

Discourse 23

“v’Keebel HaYehudim... -
The Jews undertook...”

Delivered on Purim, 5727

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

1.

The verse states,¹⁵⁹⁸ “The Jews undertook that which they had begun to do.” His honorable holiness, my father-in-law, the Rebbe, explains in his discourse¹⁵⁹⁹ that it was then, during the time of the exile (in the days of Achashverosh), that they undertook that which they already had accepted upon themselves at the time of the giving of the Torah. This is as our sages, of blessed memory, taught¹⁶⁰⁰ on the verse,¹⁶⁰¹ “The Jews undertook upon themselves,” that, “They undertook that which they already had accepted upon themselves at the time of the giving of the Torah.” (For, about the giving of the Torah it is stated,¹⁶⁰² “From here there is a substantial caveat to the Torah,” whereas its fulfillment was during the days of Achashverosh.)

¹⁵⁹⁸ Esther 9:23

¹⁵⁹⁹ The discourse by the same title as this of the year 5689; Printed in Kuntres 89 (Sefer HaMaamarim 5711 p. 180 and on) and subsequently in Sefer HaMaamarim 5687 p. 110 and on; Also see the letter of the 25th of Adar Rishon of this year, 5727 (Igrot Kodesh, Vol. 24 p. 304 and on).

¹⁶⁰⁰ Talmud Bavli, Shabbat 88a

¹⁶⁰¹ Esther 9:27

¹⁶⁰² Talmud Bavli, Shabbat 88a *ibid*.

Now, he questions this, stating that at first glance, this is an astonishing matter (and poses a great question). That is, at the giving of the Torah, the Jewish people were in the ultimate state of elevation etc. In other words, they were in the most elevated state physically, since they just had left Egypt “with an upraised arm”¹⁶⁰³ and “with great wealth,”¹⁶⁰⁴ such that “the spoils they acquired at the sea were greater than the spoils they brought out of Egypt,”¹⁶⁰⁵ as well as being elevated spiritually, as the verse states,¹⁶⁰⁶ “Israel encamped (*VaYichan*-ויחן) there opposite the mountain,” [in which the word] “encamped-*VaYichan*-ויחן” is in the singular, because “when the Jewish people stood at Mount Sinai their impurity ceased,”¹⁶⁰⁷ and therefore they were “of one heart directed to their Father in Heaven.”¹⁶⁰⁸ However, even so, the giving of the Torah was only the beginning, “that which they had begun to do,” whereas the completion and fulfillment was specifically during the time of the exile.

However generally, the matter of the exile is in the way [indicated by the verse],¹⁶⁰⁹ “We have not seen our signs... (there is none amongst us who knows for how long).” In other words, the matter of the letters-*Otiyot*-אותיות (“our signs-*Ototeinu*-אותותינו), which is of the same root as [in the

¹⁶⁰³ Exodus 14:8

¹⁶⁰⁴ Genesis 15:14

¹⁶⁰⁵ Mechilta to Exodus 12:36; Rashi to Exodus 15:22

¹⁶⁰⁶ Exodus 19:2 and Rashi there

¹⁶⁰⁷ Talmud Bavli, Shabbat 146a

¹⁶⁰⁸ See Talmud Bavli, Brachot 57a; Midrash Tanchuma Yitro 13; Yalkut Shimoni Yitro, Remez 286; Also see Rashi to Exodus 19:2 *ibid*.

¹⁶⁰⁹ Psalms 74:9

verse],¹⁶¹⁰ “The morning comes-*Ata-אֵתָא*,” which brings and draws down the light and radiance of the morning, is in a way that “we have not seen,” this being the opposite of revelation.

This was especially so of the exile during that time, when it was decreed to “destroy, to slay, and to exterminate all the Jews from young to old, children and women,”¹⁶¹¹ which was a decree, the likes of which there never was before. It is for this reason that the Jewish people were in a state in which “the city of Shushan was bewildered” (as in all the particulars of the matter). However, even so, it specifically was then that “they undertook that which they already had accepted upon themselves at the time of the giving of the Torah,” at which time it only was in a way that “they had begun to do.”

In the discourse¹⁶¹² he concludes [stating] that there is a matter that is present during the time of the exile that even is higher than how it was during the time of the Holy Temple. That is, even though the general difference between them is that during the time of the exile, “glory has been exiled from Israel,”¹⁶¹³ since during the time of the Holy Temple there were ten miracles that were done for our ancestors in the Holy Temple,¹⁶¹⁴ and when the Jewish people ascended to the Holy Temple for the three pilgrimage festivals, there was the matter of “all your males should [see and]¹⁶¹⁵ be seen before the face

¹⁶¹⁰ Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation), The Gate explaining the difference between the different names of general classification; Torah Ohr Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

¹⁶¹¹ Esther 3:13

¹⁶¹² In Ch. 15 (Sefer HaMaamarim ibid. 124 and on; Also see Ch. 3 (p. 112)).

¹⁶¹³ See Samuel I 4:21-22

¹⁶¹⁴ Mishnah Avot 5:5

¹⁶¹⁵ Chagigah 2a

of *HaShem*-יהו"ה your God,"¹⁶¹⁶ and as explained in Likkutei Torah,¹⁶¹⁷ at every pilgrimage festival there was a drawing down of this revelation, which was sustained until the next pilgrimage festival.

In contrast, during the time of exile, which is like the exile in Egypt, (for as stated in Midrash¹⁶¹⁸ all the exiles are named after the exile in Egypt), about which the verse states,¹⁶¹⁹ "Egypt enslaved the children of Israel with crushing harshness... with hard labor etc.," to the point that "they did not listen to Moshe because of shortness of spirit and hard labor,"¹⁶²⁰ nonetheless, it specifically is during the time of exile that there is the superiority of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). Therefore, it is specifically during the time of the exile that "they undertook upon themselves that which they already had accepted," meaning, "that which they had begun at the giving of the Torah."

However, this itself must be better understood. For, the general matter of self-sacrifice (*Mesirat Nefesh*) is in the aspect of desire (*Ratzon*). However, there is the matter of pleasure (*Taanug*), which is more inner than the desire (*Ratzon*).¹⁶²¹ Moreover, self-sacrifice (*Mesirat Nefesh*) is the opposite of pleasure (*Taanug*). This is especially so of the self-sacrifice (*Mesirat Nefesh*) as it was then. For, as mentioned above, [it

¹⁶¹⁶ Deuteronomy 16:16

¹⁶¹⁷ Likkutei Torah, Zot HaBrachah 98b

¹⁶¹⁸ Midrash Bereishit Rabba 16:4

¹⁶¹⁹ Exodus 1:13-14

¹⁶²⁰ Exodus 6:9

¹⁶²¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

was a time in which], “We have not seen our signs (*Ototeinu*-(אותותינו),” and the Jewish people were in a state and motion of constriction, this being the opposite of pleasure (*Taanug*), the matter of which is that of spreading forth with expansiveness, as the verse states,¹⁶²² “Good tidings fatten the bone.”

This likewise is the general difference between the time of the Holy Temple, which is the aspect of the “face-*Panim*-פנים,” as it states,¹⁶²³ “Shall appear... before the **face-Pnei** of *HaShem*-יהו"ה your God,” and the time of the exile, which is the aspect of the “backside-*Achor*-אחור,”¹⁶²⁴ as the verse states,¹⁶²⁵ “You followed after Me-*Acharai*.” This is like the difference between pleasure (*Taanug*) and desire (*Ratzon*).¹⁶²⁶ This being so, what is the greatness of the time of exile, at which time the service of *HaShem*-יהו"ה, blessed is He, is specifically in a way of self-sacrifice (*Mesirat Nefesh*)?

2.

Now, we first must preface with an explanation of the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” as they are in our service of *HaShem*-יהו"ה, blessed is He. From this we also will understand the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” as they are in the *Sefirot*. For, as known, there are *Sefirot* that are the aspect of the “front-*Panim*-פנים,”

¹⁶²² Proverbs 15:30; See Talmud Bavli, Gittin 56b

¹⁶²³ Exodus 34:23

¹⁶²⁴ See the discourse entitled “*Vayehiy Omain et Hadassah*” of Purim 5679 (Sefer HaMaamarim 5679 p. 308) and elsewhere.

¹⁶²⁵ Jeremiah 2:2; See Torah Ohr, Drushim L'Parshat Zachor 84d

¹⁶²⁶ See Likkutei Torah, Bamidbar 18b

and there are *Sefirot* that are the aspect of the “back-*Achor-*אָחור.”¹⁶²⁷

To explain, the verse states,¹⁶²⁸ “They turned their backs to Me and not their faces.” That is, spatial distance is not relevant here. Rather, it is possible that they could be spatially close, even in a way that “they turned to Me,” but even so, it is in a way of “their backs,” which is the opposite of “their faces.”

This is like the difference between [the words] “This-*Zeh*-זֶה” and “Thus-*Koh*-כֹּה,” as in the teaching of our sages, of blessed memory (in Sifri),¹⁶²⁹ “All the prophets prophesied with [the word] ‘Thus-*Koh*-כֹּה,’ whereas Moshe had the additional superiority of prophesying with [the word] ‘This-*Zeh*-זֶה.’” This also is difference between “the lens that illuminates” (*Aspaklariya HaMe’irah*) and “the lens that does not illuminate” (*Aspaklariya She’Eino Me’irah*).¹⁶³⁰

The substance of this, as it relates to our service of *HaShem*-יְהוָה, blessed is He, is that when there is illumination of the aspect of the “face-*Panim*-פָּנִים,” the revelation is in the way of “This-*Zeh*-זֶה,” in which “one points with his finger and says,¹⁶³¹ ‘This is my God-*Zeh E’li*-זֶה אֱלֹהֵי.”¹⁶³² However, there is a way in which one does not see the essential being of the matter, but must search for proofs etc., (the analogy for this

¹⁶²⁷ Also see Torah Ohr *ibid.*; Sefer HaMaamarim 5679 p. 555 and elsewhere. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁶²⁸ Jeremiah 2:27; See Likkutei Torah, Drushei Yom HaKippurim 68a

¹⁶²⁹ Sifri to Numbers 30:2, cited in Rashi there.

¹⁶³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*); Also see Torah Ohr, Mikeitz 33a; Megillat Esther (Hosafot) 118d and on.

¹⁶³¹ Exodus 15:2

¹⁶³² Midrash Shemot Rabba, end of Ch. 27; Rashi to Exodus 15:2; Taanit 31a

is as explained in Torah Ohr).¹⁶³³ This is why it is called “Thus-Koh-כה,” (and not “This-Zeh-זה”), with the [prefix] letter *Khaf*-כ which indicates likeness (*Khaf HaDimyon*). In other words, it is not in a way of certainty for him, since he only sees the likeness of it.

The matter of this in the *Sefirot* is that¹⁶³⁴ as known,¹⁶³⁵ the *Sefirah* of Kingship-*Malchut* is called “Thus-Koh-כה,” which is why all the prophets prophesied with the word “Thus-Koh-כה.” For, as known, the root of prophecy is from the aspect of Kingship-*Malchut* (of the world of Emanation (*Atzilut*)) as it manifests in the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*) (and lower).¹⁶³⁶ In contrast, Moshe prophesied with the word “This-Zeh-זה,” in that his prophecy was from the aspect of *Zeir Anpin*.

However, in Tikkunei Zohar¹⁶³⁷ it states that the *Sefirah* of Understanding-*Binah* is called “Thus-Koh-כה,” and in Ra’aya Mehemna¹⁶³⁸ it states that the letter *Kaf*-כ of the word “Thus-Koh-כה” is the aspect of the Crown-*Keter*-כתר. Although it is explained elsewhere¹⁶³⁹ that Understanding-*Binah* is called “Thus-Koh-כה” relative to Wisdom-*Chochmah*, which is higher

¹⁶³³ Torah Ohr, Mikeitz ibid.

¹⁶³⁴ With respect to the coming section see *Hemshech* 5672 Vol. 2, Ch. 348 and on.

¹⁶³⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁶³⁶ See Mikdash Melech to Zohar II 23b (cited in *Hemshech* 5672 ibid.); Shaar HaYichudim, Ch. 1 (cited in Likkutei Torah, Drushim L’Rosh HaShanah 57c).

¹⁶³⁷ In *Hemshech* 5672 ibid. p. 349 it states, “The Ya’ir Netiv cited Tikkunei Zohar 73a (but it is in the introduction to Tikkunei Zohar).” [* In other editions it is in the introduction to Tikkunei Zohar (14a), but in the Manitoba 5318 edition it is in Tikkun 28 – 73a.]

¹⁶³⁸ Zohar III 258b

¹⁶³⁹ See Ohr HaTorah, Matot p. 1,283; Sefer HaMaamarim 5657 p. 9

than it, and that similarly, in regard to the Crown-*Keter*, the externality (*Chitzoniyyut*) of the Crown-*Keter* is called “Thus-*Koh*-כֹּה” relative to the innerness (*Pnimiyyut*) of the Crown-*Keter* (and the difference between the externality (*Chitzoniyyut*) of the Crown-*Keter*, which is called “Thus-*Koh*-כֹּה” and the innerness (*Pnimiyyut*) of the Crown-*Keter*, which is called “This-*Zeh*-זֶה,” is like the difference between desire (*Ratzon*) and pleasure (*Taanug*)), nevertheless, ultimately Understanding-*Binah* (and Crown-*Keter*) are called “Thus-*Koh*-כֹּה,” whereas *Zeir Anpin* is called “This-*Zeh*-זֶה,” and the aspect of “This-*Zeh*-זֶה” is higher than the aspect of “Thus-*Koh*-כֹּה,” even though Understanding-*Binah* is certainly higher than *Zeir Anpin*.

3.

This may be understood with a preface explaining that the aspect of *Zeir Anpin* is called by the word “This-*Zeh*-זֶה,” which indicates the matter of revelation (as mentioned above). This is because, amongst the ten *Sefirot* the primary revelation (*Giluy*) is specifically through the aspect of *Zeir Anpin*.¹⁶⁴⁰ As known,¹⁶⁴¹ *Zeir Anpin* is the end of the worlds of the Unlimited One (*Olamot HaEin Sof*).¹⁶⁴² The explanation is that all matters of the worlds of the Unlimited One (*Olamot HaEin Sof*) are present in *Zeir Anpin* and revealed through it, since its matter is the aspect of “This-*Zeh*-זֶה,” which is the matter of revelation (*Giluy*).

¹⁶⁴⁰ See *Hemshech* 5672 *ibid.* Ch. 353 and on.

¹⁶⁴¹ See Torah Ohr Terumah 81b

¹⁶⁴² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

The explanation is that when it arose in His desire to emanate, this being the aspect of the Crown-*Keter*, certainly this has no relation to revelation whatsoever, and on the contrary, about this the verse states,¹⁶⁴³ “He made darkness His concealment.” Moreover, even His radiance (to whatever extent it applies for there to be a radiance in this aspect),¹⁶⁴⁴ is not in the category of revelation. This is as known about the matter of [the words],¹⁶⁴⁵ “You are holy and Your Name is holy,” that there is a difference between the holiness of “Your Name-*Sheemcha*-שמך” and the holiness of “You-*Atah*-אתה.”

That is, about the holiness of “Your Name” (*Sheemcha*-שמך) the verse states,¹⁶⁴⁶ “His Name alone is exalted,” meaning that it is in a state of holiness and separated transcendence, but even so, [the verse continues], “His glory is above earth and heaven,” meaning that the radiance of His Name comes in an aspect of revelation in earth and heaven.

In contrast, the holiness of “You-*Atah*-אתה” is a higher holiness (which is why the verse states “Holy-*Kadosh*-קדוש” about it independently, rather than stating, “You and Your Name are holy”). That is, even the ray and radiance of “You-*Atah*-אתה” is in a way of holiness that is not in the category of revelation.

In general, this refers to the aspect of the Ancient One-*Atik*. For, as known about calling Him by the precise title, “The Ancient of Days-*Atik Yomin*-עתיק יומין,” that even the aspect of

¹⁶⁴³ Psalms 18:12

¹⁶⁴⁴ See *Hemshech* 5672 *ibid.*, that it is “an essential radiance (*Ha'arah Atzmit*) and not only a radiance that is revealed out of His Essential Self.”

¹⁶⁴⁵ In the Amidah prayer

¹⁶⁴⁶ Psalms 148:13

“days-*Yomin*-יומין,” which are the seven lower *Sefirot* of the Ancient One-*Atik* that manifest in the Long Patient One-*Arich* are in a state of elevated transcendence and removal (*Ha'atakah*-העתקה).

This is the aspect of 11-א"י as it is on the side of holiness.¹⁶⁴⁷ For, even though in holiness there is the general principle that they are “ten and not nine, ten and not eleven,”¹⁶⁴⁸ nonetheless, the very fact that the matter of eleven is negated, demonstrates that even on the side of holiness there is the matter of eleven, only that it is not in the world of Emanation (*Atzilut*).

In general, this is the aspect of the Ancient One-*Atik*.¹⁶⁴⁹ However, it is not the aspect of the Ancient One-*Atik* that transcends manifestation in the Long Patient One-*Arich* (about which it is not even applicable to negate the matter [by stating] “and not eleven”). It rather is the aspect of the “Ancient of Days-*Atik Yomin*-עתיק יומין,” meaning, the seven lower *Sefirot* of the Ancient One-*Atik*, that manifest in the Long Patient One-*Arich*. That is, even though they manifest in the Long Patient One-*Arich*, they nevertheless are in a state of separate transcendence and removal (*Ha'atakah*-העתקה). This is why they are the aspect of eleven-א"י (because they do not mingle with the ten *Sefirot*).

This likewise is the meaning of the verse,¹⁶⁵⁰ “Eleven days from Chorev.” As stated in Midrash,¹⁶⁵¹ this refers to the

¹⁶⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1) and on.

¹⁶⁴⁸ Sefer Yetzirah 1:4

¹⁶⁴⁹ See Sefer HaMaamarim 5679 p. 587.

¹⁶⁵⁰ Deuteronomy 1:2

¹⁶⁵¹ Midrash Shemot Rabba 42:7

eleven days that the Jewish people were with the Holy One, blessed is He, in the state and standing of the giving of the Torah, through which they affect the transformation of the matter of “Eleven days from Chorev” as it is connected to the matter of eleven, as it is on the side opposite holiness (as in the second explanation of the Midrash),¹⁶⁵² these being the eleven chieftains of Esav.¹⁶⁵³

This is also why from this aspect there is a drawing down of atonement for sin, which is why the essential point of Yom HaKippurim - the day of forgiveness, pardon, and atonement,¹⁶⁵⁴ which is the day that the High Priest (*Kohen Gadol*) performed his service in the Holy of Holies - is the matter of service of *HaShem*-יהו"ה, blessed is He, with the incense, which specifically had eleven ingredients.

Moreover, even as it is drawn down to the aspect of the Long Patient One-*Arich*, meaning that it is not as it is in the Emanator (in and of Himself), but has rather already become the root of the emanations, which is why it is called “The Long face-*Arich Anpin*-אריך אפן” in which the [Aramaic word] “*Anpin*-אפן” means “face-*Panim*-פנים,” referring to the matter of “innerness-*Pnimiyut*-פנימיות,” this nevertheless is in a way of “lengthiness-*Arich*-אריך,”¹⁶⁵⁵ meaning, without measure and limitation. Therefore, it is not applicable for it to be in a state

¹⁶⁵² That is, “They spent eleven days considering how to craft the [golden] calf, as it states, ‘Eleven days from Chorev by way of Mount Se’ir,’ in that they did an act of Se’ir.” Also see Hitva’aduyot 5752 Vol. 2, p. 173.

¹⁶⁵³ See Genesis 36:15 and on; Pri Etz Chayim, Shaar Olam HaAsiyah Ch. 4.

¹⁶⁵⁴ See Seder Tefillat Yom HaKippurim

¹⁶⁵⁵ See Maamarei Admor HaZaken 5568 Vol. 1, p. 568.

of revelation, for if it was revealed, the existence of the recipient would be nullified.

Moreover, even after being drawn down into the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, it still transcends the aspect of worlds. This is as in the teaching,¹⁶⁵⁶ “The Torah preceded the world by two thousand years (*Alpayim*-אלפים),” referring to the aspect of “thousands-*Alaphim*-אלפים,” as in the verse, “I will teach you (*A’alephcha*-אאלפך) Wisdom-*Chochmah*; I will teach you (*A’alephcha*-אאלפך) Understanding-*Binah*,”¹⁶⁵⁷ these being the matter of the intellectual qualities (*Mochin*). We thus see that they are in a state of preceding the world, such that the existence of the world is not yet applicable. This is as we see below in man, that he can be wise and understand in and of himself, even without the existence of another.

This then, is why the beginning of the matter of revelation (*Giluy*) is in the aspect of *Zeir Anpin*. This is why it is called “The Little Face-*Zeir Anpin*-זעיר אנפין.” The word “*Anpin*-אנפין” [in Aramaic] is the matter of the “Face-*Panim*-פנים” and “Innerness-*Pnimityut*-פנימיות,” as explained before. (In contrast, Understanding-*Binah* is the root of the encompassing lights (*Makifim*).)¹⁶⁵⁸ Thus, name “The Little Face-*Zeir Anpin*-זעיר אנפין” refers to the matter of the “Face-*Panim*-פנים” and “Innerness-*Pnimityut*-פנימיות” as they are in a way of measure and limitation. This is why it can come to the recipient in a state of revelation (*Giluy*).

¹⁶⁵⁶ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

¹⁶⁵⁷ See Job 33:33; Talmud Bavli, Shabbat 104a

¹⁶⁵⁸ See Maamarei Admor HaZaken 5566 Vol. 1, p. 400.

This then, is why the aspect of *Zeir Anpin* is the end of the worlds of the Unlimited One (*Olamot HaEin Sof*).¹⁶⁵⁹ This is because *HaShem* 's-ה"ה ultimate intention in creating (the worlds) is so that they will “know His powers and deeds,”¹⁶⁶⁰ and this is brought about by *Zeir Anpin*, through which all matters are revealed. This is why *Zeir Anpin* is called “This-*Zeh*-זה.”

4.

However, this is not yet understood. For, at first glance, this is the very opposite of *Zeir Anpin* being the aspect of the emotions (*Midot*). For, in addition to the fact that the word “emotion-*Midah*-מדה” means “measure-*Medidah*-מדירה” and limitation, [which is not in contradiction to the matter of revelation (*Giluy*), and on the contrary, as explained before, in the aspect of the Supernal “Face-*Anpin*-אנפין” there is an advantage to the matter of measure and limitation (“Little-*Zeir*-זעיר”) in that due to this the matter of revelation (*Giluy*) is possible], there also is a second meaning to the word “*Midot*-מדות,” in that it is of the same root [as in the verse],¹⁶⁶¹ “Fitted linen tunic-*Meedo Bad*-מדו בד,” which is the matter of a garment (*Levush*). However, at first glance, a garment (*Levush*) is the matter of concealment (*He'elem*), this being the opposite of radiance and revelation (*Giluy*).

¹⁶⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹⁶⁶⁰ See the beginning of Etz Chayim.

¹⁶⁶¹ Leviticus 6:3; See Likkutei Torah, Re'eh 24a and elsewhere.

However, the explanation is that in the garments (*Levushim*) themselves, there are various kinds. That is, there is a garment (*Levush*) that hides and conceals and there is a garment (*Levush*) that specifically reveals.

The explanation is that the matter of garments (*Levushim*) generally refers to the ten *Sefirot*, as in the teaching,¹⁶⁶² “The Holy One, blessed is He, created His world with ten garments,” these being the ten *Sefirot*. Of these garments (*Levushim*), there is a garment that is like “a snail whose garment is of himself and part of himself.”¹⁶⁶³ That is, not only does it not conceal and hide, but on the contrary, that which is encloded in it is revealed through it.

The same is so of *Zeir Anpin* (especially the innerness (*Pnimiyut*) of *Zeir Anpin*, as will be explained in chapter five). For, as mentioned before, all matters in the worlds of the Unlimited One (*Ein Sof*) are revealed through *Zeir Anpin*, and although it is called the “emotions-*Midot*” מדרות which is a matter [that indicates] “garments” (*Levushim*), nonetheless, this garment is unified to the Essential Self, and is therefore an aspect of light and revelation. For, although it does not bear a similarity to the Essential Self (as known and explained elsewhere),¹⁶⁶⁴ the Essential Self is nevertheless revealed through it, (that is, it reveals the existence of the Essential Self, even though the Essential Self itself is not revealed).

¹⁶⁶² See Rekanati to Genesis 1:3 citing Pesikta; Sefer Chareidim, Ch. 6 citing Pirkei d’Rabbi Elizer; Also see Yalkut Shimoni, Yishayahu, Remez 506.

¹⁶⁶³ Midrash Bereishit Rabba 21:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51, and elsewhere.

¹⁶⁶⁴ Also see *Hemshech* 5672 Vol. 1, Ch. 119

As known, the likeness to this in the emotions (*Midot*) of the soul of man, is that the emotional qualities of love and kindness are like a light (*Ohr*) and vessel (*Kli*) (a garment). That is, the matter of kindness is like a garment for the emotional quality of love. However, this is not in a way that one's act of kindness conceals his love, but on the contrary, by doing the kindness his love is revealed.

Moreover, the revelation of the love through the doing of the kindness, is not just in a general way, but is in an inner way (*Pnimi*) with all its particulars. That is, the act of kindness will accord exactly to the manner of the love. That is, if the love is limited, the act of kindness will also be limited, and if the love is limitless, such as the love of a father for his only child, and the like, the act of kindness to his child will be without measure and limitation.

The same is so of the aspect of *Zeir Anpin*, which is called a “garment” (*Levush*), in that it is like a garment through which the One who is en clothed in it is revealed, to the point that there can be (not only the knowledge of His existence, which is the aspect indicated by the word “Thus-*Koh*-כה,” but also) the knowledge of His Essential Being, which is why it is called “This-*Zeh*-זה.”

This is also the meaning of the statement in Etz Chayim¹⁶⁶⁵ (as explained in various places in the teachings of Chassidus),¹⁶⁶⁶ that the bestowal from *Zeir Anpin* to Kingship-*Malchut* is through an “aperture” (*Nekev*), unlike the bestowal

¹⁶⁶⁵ See Etz Chayim, Shaar 42, Ch. 13, and the end of Ch. 14.

¹⁶⁶⁶ Ohr HaTorah, Inyanim p. 179 and on; Sefer HaMaamarim 5627 p. 347 and on, and elsewhere.

from Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which is through a “screen” (*Masach*).

The difference is that the “screen” (*Masach*) actually conceals and hides, which is not so of the “aperture” (*Nekev*) by which the revelation of light comes through, only that it is in a “little” (*Zeir*-זעיר) way. Moreover, as the light is drawn down through the “aperture” (*Nekev*), the “aperture” (*Nekev*) can be expanded, thus causing a greater drawing down of revelation of light.

An example is the bestowal of intellect. That is, when the bestowal is (not by way of riddle, or even by way of analogy, but) through the letters (*Otiyot*) of the intellect, then “after forty years one comes to grasp the depth of his teacher’s intent.”¹⁶⁶⁷ In other words, [over time] the student expands the “aperture” (*Nekev*) by which he received the bestowal, and thus receives from a greater depth of his teacher’s understanding, until he grasps the essence of the teacher’s intellect.

The aspect of *Zeir Anpin*, which is called “This-Zeh-זה,” is similar to this, in that it is the aspect of revelation (*Giluy*), not by way of concealment and hiddenness, and there is the revelation of the light in an aspect of the revelation of its essence.

5.

However, in regard to the *Sefirah* of Understanding-*Binah*, even though it is higher than *Zeir Anpin* (and as

¹⁶⁶⁷ Talmud Bavli, Avodah Zarah 5b

mentioned before (in chapter three), “The Torah preceded the world by two thousand (*Alpayim*-אלפים) years,” and Understanding-*Binah* is the root of the encompassing lights (*Makifim*), it nevertheless is called “Thus-*Koh*-כה” (as mentioned before (in chapter two) citing Tikkunei Zohar).

This may be understood by way of the well-known analogy of the Baal Shem Tov, of righteous memory,¹⁶⁶⁸ about a spiral staircase¹⁶⁶⁹ (“*schvindell trepp*”),¹⁶⁷⁰ these being stairs that revolve around a column, and at its top there is an engraved image. Now, when a person is at the lowest rung, he sees the image before him at the top of the column. However, when he ascends to the next rung, the image is behind the column, and he cannot see it until he ascends to the third rung. However, when he was on the second rung, he was higher than when he was on the first rung and is coming closer to the image, except that he cannot see it, since it is an aspect of being “behind-*Achor*-אחור.” It is in this same way that Understanding-*Binah* is called “Thus-*Koh*-כה,” which is aspect of “behind-*Achor*-אחור,” even though it is higher than *Zeir Anpin*, which is called “This-*Zeh*-זה.”

The explanation is that the matter of Understanding-*Binah* is comprehension and grasp, which is a very lofty matter. This is so much so, that the entire purpose of the creation of the worlds was “in order to make Himself known,”¹⁶⁷¹ so that there

¹⁶⁶⁸ See Ohr HaTorah, Matot p. 1,283; Sefer HaMaamarim 5657 p. 9; Maamarei Admor HaZaken 5565 Vol. 1, p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884; Keter Shem Tov (5764 edition), Hosafot 53-54.

¹⁶⁶⁹ See Kings I 6:8

¹⁶⁷⁰ See Rashi to Kings I 6:8 *ibid*.

¹⁶⁷¹ Zohar II 42b

will be understanding and grasp of Godliness. Moreover, the superiority of man over animal is the intellect (*Sechel*) within him, rather than the emotions (*Midot*).

Even though the matter of understanding and comprehension is not sufficient [in and of itself] but must also be drawn into the emotions of the heart, as the verse states,¹⁶⁷² “You shall know... and set it upon your heart,” nonetheless, for there to be the revelation of emotions in the heart, the matter of “You shall know” is necessary, specifically meaning understanding and comprehension.

We thus find that it is in the emotions themselves (“set it upon your heart”) that there specifically is the recognition of the superiority of understanding and comprehension. Yet, even so, understanding and comprehension is such that he [only] grasps through the six edges [of the idea] etc., this being a matter of hiddenness and concealment.

Moreover, this is in a way that the matter is reached through estimation, through understanding, comprehension, and explanation etc. All these matters do not grasp the essential being of the thing, but only that it exists. This is why Understanding-*Binah* is called “Thus-*Koh*-כה,” which is the aspect of the “backside-*Achor*-אָחור,” this being the opposite of the aspect of the innerness (*Pnimiyut*), especially the innerness (*Pnimiyut*) of *Zeir Anpin*.

This is as is explained in Chassidic discourses¹⁶⁷³ on [the verse],¹⁶⁷⁴ “Then your light will burst out like the dawn,”

¹⁶⁷² Deuteronomy 4:39

¹⁶⁷³ Siddur Im Da”Ch, Shaar HaMo’adim 217c and on; Ohr HaTorah to Tehillim (Yahal Ohr) p. 678; *Hemshech* 5672 Vol. 1, p. 25; Vol. 3 p. 1,435.

¹⁶⁷⁴ Isaiah 58:8

that the word “burst out-*Yibaka*-יִבַּקֶּעַ” shares the same letters as “Yaakov-יַעֲקֹב.”¹⁶⁷⁵ That is, within the innerness (*Pnimityut*) of *Zeir Anpin* there is a drawing down of the innerness (*Pnimityut*) of the One Above, which is drawn down into the innerness (*Pnimityut*) of the Ingathering of Israel (*Kneset Yisroel*) below etc.

However, even so, Understanding-*Binah* is above *Zeir Anpin* due to the superiority of understanding and comprehension, this being the matter of “to make Himself known,” and specifically through the understanding and comprehension there is caused to be the matter of “you shall set it upon your heart,” as mentioned before.

Furthermore, sometimes it is through understanding and comprehension, especially through grasp through expansive negation, in which one negates many particulars etc., that it even is possible to come to knowledge of the essence (as explained elsewhere at length).¹⁶⁷⁶ It is specifically through this that we can come to the aspect of Wisdom-*Chochmah*, which transcends it, to the point of the sight (*Re'iyah*) of Wisdom-*Chochmah*, in which Wisdom-*Chochmah* is called “This-Zeh-זה.” (How much more so then, is it so that through Understanding-*Binah*, which is called “Thus-Koh-כה,” there is caused to be the matter of “you shall set it upon your heart,” this being the matter of the emotions (*Midot*), which is the aspect of *Zeir Anpin* that is called “This-Zeh-זה.”)

¹⁶⁷⁵ See Etz Chayim, Shaar HaKlallim Ch. 8, Ch. 10; Shaar 32 (Shaar Ha'arat HaMochin) Ch. 1; Siddur Im Da"Ch, Shaar HaSukkot 257d and on.

¹⁶⁷⁶ See *Hemshech* 5666 p. 58

From all the above it is understood that even though Understanding-*Binah* is called “Thus-Koh-כה,” which is the aspect of the “backside-*Achor*-אָחור,” being that it only is the knowledge of His existence, it nevertheless is higher than the being of *Zeir Anpin*, which is called “This-Zeh-זה.” That is, it is like the analogy of the spiral staircase (“*schvindell trep*”) in which the second rung, which is behind the pillar and is the aspect of the “backside-*Achor*-אָחור,” is higher than the first rung where the image at the top of the column is seen.

The same is so of Crown-*Keter* and Wisdom-*Chochmah*.¹⁶⁷⁷ That is, Wisdom-*Chochmah* is called “This-Zeh-זה,” (since it is an essential matter, [as it states], “Wisdom-*Chochmah* is found from nothing-*Ayin*,”¹⁶⁷⁸ in that it is found from its source, not by way of revelation and spreading forth, but in an essential way) whereas the Crown-*Keter* is called “Thus-Koh-כה.”

However, even so, the Crown-*Keter* is higher relative to Wisdom-*Chochmah*. This is because even the externality (*Chitzoniyut*) of the Crown-*Keter*, which is the aspect of the Long Patient One-*Arich Anpin*, this being the aspect of desire (*Ratzon*), is external in relation to an even higher level, and through it, it then is possible to come to the level that is the innerness (*Pnimiyut*) of the Crown-*Keter*, this being the aspect of the Hidden Brain (*Mocha Stima 'ah*) (as explained elsewhere at length).¹⁶⁷⁹

¹⁶⁷⁷ Also see the discourse of Shabbat Parshat Tazriya of later this year, entitled “*HaChodesh* – This month shall be for you,” Discourse 24, Ch. 3 (Sefer HaMaamarim 5727 p. 184 and on).

¹⁶⁷⁸ Job 28:12; See *Hemshech* 5672 Vol. 2, p. 732

¹⁶⁷⁹ Also see *Hemshech* 5672 ibid. p. 764

The same is so in our service of יהו"ה-*HaShem*, blessed is He, in that this is the difference between Torah and *mitzvot*.¹⁶⁸⁰ This is also the general matter of serving Him in a way of,¹⁶⁸¹ “You shall follow after יהו"ה-*HaShem* your God,” specifying “after-*Acharei*.” This is as the verse states,¹⁶⁸² “I recall for you the kindness of your youth (and to come to this, there must be [the continuation of the verse] your following **after Me** (*Acharai*-אחרי) in the desert.”

That is, there is a superiority to this, even in comparison to serving יהו"ה-*HaShem*, blessed is He, in the aspect of the “face-*Panim*.” This likewise is the superiority of self-sacrifice (*Mesirat Nefesh*) compared to the matter of pleasure (*Taanug*), even though pleasure (*Taanug*) is the innerness (*Pnimityut*) whereas self-sacrifice (*Mesirat Nefesh*) is the matter of the desire (*Ratzon*) which is the externality (*Chitzoniyut*). (This is as we see, that even though there is the complete nullification (*Bittul*) of one’s whole existence, nonetheless, it is done without any pleasure (*Taanug*) in it, and only is in a manner of completely nullifying his existence.)

This likewise is explained at length in the discourse¹⁶⁸³ about the superiority of serving יהו"ה-*HaShem*, blessed is He, during the time of the exile, especially in the generation of the

¹⁶⁸⁰ See *Hemshech* 5672 *ibid.* p. 763

¹⁶⁸¹ Deuteronomy 13:5

¹⁶⁸² Jeremiah 2:2

¹⁶⁸³ The discourse by the same title as this of the year 5689; Printed in Kuntres 89 (Sefer HaMaamarim 5711 p. 180 and on) and subsequently in Sefer HaMaamarim 5687 p. 110 and on *ibid.*

“footsteps of Moshiach,” which is the aspect of the “six-hundred-thousand **foot-soldiers** (*Ragli*-רגלי) are the people in whose midst I am,”¹⁶⁸⁴ at which time the darkness is doubled and quadrupled. It specifically is then that the matter of self-sacrifice (*Mesirat Nefesh*) is greater.

This likewise is what took place in those days, in the days of Achashverosh, that throughout the duration of the entire year, the Jewish people stood steadfastly in a motion of self-sacrifice (*Mesirat Nefesh*), and no other thought crossed their minds, Heaven forbid, (as explained in Torah Ohr).¹⁶⁸⁵ Moreover, this self-sacrifice (*Mesirat Nefesh*) was present in all Jews, men, women, and children, as the discourse¹⁶⁸⁶ cites from the statement in Midrash,¹⁶⁸⁷ that even the children stood steadfastly in a motion of self-sacrifice (*Mesirat Nefesh*).

This was brought about by Mordechai, and as stated in Midrash,¹⁶⁸⁸ “Mordechai in his generation was equivalent to Moshe in his generation,” (for as known, “there is an offshoot of Moshe in every generation”),¹⁶⁸⁹ and “Just as Moshe... so Mordechai etc.” That is, he caused the matter of self-sacrifice (*Mesirat Nefesh*) to be rooted in them, (as explained at length in the discourse),¹⁶⁹⁰ through which the nullification of the decree was caused.

¹⁶⁸⁴ Numbers 11:21; See Sefer HaMaamarim 5689 p. 238; p. 299 and on; See the discourse entitled “*v'Keebel HaYehudim*” 5687 Ch. 5 (p. 115).

¹⁶⁸⁵ Torah Ohr, Tzav 99b; 120d

¹⁶⁸⁶ Ch. 3 (Sefer HaMaamarim 5687 *ibid.* p. 112)

¹⁶⁸⁷ Midrash Esther Rabba 10:4; Midrash Abba Gorion, Ch. 6

¹⁶⁸⁸ Midrash Esther Rabba 6:2

¹⁶⁸⁹ Tikkunei Zohar, Tikkun 69 (112a; 114a)

¹⁶⁹⁰ Ch. 3 & Ch. 15 (Sefer HaMaamarim *ibid.* p. 112, p. 125).

This then, is the meaning of [the verse], “The Jews undertook that which they had begun to do.” That is, through the self-sacrifice (*Mesirat Nefesh*) of Purim the completion and the fulfillment of the giving of the Torah was caused, for [at the giving of the Torah] they only “had begun to do.” For, even though the matter of self-sacrifice (*Mesirat Nefesh*) is the aspect of the “backside-*Achor*-אָחור,” like the state of the time of exile, which is the aspect of the “backside-*Achor*-אָחור,” relative to their state and standing of the time of the giving of the Torah, at which time “*HaShem*-יהו"ה spoke with you face to face,”¹⁶⁹¹ which caused the Name *HaShem*-יהו"ה to be in each and every Jew, as brought in the discourse,¹⁶⁹² nonetheless, since the general matter of the giving of the Torah was in a way of arousal from Above, it was only in way that “they had begun to do,” and it specifically was in the days of Purim that “the Jews undertook and accepted,” being that it then was through their toil from below.

Now, just as it was in those days, so it is in our days, that there is the matter of self-sacrifice (*Mesirat Nefesh*) out of a state of expansiveness – through the giving over of the desire (*Mesirat HaRatzon*). This is done through toiling with dedication and being invested in the study of Torah and the fulfillment of the *mitzvot*, especially in the education of the children (as explained in the discourse), in order to raise “a

¹⁶⁹¹ Deuteronomy 5:4

¹⁶⁹² Ch. 2 (Sefer HaMaamarim ibid. p. 111).

blessed generation of upright people,”¹⁶⁹³ with whom we shall go out and greet Moshiach saying, “See what children we have reared,” and in a way that “[the children] recognized Him first,”¹⁶⁹⁴ “like the days when you went out of the land of Egypt,”¹⁶⁹⁵ and likewise, “I will show you wonders”¹⁶⁹⁶ in the final redemption, which will be such that no Jew will remain in exile (as in the words of our Rebbe and leader),¹⁶⁹⁷ and from there they shall depart “with great wealth,”¹⁶⁹⁸ with the true and complete redemption, through our righteous Moshiach, with joy and with goodness of heart, in the near future and in the most literal sense!

¹⁶⁹³ Psalms 112:2

¹⁶⁹⁴ Talmud Bavli, Sotah 11b; Midrash Shemot Rabba 1:12

¹⁶⁹⁵ Micah 7:15

¹⁶⁹⁶ Micah 7:15 *ibid.*

¹⁶⁹⁷ See Likkutei Sichot Vol. 11 p. 6 and on.

¹⁶⁹⁸ Genesis 15:14