

Discourse 40

“v’Atah Yisroel... -
Now, O’ Israel...”

Delivered on Shabbat Parshat Eikev,¹²⁰⁰

20th of Menachem-Av, 5727

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

1.

The verse states,¹²⁰¹ “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear etc.” [About this] it states in Talmud,¹²⁰² “Is fear [of Heaven] a minor matter? (The Talmud answers): Indeed, for Moshe it is a minor matter.” However, the question about this is well-known.¹²⁰³ That is, the verse states that He “asks of you,” (meaning every single Jew). This being so, what is the meaning of the answer, “Indeed, for Moshe it is a minor matter”?

We also must understand the statement in Talmud,¹²⁰⁴ “A person is obligated to recite one-hundred blessings every day, as it states, ‘Now, O’ Israel, what (*Mah*-מה) does *HaShem*-

¹²⁰⁰ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Menachem-Av 5749. This is the second of two discourses said at this gathering.

¹²⁰¹ Deuteronomy (Eikev)* 10:12 [* With which the 20th of Menachem-Av of this year is blessed [5749, on which this discourse was published], in that it fell within three days following the Shabbat.]

¹²⁰² Talmud Bavli, Brachot 33b

¹²⁰³ See the commentators of the Talmud to Brachot *ibid.*; Tanya, beginning of Ch. 42, and elsewhere.

¹²⁰⁴ Talmud Bavli, Menachot 43b

יהו"ה your God ask of you.' Do not read it as 'what-*Mah*-מה' but rather as 'one-hundred-*Me'ah*-מאה."¹²⁰⁵

The Maharshah wrote¹²⁰⁶ that the reason they expounded "Do not read it as 'what-*Mah*-מה' etc.," is¹²⁰⁷ because according to the simple meaning there is the question of, "Is fear [of Heaven] a minor matter?" They therefore expounded "do not read it as 'what-*Mah*-מה' but rather as 'one-hundred-*Me'ah*-מאה." This matter (of making one-hundred blessings every day) is easy for a person to fulfill, and through this he will come to fear *HaShem*-יהו"ה.¹²⁰⁸

Now, this requires explanation. Namely, what is the superiority of one-hundred blessings by which we come to the fear of *HaShem*-יהו"ה? We also must understand that, based on what is known, that all explanations of a single verse are related to each other,¹²⁰⁹ what is the connection between "what-*Mah*-מה" and "one-hundred-*Me'ah*-מאה"?

Additionally, what is the connection between the two above-mentioned explanations (that answer the question "Is fear [of Heaven] a minor matter?"), that "Indeed, for Moshe it

¹²⁰⁵ Tosefot ibid. (citing Rashi there; Also see Chiddushei Aggadot of the Maharsha there); Also see Zohar III 179a; Beginning of Tanya Rabbati; Aruch, section on "*Me'ah*-מאה"; Shulchan Aruch of the Alter Rebbe, Orach Chayim, beginning of Siman 46, and elsewhere.

¹²⁰⁶ Chiddushei Aggadot to Menachot ibid. cited in Ohr HaTorah, Eikev p. 565.

¹²⁰⁷ See Shnei Luchot HaBrit, Chelek Torah SheBaal Peh, Leshonot Sugiyot Ot Aleph (403a) that the exegesis of "do not read [but instead read]" is when there is a question in the simple meaning of the verse.

¹²⁰⁸ The meaning of "**only** to fear" is that the reason that *HaShem*-יהו"ה, your God, asks of you to make one-hundred blessings every day is "that His intention is only that you fear etc." (Chiddushei Aggadot of the Maharshah there).

¹²⁰⁹ To the point that this relates to final Halachic rulings in actuality, the known proof for this being from the matter of Shaatnez (Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

is a minor matter,” and the explanation “Do not read it as ‘what-*Mah*-מה’ but as ‘one-hundred-*Me’ah*-מאה.”

2.

Now, the difference between the simple explanation (“what-*Mah*-מה”) and the explanation that is derived through the exegesis “do not read it as etc.” (“one-hundred-*Me’ah*-מאה”) is that according to the simple explanation, the word “what-*Mah*-מה” refers to the fear etc. That is, “what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God.”

In contrast, according to the derived explanation “what-*Mah*-מה” (“one-hundred-*Me’ah*-מאה”) is a matter unto itself.¹²¹⁰ That is, what *HaShem*-יהו"ה your God is asking of you is “what-*Mah*-מה,” [meaning], “one-hundred-*Me’ah*-מאה blessings,” except that thereby you will come to the matter of fear of *HaShem*-יהו"ה.

Another difference between the two explanations is that the word “what-*Mah*-מה” indicates that the matter (being spoken of) is something minor, as in the words of the Talmud, “a minor matter.” In contrast, “one-hundred-*Me’ah*-מאה” is a large number, such that it is the perfection of numeration. For, in the letters (*Otiyot*), the largest numbers are in the

¹²¹⁰ Even according to what was cited before (note 8 [in the original discourse]) from Chiddushei Aggadot of the Maharshah, the hundred blessings and fear are two matters, and it is only that **the intention** of Him **asking** the one-hundred blessings of you is in order [to bring to] the fear.

hundreds¹²¹¹ (*Me'ot*-מאות).¹²¹² This is especially so considering the explanation in Chassidus,¹²¹³ that what is added to [the word] “one-hundred-*Me'ah*-מאה” over and above [the word] “what-*Mah*-מה” is the *Aleph*-א, which shares the same letters as the word “wondrous-*Pele*-פלא,” referring to the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which is higher than the chaining down of the worlds (*Hishtalshelut*).

We therefore must better understand this. For, at first glance, these two explanations are opposites. For, from the fact that the one-hundred blessings are the preface to the fear, it is understood that the fear is higher than them.¹²¹⁴ Yet, even so, the obligation to recite one-hundred blessings [every day] is derived from the exegesis, “Do not read it as ‘what-*Mah*-מה,’ but as ‘one-hundred-*Me'ah*-מאה.” However, about the fear the verse states, “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” in which the word “what-*Mah*-מה” indicates a minor matter (as explained before).

¹²¹¹ ק-100, ר-200, ש-300, ת-400, י-500, ם-600, ן-700, ף-800, ץ-900

¹²¹² See Likkutei Torah, beginning of Zot HaBrachah; Also see Chiddushei Aggadot of the Maharshah there.

¹²¹³ Ohr HaTorah, Eikev, p. 588; Ohr HaTorah Eikev (Vol. 5) p. 2,033, and elsewhere.

¹²¹⁴ [As in the words of] Chiddushei Aggadot of the Maharshah there, “The (fear) is certainly a major matter.”

Now,¹²¹⁵ in the discourses of the Tzemach Tzeddek,¹²¹⁶ it is explained in elucidation of the verse, “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” that “what-*Mah*-מה” refers to the nullification of self (*Bittul*), as in [the verse],¹²¹⁷ “And what are we-*v'Nachnu Mah*-מה.” This is the matter of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which transcends the intellect, but stems from the essential self of the soul. Thus, the explanation of “What (*Mah*-מה) does *HaShem*-יהו"ה your God ask of you,” is that what *HaShem*-יהו"ה your God asks of you is the nullification of self (*Bittul*) indicated by the word “what-*Mah*-מה.”

To explain, the nullification of “what-*Mah*-מה” present in every single Jew due to the essential self of his soul, is in a state of concealment. [This concealment is not just because the animalistic soul covers over and hides this nullification (*Bittul*), but is also because, in and of itself, it is concealed, being that it transcends revelation.] However, “*HaShem*-יהו"ה your God asks of you” (of every single Jew) that the [nullification of] “what-*Ma*”*h*-ה” within him should be revealed.

About this the verse continues, “to fear *HaShem*-יהו"ה.” This is because the root of the nullification (*Bittul*) in the fear of Him, including the lower fear (*Yirah Tata'ah*), is the essential nullification (*Bittul Atzmi*) stemming from the

¹²¹⁵ In regard to the coming section see the discourse entitled “*v'Atah Yisroel*” 5737 (Torat Menachem, Sefer HaMaamarim Av p. 208 and on). See there.

¹²¹⁶ Ohr HaTorah, Eikev p. 581-582; Also see *Hemshech* 5672 Vol. 2 p. 1,121; Also see Likkutei Torah, Masei p. 91c.

¹²¹⁷ Exodus 16:7

essential self of the soul, this being the nullification of “what-*Ma”h-h-ה”ה”*.”

As known¹²¹⁸ the difference between fear and love of *HaShem-ה”ה”ה* is that since love (*Ahavah*) is [in a state of separate] existence, its root is in the revelations (*Gilyim*) of the soul. In contrast, since fear (*Yirah*) is nullification (*Bittul*), its root is in the essential self of the soul.

This is also the meaning of what was asked in the Talmud, “Is fear [of Heaven] a minor matter?” For, even though the fear referred to in this verse is the fear that brings to fulfilling the *mitzvot* (as expressed in the [continuation] of the verse, “To fear *HaShem-ה”ה”ה* your God and to go in all His ways”),¹²¹⁹ whereas when it comes to the love (*Ahavah*) that brings to fulfilling the *mitzvot* it is explained in Tanya¹²²⁰ that “this is easy and close to every person,”¹²²¹ being that the love depends on the comprehension,¹²²² and therefore, through contemplation (*Hitbonenut*) it is easy for every person to attain the love (*Ahavah*) that brings to fulfilling the *mitzvot*, which is not so of the fear (*Yirah*), for since it comes from the

¹²¹⁸ See Torah Ohr, 114d; Likkutei Torah, Re’eh 31a; Biurei HaZohar of the Mittler Rebbe 91a-b; Biurei HaZohar of the Tzemach Tzedek p. 423; Kuntres HaAvodah Ch. 3 (p. 18).

¹²¹⁹ Tanya, Likkutei Amarim, beginning of Ch. 42 (60b)

¹²²⁰ Tanya, Likkutei Amarim, Ch. 17

¹²²¹ [“who has a brain in his head” - Tanya, Likkutei Amarim, Ch. 17 *ibid.*]

¹²²² See the end of the discourse entitled “*v’Atah Yisroel*” 5672 (*Hemshech* 5672 Vol. 1, p. 93) that the love (*Ahavah*) “is dependent upon the grasp,” whereas the fear (*Yirah*) is “from the essential power of the soul.” In *Hemshech* 5672 *ibid.* [it states about] the love (*Ahavah*) that since it is “dependent upon the grasp” therefore “not everyone has relation to this.” Regarding this it can be said that in *Hemshech* 5672 there it is discussing the love (*Ahavah*) that is revealed in the heart. However, with respect to the love (*Ahavah*) that brings to the fulfillment of the *mitzvot*, it is adequate that there be even the love that is concealed in the heart (Tanya *ibid.* 22b), which is easy for every person to attain, as explained in Tanya there.

nullification (*Bittul*) of the essential self of the soul, which transcends the intellect, it is impossible to come to it¹²²³ through contemplation (*Hitbonenut*),¹²²⁴ [hence the question], “Is fear [of Heaven] a minor matter?”

[Rather], to reveal the “what-*Mah-ה"מ*” of the soul, [this being] the root of the fear (*Yirah*), this is through a granting of empowerment from Above, a drawing forth from higher than the chaining down of the worlds (*Hishtalshehut*) to which man’s toil [from below] does not reach.

This then, is how it is through the one-hundred blessings that we reach the fear (*Yirah*). This is because one-hundred

¹²²³ In regard to what it states in *Hemshech* 5672 *ibid.* about the fear, that since it “comes from the essential power of the soul” “it is easy for every single individual to attain,” this refers to the fact that it is within the power of each and every Jew to reveal the soul within him, (through the matter of the one-hundred blessings and through the Moshe within him, as will be explained later in the discourse). However, this is not attained through contemplation (*Hitbonenut*). To further elucidate based on Kuntres HaAvodah *ibid.*, “There are people who by the nature of their birth possess the acceptance of the yoke of the Kingship of Heaven and fear of God etc. This is because it is not dependent upon a particular knowledge, grasp, or contemplation, but rather on a sensitivity to Godliness.” Also see the next note.

¹²²⁴ In regard to what is stated in Tanya, Ch. 42, that in order to come to the fear (*Yirah*) it is necessary to contemplate (*Hitbonenut*) with the immersion of his mind (*Ha'amakat Da'ato*) – this is not the same as saying that the comprehension (that is brought about through contemplation) brings to the fear.* Rather, it is that in order “to reveal the treasure of the fear of Heaven which lies buried and concealed in the understanding of the heart etc., this being a quality and level that transcends the limitations of time” (Tanya *ibid.* p. 60a). [It can be said that this is similar to what is explained in the discourse that the root of the fear (*Yirah*) is in the essence of the soul]. This revelation is through knowledge-*Da'at*, [as it states there], “For Knowledge-*Da'at* is [the faculty] that connects the hidden understanding of the heart with revelation in actual thought” (Tanya, *ibid.* p. 60b). [* To point out from what is stated in *Hemshech* 5672 Vol. 1, Ch. 177 (p. 362), that in order to come to the love (*Ahavah*), the comprehension is adequate, whereas in order to come to the fear (*Yirah*), since fear (*Yirah*) is self-nullification (*Bittul*), it is therefore specifically brought about through “the recognition and sense of the essence of the thing.” It is thus understood that the recognition of Godliness, “the essence of the thing,” is specifically through the revelation of the soul.]

(*Me'ah*-מאה) is in the Crown-*Keter*,¹²²⁵ and through the one-hundred blessings, especially the blessing over the *mitzvot*, there is a drawing forth of the arousal from Above that the arousal from below does not reach. Through this drawing forth there is a revelation of the “what-*Ma*”מ-ה of the soul, [“Do not read it as ‘what-*Mah*-מה’ but rather as ‘one-hundred-*Me'ah*-מאה”] through which we come to the fear (*Yirah*).¹²²⁶

This is why in relation to Moshe it is a minor matter. This is because the drawing forth of the arousal from Above, to which the arousal from below does not reach, is (primarily) through Moshe.¹²²⁷ For, as known,¹²²⁸ the Torah, which is called “the Torah of Moshe,”¹²²⁹ is an arousal from Above that transcends the arousal from below.

We should add that there is an advantage to the drawing forth of the arousal from Above brought about through Moshe, [this being] the Torah, relative to the drawing forth brought about through the one-hundred blessings. This is because the Torah is the aspect of innerness (*Pnimitiyut*). Therefore, it likewise is so that the drawing forth of the arousal from Above brought about through the Torah is drawn forth in an inner way (*b'Pnimitiyut*) (similar to the arousal from Above brought about

¹²²⁵ Biurei HaZohar of the Mittler Rebbe, beginning of Chaye Sarah (12c); Biurei HaZohar of the Tzemach Tzedek [Chaye Sarah], p. 78 and on, and elsewhere.

¹²²⁶ See Likkutei Torah, Masei 91c and on – cited in Ohr HaTorah, note 6, in continuation to the explanation of the Maharshah that through the one-hundred blessings we come to the fear (*Yirah*).

¹²²⁷ See Likkutei Torah *ibid.* p. 92a [wherein it states that this is akin to the drawing forth brought about through the one-hundred blessings]. In Ohr HaTorah, Eikev p. 562 (in the second explanation) [it states] that this is the matter of “relative to Moshe it is a small matter.”

¹²²⁸ Also see Likkutei Torah, Vayikra 3d

¹²²⁹ [Joshua 8:31; Kings I 2:3; Malachi 3:22 and elsewhere.]

through toil [from below to Above]].¹²³⁰ Therefore, the fear (*Yirah*) that is thereby drawn forth is sensed in an inner way (*b'Pnimityut*) to a greater degree.¹²³¹

4.

Based on the above, it can be said in regard to “what-*Mah*-מה” and “one-hundred-*Me'ah*-מאה,” that each has an element of superiority to it. That is, the fact that [the aspect of] “what-*Mah*-מה” is concealed,¹²³² and for it to come into revelation this is brought about through drawing forth the aspect of “one-hundred-*Me'ah*-מאה,” which is the light that transcends the chaining down of the worlds (*Hishtalshelut*) – is because of the superiority of “one-hundred-*Me'ah*-מאה” relative to “what-*Mah*-מה.” Therefore, the word “what-*Mah*-מה” indicates

¹²³⁰ See Likkutei Torah, Vayikra 2c; Shir HaShirim 24b, and elsewhere.

¹²³¹ We can connect this with what is explained in Tanya, Ch. 42 (cited in Ohr HaTorah in note 25 [of the original discourse] *ibid.*, in the first explanation), that the meaning of [the Talmud’s words] that “relative to Moshe it is a minor matter,” is relative to the Knowledge-*Da'at* of each individual Jew. This is because Knowledge-*Da'at* is the aspect of innerness (*Pnimityut*). For, in addition to the fact that the intellect (*Sechel*) in general is inwardly manifest (*Pnimit*), in the intellectual faculties themselves, the primary matter of innerness (*Pnimityut*) is in Knowledge-*Da'at*.

¹²³² See before in chapter three, that in the concealment of “what-*Ma*”ה-מה there are two matters: That the animalistic soul covers and hides it, and the fact that it is concealed in and of itself because it transcends revelation. With respect to what is stated in the discourse, that the fact that it is concealed it is **below** the aspect of one-hundred (*Me'ah*-מאה) – is seemingly also in regard to the fact that it is concealed in and of itself. For the “one-hundred-*Me'ah*-מאה” comes into revelation even below. In contrast, the [aspect of] “what-*Mah*-מה” (in and of itself) must necessarily be concealed (within his essence), and in order for it to come forth into revelation (in the levels that are below it), this is specifically through the drawing forth of the “one-hundred-*Me'ah*-מאה.”

something minor, whereas “one-hundred-*Me’ah*-מאה” is the fullness of numeration (as explained in chapter two).

On the other hand, the fact that the light that transcends the chaining down of the worlds (*Hishtalshelut*) (the “one-hundred-*Me’ah*-מאה”) comes into revelation below in order to awaken and reveal the “what-*Ma”h*-מה” of the soul – is because of the superiority of “what-*Mah*-מה” relative to “one-hundred-*Me’ah*-מאה.” Through the drawing forth of the aspect of “one-hundred-*Me’ah*-מאה” in order to awaken the “what-*Ma”h*-מה,” there is caused to also be additional elevation in the aspect of “one-hundred-*Me’ah*-מאה,” (as will be explained in chapters eight and nine).

5.

This may be better understood according to what is explained in the discourse by the same title, in *Hemshech* 5672.¹²³³ Namely, the difference between the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*) is also in their root before the restraint of the *Tzimtzum*.

That is, the fact that the light of the Line-Kav (which is the light that fills all worlds (*Ohr Memaleh*)) manifests within vessels (*Keilim*) is (not only because it is drawn through the restraint of the *Tzimtzum*, but) because even in their root before

¹²³³ [*Hemshech* 5672] Vol. 1, p. 85 and on. Some of the details later in the discourse are explained in the discourses (of the *Hemshech*) which precede the discourse entitled “*v’Atah Yisroel*,” and in this discourse (toward the beginning) they are brought in summarized form.

the restraint of the *Tzimtzum*, it is a light that is in a state of limitation. [This is why even before the restraint of the *Tzimtzum* there are ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*).]¹²³⁴ Only that before the *Tzimtzum*, the limitation within it is concealed (“the ten **hidden** *Sefirot*”). However, after the limitation within it comes into revelation through the *Tzimtzum*,¹²³⁵ it has the capacity to manifest within the vessels (*Keilim*).¹²³⁶

The reason that this light (*Ohr*) is in a state of limitation, even though the parameter of the light (*Ohr*) is that it adheres to the Essential Self (*Etzem*) and bears similarity to the Essential Self (*Etzem*),¹²³⁷ is because the matter of this light (*Ohr*) is to illuminate the worlds.¹²³⁸

This then, is the difference between the limitless light (*Ohr HaBli Gvul*) (which is the root of His surrounding transcendent light (*Ohr HaSovev*)) and the light (*Ohr*) that is in a state of limitation (*Ohr HaGvul*) (which is the root of His light that fills all worlds (*Ohr HaMemaleh*)). That is, the limitless light (*Ohr HaBli Gvul*) is (not for the purpose of illuminating, but is) the revelation of His Essential Self.

Even though this revelation is also for a specific intention (since Above it is not applicable for there to be any

¹²³⁴ See at length in the *Hemshech* [5672] *ibid.* Ch. 15 and on. []

¹²³⁵ The primary revelation of the limitation of the light (*Ohr*) is after it is drawn forth and revealed within the vessels (*Keilim*). The revelation of the limitation of the light that is brought about through the *Tzimtzum* is that it is of relative measure to manifest within the vessels (*Keilim*). (See *Hemshech* [5672] *ibid.* Ch. 32 and elsewhere.)

¹²³⁶ With respect to all of this, see [*Hemshech* 5672] *ibid.* Ch. 29 and on.

¹²³⁷ This matter is even so of the light that is limited (*Ohr HaGvul*) – see at length in *Hemshech* [5672] *ibid.* Ch. 16 and elsewhere.

¹²³⁸ *Hemshech* [5672] *ibid.* Ch. 48

imperative, Heaven forbid to think so) – the intention in the revelation of this light (*Ohr*) is for there to be a revelation of the matter of that is (not to illuminate, but is) a revelation of the Essential Self.¹²³⁹ Therefore, when it comes to this light, it is inapplicable for there to be any measure and limitation (of ten *Sefirot*), even in a concealed way. Moreover, even after it illuminates within the vessels and the worlds, it does not come into them in a way of inner manifestation, but only in a way of encompassing over them (*Makif*), as a surrounding light (*Sovev*).

[On the other hand] the light that is for the purpose of illuminating the worlds, even though this light also adheres to His Essential Self and bears a similarity to His Essential Self, nonetheless, since this light is for the sake of the worlds, meaning that the worlds are of consequence in relation to it, therefore, even as it is before the restraint of the *Tzimtzum*, in which case it does not apply for it to illuminate within worlds, it nevertheless has measure and limitation within itself in a concealed way (the ten hidden *Sefirot*) and since it illuminates within vessels (*Keilim*) and worlds, it therefore manifests within them.

6.

In the discourse¹²⁴⁰ he explains that the analogy for this, as it is in the powers of the soul of man (“from my flesh I shall

¹²³⁹ *Hemshech* [5672] *ibid.*; Also see the beginning of Ch. 128 [there]; *Sefer HaMaamarim* 5699 p. 48; 5703 p. 125.

¹²⁴⁰ Ch. 49 (p. 87) and on.

behold God”),¹²⁴¹ is the difference between desire (*Ratzon*) and the other powers of the soul. For, the fact that all the powers [of the soul] manifest in the limbs of the body (similar to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Ohr HaMemaleh*) and manifests within the worlds), whereas the desire (*Ratzon*) encompasses (*Makif*) all the limbs of the body equally, (similar to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*)), is because when it comes to all the [other] powers of the soul, even before they manifest in the limbs of the body,¹²⁴² they have an existence (that is external to the soul). Therefore, when they are drawn forth into the limbs of the body, they manifest within them.

In contrast, desire (*Ratzon*) is not an existence unto itself, but its entire matter is the leaning and pull of the soul. Therefore, even when it is drawn forth in the limbs of the body, it does not manifest within them, but only hovers over them.

In the discourse¹²⁴³ he continues [and explains] that the same is similarly so Above in the analogue, regarding the difference between Torah and *mitzvot*. Namely, the Torah, which is the wisdom of the Holy One, blessed is He, (an

¹²⁴¹ Job 19:26

¹²⁴² There are two matters in this: Even as they are included in the soul, they aren't a radiance of the soul, but rather, the soul (which is limitless) also possesses limited powers; Therefore, the manner in which they are drawn forth from the soul (even prior to their manifestation within the limbs of the body) is through a constriction (*Tzimtzum*), through which they are made to be of relative measure to manifest within the limbs of the body – similar to the two matters (mentioned before in chapter five) in the limitation of the light of the Line-Kav, as it is prior to the *Tzimtzum*, and as it is drawn forth through the *Tzimtzum*. (See *Hemshech* [5672] *ibid.* Ch. 3 and Ch. 32.)

¹²⁴³ Ch. 52 (p. 92 and on)

[independent] existence, so to speak), is drawn forth below in the person who studies it in an inwardly manifest way (*b'Pnimityut*), [as the verse states],¹²⁴⁴ “Your Torah is in my innards.” In contrast, the *mitzvot*, which are *HaShem*’s-יהו"ה Supernal desire (*Ratzon*), are the revelation of His Essential Self, and are drawn forth below in a person who fulfills the *mitzvot* in an encompassing (*Makif*) and concealed way. This is because the light of the *mitzvah* is not sensed by the person [who fulfills it].¹²⁴⁵ The fact that through the fulfillment of the *mitzvot* there is caused to be a refinement of the person, which is why “a *mitzvah* leads to another *mitzvah*,”¹²⁴⁶ is solely the **effect** of the light (*Ohr*) of the *mitzvah*, whereas the light itself is not sensed in him.¹²⁴⁷

This is like the desire (*Ratzon*) of the soul of man. That is, even though the desire (*Ratzon*) affects the limbs of the body, nevertheless, the desire (*Ratzon*) itself is not revealed in them. In the discourse he continues [at its conclusion, in the portion in which he explains the verse, “Now, O’ Israel, what does *HaShem*-יהו"ה your God ask of you,” and “do not read it as ‘what-*Mah*-מַה’ but as ‘one-hundred-*Me’ah*-מֵאָה”] that in order for there be the revelation of the desire (*Ratzon*) of the *mitzvot* itself, this is brought about through the blessing (*Brachah*) over the *mitzvot*.

This then, is the meaning of, “A person is obligated to recite one-hundred blessings every day.” For, “one-hundred-

¹²⁴⁴ Psalms 40:9; See Tanya, Likkutei Amarim, Ch. 5 (9b and on)

¹²⁴⁵ See Tanya, Likkutei Amarim, Ch. 46 (66a) – cited in the continuation of the aforementioned *Hemshech* *ibid*.

¹²⁴⁶ Mishnah Avot 4:2

¹²⁴⁷ Also see *Hemshech* 5666 p. 129.

Me'ah-מאה” is in the Crown-*Keter* (desire-*Ratzon*) and through the one-hundred blessings, especially the blessings over the *mitzvot*, there is a drawing forth of the desire (*Ratzon*) in a revealed way.

7.

Now, we must better understand this. For, at first glance, the matter of the encompassing (*Makif*) and inner manifest (*Pnimi*) [lights] that are explained in the discourse, is what this analogy of the desire (*Ratzon*) and intellect (*Sechel*) is coming to explain, these being the light of *HaShem*-יהו"ה that fills all worlds (*Ohr HaMemaleh*) and His light that surrounds and transcends all worlds (*Ohr HaSovev*). This being so, of what relevance is it to explain the difference between the Torah and *mitzvot* here?

We can explain this with a preface that in regard to the fact that the creation is for the sake of the Torah and for the sake of the Jewish people,¹²⁴⁸ what is meant in this is not just the creation of the world, but all revelations, even the revelations that precede the restraint of the *Tzimtzum*, and even the revelation of the limitless light (*Ohr HaBli Gvul*) this being the revelation of His Essential Self, blessed is He. For, the intention in all the revelations, is that through them there subsequently will be the creation of the world.

[Even the revelation that is not for the sake of illuminating the world, but rather is the revelation of His Essential Self, is also because so it arose in His will, blessed is

¹²⁴⁸ Rashi to Genesis 1:1

He, that within the light that relates to the worlds there will be a drawing forth of the light that transcends relation to worlds.]]¹²⁴⁹ Thus, since the creation of the world is for the sake of the Torah and for the sake of the Jewish people, we thus find that **all** the revelations are for the sake of the Torah and for the sake of the Jewish people.

Based on this, it can be said that the inner reason that there was a drawing forth of the two revelations, the revelation of light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memale Kol Almin*), the revelation of His Essential Self, and the revelation for the purpose of illuminating the worlds, is because the Torah and the Jewish people are comparable to these two matters. For as these two matters are in Torah, they are Torah and *mitzvot*, and in the Jewish people they are the intellect (*Sechel*) and the desire (*Ratzon*).

[The fact that the soul of man has intellect (*Sechel*) and emotions (*Midot*) is primarily in the Jewish people, “‘you are man-*Adam Atem* אדם, אדם,”¹²⁵⁰ meaning you are called ‘man-*Adam* אדם,””¹²⁵¹ and from this there likewise is a chaining down within the nations of the world.]

Based on this, we can say that the reason the discourse brings the analogy for the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and His light that

¹²⁴⁹ See at length in the discourse entitled “*Vayedaber Elohi”m*” 5728, Ch. 7 (Torat Menachem, Sefer HaMaamarim Sivan p. 330 and on); Also see what is stated **similarly** in the citations before in note 36 [of the original discourse: *Hemshech* [5672] *ibid.*; Also see the beginning of Ch. 128 [there]; Sefer HaMaamarim 5699 p. 48; 5703 p. 125].

¹²⁵⁰ Ezekiel 34:31

¹²⁵¹ Talmud Bavli, Yevamot 61a

fills all worlds (*Memaleh Kol Almin*) from the desire (*Ratzon*) and intellect (*Sechel*) as it is in man, and in continuation to this explains the difference between the *mitzvot* and the Torah, is (also) in order to hint that the root of the two revelations, (the revelation of His Essential Self and the revelation that in order to illuminate the worlds) is (similar to) these two matters in the Torah and the Jewish people. This adds greater understanding to the greatness of the two above-mentioned revelations, in which there is not only the matter of the revelation, but also a likeness to the matters of Torah and the Jewish people, in that their root is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

8.

With the above in mind, we can explain that as known,¹²⁵² the arousal from Above that is drawn forth, in and of itself, in order to awaken an arousal from below, is from a level that the arousal from below does not reach.

However, at first glance, this requires explanation. For, the fact that the arousal from below does not reach there, is because relative to that level, the lower is of no consequence. [We should add that the fact that the creations are of no consequence relative to that level is because the root of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*) (from which this arousal from Above is drawn), is a light, the matter of which is not to illuminate the worlds, but is a revelation of His Essential Self.] This being so, how is there

¹²⁵² Likkutei Torah, Shir HaShirim 24a

a drawing forth of an arousal from Above from there to awaken an arousal from below?

Based on the above, it can be said that this is because the light that is a revelation of the Essential Self is similar to this matter as it in the Jewish people, that is, it is through sensing that its intention is for the sake of the Jewish people. This is why there is a drawing forth from Him of the arousal from Above in order to awaken the arousal from below.

We can add that through the drawing forth of the arousal from Above in order to awaken the arousal from below, there is caused to be greater elevation in the arousal from Above and in the place from which the arousal from Above is drawn. For,¹²⁵³ through this, there is a revelation in the intention of it to a greater degree, as well as the fact that it is like the matter as it is in the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

9.

This then, is the meaning of the verse, “Now, O’ Israel, what-*Mah*-מה etc.,” “do not read it as ‘what-*Mah*-מה’ but as ‘one-hundred-*Me’ah*-מאה.” The fact that it is written (*Kteev*) as “what-*Mah*-מה” and read (*Kree*) as “one-hundred-*Me’ah*-מאה” in which the written (*Kteev*) and the read (*Kree*) are concealment (*He’elem*) and revelation (*Gilyu*),¹²⁵⁴ is because

¹²⁵³ This is in addition to the fact that it is through it that there is the fulfillment of the Supernal intent for whose sake the revelation was drawn forth.

¹²⁵⁴ See Iggeret HaKodesh Epistle 19 (128a); Also see *Hemshech* “*Chayav Adam Levarach*” 5638 toward the end (p. 78) in regard to the matter of the written

“one-hundred-*Me’ah*-מאה” refers to the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*), and at its root is the light and revelation of His Essential Self – revelation, whereas “what-*Mah*-מה” is the [aspect of the] “*Ma”h*-ה” of the soul, which is concealed. For, through the soul becoming a creation,¹²⁵⁵ the *Ma”H*-ה” within it comes to be in a state of concealment, (and for it to come into revelation, this comes about through drawing forth the aspect of “one-hundred-*Me’ah*-מאה,” as mentioned before in chapters three and four). This concealment (*He’elem*) is below revelation (*Gilyu*).

Now, based on what is known,¹²⁵⁶ that the written (*Kteev*) is higher than the read (*Kree*), it can be said that the concealment of the *Ma”H*-ה” of the soul, which is hinted by the fact that “what-*Mah*-מה” is what is written (*Kteev*), is that the soul is rooted in the essential concealment (*He’elem HaAtzmi*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

We can add that from the fact that “one-hundred-*Me’ah*-מאה” is what is read (*Kree*) of that which is written (*Kteev*) which is “what-*Mah*-מה,” is that through the drawing forth of the “one-hundred-*Me’ah*-מאה” to awaken the “what-*Ma”h*-ה” which it is sensed in it (as mentioned at the end of chapter eight)

(*Kteev*) and read (*Kree*) of “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה” (only that the explanation there is in regard to [the aspects of] the Father-*Abba* (i.e., Wisdom-*Chochmah*) and Mother-*Imma* (i.e. Understanding-*Binah*).

¹²⁵⁵ See Biurei HaZohar of the Mittler Rebbe, Pinchas 115a; Sefer HaMaamarim 5704 p. 33 and on.

¹²⁵⁶ See Iggeret HaKodesh ibid.

that it is similar to and is the revelation of the “what-*Ma*”*H-*מ”ה” of the Jewish people.

The same is so in the Jewish people themselves, that through the soul illuminating the body, in that it is (specifically) in it that there is the choice of the Essential Self of *HaShem*-יהו”ה, blessed is He,¹²⁵⁷ there is caused to be additional elevation in the soul. This is similar to the coming future whereupon the soul will be sustained by the body.¹²⁵⁸

May it be His will that in the very near future there will be the fulfillment of the prophecy,¹²⁵⁹ “Awake and shout for joy, you who dwell in the earth,” and the one whose Hilulah we are celebrating will be amongst them, and we will all go quickly and with upright stature to our Land, with the coming of our righteous Moshiach, speedily in our times, and in the most literal sense!

¹²⁵⁷ Tanya, Likkutei Amarim, Ch. 49 (70a); See at length in Sefer HaSichot Torat Shalom p. 120 and on.

¹²⁵⁸ *Hemshech* “*v’Kachah*” 5637 Ch. 91-92 (Sefer HaMaamarim 5637 Vol. 2 p. 621 and on); Also see Sefer HaSichot Torat Shalom p. 127 and on; Sefer HaMaamarim, Kuntreisim Vol. 2 p. 413b and elsewhere.

¹²⁵⁹ Isaiah 26:19