

Discourse 38

*“Eeta b’Midrash Tehillim... -
It states in Midrash Tehillim...”*

Delivered on Shabbat Parshat Pinchas,
Shabbat Mevarchim Menachem-Av, 5728
By the grace of *HaShem*, blessed is He,

1.

It states in Midrash Tehillim,²³⁴¹ “Rabbi Eliezer says, ‘Israel said before the Holy One, blessed is He, ‘Master of the world, we want to toil in Torah day and night, but we have no free time.’ The Holy One, blessed is He, said to them, ‘Fulfill the *mitzvah* of Tefillin and I will consider it as if you toiled in Torah day and night.’”

In the discourse by the title “*Eeta b’Midrash Tehillim*,”²³⁴² said by his honorable holiness, my father-in-law, the Rebbe (whose redemption we are celebrating) on the occasion of his Bar Mitzvah on the 12th of Tammuz 5653 (this being the discourse said by his father, his honorable holiness the Rebbe Rashab, at his Bar Mitzvah on the 20th of Cheshvan 5634),²³⁴³ he points out that we must understand what the matter of the *mitzvah* of Tefillin is, such that through it they are

²³⁴¹ Midrash Tehillim to Psalms 1:2

²³⁴² Sefer HaMaamarim 5708 p. 271 and on.

²³⁴³ See the notes of the Rebbe Rayatz in Kuntres “Bar Mitzvah – 5653” (Kehot 5760) p. 15 and on; Hosafot L’Sefer HaSichot 5688-5691 (Kehot 5762) p. 271 and on.

absolved from the study of Torah, and the relationship between the two matters.

He explains this based on the Midrash²³⁴⁴ on the verse,²³⁴⁵ “He relates His words to Yaakov, His statutes and His judgments to Yisroel,” that when the Jewish people fulfill the *mitzvot*, they thereby cause the Holy One, blessed is He, to fulfill those *mitzvot*.

[It should be pointed out that in this teaching of our sages, of blessed memory, there are two explanations and manners.²³⁴⁶ The first is that the *mitzvot* Above are what bring about that there are *mitzvot* below, and the second is that through fulfilling the *mitzvot* below the matter of *mitzvot* is caused Above. In this discourse he explains it according to the second explanation and manner.] We thus find that through the Jewish people donning Tefillin, they cause the Holy One, blessed is He, to don Tefillin.

He continues to explain what our sages, of blessed memory, stated,²³⁴⁷ “What is written in the Tefillin of the Master of the world? [The verse],²³⁴⁸ ‘Who is like Your people, Yisroel, one nation in the earth.’” [As also explained in the discourse entitled “*Tefillin d'Marei Alma*” of the year 5653,²³⁴⁹ (which was said by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, on the day of his Bar Mitzvah, and was

²³⁴⁴ Midrash Shemot Rabba 30:9

²³⁴⁵ Psalms 147:19

²³⁴⁶ See Sefer HaMaamarim 5636 Vol. 2 p. 327; Also see the previous discourse of this year, 5728, entitled “*v'Eileh HaMishpatim* – And these are the ordinances,” Discourse 17 (Sefer HaMaamarim 5728 p. 125 and on).

²³⁴⁷ Brachot 6a

²³⁴⁸ Chronicles I 17:21

²³⁴⁹ Which was published as an independent pamphlet – Kehot 5728, and then subsequently in Sefer HaMaamarim 5653 p. 233 and on.

continued in its recitation during the seven days of feasting),²³⁵⁰ the Tefillin are called “Splendor-*Pe’er*-פאר,” as it states,²³⁵¹ “Don your Splendor-*Pe’ercha*-פאך upon yourself,” referring to Tefillin,²³⁵² and it is written,²³⁵³ “Yisroel, in whom I am glorified-*Et’pa’er*-אתפאר.”

In other words, the Splendor-*Pe’er*-פאר of the Tefillin comes about specifically through the Jewish people. This is also why the Tefillin are called “ornaments-*Totafot*-טוטפות,” meaning, “jewelry-*Tachsheets*-תכשיטין,”²³⁵⁴ the matter of which is to add beauty and splendor to the one who wears and is adorned in them.] Based on this, we find that when the Holy One, blessed is He, dons Tefillin, the Jewish people are made greater.

This is like the verse,²³⁵⁵ “Gaze down from Your holy abode, and bless Your people Yisroel,” in that the Jewish people appear before Him as something of importance. This is the meaning of the verse, “Who is like Your people, Yisroel, one nation-*Goy Echad*-גוי אחד in the earth,” in that they draw down the aspect of One-*Echad*-אחד in the earth.

Now, after explaining the elevated level of Torah study, through which we draw down the aspects of the intellect (*Mochin*) (Torah preceded the world) into the emotions (the root and source of the worlds) he explains that this is also why

²³⁵⁰ See the above-mentioned notes of the Rebbe Rayatz (Kuntres Bar Mitzvah ibid. p. 20 and on; Sefer HaSichot ibid. p. 277 and on); “Maftai’ach Sifrei Maamarei v’Drushei MeHoRasha”b” (Kehot 5709, p. 11, 5741, p. 64).

²³⁵¹ Ezekiel 24:17

²³⁵² See Talmud Bavli, Brachot 11a; Zohar III 230b (Ra’aya Mehemna)

²³⁵³ Isaiah 49:3

²³⁵⁴ See Targum Yonatan ben Uziel to Samuel II 1:10; Sefer HaMaamarim 5653 ibid.

²³⁵⁵ Deuteronomy 26:15

through fulfilling the *mitzvah* of Tefillin the matter of the Holy One, blessed is He, donning Tefillin, comes to be.

This is because the Holy One, blessed is He is *Zeir Anpin* and *Nukva* (the emotions – *Midot*) of the world of Emanation (*Atzilut*), and when the Holy One, blessed is He, dons Tefillin, this is the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*). Thus, this is one and the same as studying Torah day and night, which is the matter of drawing the intellect (*Mochin*) into the emotions (*Midot*).

(This also is the reason for the precise wording, “day and night,” referring to *Zeir Anpin* and Kingship-*Malchut*.²³⁵⁶ This is because *Zeir Anpin* is the six Supernal emotions (*Midot*) about which the verse states,²³⁵⁷ “six days did *HaShem*-יהוה make the heavens and the earth,” and the quality of Kingship-*Malchut* corresponds to the seventh day.)

About the fact that it states, “[I will consider it] **as if-Ke’eeloo**-כאילו [you toiled in Torah day and night],” this is because through toiling in the study of Torah this would be drawn into the atmosphere of the world, whereas through Tefillin, the intellect (*Mochin*) is only drawn down in the root and source that brings the worlds into being, but nevertheless, “I will consider it as if etc.”

2.

However, we still must understand the general content of the words that the Jewish people said before the Holy One,

²³⁵⁶ See Ohr HaTorah (Yahal Ohr) to Tehillim p. 62 and on.

²³⁵⁷ Exodus 34:21; See Zohar III 94b

blessed is He, “Master of the world, we want to toil in Torah day and night, but we have no free time.” For, at first glance, being that there is the commandment,²³⁵⁸ “You shall toil in it day and night,” and “the Holy One, blessed is He, does not act tyrannically with His creations,”²³⁵⁹ then certainly they are capable of fulfilling this commandment. This being so, what is their argument “we have no free time?”

That is, it depends on them to free themselves from all their other matters, so that they will be free to study Torah day and night. This being so, it must be said that this very matter, that “we have no free time,” is according to Torah. That is, the order of their service of *HaShem*-יהו"ה, blessed is He, in accordance to Torah, is not to engage in the study of Torah day and night, but to establish fixed times for the study of Torah and the fulfillment of the *mitzvot*.

However, based on this, it is not understood from another angle. That is, why are they not satisfied with the way of serving *HaShem*-יהו"ה, blessed is He, that has been established for them in accordance to Torah, but instead specifically say before the Holy One, blessed is He, “We want to toil in Torah day and night.” [That is, from the perspective of the desire (*Ratzon*) they indeed are on that level, as in the teaching of the Baal Shem Tov,²³⁶⁰ “In the place that a person’s desire is, that is where he is.”]

²³⁵⁸ Joshua 1:8; See Talmud Bavli, Menachot 99b

²³⁵⁹ Talmud Bavli, Avodah Zarah 3a

²³⁶⁰ Keter Shem Tov, Hosafot, Section 48.

Now, to understand this, we first must preface with the explanation in Likkutei Torah on the Torah portion of the week,²³⁶¹ (since it is “the Chassidic Torah portion”) on the verse,²³⁶² “Yisroel is holy to *HaShem*-ה'יהו, the first of His crop-*Tvu'atoh*-תבואתה,” in which “the first of His crop-*Tvu'atoh*-תבואתה” is written with the [suffix letter] *Hey*-ה, indicating that the Jewish people are “the first of the crop of the *Hey-Tvu'at Hey*-תבואת ה'.”

The explanation is that “the crop of the *Hey-Tvu'at Hey*-תבואת ה'” refers to the sprouting of the existence of the worlds, which are brought into being through the letter *Hey*-ה. This is in accordance with the teaching of our sages, of blessed memory,²³⁶³ on the verse,²³⁶⁴ “These are the products of the heavens and the earth when they were created-*b'Heebaram*-בהבראם,” that “He created them with the *Hey-b'Hey Baram*-בה'בראם.”

The Jewish people are “the first of His crop-*Reishit Tevu'atoh*-תבואתה ראשית,” meaning that they are “the beginning-*Reishit*-ראשית” of the creation of the world.²³⁶⁵ This is as our sages, of blessed memory, taught,²³⁶⁶ “In the beginning-*Bereishit*-בראשית,²³⁶⁷ means ‘two beginnings-*Beit*

²³⁶¹ Likkutei Torah, Pinchas 79b and on.

²³⁶² Jeremiah 2:3 – the conclusion of the Haftorah of the Torah portion of Pinchas.

²³⁶³ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

²³⁶⁴ Genesis 2:4

²³⁶⁵ Also see Likkutei Torah, Pinchas 78b

²³⁶⁶ Cited in Rashi and Ramban to Genesis 1:1

²³⁶⁷ Genesis 1:1

Reishit-ראשית-ב'.' That is, for the sake of the Torah, which is called 'the beginning-*Reishit*-ראשית,' as it states,²³⁶⁸ 'HaShem-יהו"ה acquired me as the beginning-*Reishit*-ראשית of His way,' and for the sake of Yisroel who are called 'the beginning-*Reishit*-ראשית,' as it states, 'Yisroel is holy to HaShem-יהו"ה, the first-*Reishit*-ראשית of His crop.'" In other words, the beginning and ultimate intention in the creation of the world is for the sake of the service of HaShem-יהו"ה, blessed is He, of the Jewish people, through the Torah.

This is also the meaning of the verse,²³⁶⁹ "HaShem-יהו"ה is close to all who call upon Him, to all who call upon Him in truth-ב'Emet-אמת," and "there is no Truth-*Emet*-אמת except for Torah."²³⁷⁰ That is, even though [every day] service of HaShem-יהו"ה, blessed is He, in prayer (*Tefillah*) must come first, which brings the matter of self-nullification (*Bittul*) about, nonetheless, the primary service of Him is specifically in Torah study.

This is the matter of "In the beginning-*Bereishit*-בראשית," meaning "two beginnings-*Beit Reishit*-ראשית," the Jewish people and the Torah, as they unify and become a single word. This is because the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.²³⁷¹ Through this the intention in the creation is fulfilled, which is the meaning of "In

²³⁶⁸ Proverbs 8:22

²³⁶⁹ Psalms 145:18

²³⁷⁰ Talmud Yerushalmi, Rosh HaShanah 3:8; Eichah Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); See Talmud Bavli, Brachot 5b; See Likkutei Torah, Pinchas ibid.

²³⁷¹ See Zohar III 73a

the beginning-*Bereishit*-בראשית,” meaning, for the sake of the “two beginnings-*Beit Reishit*-ב' ראשית-*Reishit*.”

With the above in mind, we can understand why the Jewish people specifically said, “we want to toil in Torah.” This is because the effect in the world in fulfilling *HaShem*’s-יהו"ה Supernal intention in the creation is brought about specifically through toiling in Torah, - the aspect of “the beginning-*Reishit*-ראשית-*Reishit*.”

This is as explained before²³⁷² in explanation of the words of the Midrash²³⁷³ on the verse,²³⁷⁴ “From the head of rocks I see them,” that, “The Ever Present One initially sought to establish His world etc.,” in which it specifies the word “to establish-*Lekhonen*-לכוֹנֵן,” this being in addition to the essential coming into being of the world (as the world was created in a state of wholeness).²³⁷⁵

That is, *HaShem*’s-יהו"ה Supernal desire is to establish the world, such that the conduct of the world will be in accordance with the intention for the creation. This is brought about through [the matter expressed in the verse], “From the head-*Rosh* of rocks-*Rosh Tzurim*-ראש צורים I see them etc.,” which also refers to the matter of the Torah, which is called “the beginning-*Reishit*-ראשית-*Reishit*.”

²³⁷² In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks do I see them” of the 12th of Tammuz, Discourse 35, Ch. 6 (Sefer HaMaamarim 5728 p. 257 and on).

²³⁷³ Midrash Shemot Rabba 15:7

²³⁷⁴ Numbers 23:9

²³⁷⁵ See Midrash Bereishit Rabbah 14:7; 12:6; 13:3 (and Yefeh To’ar there).

The explanation of the intention of the creation being fulfilled specifically through the Torah, can be understood based on the explanation in the above-mentioned discourse entitled “*Eeta b’Midrash Tehillim*,” in explanation of the superiority of the Torah, in that it precedes the world. This is as in the teaching of our sages, of blessed memory,²³⁷⁶ “The Torah preceded the world by two-thousand years.”

The meaning of “preceded” is not (only) in time, but a precedence in level (and because of this it also is caused to precede in time). This is because the root and source of the worlds is from the aspect of the emotions (*Midot*), whereas “the Torah preceded the world,” since “the Torah came out of Wisdom-*Chochmah*,”²³⁷⁷ the aspect of the intellect (*Mochin*).

The explanation is that from the language of our sages, of blessed memory, in stating, “The Torah preceded the world by two thousand years,” at first glance, this seems to indicate that the precedence of the Torah to the world is limited (“two-thousand years”) and is not a precedence that is beyond all relative comparison.

However, at first glance, this is not understood. For, as known, the Torah is beyond all relative comparison to the world, as the verse states, ²³⁷⁸“I was with Him... His delight...

²³⁷⁶ See Midrash Tehillim 90:4; Bereishit Rabbah 8:2; Tanchuma Vayeishev 4; Zohar II 49a

²³⁷⁷ Zohar II 121a; Also see Zohar II 85a

²³⁷⁸ Proverbs 8:30

before Him,” and²³⁷⁹ “It is hidden from the eyes of all living things.” That is, all creations in the world, “all living things,” are utterly of no comparison to the Torah.

However, the explanation is that because the Torah is utterly beyond relative comparison to the world, (“Delights... before Him”) therefore, even when it descends and comes to be of relative comparison to the world, it is in way that it precedes the world by “two-thousand years.” This can also be understood from the precedence of the intellect (*Mochin*) to the emotions (*Midot*), which is the matter of “[the Torah] preceding the world by two-thousand years etc.” This is as explained in the above-mentioned discourse entitled “*Eeta b’Midrash Tehillim*,” that “two-thousand-*Alpayim*-אלפיים” refers to the matter of “I will teach you Wisdom-*A’alephcha Chochmah*-חכמה אאלפך, and I will teach you Understanding-*A’alephcha Binah*-בינה אאלפך,”²³⁸⁰ which are the aspects of the intellect (*Mochin*). They precede the world, which is the aspect of the emotions (*Midot*).²³⁸¹

To explain, the intellect (*Mochin*) and the emotions (*Midot*) are the aspects of cause (*Ilah*) and effect (*Alul*), and in this regard the emotions (*Midot*) relate to the intellect (*Mochin*). For, in cause and effect, the cause necessitates the effect. In other words, when the cause is in a state of wholeness, the effect will surely come out of it. We thus find that the precedence of

²³⁷⁹ Job 28:21; Also see Tanya, Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek 40b and on.

²³⁸⁰ Job 33:33; Talmud Bavli, Shabbat 104a

²³⁸¹ See Likkutei Torah, Shir HaShirim 1d; *Hemshech* “v’Hechereem” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 289) and elsewhere.

the intellect (*Mochin*) to the emotions (*Midot*) in this aspect, is a precedence that is of relative comparison.

However, there also is an aspect of the intellectual faculties (*Mochin*) as they are unto themselves, in which they are of no relative comparison to the emotions (*Midot*). This is because the intellect (*Mochin*) and emotions (*Midot*) are two different matters, such that they are opposites of each other.²³⁸² This is because the state of the intellectual faculties (*Mochin*) is cold and settled, and are for themselves, whereas the state of the emotions (*Midot*) is that of feeling and excitement, and are for the other.

This is as explained in the discourse, that we find about Avraham (whose matter was the quality of Kindness-*Chessed*), that the verse states about him,²³⁸³ “He was sitting at the entrance of the tent in the heat of the day.” The reason that he sat at the entrance was because he was looking for passersby to have someone to bestow kindness to. This is because without a recipient, the act of the bestower is entirely lost etc. This is because the general matter of emotions (*Midot*) is for the other, and when there is no other, emotions (*Midot*) do not apply, such that because of this, a lacking is also caused in himself etc.

In contrast, intellect (*Mochin*) is for oneself, and not for the other. That is, even when there is no one to whom to bestow a matter of intellect to, one can still sit and think about matters of intellect. Even though our sages, of blessed memory,

²³⁸² See Sefer HaMaamarim 5697 p. 218 and on; Also see the previous discourse entitled “*Yehiy HaShem Elokeinnu Imanu – May HaShem, our God, be with us,*” of the 3rd of Tammuz of this year, 5728, Discourse 34, (Sefer HaMaamarim 5728, p. 246).

²³⁸³ Genesis 18:1 and Rashi there.

stated,²³⁸⁴ “I have learned much from my teachers, and even more from my friends, but [I learned] more from my students than all of them,” nevertheless,²³⁸⁵ this matter is only in regard to the way to come to the matter of intellect (*Mochin*).

However, when it comes to the grasp of intellect (*Sechel*) itself, and especially in a way of delving and coming to be invested in (and preoccupied with) it, through which there is an arousal and drawing down of the revelation of the power of conceptualization (*Ko'ach HaMaskeel*) in a way of elevation upon elevation, this is specifically when one is by himself, and this is not brought about through the other. In other words, in this there is no room for the other, and on the contrary, the other distracts and disturbs etc.

We thus find that there are two levels in the intellect (*Mochin*), [these being] as they are in relation to the emotions (*Midot*), and as they are unto themselves, at which time they are of no relation to the emotions (*Midot*). Thus, since the intellectual faculties (*Mochin*) as they are unto themselves are of no relation to the emotions (*Midot*), therefore, even when the intellectual faculties (*Mochin*) come to have relation to the emotions (*Midot*), whether in the aspect of the emotions (*Midot*) of the intellect (*Sechel*), or whether in the effect of the intellectual faculties (*Mochin*) for there to be the birth of the emotions (*Midot*) as they are in their place, up to and including the aspect of the intellect (*Mochin*) within the emotions (*Midot*), even there and then, there is the precedence of the intellect (*Mochin*) to the emotions (*Midot*).

²³⁸⁴ Talmud Bavli, Taanit 7a

²³⁸⁵ See Sefer HaMaamarim 5697 *ibid*.

With the above in mind, we can also understand the matter of the precedence of the Torah to the world, that due to its precedence, which is in a way that is beyond relativity, therefore even when it comes to have relation to the world, it “precedes the world by two-thousand (*Alpayim*-אלפיים) years.”

This is why the effect in the world, namely, that the intention of the creation should be fulfilled in it, is brought about specifically through the Torah. For, since the Torah preceded the world, which is a precedence that is beyond relativity, from which there is a drawing down of the precedence of “two-thousand years” even when it does come into a state of relativity to the world, it therefore is in its power to cause the world to be according to *HaShem*’s-יהו"ה Supernal intent in the creation.

It is due to this that having an effect on the world is a primary matter in the Torah. This is as stated in Zohar,²³⁸⁶ “Why is it called Torah-תורה? Because it instructs-*Oree*-אורי,” in that the Torah-תורה is “instruction-*Hora'ah*-הוראה,”²³⁸⁷ and the matter of instruction specifically relates to another, whether another in the literal sense, or the other within himself, meaning, everything outside of the intellect (*Mochin*).

Yet, even so, this does not contradict the fact that the Torah is “delight... before Him,” and “hidden from the eyes of all living things.” On the contrary, the two matters are inter-dependent. For, it is specifically as the Torah comes to have an effect on the world, specifically below, in a state and standing

²³⁸⁶ Zohar III 53b

²³⁸⁷ See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירא.”

in which [Moshe responded to the argument of the angels],²³⁸⁸ “Did you descend to Egypt...? Is there an evil inclination amongst you?” that we thereby take the innerness (*Pnimityut*) and essence (*Etzem*) of the Torah, as it is “hidden from the eyes of all living things.”

5.

However, even though “we want to toil in Torah day and night” (being that it is specifically through Torah that we cause the world to be in a state in which *HaShem* יהו"ה's Supernal intention in the creation is fulfilled, as mentioned before), nevertheless, “we have no free time.”

The explanation is that it is because of this reason itself, namely, that the matter of Torah is to have an effect on the world, that the existence of the world is of consequence. Therefore, even according to Torah, there is the order of serving *HaShem* יהו"ה, blessed is He, in a way of “assume the way of the world in regard to them,”²³⁸⁹ and not in a way of being engaged in the study of Torah day and night.

This is to such an extent that even for a person whose “Torah study is his profession,”²³⁹⁰ he must study Torah in a way that relates to the world. This also is the reason for the precise wording, “Torah study is his **profession-Umanuto-**אומנותו,” which is like the teaching of our sages, of blessed

²³⁸⁸ Talmud Bavli, Shabbat 88b and on

²³⁸⁹ See Talmud Bavli, Brachot 35b – i.e., earning a livelihood.

²³⁹⁰ Talmud Bavli, Shabbat 11a

memory,²³⁹¹ on the verse,²³⁹² “I was with him as his nursing-*Amon*-אִמּוֹן,” that, “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*-כלי אומנותו) of the Holy One, blessed is He, in creating the world.” This likewise is the meaning of “Torah study is his profession-*Umanuto*-אומנותו,” in that his Torah study has an effect in the world.

With the above in mind, we can understand what we find,²³⁹³ that even Rabbi Shimon bar Yochai, whose Torah study was his profession,²³⁹⁴ would pray once a year. This is because even with a person whose Torah study is his profession, his study must be in a way that it has an effect in the world. Therefore, even Rabbi Shimon bar Yochai was obligated to pray once a year, at the very least.

It is in this regard that the Jewish people said, “we want to toil in Torah day and night, but we do not have the free time.” For, since from the perspective of the effect of the Torah in the world, the world is given room and is of consequence, therefore, due to the concealment and hiddenness in the world – the word “world-*Olam*-עולם” being of the same root as “concealment-*He’elem*-העלם”²³⁹⁵ - it therefore is possible for there to be a state and standing in which “we do not have the free time” (to the point of no free time in the literal sense), “to toil in Torah day and night.”

²³⁹¹ Midrash Bereishit Rabba 1:1

²³⁹² Proverbs 8:3

²³⁹³ See Rabbeinu Yonah to Talmud Bavli, Brachot 8a (section entitled “*Ela Beinī*”).

²³⁹⁴ Talmud Bavli, Shabbat 11a *ibid*.

²³⁹⁵ See Likkutei Torah, Shlach 37d and elsewhere.

Now, about this the Holy One, blessed is He, said to them, “Fulfill the *mitzvah* of Tefillin, and I will consider it as if you toiled in Torah day and night.” From this it is understood that the *mitzvah* of Tefillin relates to the study of Torah. (This is especially so considering that this is through the Holy One, blessed is He, **saying**, “I will consider it as if you etc.,” since the speech of the Holy One, blessed is He, is considered to be an action.)²³⁹⁶ Nevertheless, this is not like actual Torah study and is only that “I consider it as if etc.”

It may be pointed out that we similarly find this in regard to the book of Tehillim (Psalms) [and based on this, it is made sweeter that we find this teaching specifically in Midrash Tehillim]. To explain, the book of Tehillim (Psalms) is the intermediary between Torah and prayer. This is because the book of Tehillim is one of the twenty-four holy scriptures of the Torah.²³⁹⁷ Yet, at the very same time, the substance of the book of Tehillim is praises and tributes of *HaShem*-יהוה, blessed is He (as stated in Tractate Brachot),²³⁹⁸ this being the general matter of prayer. However, even so, it also has the superiority of the understanding and comprehension of Torah, (the aspect of the Supernal Wisdom-*Chochmah*).

This is as in the supplication of King Dovid, peace be upon him,²³⁹⁹ “May the expressions of My mouth be desirable etc.,” that “they should be recited and reward should be received

²³⁹⁶ See Midrash Bereishit Rabbah 44:22 and elsewhere.

²³⁹⁷ Talmud Bavli, Bava Batra 14b

²³⁹⁸ Talmud Bavli, Brachot 3b; 7b

²³⁹⁹ Psalms 19:15

for them like [for the study] of [the laws of] Nega'im and Ohalot."²⁴⁰⁰ (elsewhere²⁴⁰¹ it is explained why he specifically mentioned [the laws of] Nega'im and Ohalot).

Now, we should add and explain the reason for the difference between the matter of toiling in Torah day and night and the *mitzvah* of Tefillin. That is, when it comes to toiling in Torah day and night, because of the parameters of the world, the obstacle of having no free time is possible, whereas this is not so of the *mitzvah* of Tefillin.

The explanation is that when it comes to the study of Torah, its effect is that it causes change in the atmosphere of the world. In contrast, this is not so of the *mitzvah* of Tefillin. For, although it has an effect in the world, as the verse states,²⁴⁰² "Then all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed upon you, and they will fear you," about which our sages, of blessed memory, stated,²⁴⁰³ "This refers to the head Tefillin," nevertheless, this does not cause the world to be changed, only that "they will fear you."

In addition, when it comes to the *mitzvah* of Tefillin, the effect is in the microcosm of the world, which is man,²⁴⁰⁴ in that for him, there is a drawing down of the intellect (*Mochin*) into the emotions (*Midot*). This is as explained in Chassidic

²⁴⁰⁰ Midrash Tehillim 1; Yalkut Shimoni ibid. Remez 613

²⁴⁰¹ See Reshimot, booklet 42 p. 7 and on.

²⁴⁰² Deuteronomy 28:10

²⁴⁰³ Talmud Bavli, Brachot 6a

²⁴⁰⁴ Midrash Tanchuma, Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a); Also see Avot d'Rabbi Nathan, Ch. 31.

discourses²⁴⁰⁵ that explain the teaching of the Zohar on the Torah portion of Va'etchanan²⁴⁰⁶ about the matter of Tefillin.

That is, the four chambers and four Torah portions correspond to the four intellectual faculties (*Mochin*), and the straps drawn from the chambers is the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*).²⁴⁰⁷ This is also the reason for the ruling that the holiness of the straps is lesser than the holiness of the chambers,²⁴⁰⁸ since the straps are the matter of drawing the intellect (*Mochin*) down.

Nevertheless, through the effect in man, the world is also affected, for since “You have placed the world in their hearts,”²⁴⁰⁹ therefore, through man having an effect upon himself, in the four foundational elements within him, this thereby is also drawn into the world at large, which also is composed of the four foundational elements, (as explained by Rambam in Hilchot Yesodei HaTorah).²⁴¹⁰

Now, since the existence of the world being of consequence because of the need to affect change in the world, is something that is specific to Torah, therefore, it specifically is in regard to studying Torah that it is possible for there to be an obstacle stemming from the parameters of the world, in that “we do not have the free time.”

²⁴⁰⁵ Siddur Im Da”Ch, Shaar HaTefillin 6c and on; Imrei Binah, Shaar HaTefillin 109a and on.

²⁴⁰⁶ Zohar III 262a

²⁴⁰⁷ See Sefer HaMaamarim 5687 p. 142; 5698 p. 57; 5699 p. 159, and elsewhere.

²⁴⁰⁸ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 28:7

²⁴⁰⁹ Ecclesiastes 3:11; Also see Likkutei Torah, Numbers 5b

²⁴¹⁰ Mishneh Torah, Hilchot Yesodei HaTorah 4:1

We can also state another difference between the study of Torah and the *mitzvah* of Tefillin.²⁴¹¹ Namely, that the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) through Torah is in the aspects of *Zeir Anpin* and *Nukva* (“day and night”) of the world of Emanation (*Atzilut*).

The same is so of the matter of “the first of His crop-*Reishit Tevu’atoh*-תבואתה-ראשית” (mentioned in chapter three) about the matter of the “Two beginnings-*Beit Reishit*-ב’ ראשית,” the Torah and the Jewish people, that this refers to the effect of the Jewish people brought about through the Torah), [which is] “the first of the crop of the *Hey-Tvu’at Hey*-הי תבואת,” referring to the final *Hey*-ה of the Name *HaShem*-יהוה, which is the *Sefirah* of Kingship-*Malchut*, but as it is in the world of Emanation (*Atzilut*).

For, as known,²⁴¹² there are two levels in Kingship-*Malchut*, [the first being] as it is in the world of Emanation (*Atzilut*), in which it is called “I, the loyal faithful people of Israel,”²⁴¹³ and [the second being] as it descends to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, the effect of the Torah is as Kingship-*Malchut* is in the world of Emanation (*Atzilut*).

In contrast, the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) brought about through the *mitzvah* of Tefillin is in Kingship-*Malchut* even as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is why the obstacle that stems from the

²⁴¹¹ This section was not clearly recalled by the redactors.

²⁴¹² Likkutei Torah, Shir HaShirim 8b and on, and elsewhere.

²⁴¹³ Samuel II 20:19

parameters of the world, in that “we do not have the time,” only applies to the study of Torah, but not to the *mitzvah* of Tefillin. This is because the Torah does not bring about the drawing down below in the world, but this is specifically brought about through the *mitzvah* of Tefillin.

7.

Now, the matter of drawing down the intellect (*Mochin*) into the emotions (*Midot*) brought about through donning Tefillin begins on the day of the Bar Mitzvah, when one becomes thirteen years old and one day, at which point he comes to the “age of knowledge-*Bar Da'at* בַּר דַּעַת.”²⁴¹⁴ It then becomes necessary to draw the intellect (*Mochin*) into the emotions (*Midot*).

This is also the meaning of the verse,²⁴¹⁵ “Be strong and be a man-*Ish* אִישׁ.” This is because the word “man-*Ish* אִישׁ” indicates the dominance of the emotions (*Midot*),²⁴¹⁶ as in the verse,²⁴¹⁷ “For as a man (*Ish* אִישׁ) is, so is his strength.” In other words, he then is granted the power to have in effect in matters that relate to the emotions (*Midot*) and to refine the evil inclination “whose arguments come first,”²⁴¹⁸ thereby also having an effect in refining the world.

²⁴¹⁴ See Kuntres HaTefillah p. 15 and on; Likkutei Sichot Vol. 15 p. 289 and on; Sefer HaMaamarim 5670 p. 115; *Hemshech* 5672 Vol. 3, p. 1,227. Encyclopedia Talmudit, beginning of the section on “*Gadol*”

²⁴¹⁵ Kings I 2:2

²⁴¹⁶ See the discourse of the 19th of Tammuz of this year, 5728, entitled “*v'Chazkta v'Hayita L'Ish* – Be strong and be a man,” Discourse 37 (Sefer HaMaamarim 5728, p. 265); Likkutei Sichot, Vol. 15 *ibid*.

²⁴¹⁷ Judges 8:21

²⁴¹⁸ See Zohar I 179a and on

Now, based on the statement before, that the primary matter of refining the world is caused through Torah, the matter of Torah [study] is also emphasized at the time of the Bar Mitzvah. This is why the first *mitzvah* that one becomes obligated to do on the occasion of becoming an adult, is the *mitzvah* of reciting the *Shema*.

(As explained elsewhere,²⁴¹⁹ this is why the six orders of Mishnah begin [with the words],²⁴²⁰ “From when does one recite *Shema* in the evening”). For, in addition to the matter of self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital, “with all your heart and with all your soul and with all your more,”²⁴²¹ there also is the matter of Torah in this.

This is as stated in Talmud Yerushalmi,²⁴²² in explanation of why Rabbi Shimon bar Yochai would not stop studying Torah in order to recite the *Shema*, being that this is study and that is study, and we do not nullify one study for the sake of another study.

More specifically, this matter is present in the Tefillin themselves, this being the difference between the hand Tefillin, which is opposite the heart, and the head Tefillin, which is opposite the brain, and is the matter of Torah.²⁴²³ This is also why the primary refinement is brought about through the head Tefillin (Torah), which is why the order of donning them is that the hand Tefillin come before the head Tefillin.

²⁴¹⁹ See Chiddushei HaRim, beginning of Tractate Brachot; Likkutei Sichot, Vol. 19 p. 590 in the note; Also see the Sichah talk of the 12th of Tammuz, Ch. 62 (Torat Menachem, Vol. 53 p. 253).

²⁴²⁰ Mishnah Brachot 1:1

²⁴²¹ Deuteronomy 6:5

²⁴²² Talmud Yerushalmi Brachot 1:2

²⁴²³ Also see Likkutei Sichot Vol. 19, p. 55

This is because the hand Tefillin is the Lower Unity (*Yichuda Tata'ah*) - the matter of self-restraint (*Itkafiya*) - whereas the head Tefillin is that matter of the Upper Unity (*Yichuda Ila'ah*)²⁴²⁴ - the matter of self-transformation (*It'kafiya*), [even though it is explained elsewhere that the true matter of the Upper Unity (*Yichuda Ila'ah*) is in the world of Emanation (*Atzilut*), where even the matter of self-transformation (*It'hapcha*) does not apply, since about the world of Emanation (*Atzilut*) it states,²⁴²⁵ “No evil dwells with You”] and the perfection of the refinement (*Birur*) is specifically in a way of self-transformation (*It'hapcha*).

8.

Now, we also should connect this to the Rebbe whose day of redemption of the 12th of Tammuz we are celebrating, as hinted in his name. For, the matter of [the name] Yosef is as the verse states, “These are the progeny of Yaakov, Yosef.” About this it is explained²⁴²⁶ that this is the matter of the drawing down (of Yaakov) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and in a way [indicated by the verse],²⁴²⁷ “May *HaShem*-יהוה add (*Yosef*-יוסף) another son (*Ben Acher*-בן אחר) for me.” As the Tzemach

²⁴²⁴ See Ohr HaTorah, Va'etchanan p. 334 and on; p. 346; Shir HaShirim p. 730 and on, and elsewhere.

²⁴²⁵ Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

²⁴²⁶ In the discourse entitled “*Tefillin d'Marei Alma*” 5653 (Sefer HaMaamarim 5653 p. 260); Also see Biurei HaZohar of the Mittler Rebbe, Vayechi p. 29d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 168 and on; Ohr HaTorah Vayechi 385b and on, and elsewhere.

²⁴²⁷ Genesis 30:24

Tzeddek explained, this means to make the “other-*Acher*-אָדער” into a “son-*Ben*-בֶּן,” this being the aspect of repentance (*Teshuvah*), which is the matter of transformation (*It’hapcha*).

Now, this matter is drawn down and brought about even in the time “between the straits” (especially through donning Tefillin, through which we bring about that the Holy One, blessed is He, dons Tefillin, including the head Tefillin, which is the aspect of transformation (*It’hapcha*)), so that there is the fulfillment of the prophecy,²⁴²⁸ “I shall transform their mourning into joy,” and, “those days will be transformed to rejoicing and celebration,”²⁴²⁹ with the true and complete redemption, like the redemption of the 12th of Tammuz, which was in a way “that was wondrous in our eyes,”²⁴³⁰ and in a way in which “all the ends of the earth have seen etc.,”²⁴³¹ such that they themselves admitted that this was miraculous (as explained before),²⁴³² and so shall it be for us, that there will be the fulfillment of the verse,²⁴³³ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” with the true and complete redemption through our righteous Moshiach!

²⁴²⁸ Jeremiah 31:12, cited in Tur Orach Chayim 580

²⁴²⁹ Mishneh Torah, Hilchot Taaniyot 5:19

²⁴³⁰ Psalms 118:23

²⁴³¹ Psalms 98:3

²⁴³² In the Shichah talks of the 12th of Tammuz (Torat Menachem, Vol. 53 p. 213 and on; p. 240 and on).

²⁴³³ Isaiah 40:5