: ‘Whosoever states that the Holy One, blessed is He, overlooks sin (*Vatran-וְתָרַן*), his life will be overlooked (*Yevatru-יִתְרוּ*) (meaning that he forfeits his life and his body, in that [through this] he teaches

¹²⁷ Sefer HaMaamarim 5626 p. 241

¹²⁸ Zohar I 205a and on

¹²⁹ Talmud Bavli, Bava Kamma 50a and on

¹³⁰ Also see Talmud Bavli, Eruvin 22a; Sanhedrin 111a

¹³¹ Talmud Bavli, Bava Kamma 50a *ibid*.

the creatures to sin),¹³² as the verse states,¹³³ ‘The Rock, His work is perfect, for **all** His ways are justice.’”

Now, the two above-mentioned teachings (“Whosoever states that the Holy One, blessed is He, overlooks sin etc.,” and the meaning of, “Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” [in the plural]), come in continuation of each other. Moreover, the Tzemach Tzeddek¹³⁴ brings the words of the Talmud, “Whosoever states that the Holy One, blessed is He, overlooks sin (*Vatran*-וְתָרַן), his life will be overlooked (*Yevatru*-יִוָּתְרוּ),” and then concludes, “Study the Talmud in Bava Kamma there well, for this is the matter of ‘Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם’ [in the plural].”

However, at first glance, this is not understood, in that the two teachings seem to contradict each other. This is because, waiting to such a point, without meting out punishment to the wicked, is a way of overlooking sin etc. Even though it can be said that, in truth, He overlooks nothing, but only is slow to anger and long patient, in that perhaps the [wicked] will repent, however, if he does not repent, “He collects His due,”¹³⁵ nonetheless, the true matter of “Slow to Anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” [in the plural] is not just that He is long patient, but then collects His due. (This is because at first glance, the words “Slow to Anger-*Erech Af*-אֶרֶךְ אַף,” [in the

¹³² See Rashi to Talmud Bavli, Bava Kamma 50a *ibid*.

¹³³ Deuteronomy 32:4

¹³⁴ Ohr HaTorah, Ha’azinu p. 1,657

¹³⁵ See Talmud Yerushalmi, Shekalim 5:1-2; Midrash Tehillim 10:2-3, and elsewhere.

singular] mean,¹³⁶ “He is slow in His wrath and waits to exact the punishment.”

However, this is not the true Kindness of the One Above, since the matter of “Slow to Anger-*Erech Apayim*- ארך אפים,” [in the plural] “is also to the wicked,” and thus is greater than “Slow to Anger-*Erech Af*- ארך אף”) [in the singular]. This is because, “Slow to Anger-*Erech Apayim*- ארך אפים” [in the plural] is one of the thirteen attributes of mercy, which are unlimited (*Bli Gvul*).¹³⁷

However, the explanation is that from the aspect of “Slow to Anger-*Erech Apayim*- ארך אפים” [in the plural] He lengthens His anger until one comes to repent (*Teshuvah*) (in a way that he **certainly** will come to repent, being that “no one banished from Him will remain banished”),¹³⁸ at which point forgiveness for sins is drawn forth.

[This is also the general matter of the ten days of repentance, as Rambam states,¹³⁹ “Even though repentance and calling out [to *HaShem*- יהו"ה, blessed is He] is desirable at all times, during the ten days between Rosh HaShanah and Yom HaKippurim they are even more desirable and are accepted immediately, as the verse states,¹⁴⁰ “Seek *HaShem*- יהו"ה when He is to be found.” This is because during the ten days of repentance there is a radiance of the thirteen attributes of

¹³⁶ See Rashi to Bava Kamma 50a *ibid*.

¹³⁷ See Maamarei Admor HaZaken 5569 (5765 edition) p. 292 and on; Ohr HaTorah, Drushim L'Sukkot p. 1,765 and on, and elsewhere.

¹³⁸ Samuel II 14:14; See Tanya, Likkutei Amarim, Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3

¹³⁹ Mishneh Torah, Hilchot Teshuvah 2:6

¹⁴⁰ Isaiah 55:6; Also see Talmud Bavli, Rosh HaShanah 18a

mercy,¹⁴¹ by which man is brought to the aspect of repentance (*Teshuvah*).]

We can add and state that this also seems to be indicated by the above-mentioned words of the Zohar on the verse, “A song of ascents. From the depths etc.” Namely, after stating, “Is it for nothing that I am called... Slow to Anger etc.,” it continues and states, “Even before the Holy One, blessed is He, created the world, He created repentance (*Teshuvah*). He said to her, to repentance (*Teshuvah*), ‘I want to create man in the world, on condition that if they return to you from their sins, you will be prepared to release them, forgive them of their sins, and atone for them etc.’” The Zohar concludes that this is the matter of the verse, “From the depths I called You *HaShem-יהוה*,” that, “he returns before the Supernal King and prays a prayer from the depth of the heart,” and through this he reaches the depths Above, “the hidden place... the depth of the wellspring etc.”

However, in general, we must better understand the above teaching of the Zohar, that the Torah said to the Holy One, blessed is He, “man is destined to sin before You.” For, as the Rebbe Maharash points out,¹⁴² at first glance, it is not understood how the Torah could argue against the creation of man. He explains¹⁴³ that the reason the Torah said, “man is destined to sin before You” is so that the Holy One, blessed is He, would respond, “Is it for nothing that I am called ‘Slow to Anger-*Erech Apayim* אֶרֶךְ אַפַּיִם’?”

¹⁴¹ See Siddur HaArizal, Seder Kavanot Rosh Chodesh Elul; Mishnat Chassidim, Mesechet Elul 1:3; Likkutei Torah, Re’eh 32a

¹⁴² Sefer HaMaamarim 5626 p. 241

¹⁴³ Sefer HaMaamarim 5626 ibid. p. 242

This may be further explained by the teaching in Midrash¹⁴⁴ on the verse,¹⁴⁵ “Good and upright is *HaShem*-יהו"ה, [He therefore guides sinners on the way].” That is, “they asked wisdom, ‘what is the punishment of the sinner...’ They asked prophecy... they asked the Torah... They asked the Holy One, blessed is He... He said to them, ‘Let him return in repentance (*Teshuvah*) and it will be atoned for him.’ This is the meaning of the verse, ‘Good and upright is *HaShem*-יהו"ה, He therefore guides sinners on the way.’ That is, He teaches sinners the path by which to return in repentance (*Teshuvah*).” In other words, the matter of repentance (*Teshuvah*) even transcends the Torah, and this is why only the Holy One, blessed is He, said, “Let him return in repentance (*Teshuvah*) and it will be atoned for him.”

Now, at first glance, we find many verses in Torah where the matter of repentance (*Teshuvah*) is explained. This being so, how could it be that the Torah did not know of repentance (*Teshuvah*), until it specifically became necessary to ask the Holy One, blessed is He, Himself? However, the explanation is that even though repentance (*Teshuvah*) is higher than the Torah, nonetheless, this itself is drawn down and revealed through the Torah.¹⁴⁶ This is also the meaning of the above teaching of the Zohar, that the Torah said, “man is destined to cause anger before You.” That is, the Torah’s intention was to awaken the matter of Slow to Anger (*Erech Apayim*-אֶרֶךְ אַפַּיִם), by which there would be the drawing down

¹⁴⁴ Yalkut Shimoni to Tehillim, Remez 702

¹⁴⁵ Psalms 25:8

¹⁴⁶ Also see *Hemshech* 5672 Vol. 3, p. 1,408; *Sefer HaMaamarim* 5672-5676 p. 32.

of the matter of repentance (*Teshuvah*) which even transcends the Torah.¹⁴⁷

2.

Now, in addition to the above teaching of the Zohar on the verse, “A song of ascents. From the depths I called You *HaShem*-יהו”ה,” we find another teaching in Zohar on this verse (and since both are teachings on the same verse, it is understood that there is a connection and relation between them.)¹⁴⁸

The Zohar states as follows,¹⁴⁹ “Rabbi Chizkiyah opened [and said]: ‘A song of ascents. From the depths I called You *HaShem*-יהו”ה.’ It simply states, ‘A song of ascents,’ without elucidating who said it. This is because all the people of the world are destined to say this ‘song of ascents.’ And what is it? ‘From the depths I called You’ etc., [that is] from the depths of the heart. Now, did Dovid indeed say this? Did he not already say,¹⁵⁰ ‘With all my heart I sought You’? This verse alone is enough. Why would it be necessary [for him to add] ‘From the depths’? Rather, this is what we have learned, that **whosoever** wants to submit his request before the King, must direct his intention and desire to the Root of all roots... This is called ‘From the depths-*Mima’amakim*-ממעמקים, [that is], the depth of all (*Omka d’Kola*) [and] the depth of the wellspring (*Omka d’Beira*) etc.”

¹⁴⁷ Also see Sefer HaMaamarim 5672-5676 *ibid.* p. 33.

¹⁴⁸ Also see Likkutei Sichot, Vol. 3 p. 782.

¹⁴⁹ Zohar II 63a and on

¹⁵⁰ Psalms 119:10

However, we must understand¹⁵¹ the difference between the verse, “With all my heart I sought You,” and the verse, “From the depths I called You,” the latter being “the Root of all roots etc.” That is, when the verse states, “With all my heart I sought You,” this does not just refer to the externality (*Chitzoniyut*) of the heart, since that is not “with **all** my heart.” Rather, it refers to the innerness (*Pnimiyyut*-פנימיות) of the heart as well.¹⁵² This is as Dovid said,¹⁵³ “On Your behalf, my heart has said, ‘Seek My Presence (*Panai*-פני)’; Your Presence (*Panecha*-פניך) *HaShem*-יהו"ה do I seek,” this specifically being the matter of the innerness (*Pnimiyyut*-פנימיות) of the heart.¹⁵⁴ This being so, what does [the verse], “From the depths I called You,” add to this?

3.

Now, to understand all this, we first must preface with what was explained previously¹⁵⁵ about the matter of the “surgical separation” (*Nesirah*)¹⁵⁶ (for the sake of the construct (*Binyan*) of Kingship-*Malchut* which takes place in the ten days of repentance, at which time we recite the Psalm “A song of ascents. From the depths etc.”). That is, before the separation (*Nesirah*), by which the division between *Zeir Anpin* and

¹⁵¹ Also see the beginning of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 398).

¹⁵² See the discourse entitled “*Shir HaMaalot*” in the Hosafot to Ohr HaTorah, Ha’azinu-Zot HaBrachah p. 1,941.

¹⁵³ Psalms 27:8

¹⁵⁴ Tanya, Iggeret HaKodesh, Epistle 4; Likkutei Torah, Ha’azinu 74a

¹⁵⁵ In the discourse of the 2nd day of Rosh HaShanah of this year, 5727, entitled “*Teekoo*,” Discourse 1, Ch. 5 and on (Sefer HaMaamarim 5727 p. 6 and on).

¹⁵⁶ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on.

Kingship was made, “they shared one wall between the two of them.”¹⁵⁷

It was explained that in addition to the explanation of the Mittler Rebbe in the Siddur,¹⁵⁸ that “the one wall between the two of them” refers to the aspect of Might-*Gevurah*, which is the aspect of the rebounding light (*Ohr Chozer*), in that both are equal in their motion of “running” (*Ratzo*) to ascend to their root and source etc., in addition to this, the Rebbe Maharash (in the first Rosh HaShanah discourse of his leadership)¹⁵⁹ explained that in their general state and standing they also are equal.

He explains this with the example of a teacher who bestows intellect to his student by way of analogy. Since in the understanding of the analogy, the student’s intellect is equal to the teacher’s intellect, therefore, it also is so, that in the understanding of the analogue [while he gives the analogy] the superiority of the teacher’s [intellect] over the student’s [intellect] is not recognizable.

Beyond this, in *Hemshech* 5670¹⁶⁰ an additional analogy is brought, of a teacher who reads the letters and words of the Scriptures with his student. In this case, the teacher has no advantage over the student, since both equally say and know the letters (*Otiyot*). In other words, the only difference between the teacher and the student is in the light of the intellect that is

¹⁵⁷ See Etz Chayim, Shaar HaKlallim, Ch. 10; Shaar 31 (Shaar Ha’arat HaMochin) Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 2

¹⁵⁸ Siddur Im Da’Ch, Shaar HaTekiyot 246d

¹⁵⁹ See the discourse entitled “*Lehavin Inyan Asarah Omkim*” 5627 (Sefer HaMaamarim 5726, p. 236 and on).

¹⁶⁰ Sefer HaMaamarim 5670 p. 52

revealed in these letters and words. [This is as explained in Shaar HaYichud VeHaEmunah,¹⁶¹ that “each letter [individually] is the drawing forth of a special specific vitality and power, and when several letters combine to form a word, then besides the multiplicity of the several kinds of power and vitality drawn according to the number of letters in the word, there also is the drawing down of a general upper power and vitality that overrides them all, in that it equals all the particular powers and vitality and overrides them etc.”] However, in relation to the study of the letters and words themselves, there is no difference whatsoever between the teacher and the student.

4.

However,¹⁶² the entire equality between the teacher and the student only applies when the teacher constricts his intellect to bestow intellect to the student by way of analogy, or to teach him letters and words. For, without this constriction (*Tzimtzum*), the intellect of the teacher is beyond any comparison to the student, and only through the constriction (*Tzimtzum*) is it possible for there to be equality between the teacher and student, in that both are engaged in a constricted matter, this being the analogy or the letters and words.

The likeness to this in the analogue, as it relates to the matter of *Zeir Anpin* and Kingship-*Malchut* before their

¹⁶¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

¹⁶² In regard to the coming section see Sefer HaMaamarim 5627 and 5670 *ibid*.

separation (*Nesirah*), [when] “they both shared one wall,” is that from the perspective of the intellect (*Mochin*) of *Zeir Anpin* as they are unto themselves, in their own state of being, the intellect (*Mochin*) of *Nukva* is of no comparison to the intellect (*Mochin*) of *Zeir Anpin*.

Only when the intellect (*Mochin*) of *Zeir Anpin* comes in a way of constriction (*Tzimtzum*), to descend and manifest in the aspect of the backside (*Achorayim*) of *NeHi”Y*,¹⁶³ (this being analogous to the manifestation of intellect (*Sechel*) within written letters) is the intellect (*Mochin*) of *Nukvah* then literally equal relative to the intellect of *Zeir Anpin*, (just as the student is equal to the teacher in the grasp of the analogy or in the knowledge of the letters and words).

This likewise is the meaning of the precise wording, “a single wall shared by both of them,” specifying a “wall-*Kotel*-כֹּתֵל.” That is, the equality of *Zeir Anpin* and Kingship-*Malchut* is in the aspect of *NeHi”Y* of *Zeir Anpin*, which is called a “wall-*Kotel*-כֹּתֵל.” That is, it is analogous to the wall of the physical limbs of Victory-*Netzach* and Majesty-*Hod*, which are the two legs and are like the legs of man, in which all that one sees and recognizes in them, in a revealed way, is the flesh and skin.

This is unlike the other parts of the body, especially the head, in which a greater degree of the light and life force of the soul is seen and recognized. In other words, when Kingship-*Malchut* only receives from the backside (*Achorayim*) of *NeHi”Y*, this being the aspect of the “wall-*Kotel*-כֹּתֵל,” which

¹⁶³ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

is the wall and externality (*Chitzoniyut*) of the limb, then there is equality between the aspect of Kingship-*Malchut* and the aspect of *Zeir Anpin*, in that “there is one wall shared by both of them.”

5.

This then, is why it was necessary for there to be the matter of separation (*Nesirah*), which is analogous to physical division, in which one thing is divided into two parts, such that the lower half is separated from the upper half. In other words, this is to separate and divide the aspect of the bestower and recipient, *Zeir Anpin* and Kingship-*Malchut*, so that the recipient will not be comparable to the bestower. Rather, the recipient should remain below, in his small measure of comparison, whereas the measure of comparison of the teacher should remain above on his level, higher than the recipient, like the bestowal of [his] intellect as it is without manifesting in an analogy etc.

However, for this to be, a higher light must be drawn forth. This is because when the bestower wants the recipient to be separate from him by any measure of comparison, he then bestows to the recipient with even greater revelation than the constriction of physical analogies, and then the comparison between the recipient and bestower is separated. This is as explained before, that when there is a bestowal of [the teacher's] essential intellect, there altogether is no measure of comparison between the student relative to the teacher.

This then, is the meaning of the statement in Zohar,¹⁶⁴ “Kindness-*Chessed* came and separated the shoots etc.” That is, the aspect of Kindness-*Chessed* is the aspect of radiance and revelation beyond the constricted measure etc. Through this, there is a drawing down into Kingship-*Malchut* of much greater revelation, and there then is caused to be the separation of the wall that they shared equally, such that the aspect of *Zeir Anpin* becomes separate from the aspect of *Nukvah*, and there then is the construction of *Nukva* to be something separate below, whereas the aspect of *Zeir Anpin* remains higher than the aspect of *Nukva*.

6.

The explanation¹⁶⁵ is that as known, there are two kinds of drawings down.¹⁶⁶ The first drawing down is the mystery of the “root” (*Shoreshe*-שרש). This refers to that which was measured at the beginning of the chaining down of the worlds (*Hishtalshelut*) [as to] the manner of the drawing down into each particular world [according to its level] etc. The second drawing down is the mystery of “addition” (*Tosefet*-תוספת), this being the aspect of the essential light of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is

¹⁶⁴ Zohar III 77b

¹⁶⁵ In regard to the coming section see Sefer HaMaamarim 5670 p. 53 and on.

¹⁶⁶ See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 6-7; Maamarei Admor HaZaken 5566 Vol. 2 (5765 edition) p. 442 and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 496 and on; p. 502 and on; *Hemshech* 5672 Vol. 3, p. 1,314; Sefer HaMaamarim 5678 p. 314 and on.

He, from which there is a drawing down of the revelation of light (*Ohr*) in the worlds.

The two above mentioned kinds of drawing down, are the two kinds of unions (*Yichudim*) of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), [and are] the external union (*Yichud Chitzoni*) and the inner union (*Yichud Pnimi*).¹⁶⁷

To explain, the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is a constant union for the sake of sustaining the worlds. Now, even though it is constant, nonetheless, in this there is no drawing down of revelation of new light (*Ohr*). Rather, it only is the renewal of that which already was, this only being the aspect of illumination that relates to the worlds, which becomes diminished from level to level, to the point that below, there is no illumination of revelation of light at all etc.

Now, just as this is so of the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*, so it is of the union of *Zeir Anpin* and *Nukva* in the external aspect (*Chitzoniyut*), in that there only is a drawing down from of *NeHi"Y* of *Zeir Anpin* (as explained in chapter four).

However, in the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, this is a drawing down from the innerness (*Pnimiyyut*) and Essential Self (*Atzmot*) of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends being a source for worlds. For, as known,¹⁶⁸ in the

¹⁶⁷ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25-26.

¹⁶⁸ See *Likkutei Torah*, Emor 33c; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25-26

inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the drawing down is not just from the aspects of the Father-*Abba* and Mother-*Imma*, but is also from the aspect of the Crown-*Keter*, in that there too, there must be the union (*Yichud*) of the Long Patient One-*Arich* and the Ancient One-*Atik*, up to and including the union (*Yichud*) in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (to the degree that the matter of "union" (*Yichud*) applies in His Essential Self).

Now, even though the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is also drawn down from the Crown-*Keter*, nonetheless, this only is from the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the beginning and source of the emanated, and in its first root is from the arousal of the desire (*Ratzon*) to emanate etc., this being the light (*Ohr*) that relates to worlds. In contrast, in the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the drawing down is from the innerness (*Pnimiyyut*) of the Crown-*Keter*, and the root of its root is in the innerness (*Pnimiyyut*) and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This likewise is the matter of the separation (*Nesirah*) of the aspect of *Zeir Anpin* and *Nukva* brought about through the revelation of "Kindness-*Chessed* came and separated etc." That is, when there is an illumination of additional revelation of light from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Bestower and recipient are then separate one from the other.

In other words, the matter of the "one wall shared by both of them" is the drawing down from the external union

(*Yichud Chitzoni*), this being what was apportioned in the mystery of the “root” (*Shoresh*), in which case, there is no superiority to the aspect of *Zeir Anpin*, over and above the aspect of Kingship-*Malchut*. In other words, the revelation of the light (*Ohr*) is neither seen nor revealed, since *Zeir Anpin* is constricted to only bestowing in a state of smallness (*Katnut*) and constriction (*Tzimtzum*) etc. [Additionally], the concealment of Kingship-*Malchut* covers and conceals this light, to the point that there is no illumination of the revelation of light in the worlds.

However, when there is a drawing down of additional light from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, this being the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the superiority and level of *Zier Anpin* is recognizable and the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even illuminates below.

7.

Now, the matter of the separation (*Nesirah*) is also present in the soul of man, in his service of *HaShem*-יהו"ה, blessed is He.¹⁶⁹ This is as explained in *Ohr Torah*¹⁷⁰ of the Rav, the Maggid of Mezhritch, whose soul is in Eden, on the

¹⁶⁹ In regard to the coming section see *Sefer HaMaamarim* 5670 p. 59 and on; Also see the discourse entitled “*Ki Eemcha HaSelichah*” 5709 Ch. 5 (*Sefer HaMaamarim* 5709 p. 218) and on.

¹⁷⁰ *Ohr Torah*, p. 79b

verse,¹⁷¹ “Back and front You have formed me.” That is, our sages, of blessed memory, stated,¹⁷² ‘The Holy One, blessed is He, made Adam, the first man, with two faces (*Partzufin*) and then the Holy One, blessed is He, severed them in two etc.’”

Now, a question can be asked about this. That is, the Holy One, blessed is He, created the world with the Torah,¹⁷³ as well as man, who is a microcosm of the world (*Olam Katan*)¹⁷⁴ (which is why all matters pertaining to man’s existence¹⁷⁵ must be hinted in the Torah). This being so, where is the matter of the separation (*Nesirah*) hinted in the Torah?

[In the note of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, he writes:¹⁷⁶ “This requires further analysis, being that the verse already states,¹⁷⁷ ‘And He took one of his sides etc.,’ and see Rashi and Midrash [Bereishit] Rabbah 8[:1]. However, according to the view of Shmuel in Midrash [Bereishit Rabba] 17[:6],¹⁷⁸ the question makes sense. It may be suggested that the verse ‘And He took’ is not about the matter of the “separation” (*Nesirah*).¹⁷⁹ See Tikkunei Zohar, Tikkun 58.]”¹⁸⁰

¹⁷¹ Psalms 139:5

¹⁷² Talmud Bavli, Brachot 61a and Rashi there.

¹⁷³ See Zohar II 162a and on; Midrash Bereishit Rebbe 1:1

¹⁷⁴ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a)

¹⁷⁵ In Sefer HaMaamarim 5670 and Sefer HaMaamarim 5709 it states: “and his existence.”

¹⁷⁶ In Sefer HaMaamarim 5670 *ibid.* (copied in the note of the Rebbe to Sefer HaMaamarim 5709 *ibid.*).

¹⁷⁷ Genesis 2:21-22

¹⁷⁸ [Also see the Maharzu commentary there.]

¹⁷⁹ See Sefer HaMaamarim 5670 & 5709 where it states “is not like the matter-*k’Inyan*-כענין” [as opposed to “in regard to the matter-*b’Inyan*-בענין-*b’Inyan*”].

¹⁸⁰ In regard to other matters to which this verse relates.

However, the explanation may be understood according to the statement in Talmud,¹⁸¹ that one of the methods of exegesis by which the Torah is expounded, is the method of “subtracting, adding, and interpreting.”¹⁸² An example of this is the verse,¹⁸³ “[The anointed priest] shall take from the blood of the bull-*MiDam HaPar*-הַפָּר־מִדָּם,” about which our sages, of blessed memory, expounded,¹⁸⁴ “He shall collect the blood from the bull-*Dam MeHaPar*-דָּם מֵהַפָּר,” meaning that if the blood spills onto the floor and is then collected, it is disqualified. In other words, they took the *Mem*-מ from the word “from the blood-*MiDam*-מִדָּם,” and added it to the word “the bull-*HaPar*-הַפָּר.” This is like the matter of the separation (*Nesirah*), in which a subtraction and separation is caused to one word and is added to another word.

Now, as this relates to our service of *HaShem*-יְהוָה, blessed is He, is that one must subtract (“subtracting”) from the spreading forth of his animalistic soul, by conducting himself in a way of “sanctify yourself in what is permissible to you,”¹⁸⁵ up to the point of completely abstaining [from it]. However, one must then also add (“adding”) to matters of the Godly soul.

Additionally, through the toil of refining the animalistic soul (“subtracting”) addition is caused in the Godly soul itself.¹⁸⁶ This is as known about the meaning of the verse,¹⁸⁷

¹⁸¹ Talmud Bavli, Zevachim 25a

¹⁸² [That is, a letter is taken from one word [in the verse] and added to a second word in the verse, and phrase is then explained in this manner. See Rashi there.]

¹⁸³ Leviticus 4:5

¹⁸⁴ Talmud Bavli, Zevachim 25a *ibid*.

¹⁸⁵ Talmud Bavli, Yevamot 20a; Sifrei and Rashi to Deuteronomy 14:21; See Tanya, Likkutei Amarim, Ch. 7, Ch. 27, and Ch. 30.

¹⁸⁶ Also see Sefer HaMaamarim 5670 p. 64-68.

¹⁸⁷ Song of Songs 1:4

“Draw me after You, we will run.” That is, the word “we will run-*Narutzah*-נרוצה” is in the plural (even though the verse first says, “draw me-*Mashcheini*-משכני,” in the singular). This is because, once the Godly soul (about whom the verse states “draw me-*Mashcheini*-משכני”) has brought the refinement of the animalistic soul about, so that it too is transformed to love *HaShem*-יהוה (which is why it states “we will run-*Narutzah*-נרוצה” in the plural, with both the desire of the Godly soul and the [desire of] animalistic soul),¹⁸⁸ then the opposite is true, that since the love of the animalistic soul is [naturally] in a way of “running” (*Merutzah*-מרוצה), therefore through refining the animalistic soul, the matter of “running” (*Merutzah*-מרוצה) is caused in the Godly soul too (even though, in and of itself, the service of the Godly soul is in a way of order and gradation, rather than that of “running” (*Merutzah*)). This is why the verse states, “we will run-*Narutzah*-נרוצה” in the plural. For, through refining the animalistic soul, not only is “running,” caused in the animalistic soul (whose nature it to “run”), but it also is caused in the Godly soul. This then, is what is added to the Godly soul (“adding”) through the refinement of the animalistic soul (“subtracting”).

Now, about what they said [that this method of exegesis is called, “(subtracting (*Goreen*-גורעין), adding (*Moseefeen*-מוסיפין)), and interpreting-*Dorsheen*-דורשין,” [the word interpreting-*Dorsheen*-דורשין] is the matter of “seeking-*Derishah*-דרישה” as in the verse,¹⁸⁹ “You shall seek out (v'*Darashtra*-ודרשת) and investigate, and inquire well etc.”

¹⁸⁸ Likkutei Torah, Vayikra 2d

¹⁸⁹ Deuteronomy 13:15

meaning that not only should a person examine himself, but he should even seek out the refined evil [within him] and repair it etc.

However, being that “seeking-*Derishah*-דרישה” is connected to the matter of refining the evil etc., it therefore must be done at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, before the matters of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). This being so, why is “interpreting-*Dorsheen*-דורשין” said after the matters of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין)?

However, the explanation is that in “seeking-*Derishah*-דרישה” there is a higher matter, which comes after the toil of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). This is like the verse,¹⁹⁰ “From there you will seek *HaShem*-יהו"ה your God... if you search for Him (*Ki Tidreshenu*-כי תדרשנו) [with all your heart and all your soul],” specifying, “From there-*MiSham*-משם,” in which [the context of the word] “there-*Sham*-שם” [in the verse] refers to the external husks (*Kelipot*) and the side opposite holiness,¹⁹¹ such that it is specifically the concealment and hiddenness itself that arouses the “running” (*Ratzo*) desire for Godliness etc.

This refers to the [kind of] cry that comes because of one’s [sense of] distance etc., [as in the verse],¹⁹² “From the straits [I called You] etc.” This brings about an ascent that altogether is not by way of order and gradation (much greater

¹⁹⁰ Deuteronomy 4:29

¹⁹¹ See Likkutei Torah, Chukat 56d; Re’eh 32b and on

¹⁹² Psalms 118:5

than the addition caused in the Godly soul through refining the animalistic soul, which is the matter of “subtracting” (*Goreen-*גורעין) and “adding” (*Moseefeen-*מוסיפין)). This is because here, the innerness (*Pnimityut*) of the heart is revealed, that is, the desire of the heart (*Re'uta d'Leeba*) stemming from the root of the soul.¹⁹³

8.

This also is the matter of the [Psalm], “A song of ascents. From the depths etc.,” that we begin reciting on Rosh HaShanah and is recited throughout the ten days of repentance. To explain, on Rosh HaShanah our service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, as the soul is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, which is why on Rosh HaShanah we say [the verse],¹⁹⁴ “**He** will **choose** our heritage for us etc.,” in that it stems from how our essential self is rooted in His Essential Self. Thus, even though “Esav is a brother to Yaakov,”¹⁹⁵ nevertheless, “I love Yaakov,”¹⁹⁶ specifically.

This is also the meaning of the verse,¹⁹⁷ “You are standing this day, all of you, before *HaShem*-יהו"ה your God.” As explained in Likkutei Torah,¹⁹⁸ this Torah portion is always

¹⁹³ See Sefer HaMaamarim 5670 p. 61

¹⁹⁴ Psalms 47:5

¹⁹⁵ Malachi 1:2

¹⁹⁶ Malachi 1:2 *ibid.*

¹⁹⁷ Deuteronomy 29:9

¹⁹⁸ Likkutei Torah, Nitzavim 44a

read before Rosh HaShanah.¹⁹⁹ This is hinted in the word “this day-*HaYom*-הַיּוֹם,” referring to Rosh HaShanah,²⁰⁰ [as Targum translates it],²⁰¹ “The day of Great Judgment.” On this day, all the sparks of Jewish souls are caused to stand upright and are elevated to their first source, all the way to His Presence, “before *HaShem*-יהו"ה etc.” This is the general service of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, called the singular-*Yechidah* essence of the soul.

This general service must be drawn down into all ten particular levels, “your heads, your tribes, your elders, your officers, every man of Israel. Your children, your wives, your convert who is in your camp, from the choppers of your wood, to the drawers of your water.”²⁰² The likeness to these, in each and every Jew, are the ten levels of his soul,²⁰³ three intellectual and seven emotional. This must be in a way that they become “all of you,” meaning “individuals who are as one,”²⁰⁴ that is, as they are from the perspective of the essential self of the soul.

This also is the general matter of the ten days of repentance, as known about the Alter Rebbe’s explanation²⁰⁵ of the teaching of our sages, of blessed memory,²⁰⁶ “In regard to [the prayers of] a solitary person (*Yachid*) when [is *HaShem*-

¹⁹⁹ Mishneh Torah, Hilchot Tefilah 13:2; Tosefot to Talmud Bavli, Megillah 31b; Tur and Shulchan Aruch, Orach Chayim 428:4

²⁰⁰ Pa’aneach Raza, end of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Aseeree*” (60d).

²⁰¹ Targum Yonatan ben Uziel to Job 2:1; See Zohar II 32b and Ramaz there; Zohar III 231a

²⁰² Deuteronomy 29:9-10 *ibid*.

²⁰³ See Zohar II 82a, cited in Likkutei Torah, Nitzavim *ibid*.

²⁰⁴ Likkutei Torah, Nitzavim *ibid*.

²⁰⁵ Likkutei Torah, Ki Tavo 43d

²⁰⁶ Talmud Bavli, Rosh HaShanah 18a

יהו"ה near him]? This is during the ten days between Rosh HaShanah and Yom HaKippurim.” That is, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, stems from the aspect of the singular-*Yechidah*-יחידה essence of the soul (“a solitary person-*Yachid*-יחיד”) as it is drawn to and penetrates all ten powers of his soul, both the intellectual qualities (*Mochin*) and the emotional qualities (*Midot*), to the point of [being drawn] into his thought, speech, and action.

It is why we recite, “A song of ascents. From the depths I called You, *HaShem*-יהו"ה,” specifying “from the depths-*MiMa'amakim*-ממעמקים,” [in the plural] referring to the aspects of “the depths of all (*Omka d'Kola*) and the depths of the wellspring (*Omka d'Beira*),” that are drawn and revealed through serving *HaShem*-יהו"ה, blessed is He, from the depth and innerness of the soul, that reaches the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Through this, the matter of repentance (*Teshuvah*) which repairs all blemishes etc, is also caused. This is analogous to a river that has become dried and parched, that if we want it to fill [with water again] we must dig to the depths of its wellspring and the source of its flow, by which [the waters] return and the river is filled [and flows].

This then, is the meaning of “From the depths I called You *HaShem*-יהו"ה,” that through the aspect of “the depths-*MiMa'amakim*-ממעמקים” “I call You,” to affect the drawing forth of “*HaShem*-יהו"ה,” since there [then] is a revelation of the source and flowing wellspring. The same is so of drawing the aspect of the singular-*Yechidah* essence of the soul into all the powers of the soul.

However, the initial flow from the [wellsprings of the] abyss cannot be expansiveness as in the verse,²⁰⁷ “The wellsprings of the great abyss **burst** forth etc.”²⁰⁸ For then the light would be too great and could not manifest within the vessel (*Kli*). Rather the flow must begin like drops [of water] (after which it then continues to expand). Nonetheless, the essence of the wellspring is present in each drop, this being the matter of the singular-*Yechidah* essence.

Now, this is also the difference between the verse, “From the depths I called You,” and the verse, “With all my heart I sought You.”²⁰⁹ That is, the verse, “With all my heart I sought You,” which (as mentioned in chapter two) also includes the innerness (*Pnimiyyut*) of the heart, is still a general service of *HaShem*-יהו"ה, blessed is He, “with all your heart,”²¹⁰ which is the matter of “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין). In contrast, the verse, “From the depths,” is the matter of serving *HaShem*-יהו"ה, blessed is He, “with all your more” (*Bechol Me'odecha*-בכל מאדך), which is serving Him with the singular-*Yechidah* essence [of the soul], this being the matter of “seeking-*Dorsheen*-דורשין” (that follows “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין)).

²⁰⁷ Genesis 7:11

²⁰⁸ Also see Sefer HaMaamarim 5626 p. 239; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1

²⁰⁹ In regard to the coming section see the end of the discourse entitled “*Shir HaMaalot MiMaamakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404 and on); Also see the end of the discourse by the same title of the year 5668 (Sefer HaMaamarim 5668 p. 15 and on).

²¹⁰ Deuteronomy 6:5; See Maamarei HaTzemach Tzeddek 5615 p. 102

This is also the superiority of the ten days of repentance over and above the rest of the year. For, even though throughout the year we also recite the first paragraph of the *Shema* recital, [including the words] “with all your more,” and likewise, during the ten days of repentance, there also is the service of *HaShem*-יהו"ה, blessed is He, with the ten inner manifest powers of the soul, nonetheless, throughout the rest of the year our primary mode in serving *HaShem*-יהו"ה, blessed is He, is with our inner manifest powers, that is, the kind of service that accords to reason and intellect.

In contrast, during the ten days of repentance the primary mode of service is with the essential self of the soul, that is the singular-*Yechidah* essence, this being the matter of “From the depths I called You,” which entirely transcends the matter of “With all my heart I sought you,” just like the superiority and elevation of “with all your more” over and above, “with all your heart and with all your soul,” and like the superiority and elevation of “seeking-*Dorsheen*-דורשין” over and above “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין).

Thus, about this the verse simply states, “A song of ascents,” and as stated in Zohar, “It does not elucidate who said it. This is because it is ‘a song of ascents’ that all the people of the world are destined to say etc.” This is because serving *HaShem*-יהו"ה, blessed is He, from the essential self of the soul is something that everyone can come to, and it is equally present in everyone. In other words, in serving *HaShem*-יהו"ה, blessed is He, with the brain and heart, one person grasps in such a way and another person grasps in such a way, and it follows

automatically that there will be differences in their service. However, when it comes to serving Him as it stems from the innerness and depth of the soul, everyone is equal.

Now, based on the explanation (at the end of chapter seven) that the matter of “seeking-*Dorsheen*-דורשין” is higher than “subtracting” (*Goreen*-גורעין) and “adding” (*Moseefeen*-מוסיפין), this being the matter of “From the depths” that transcends the matter of “with all my heart,” and that this comes about through the constraint etc., we can also explain the connection between the two teachings of the Zohar on the verse “A song of ascents. From the depths etc.”

That is, one teaching explains the superiority of [the verse] “From the depths,” over [the verse] “With all my heart,” and one teaching explains that the Torah said to the Holy One, blessed is He, that “man is destined to sin before You etc., because specifically through this matter, that so to speak, the Torah argues against the creation of man, there is the arousal of the matter of Slow to Anger (*Erech Apayim*-אריך אפיים) (as explained in chapter one). This is like the fact that specifically through the matter of,²¹¹ “From the strait [I called You] etc.,” there is the awakening of service of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, this being the aspect of “From the depths I called You.”

²¹¹ Psalms 118:5

We should add that the matter of “From the depths I called You etc.,” brought about by the [sense of] distance of,²¹² “From the straits [I called You] etc.,” is even more present and in a greater degree in our Jewish brethren who presently are held in a state of travail and captivity.²¹³ That is, their sense of “From the straits I call You” is much greater.

This is as the Mittler Rebbe²¹⁴ explained about a pauper, who is utterly impoverished, that he requires no contemplation (*Hitbonenut*) at all. Rather, as soon as he recalls the distress of his poverty and his suffering in matters of his children, health, and sustenance, he immediately is brought to tears from the bitterness of his soul etc. The same is so when a person sheds tears over his spiritual state and standing.

This is the matter of “the prayer of the pauper”²¹⁵ (*Tefillah L’Ani*). For, as the Rebbe Maharash²¹⁶ explained about the complaint of the pauper, that though it is true that from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*), which is in a way of bestower and recipient [in that the higher level gives to the level below it], there must be those who are wealthy and those who are poor, he nonetheless

²¹² Psalms 118:5

²¹³ Also see the preceding discourse of the 2nd day of Rosh HaShanah of this year 5727, entitled “*Teekoo*,” Discourse 1, Ch. 13 (Sefer HaMaamarim 5727 p. 13).

²¹⁴ Derech Chayim 5d, translated as The Path of Life, Ch. 2

²¹⁵ Psalms 102:1

²¹⁶ Sefer HaMaamarim 5627 p. 431; Also see the discourse entitled “*U’She’avtem*” of this year, 5727, Discourse 5, Ch. 8 (Sefer HaMaamarim 5727, p. 46); Also see the discourse entitled “*Min HaMeitzar* – From the constraint” 5726, translated in The Teachings of The Rebbe 5726, Discourse 1.

has the complaint etc., why is his portion to be the pauper.²¹⁷ He adds that indeed it truly is so, that his poverty stems from the fact that in the order of the chaining down of the worlds (*Seder Hishtalshelut*) it must be so, and not by his own fault etc. Nonetheless, it specifically is through the constraint and pressures etc., that [the second half of the verse is fulfilled],²¹⁸ “*Ya”h-יה”ה*” answered me with expansiveness,” with the expansiveness of His Essential Self.

This is also the meaning of the verse,²¹⁹ “A prayer of the pauper when he swoons and pours out his speech **before** *HaShem-יהו”ה*.” That is, the prayer and plea of the pauper is to be able to stand before the King Himself without being impressed by all the wealth in the King’s palace and being satisfied with that alone, but he wants to be with the King, in a state of “Israel and the King alone.”²²⁰

The same is so of our Jewish brethren who are presently held in a state of travail and captivity. That is, because of their constraint etc., their prayer reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו”ה* Himself, blessed is He etc., and they thus bring about that “the kingdom of the wicked will be consumed in smoke,”²²¹ and the request,²²² “And therefore (*u’Vechein-ובכ”ן*) give honor, *HaShem-יהו”ה*, to Your people, praise to those who fear You, and good hope to those who seek You, confident speech for

²¹⁷ Sefer HaMaamarim ibid. p. 432.

²¹⁸ Psalms 118:5

²¹⁹ Psalms 102:1; See Keter Shem Tov, Section 97

²²⁰ See Zohar III 32a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²²¹ Liturgy of the Rosh HaShanah and Yom Kippur prayers.

²²² Liturgy of the Rosh HaShanah and Yom Kippur prayers ibid.

those who yearn for You etc.,” until, “the flourishing of pride to Dovid, your servant,”²²³ will be fulfilled with the coming of our righteous Moshiach, in the near future and in the most literal sense!

²²³ Liturgy of the Rosh HaShanah and Yom Kippur prayers *ibid.*