

Discourse 31

*“Zot Chanukat HaMizbe’ach... -
This was the dedication of the Altar...”*

Delivered on Shabbat Parshat Naso,
12th of Sivan, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹⁰⁹ “This was the dedication of the Altar, on the day it was anointed etc.” It is [also] written,¹⁹¹⁰ “This was the dedication of the Altar after it was anointed.” Now, we must understand this,¹⁹¹¹ because that which is stated at the beginning of the matter, “This was the dedication of the Altar, on the day it was anointed,” seems to indicate that the dedication by the tribal leaders and the anointing of the Altar took place together. However, the conclusion of the matter, which states, “This was the dedication of the Altar **after** it was anointed,” seems to indicate that the anointing of the Altar was a matter unto itself and took place before the dedication by the tribal leaders. That is, even the sacrificial offerings of the tribal leader who offered his sacrifices on the first day, were specifically after the anointing of the Altar.

¹⁹⁰⁹ Numbers 7:84

¹⁹¹⁰ Numbers 7:88

¹⁹¹¹ See Likkutei Torah, Naso 28b

About this it is explained in Likkutei Torah¹⁹¹² that the dedication of the Altar through the sacrifices offered by the tribal leaders, was a granting of empowerment for the general matter of offering the sacrifices. This is because “all beginnings are difficult.”¹⁹¹³ This is why the sacrifices of the tribal leaders were with many additions etc., such as with offering the incense on the outer altar.¹⁹¹⁴ This is so that it subsequently will be possible for the sacrificial service to be by way of constant [daily] offerings according to their order.

Now, in this there is a difference between the incense (*Ketoret*) and the other sacrifices (*Korbanot*). That is, the incense (*Ketoret*), which is the encompassing aspect (*Makif*), was “**on the day** it was anointed.” This is because the anointing of the altar with the anointing oil is also connected to the encompassing aspect (*Makif*).

(As explained there, the anointing oil is the intermediary between the inner aspect (*Pnimi*) and the encompassing aspect (*Makif*). This is because oil is a liquid, but the anointing oil was mixed with spices, this being the matter of fragrance, and is thus a mix between the inner aspect (*Pnimi*) and the encompassing aspect (*Makif*.) In contrast, the sacrificial offerings came “**after** it was anointed.”

¹⁹¹² See Likkutei Torah ibid. 29a and on.

¹⁹¹³ Mechilta and Rashi to Exodus 19:5

¹⁹¹⁴ Talmud Bavli, Menachot 50a; Rashi to Numbers 7:14

2.

Now, all this may be understood based on the explanation before¹⁹¹⁵ about the matter of the general (*Klall*) and the particular (*Prat*) and that the chaining down of the worlds (*Hishtalshelut*) is drawn in a way of general (*Klall*) and particular (*Prat*).

The analogy for this, as it is in man below, is that when it arises in a person's desire to build a house, the details of this desire are not yet revealed. It is only when he actually builds the house that all the details are then revealed. Nonetheless, even so, it must be said that the particulars are also present in the desire. (This is why only when the house is constructed in all its details is his desire fulfilled, and he then can delight in the house) except that [in the desire] they are not yet recognized in a revealed way, or are present, but in a loftier way.

The same is so of the chaining down of the worlds (*Hishtalshelut*) in general, as well as in the order of things from below to Above. This is because all the creations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are included in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), this being the one general utterance of "In the beginning-*Bereishit*-בראשית."

Then, all the particular creations indicated by the verses,¹⁹¹⁶ "How abundant are Your works *HaShem*-יהו"ה," and,¹⁹¹⁷ "How great are Your works *HaShem*-יהו"ה," were

¹⁹¹⁵ In the discourse entitled "*Vayedaber Elokim* – God spoke" of the 2nd day of Shavuot of this year, 5728, Discourse 30, Ch. 2 and on (p. 217 and on).

¹⁹¹⁶ Psalms 104:24

¹⁹¹⁷ Psalms 92:6

divided into particulars through the ten utterances, and through the exchanges and permutations of their letters, and the exchanges of their exchanges and permutations of their permutations etc.,¹⁹¹⁸ through which all the creations were brought into being at the beginning of creation, and the same is so throughout the entire duration of their existence.

This is as the Baal Shem Tov, of righteous memory,¹⁹¹⁹ explained the verse,¹⁹²⁰ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” That is, the letters of the ten utterances, and their exchanges and permutations, are established forever in all the creations, to enliven and sustain them.

The same is so in the root of matters, in the ten *Sefirot*. (This is as in the explanation of the Zohar,¹⁹²¹ that the verse, “In the beginning God created the heavens and the earth” refers to the ten *Sefirot*.) That is, initially¹⁹²² all the creations were included in the aspect of Wisdom-*Chochmah*, which is in a way of a point (*Nekudah*), in which the particulars are not yet revealed. It only is in the aspect of Understanding-*Binah* that the particulars are revealed, in that the Understanding-*Binah* is what draws the forms.¹⁹²³

Higher than this, it is in the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man

¹⁹¹⁸ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and Ch. 12

¹⁹¹⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*, Ch. 1

¹⁹²⁰ Psalms 119:89

¹⁹²¹ Zohar I 256b; See Ohr HaTorah, Bereishit 587b and on; Discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 81 and on).

¹⁹²² In regard to the coming section see the discourse entitled “*Vayedaber... v'Shavtah*” 5673 (Sefer HaMaamarim 5672-5676 p. 250 and on).

¹⁹²³ See Sefer HaMaamarim 5692 p. 20

(*Adam Kadmon*), in which the entire order of the chaining down of the worlds and all the creations are included, for as known, the “feet” of Primordial Man (*Adam Kadmon*) conclude in the world of Action (*Asiyah*).¹⁹²⁴ However, it is in the way of a general whole (*Klall*), as “they all are seen with a single glance.”¹⁹²⁵

Then, in Primordial Man (*Adam Kadmon*) itself, there is the aspect of the Crown-*Keter* of Primordial Man (*Adam Kadmon*) (this being the likeness of the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*)),¹⁹²⁶ which is the aspect of the general (*Klall*), whereas the thought (*Machshavah*) of Primordial Man (*Adam Kadmon*) is the aspect of the particular (*Prat*).

Even higher than this, the limitless light of the Unlimited One (*Ohr Ein Sof*) is the aspect of the general (*Klall*), whereas that which follows the restraint of the *Tzimtzum* is the aspect of the particular (*Prat*).

More specifically, [even] in the limitless light of the Unlimited One (*Ohr Ein Sof*) itself, before the *Tzimtzum*, there is the aspect of the general (*Klall*) and the particular (*Prat*). This is because before the restraint of the *Tzimtzum* there was

¹⁹²⁴ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4; Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20 (131b); Likkutei Torah, Tzariya 21c; Masei 95b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53.

¹⁹²⁵ See Talmud Bavli, Rosh HaShanah 18a (and see Chiddushei Aggadot of the Maharsha there); Ateret Rosh, Shaar Rosh HaShanah, Ch. 4 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

¹⁹²⁶ See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a; Likkutei Torah, Masei ibid.

the arousal of the thought, “I will be King,”¹⁹²⁷ and since “there is no king without a nation,”¹⁹²⁸ it thus arose in His desire to emanate and create. He then estimated within Himself in potential, all that is destined to be in actuality.¹⁹²⁹ The matter of the estimation that He estimated within Himself in potential is the aspect of the particular (*Prat*), whereas the thought “I will be King” is the aspect of the general (*Klall*).

The same is so of the manner of the drawing down of the light (*Ohr*), that it [too] is in a way of general (*Klall*) and particular (*Prat*). That is, at first there was a drawing down of the light in the Impression-*Reshimu*, which includes all the light that subsequently is drawn down in the Line-*Kav*. It thus is the aspect of a general (*Klall*) which then is divided into particulars (*Pratim*) etc.

Now, the reason for this, (that the drawing down must be in a way of general (*Klall*) and particular (*Prat*)), is because the worlds are of no comparison in relation to the limitless light of the Unlimited One (*Ohr Ein Sof*). That is, even the light (*Ohr*) that relates to worlds, and even that which is measured according to the capacities of the worlds, is beyond comparison to the worlds altogether. It therefore was necessary for there to first be a drawing down in a way of a general whole (*Klall*) by

¹⁹²⁷ Zohar, cited in Maamarei Admor HaZaken 5568 Vol. 1 p. 7; Idra Rabba – cited in Sefer HaMitzvot of the Tzemach Tzedek p. 170b; Also see Maggid Devarav L’Yaakov of the Rav, the Maggid of Mezhritch, Section 83; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹⁹²⁸ Rabbeinu Bachaye to Vayeishev 38:30, and beginning of the Torah portion of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b).

¹⁹²⁹ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher); Mikdash Melech to Zohar I 15a *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

which the light (*Ohr*) became concealed and limited. Through this the particulars (*Pratim*) also came to be of relative measure to be able to manifest within vessels (*Keilim*).

The analogy for this is from the bestowal of intellect from a bestower to a recipient, in that he first must constrict the light of the intellect. Now, there are two ways in this constriction (*Tzimtzum*). The first way is that he only bestows a tiny bit, this being complete constriction and concealment, in which the primary intellect is completely concealed. This manner [of bestowal applies] when bestowing to a recipient who is of no comparison to the bestower whatsoever. This is why the bestower must constrict himself by way of complete constriction (*Tzimtzum*).

The second way is when the recipient has some measure of comparison to the bestower, except that he is incapable of receiving the intellect as it is in the bestower because of the abundance of light that illuminates within him. He therefore must bestow the matter to him in concise words, within which the entire light of the intellect is present, except that it comes in a limited way etc. This was explained before at length¹⁹³⁰ about how this matter is in the analogy, from which we also can understand as [this matter] is Above in the analogue.

¹⁹³⁰ In the previous discourse entitled “*Vayedaber Elokim* – God spoke” of the 2nd day of Shavuot of this year, 5728, Discourse 30, Ch. 3-4 (Sefer HaMaamarim 5728, p. 218 and on).

3.

Now, even though in the general (*Klall*) there is an illumination of much greater abundance of light than in the particular (*Prat*), nonetheless, the root of the particular (*Prat*) is higher than the general (*Klall*).¹⁹³¹

This may be understood from how this is in Wisdom-*Chochmah* and Understanding-*Binah*. That is, Wisdom-*Chochmah* is the point (*Nekudah*) of the intellect, this being the general (*Klall*) from which all the particulars (*Pratim*) of Understanding-*Binah* are drawn.

Now, even though Understanding-*Binah* receives from Wisdom-*Chochmah*, since Wisdom-*Chochmah* is called “the beginning-*Reishit*”¹⁹³² ראשית, this being the matter of “the head-*Rosh*” ראש, (but is called “the head-*Reishit*” ראשית in the feminine) in that it is like the head in man, which includes all the vitality of the body, like the “head of the year-*Rosh HaShanah*” ראש השנה, which includes the vitality of the entire year,¹⁹³³ in the same way Wisdom-*Chochmah* is called “the head-*Reishit*” ראשית, since it includes all the *Sefirot* within itself and they all receive from it, and this being so, Understanding-*Binah* also receives from Wisdom-*Chochmah*.

Nevertheless, it is specifically through the abundance of particulars (*Pratim*) in the Understanding-*Binah* that greater abundance in the light of the intellect is caused, such that

¹⁹³¹ Also see the discourse entitled “*Vayedaber Elokim*” *ibid.*, Discourse 30, Ch. 8 (Sefer HaMaamarim 5728 p. 223 and on).

¹⁹³² See Psalms 111:10

¹⁹³³ Likkutei Torah, Drushim L’Rosh HaShanah 58a; beginning of Ateret Rosh.

through this we reach the depth of the intellect (*Omek HaSechel*) that was not included in the point (*Nekudah*) of the Wisdom-*Chochmah*. This is because Understanding-*Binah* has an independently unique root within the Power of Conceptualization (*Ko'ach HaMaskeel*), higher than the power of Wisdom-*Chochmah*.

This is comparable to how it is with a spring and a river. That is, even though the waters of the river come from the spring, nonetheless, it is specifically in the river that the waters come with greater abundance and breadth than how they are in the spring. This is as in the teaching of our sages, of blessed memory,¹⁹³⁴ “The river is blessed from its bed,” in that the abundance and breadth of the river is from the aquifer.

This likewise is the matter of a “greater portion of Understanding-*Binah* that was granted to woman more than to man.”¹⁹³⁵ An example of this is from a father and mother below, that even though the entire existence of the fetus is [first] included within the seminal drop of the father, nonetheless, for there to be the existence of the fetus as a complete construct, in the form of 248 limbs and organs and 365 veins and sinews, this specifically comes through the nine months that it develops in the womb of the mother.¹⁹³⁶

We likewise find this in the matter of voice (*Kol*) and speech (*Dibur*), as it states in Zohar¹⁹³⁷ that they are matters of

¹⁹³⁴ Talmud Bavli, Shabbat 65b; Nedarim 40a and the commentary of the Rosh there.

¹⁹³⁵ Talmud Bavli, Niddah 45b

¹⁹³⁶ Also see Sefer HaMaamarim 5659 p. 3 and on.

¹⁹³⁷ See Zohar I 246b; Zohar II 3a; Biurei HaZohar of the Mittler Rebbe 36b and on; Ohr HaTorah, Vayechi Vol. 6 p. 1,143b and on.

general (*Klall*) and particular (*Prat*). This is because the voice and speech are aspects of substance (*Chomer*) and form (*Tzurah*), in that the voice is the substance (*Chomer*) of the letters, being that it has not yet undergone division into particulars (*Pratim*) and the particular letters of speech [the form-*Tzurah*] are drawn down and revealed through it.¹⁹³⁸

However, even so, there is a superiority to the particulars (*Pratim*) of speech, over and above the general (*Klall*) voice. For, with the general (*Klall*) voice, one cannot reveal his desire and will to his fellow, except specifically by way of the particulars (*Pratim*) of speech.

Similarly, there also is an advantage to the particulars (*Prat*) of speech.¹⁹³⁹ That is, through expansive speech novelty is caused to be added to the intellect, such that by doing so, one reaches the depth of the intellect. This is why Torah study must specifically be in speech, whereas learning in thought alone does not suffice.

This is as stated,¹⁹⁴⁰ “They are life to those who find them-*L’Motzeiheim*-לְמוֹצְאֵיהֶם,” about which our sages, of blessed memory, expounded,¹⁹⁴¹ “Do not only read it as ‘to those who find them-*L’Motzeiheim*-לְמוֹצְאֵיהֶם,’ but read it as, ‘to those who express them-*L’Motzi’eiheim*-לְמוֹצִיאֵיהֶם,’ specifically meaning those who express them with their mouth.”

The same is so of prayer, that even though the primary aspect [of prayer] is the intention (*Kavanah*) of the heart,

¹⁹³⁸ See Siddur Im Da”Ch 236c and on.

¹⁹³⁹ See Maamarei Admor HaZaken 5564 p. 50; Ohr HaTorah, Shir HaShirim Vol. 2, p. 435 and on; Sefer HaMaamarim 5640 Vol. 2, p. 151; 5659 ibid.

¹⁹⁴⁰ Proverbs 4:22

¹⁹⁴¹ Talmud Bavli, Eruvin 54a

nevertheless, speech (*Dibur*) adds vitality to it etc. As we clearly see that sometimes a person can contemplate the meaning of the words etc., but even so is not aroused by this, and it specifically is through speaking the letters of the prayer with one's voice that inner vitality is added to him. For, as known, "the voice awakens the intention,"¹⁹⁴² not only referring to the voice of song, but also to the simple voice. That is, it too awakens the inner intention (*Kavanah*).

The same is so of the bestowal from teacher to student. Even though the bestowal is only from the externality (*Chitzoniyut*) of the teacher's intellect, this being the light of the intellect that relates to the recipient, whereas the inner essence of the teacher's intellect is in a state of complete constriction and withdrawal (as explained in chapter two), nevertheless, not only is it that through much toil the student can reach the inner essence of the teacher's intellect, which transcends the intellect that relates to the student, even as it is included in the teacher's intellect, but beyond this, through the bestowal to the student, which comes in the form of breaking the intellect down into many particulars, a new depth, drawn down from the Power of Conceptualization (*Koach HaMaskeel*), is added in the teacher himself, which was not present in him before the bestowal [of the teaching]. This is as in the teaching,¹⁹⁴³ "I have learned much from my teachers, and even more from my friends, but [I

¹⁹⁴² Reishit Chochmah, Shaar HaKedushah, Ch. 15; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5; 101:3; Also see the prior discourse of Shabbat Parshat Tzav of this year, 5728, entitled "*KiYemei Tzeitcha* – As in the days when you left the land of Egypt," Discourse 22, Ch. 2 (Sefer HaMaamarim 5728 p. 156 and on).

¹⁹⁴³ Talmud Bavli, Taanit 7a

learned] more from my students than all of them.” This is especially so when the student asks questions that are to the point.¹⁹⁴⁴ This is as Rambam wrote,¹⁹⁴⁵ that “a student [sharpens his teacher’s intellect] until through his questions, he brings out brilliant wisdom.”

The likeness to this, is thus also understood Above, in regard to how the drawing down of the light is, that it is in a way of general (*Klall*) and particular (*Prat*). This is, as explained before, the Impression-*Reshimu* is the aspect of the general (*Klall*) in relation to the Line-*Kav*. That is, not only is it that in the Line-*Kav* there is a revelation, in short form, of everything that is included in the point of the Impression-*Reshimu*, (and as known,¹⁹⁴⁶ the Line-*Kav* is the intermediary medium by which there is the drawing down for there to be the aspect of a Plane-*Shetach*), this being the matter of the revelation of the root and source of the Line-*Kav* as it is found in the point of the Impression-*Reshimu*, but beyond this, there even is a revelation in the Line-*Kav* of the aspect of the light of the Impression-*Reshimu* that transcends the root and source of the Line-*Kav*.

For, since the matter of the Impression-*Reshimu* is that it is an impression of the light (*Ohr*) that preceded it,¹⁹⁴⁷ it thus includes all the light that preceded the restraint of the *Tzimtzum*, even the Great Circle-*Iggul HaGadol*, which is the aspect of the

¹⁹⁴⁴ Mishnah Avot 5:7

¹⁹⁴⁵ Mishneh Torah, Hilchot Talmud Torah 5:13

¹⁹⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹⁹⁴⁷ See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 11-13.

surrounding light (*Sovev*) in relation to the Line-*Kav*, and is the light (*Ohr*) that was withdrawn through the restraint of the *Tzimtzum*.

However, through the Impression-*Reshimu*, there is a drawing down and revelation of even this light within the Line-*Kav*. (This is the meaning of the explanation,¹⁹⁴⁸ that the Line-*Kav* is drawn from the Circle-*Iggul* etc.) Beyond this, there even is a revelation in the Line-*Kav* of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*) as they are before to the restraint of the *Tzimtzum*.

4.

Now, we can connect this with the words of his honorable holiness, my father-in-law, the Rebbe, in the Sichah talk of Shabbat Parshat Naso 5704,¹⁹⁴⁹ (which also fell out on the 12th of Sivan, like this year) in explanation of the words of the Mishnah in Tractate Avot,¹⁹⁵⁰ about the teaching, “Whoever occupies himself in Torah for its sake, merits many things... the secrets of the Torah are revealed to him, and he becomes like an ever flowing spring and like a river that does not cease.” (Now, at first glance, this is not understood. This is because a river receives from the spring, and this being so, after saying “he becomes like an ever-flowing spring,” what is added by saying “and like a river that does not cease?”)

¹⁹⁴⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7 & Ch. 16.

¹⁹⁴⁹ Sefer HaSichot 5704 p. 146

¹⁹⁵⁰ Mishnah Avot 6:1

He explains that there is the aspect of the [essential] point of the intellect (*Nekudat HaSechel*) and there is the point of its final essential conclusion (*Nekudat HaTamtzit*).¹⁹⁵¹ Now, since it is so that when the [essential] point of the intellect (*Nekudat HaSechel*) is drawn from the Power of Conceptualization (*Ko'ach HaMaskeel*) it begins to have the matter of form, [meaning that even though the [essential] point of the intellect (*Nekudat HaSechel*) drawn from the brain of Wisdom-*Chochmah*, which is cold and moist, is like a spring from which drops flow (as explained in the discourses¹⁹⁵² on the verse,¹⁹⁵³ “[You are] a garden spring, a wellspring of living waters”), nevertheless, this [already] is in the aspect of the form (*Tziyur*) of a point (*Nekudah*)],¹⁹⁵⁴ and it therefore is possible for there to be a matter of separation from the Power of Conceptualization (*Ko'ach HaMaskeel*) in it. This is why it specifically must be “like an ever flowing spring,” which is always connected to the source.

[However], the matter of a “river that does not cease” is like the difference between the [essential] point of the intellect (*Nekudat HaSechel*) and the point of its final essential conclusion (*Nekudat HaTamtzit*). The [essential] point of the intellect (*Nekudat HaSechel*) is a point that is in the aspect of a general principle (*Klall*) before being divided into particulars. In contrast, the point of its final essential conclusion (*Nekudat*

¹⁹⁵¹ See Sefer HaMaamarim 5659 p. 75

¹⁹⁵² See the discourse “*Maayan Ganim Be'er Mayim Chayim*” 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 200a and on; Sefer HaMaamarim 5691 p. 338 and on).

¹⁹⁵³ Song of Songs 4:15

¹⁹⁵⁴ Also see Sefer HaMaamarim 5659 p. 73

HaTamtzit) is the general point as it is after comprehending the many particulars of the Understanding-*Binah*. It therefore has both elements of superiority, both the superiority of the general (*Klall*) as well as the superiority of the particular (*Prat*). Through this, we also come to the aspect of the general (*Klall*) that transcends relation to the particulars (*Pratim*) to be a source for them.

Now, even though it was explained before¹⁹⁵⁵ that the [existence of the] general (*Klall*) indicates that there are particulars (*Pratim*) of which it is their general (*Klall*) and similarly, the [existence of the] particular (*Prat*) indicates that there is a general (*Klall*) of which it is a particular, meaning that the general (*Klall*) relates the particulars (*Pratim*), nonetheless, there also is the general (*Klall*) that transcends relation to particulars (*Pratim*) to be a source for them, and it only is called “general” (*Klall*) as a borrowed term.

In this matter there is a superiority to the particulars (*Pratim*) of Understanding-*Binah*, over and above the general principle (*Klall*) of Wisdom-*Chochmah*. For, through the particulars (*Pratim*) of the Understanding-*Binah* we also come to the general principle (*Klall*) that transcends relation to the particulars (*Pratim*).

This is also the meaning of the verse¹⁹⁵⁶ “When you come to the land... the land shall observe a Shabbat rest for *HaShem*-יהוה. For six years you may sow your field... But the

¹⁹⁵⁵ In the discourse of Shabbat Parshat Behar-Bechukotai, Shabbat Mevarchim Sivan of earlier this year, 5728, entitled “*b’Asarah Maamarot* – The world was created with ten utterances,” Discourse 27, Ch. 2 (*Sefer HaMaamarim* 5728 p. 192 and on).

¹⁹⁵⁶ Leviticus 25:2 and on

seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהו"ה" - these being the three above-mentioned levels.

That is, "the land shall observe a Shabbat rest for *HaShem*-יהו"ה" is the matter of the general (*Klall*) that precedes the particulars (*Pratim*). We then come to the particulars (*Pratim*) that are drawn and revealed from the general (*Klall*), this being the matter of, "For six years you may sow your field etc." Through this, we thereby come to the general (*Klall*) that transcends relation to the particulars (*Pratim*), this being the matter of, "But the seventh year shall be a complete rest (*Shabbat Shabbaton*) for the land."

5.

With the above in mind, we also can understand the matter of the dedication of the Altar, about which one verse states, "This was the dedication of the Altar on the day it was anointed," and the other verse states, "This was the dedication of the Altar after it was anointed." That is, the verse that states, "This was the dedication of the Altar on the day it was anointed," is the general (*Klall*) that precedes the particulars (*Pratim*), from which the particulars (*Pratim*) are drawn, this being the matter of the granting of empowerment of the particular sacrifices offered by each of the twelve tribal leaders.

The substance of this as it is in the *Sefirot*, is how the *Sefirot* are in a general state (*Klall*). This is the meaning of what our sages, of blessed memory, said,¹⁹⁵⁷ "That day took ten

¹⁹⁵⁷ Talmud Bavli, Shabbat 87b; Midrash Bereishit Rabbah 3:9; Bamidbar Rabbah 13:6

crowns,” about which it is explained that this refers to the matter of the ten *Sefirot* as they are included in Wisdom-*Chochmah*, or as they are included in the Crown-*Keter*, this being the reason for the precise wording “(ten) crowns-*Atarot*-עטרות,” specifically. Then, when it states, “This was the dedication of the Altar **after** it was anointed,” this is the general (*Klall*) that follows the particulars (*Pratim*). That is, through the particulars (*Pratim*) we reach the general (*Klall*) that transcends relation to the particulars (*Pratim*).

6.

Now, in Torah we also find the superiority of the particulars (*Pratim*) over and above the general (*Klall*), which [also] is in a way of general (*Klall*) and particular (*Prat*). This begins with the general (*Klall*) of the ten commandments as they were said in a single utterance, which is impossible for a person of flesh and blood to say.¹⁹⁵⁸ The same is so of the two first commandments, “I am *HaShem*-יהו"ה your God,” and “You shall have no other [gods],” which include the entirety of Torah,¹⁹⁵⁹ [which is drawn forth]¹⁹⁶⁰ until the general (*Klall*) of the Written Torah from which the particulars (*Pratim*) of the Oral Torah are drawn.¹⁹⁶¹

¹⁹⁵⁸ Mechilta to Exodus 20:1

¹⁹⁵⁹ Tanya, Likkutei Amarim, Ch. 20 and elsewhere.

¹⁹⁶⁰ [As explained in the preceding discourses, this is then drawn forth into all of the ten commandments which are inclusive of the entirety of Torah.]

¹⁹⁶¹ Also see the discourse entitled “*Vayedaber Elokim*” *ibid.* Discourse 30, Ch. 9 (Sefer HaMaamarim 5728 p. 224).

This is to the point that our sages, of blessed memory, stated,¹⁹⁶² “There is greater stringency in the words of the scribes than in the words of the Torah,” and beyond this,¹⁹⁶³ “The words of the scribes are more beloved than the words of the Torah.” This is because it is through the in-depth study (*Iyun*) and toil in the Oral Torah that we reach even higher than the general (*Klall*) of the Written Torah.

[To point out, in the discourses¹⁹⁶⁴ that explain the superiority of Understanding-*Binah* over Wisdom-*Chochmah*, three analogies are brought, that of a woman, that of speech, and that of the Oral Torah.]

Now, since this matter comes about through the toil of the Jewish people, therefore the love for the Jewish people is even greater. This is as explained before¹⁹⁶⁵ about the teaching,¹⁹⁶⁶ “Beloved are Israel, since a delightful instrument was given to them; More beloved, in that it was revealed to them that a delightful instrument was given to them.” That is, the greatest love of all is the love for the Jewish people. Therefore, even the Torah, which is precious to Him, blessed is He, was given specifically to the Jewish people, who learn the Torah in a way of understanding and comprehension, through which it becomes “his Torah,” meaning that it is called by his

¹⁹⁶² Mishnah Sanhedrin 11:3; Talmud Bavli, Sanhedrin 88b; Tanya, Likkutei Amarim, beginning of Ch. 8; Iggeret HaTeshuvah, Ch. 9; See Talmud Bavli, Eruvin 21b

¹⁹⁶³ Talmud Yerushalmi, Brachot 1:4; Sanhedrin 11:4; Avodah Zarah 2:7

¹⁹⁶⁴ See Maamarei Admor HaZaken, Ohr HaTorah, Shir HaShirim Vol. 2, p. 435 and on; Sefer HaMaamarim 5640 Vol. 2, p. 151.

¹⁹⁶⁵ In the discourse entitled “*b'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on high” of the 1st night of Shavuot, Discourse 29, Ch. 2 and on (Sefer HaMaamarim 5728 p. 207 and on).

¹⁹⁶⁶ Mishnah, Avot 3:14

name,¹⁹⁶⁷ to the point that it is possible, and not only [possible] but even necessary, to bring forth novel insights in Torah.¹⁹⁶⁸

About this the verse states,¹⁹⁶⁹ “For I have given you a good teaching, do not forsake My Torah.” The Baal Shem Tov explained¹⁹⁷⁰ that “a good teaching” refers to the revealed parts of Torah, (about which they stated, “Beloved are Israel, since a delightful instrument was given to them”). This is because one studies it with understanding and comprehension until it becomes “his own,” such that he brings forth novel insights in it etc.

[The Baal Shem Tov continues and explains that the words] “do not forsake My Torah” refer the inner aspects (*Pnimiyut*) of the Torah, (about which they said, “More beloved, in that it was revealed to them that a delightful instrument is given to them”), in which it is sensed that the Torah is the will and wisdom of *HaShem*-יהוה, blessed is He, “**My** Torah,” specifically.

Therefore, it is through the study of the innerness (*Pnimiyut*) of Torah that we affect that the study of the revealed parts of Torah will also be as it should be, so that the study is not for self-aggrandizement etc.,¹⁹⁷¹ and not only will he study Torah, but the Torah will also teach him.¹⁹⁷²

¹⁹⁶⁷ Talmud Bavli, Avodah Zarah 19a

¹⁹⁶⁸ See Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 26 (145a)

¹⁹⁶⁹ Proverbs 4:2

¹⁹⁷⁰ See the end of the discourse entitled “*Chaviv Adam*” 5702 (Sefer HaMaamarim 5702 p. 109), cited in the discourse entitled “*B'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on high” *ibid*.

¹⁹⁷¹ See Kuntres Etz HaChayim, Ch. 12 and on.

¹⁹⁷² See Sefer HaMaamarim 5701 p. 54; Also see Sefer HaMaamarim 5702 *ibid*.

Moreover, one who engages in the study of “My Torah” knows that “He will not forsake,” meaning, that the Jewish people are not forsaken, Heaven forbid, but they rather are under the supervision of *HaShem*-יהו"ה, blessed is He, in every place and at all times, with the most particular of particular supervision (*Hashgachah b'Pratei Pratiyus*),¹⁹⁷³ and in a way that there is a drawing down to them of openly apparent and revealed goodness, as it states,¹⁹⁷⁴ “And open your treasury that is good for us,” specifying, “that is good for us,”¹⁹⁷⁵ up to the essential goodness, which will be drawn down with the true and complete redemption, at which time there will be the fulfillment of the prophecy,¹⁹⁷⁶ “Let Him kiss me with the kisses of His mouth,” referring to the revelation of the Torah teachings of Moshiach, who will teach Torah to the entire nation,¹⁹⁷⁷ including our forefathers and our teacher Moshe, who already learned and know the entire revealed Torah. This is because Moshiach will teach the inner teachings of the Torah (as explained in *Shaar HaEmunah*).¹⁹⁷⁸

All this is brought about through toiling in the particulars (*Pratim*) of the Oral Torah, especially the teachings of Chassidus, which are a foretaste of the revelation of the

¹⁹⁷³ See the end of the discourse entitled “*Chaviv Adam*” *ibid*.

¹⁹⁷⁴ In the liturgy of “*Shaarei Shamayim Petach, v'Otzarcha HaTov Lanu Tiftach*” that we recite at the end of the Ne'ilah prayer and on Hosha'ah Rabbah, [which can be read as “Your treasury which is good, for us open,” or as rendered above, “Your treasury which is good for us, open”]

¹⁹⁷⁵ See *Sefer HaMaamarim* 5687 p. 21; 5696 p. 40

¹⁹⁷⁶ Song of Songs 1:2; See *Otiyot d'Rabbi Akiva, Ot Zayin, Yalkut Shimoni, Isaiah*, beginning of Remez 429.

¹⁹⁷⁷ *Mishneh Torah, Hilchot Teshuvah* 9:2; *Likkutei Torah, Tzav* 17a-b

¹⁹⁷⁸ *Shaar HaEmunah* of the Mittler Rebbe (*Ner Mitzvah v'Torah Ohr*), Ch. 56 and on; *Likkutei Torah ibid*.

Torah of Moshiach, this being the preparation for the revelation of the coming future, which will be in a way that, “They all will know Me,”¹⁹⁷⁹ with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!

¹⁹⁷⁹ Jeremiah 31:33