

Discourse 6

“BaYom HaShemini... - The eighth day...”

Delivered on the day of Simchat Torah, 5729

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

1.

The verse states,³⁶⁸ “The eighth day shall be restricted to you (*Lachem*-לכם).” On this the Midrash states,³⁶⁹ “About this the verse states,³⁷⁰ ‘They will be yours alone, no strangers sharing them with you,’” and then enumerates several *mitzvot* about which the verse states “to you-*Lachem*-לכם.” We therefore must understand what the superiority is of *mitzvot* about which it states “to you-*Lachem*-לכם.” For, is it not so that all the *mitzvot* were given specifically to the Jewish people,³⁷¹ as the verse states,³⁷² “He relates His words to Yaakov, His statutes and His judgments to Israel. He did not do so for any other nation etc.”

On the other hand, we must understand why it states, “The eighth day shall be restricted to you (*Lachem*-לכם).” For, at first glance, we find something on Shemini Atzeret that not

³⁶⁸ Numbers 29:35

³⁶⁹ Midrash Shemot Rabba 15:23

³⁷⁰ Proverbs 5:17

³⁷¹ Also see the beginning of the discourse entitled “*BaYom HaShemini Atzeret*” 5670, 5692, and 5710.

³⁷² Psalms 147:19-20; See Talmud Bavli, Chagigah 13a; Midrash Shemot Rabba 30:9; Ramban to Deuteronomy 26:18 and elsewhere.

only relates to the Jewish people but also relates to the nations of the world, this being the matter of the descent of the rains.³⁷³

To further explain, it states in Midrash,³⁷⁴ “A certain idolater once asked... ‘You have holidays and we have holidays; when you are rejoicing we are not rejoicing, and when we are rejoicing you are not rejoicing [as explained in Tractate Avodah Zarah about the manner of conduct in regard to their calamitous³⁷⁵ holidays etc.]; When do you and we both rejoice? When do you and we both rejoice?’” (He responded to him): “When the rain falls.” What is the source for this? [The verse],³⁷⁶ ‘The meadows don sheep and the valleys cloak themselves with fodder; they shout joyfully, they even sing.’ What is written after this? ‘Shout joyfully to God, **all** the earth.’”³⁷⁷

Now, the drawing forth of the descent of the rains is on Shemini Atzeret, on which we pray and make blessings over the rains so that they should be for blessing, for life and satiety (and not etc.), whereas the rains that descend before Shemini Atzeret are not rains of blessing. Thus, since Shemini Atzeret is the day of the descent of the rains, on which all (“both you and we”) rejoice, we must understand why it states, “The eighth day shall be restricted to you (*Lachem*-לכם),” meaning, “They will be yours alone, no strangers sharing them with you.”

³⁷³ Also see the discourse entitled “*B’Midrash Rabba*” of Parshat Tavo 5628 (Sefer HaMaamarim 5627 (p.478 and on)).

³⁷⁴ Midrash Bereishit Rabba 13:6; Yalkut Shimoni to Tehillim, Remez 790; Also see Devarim Rabba 7:7

³⁷⁵ See the discourse entitled “*BaYom HaShemini* – The Eighth Day” of Simchat Torah of last year, 5728, translated in The Teachings of The Rebbe 5728, Discourse 5, Ch. 1.

³⁷⁶ Psalms 65:14

³⁷⁷ Psalms 66:1

2.

The explanation is that even though the general totality of Torah and *mitzvot* were given specifically to the Jewish people, and not to the nations of the world (as mentioned before), and beyond this, the fulfillment of Torah and *mitzvot* is the opposite of the existence of the nations of the world, as in the teaching of our sages, of blessed memory,³⁷⁸ “A gentile who observed the Shabbat is liable of [receiving the] death [penalty]... A gentile who studies Torah is liable of [receiving the] death [penalty],” nevertheless, there are *mitzvot* that (also) relate to the nations of the world, these being the seven laws given to the children of Noach, which also includes engaging in the study of Torah that relates to those seven laws, so that they will be proficient in them. About this our sages, of blessed memory, stated,³⁷⁹ “Even a gentile who engages in Torah (as it relates to his *mitzvot*) is [considered to be] like the high priest.”

This matter relates to the Torah and *mitzvot* of the Jewish people. This is as stated by Rambam,³⁸⁰ “Likewise, Moshe commanded, according to the mouth of the Almighty One, to compel all the inhabitants of the world to accept the commandments given to the children of Noach.” Moreover, the children of Noach themselves must fulfill those *mitzvot* “because the Holy One, blessed is He, commanded them in the Torah and informed us through our teacher Moshe etc.”³⁸¹

³⁷⁸ Talmud Bavli, Sanhedrin 58b and on; Mishneh Torah, Hilchot Melachim 10:9

³⁷⁹ Talmud Bavli, Sanhedrin 59a

³⁸⁰ Mishneh Torah, Hilchot Melachim 8:10

³⁸¹ Mishneh Torah, Hilchot Melachim ibid. 8:11

We thus find that there also are Torah and *mitzvot* that relate to the nations of the world, and that there is that which only relates to the Jewish people and not to the nations of the world, and in regard to this, not only do we not compel the nations of the world to accept Torah and *mitzvot*,³⁸² but on the contrary, we do not allow them to do so,³⁸³ such that this matter is the opposite of their existence, as mentioned before.

3.

The root of the matter is that in Torah itself there are two matters. The first matter is that Torah relates to the world and has an effect on it, as in the teaching,³⁸⁴ “The Holy One, blessed is He, gazed into the Torah and created the world.” The second matter is as Torah is in and of itself, which “is concealed from the eyes of all living,”³⁸⁵ and “I was with Him... as His delights.”³⁸⁶ This matter is utterly beyond all comparison to the level of Torah as it relates to the world and has an effect within it. This is why Dovid was punished for calling the words of Torah “songs” (*Zemirot*), as the verse states,³⁸⁷ “Your statutes were songs to me etc.” For, the fact that at the time of his travails he praised the elevated level of Torah, that the vitality and sustainment of all the worlds depends on a single precision

³⁸² Mishneh Torah, Hilchot Melachim ibid. 8:10 ibid.

³⁸³ Mishneh Torah, Hilchot Melachim 10:9 ibid.

³⁸⁴ Zohar II 161a and on

³⁸⁵ Job 28:21

³⁸⁶ Proverbs 8:30

³⁸⁷ Psalms 119:54; Talmud Bavli, Sotah 35a

in Torah, this is of no comparison to the elevated level of the Torah as it is unto itself.³⁸⁸

There likewise are two matters in the *mitzvot* of the Torah. The first matter is as our sages, of blessed memory, stated,³⁸⁹ “The *mitzvot* were only given in order to refine the creatures,” specifying “the creatures,” meaning, to refine and purify even those who only are called “creatures,” (as in the explanation of Tanya).³⁹⁰ This is the general matter of the toil of affecting refinements (*Birurim*), to refine and purify the body, the animalistic soul, and one’s portion in the world at large. This is as stated,³⁹¹ “You shall love *HaShem*-יהוה your God, with all your heart,” meaning,³⁹² “with both your inclinations.” In other words, even the evil inclination, the “foreign god within you,”³⁹³ should be refined and purified until he is transformed to love *HaShem*-יהוה.

The second matter is similar to the fulfillment of Torah and *mitzvot* in the coming future, after the fulfillment of the prophecy,³⁹⁴ “I will remove the spirit of impurity from the earth.” Then the engagement in Torah and *mitzvot* will not be in order to affect refinements (*Birurim*), but rather to affect the most Supernal unifications (*Yichudim*) etc., in a way of striding from strength to strength³⁹⁵ within holiness itself.

³⁸⁸ See Tanya, Kuntres Acharon 160a and on; Sefer HaMitzvot of the Tzemach Tzedek 41a and on.

³⁸⁹ Midrash Bereishit Rabba 44:1

³⁹⁰ Tanya, Likkutei Amarim, Ch. 32

³⁹¹ Deuteronomy 6:5

³⁹² Mishnah and Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

³⁹³ See Talmud Bavli, Shabbat 105b

³⁹⁴ Zachariah 13:2

³⁹⁵ See Psalms 84:8

From this it chained down that there also are *mitzvot* that relate to the nations of the world, this being due to the level of Torah and *mitzvot* as they relate to the world, and there are *mitzvot* that relate only to the Jewish people, this being due to the level of Torah and *mitzvot* as they are in and of themselves, higher than the world. This is because this is also the level of the Jewish people, as in the teaching of our sages, of blessed memory,³⁹⁶ “In whom did He consult? In the souls of the righteous (*Tzaddikim*).”

This likewise is the general matter of the seven days of Sukkot and Shemini Atzeret. This is as stated in the Midrashic teachings of our sages, of blessed memory,³⁹⁷ in explanation of the difference between the offering of the seventy bulls on the holiday of Sukkot, and the offering of one bull on Shemini Atzeret. [They explained this] with the analogy of a king who made a feast for seven days and invited all the people of the province. Then, once the seven days of the feast were over, he said to his close friend, “We have satisfied our obligation to all the residents of the province. Come, let you and Me improvise [with what you find] etc.” In other words, the service of *HaShem*-יהו"ה, blessed is He, on the holiday of Sukkot, relates to the nations of the world, for they would then offer seventy bulls corresponding to the seventy nations,³⁹⁸ this being the general matter of the toil of affecting refinements (*Birurim*). After this comes the service of Shemini Atzeret, on which they

³⁹⁶ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

³⁹⁷ Talmud Bavli, Sukkah 55b; Midrash Rabba and Tanchuma to the end of Parshat Pinchas

³⁹⁸ See Maamarei Admor HaZaken 5569 p. 238 and on, and with the glosses etc., in Ohr HaTorah, Drushim L'Sukkot p. 1,755 and on.

would offer one bull, corresponding to the singular people,³⁹⁹ this being the service of Him of the Jewish people as they are in and of themselves, higher than relating to the nations of the world, “They will be Yours alone, no strangers sharing them with You.”

4.

However, according to what is known, that in Torah and *mitzvot* there is a matter of inter-inclusion, this being the reason that “one who is engaged in a *mitzvah* is exempt from [performing another] *mitzvah*,”⁴⁰⁰ since every *mitzvah* includes all the *mitzvot* within it,⁴⁰¹ it is understood that in the level of Torah and *mitzvot* that relate to the world and affect the matter of its refinement etc., there also is the inclusion of the level of Torah and *mitzvot* as they are in and of themselves.

This is as also understood from the fact that all matters of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the entire duration of the exile⁴⁰² and throughout the entire six millennia of the world.⁴⁰³ Thus, since in the coming future there will be engagement in Torah and *mitzvot* as it transcends the matter of [affecting] refinements (*Birurim*), it thus must be said that this also is included in our present deeds and service of *HaShem*-

³⁹⁹ Talmud Bavli, Sukkah ibid. Also see Rashi to Numbers 29:36

⁴⁰⁰ Talmud Bavli, Sukkah 25a; 26a; Zohar III 186a

⁴⁰¹ See Sefer HaMaamarim 5655 p. 37 and elsewhere

⁴⁰² Tanya, Likkutei Amarim, Ch. 37

⁴⁰³ Talmud Bavli, Rosh HaShanah 31a

יהו"ה, blessed is He, in the matter of [affecting] refinements (*Birurim*).

Nevertheless, there is an incomparable difference between the level of Torah and *mitzvot* that transcends the world as it is included in Torah and *mitzvot* that relates to the world, and the level of Torah and *mitzvot* that transcends the world, as it is in and of itself.

The explanation is that the general matter of the toil of affecting refinements (*Birurim*) is that the one refined precedes the one affecting the refinement. This is because the sparks of holiness in the physical things that are being refined, are rooted in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*, which is the root of the person who affects the refinement.

This is as known⁴⁰⁴ regarding the explanation of the verse,⁴⁰⁵ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה etc.” That is, it is the word of *HaShem*-יהו"ה which is manifest in the bread, that vitalizes him. However, at first glance, is it not also the case that the word of *HaShem*-יהו"ה is manifest in the person himself? This being so, why is it necessary for him to receive his vitality from the word of *HaShem*-יהו"ה that is manifest in the bread?

However, the explanation is that this is because the root of the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*) are from the aspect of the world of Chaos-*Tohu*

⁴⁰⁴ Likkutei Torah of the Arizal to Deuteronomy (Eikev) 8:3; Keter Shem Tov, Section 194; Likkutei Torah, Tzav 13b and on, and elsewhere.

⁴⁰⁵ Deuteronomy 8:3

which preceded the aspect of the world of Repair-*Tikkun*. This is why the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*) are necessary to man, in that man needs them and cannot be sustained without them. In contrast, the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*) do not require man, and can be sustained without him. This is because in their root they precede man.⁴⁰⁶

Now, because of the precedence of the thing being refined, to the person who is affecting its refinement, there thus are difficulties in the toil of [affecting] refinements (*Birurim*). For, when it comes to the thing being refined, “his argument precedes”⁴⁰⁷ that of man, (“you”⁴⁰⁸ are called man-*Adam*-אדם).⁴⁰⁹ This is as stated about Esav,⁴¹⁰ “The first one emerged red etc.,” and he therefore argued,⁴¹¹ “He took away my birthright etc.”⁴¹²

However, the empowerment for there to be the general matter of [affecting] refinements (*Birurim*) stems from the fact that there is an even higher level in which there is no other existence except for the existence of the Jewish people, this being the matter of, “They will be yours alone, no strangers sharing them with you,” in that there is no existence of “strangers-*Zarim*-זרים” whatsoever, not even in a way of “with You-*Eetach*-אתך,” meaning as something secondary ([like] the word “*Et*-את” which indicates that which is secondary (*Et*

⁴⁰⁶ Also see Likkutei Torah, Drushim L'Shemini Atzeret 86c

⁴⁰⁷ See Zohar I 179a and on

⁴⁰⁸ The Jewish people

⁴⁰⁹ Talmud Bavli, Yevamot 61a

⁴¹⁰ Genesis 25:25

⁴¹¹ Genesis 27:36

⁴¹² See Ohr HaTorah, Vayishlach 231b and on

HaTaphel-הַטַּפֵּל.⁴¹³ It is for this reason that even after their descent to the world, the Jewish people become masters over the world, “to compel all the inhabitants of the world to accept the commandments given to the children of Noach,” and to affect the refinement and purification of the world.

This is also the meaning of the verse,⁴¹⁴ “Is not Esav the brother of Yaakov etc.,” (but nevertheless), “I love Yaakov.” In other words, even on the level in which Esav is the brother of Yaakov, nevertheless, “I love Yaakov,” (meaning that in that level itself, Yaakov is deeper). This is because of the level of Yaakov as he is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, where there is no existence other than the Jewish people, “Israel and the King alone.”⁴¹⁵ It is from there that there is a drawing forth that “I love Yaakov” even on the level in which “Esav is a brother to Yaakov.”

This then, is how even on the level of Torah and *mitzvot* that relates to the toil of affecting refinements (*Birurim*), there is the inclusion of the level of Torah and *mitzvot* that transcends the toil of affecting refinements (*Birurim*), this being the granting of empowerment to be capable of affecting refinements in the world. Nevertheless, this matter is only in a way of inter-inclusion, and there still is the need for toil and labor to bring the matter of the refinements (*Birurim*) about, “He took away my birthright.” It thus is understood that this is

⁴¹³ See Talmud Bavli, Eruvin 4b

⁴¹⁴ Malachi 1:2

⁴¹⁵ See Zohar III 32a; Also see (in regard to Shemini Atzeret) Zohar I 64a-b; 208b; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

of no comparison to the level that transcends the refinements (*Birurim*), in which there utterly is no need for the matter of refinements (*Birurim*), being that there is no other existence except for the existence of the Jewish people.

Now, we can also explain this matter about Sukkot and Shemini Atzeret. For, even though it was explained before that the service of *HaShem*-יהו"ה, blessed is He, of the holiday of Sukkot, is related to the refinement of the nations of the world, we nevertheless find that it also states "to you-*Lachem*-לכם" about the holiday of Sukkot, as the verse states about the *mitzvah* of the four species,⁴¹⁶ "You shall take to yourselves-*Lachem*-לכם etc."

However, the explanation is that the matter of "to yourselves-*Lachem*-לכם" stated in regard to the holiday of Sukkot is similar to the granting of empowerment for the toil of [affecting] refinements (*Birurim*), which stems from the level of Torah and *mitzvot* as they are unto themselves (and specifically relate to the Jewish people, "to you-*Lachem*-לכם") as it also is included in the level of Torah and *mitzvot* as they relate to the world.

However, on Shemini Atzeret it is the matter of "to you-*Lachem*-לכם" as it is unto itself, meaning, not only in a way of inter-inclusion and granting of empowerment for the toil of the Jewish people in affecting the refinement of the world, but rather, as it is in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people as they are unto themselves, "They will be yours alone, no strangers sharing them with you."

⁴¹⁶ Leviticus 23:40

5.

However, because of the matter of inter-inclusion (discussed in chapter four) even on Shemini Atzeret when there is an illumination of the matter of “to you-*Lachem*-לכם” as it is in and of itself, there also is the matter of the descent of the rains, in that it is a day on which all (“you and we both”) rejoice. It only is that in this matter itself there is emphasis of the elevated level of the Jewish people (“to you-*Lachem*-לכם”) as they transcend the world.

The explanation is that in regard to the matter of the rains, there is a dispute⁴¹⁷ between Rabbi Eliezer and Rabbi Yehoshua as to whether the entire world drinks from the waters of the ocean, as the verse states,⁴¹⁸ “A mist ascended from the earth and watered the whole surface of the earth,” or whether the entire world drinks from the upper waters, as the verse states,⁴¹⁹ “From the rain of heaven it drinks water.”

However, based on the teaching of our sages, of blessed memory,⁴²⁰ that “both these and those are the words of the Living God,” it can be said that they are not in dispute, but that both are true, and they are two levels in the matter of the rains.⁴²¹ That is, there are rains that are from the waters of the ocean, these being the lower waters - the waters that are under

⁴¹⁷ Talmud Bavli, Taanit 9b; Midrash Bereishit Rabba 13:10

⁴¹⁸ Genesis 2:6

⁴¹⁹ Deuteronomy 11:11

⁴²⁰ Talmud Bavli, Eruvin 13b

⁴²¹ Also see Sefer HaMaamarim 5626 p. 100 and on

the firmament,⁴²² and there are rains that are from the upper waters - the waters that are above the firmament.⁴²³

This then, is the matter of the prayer of the rains on Shemini Atzeret, about which it states “to you-*Lachem*-לכם.” That is, for the Jewish people even the matter of the descent of the rains is in a way that transcends the world, this being the matter of the upper waters that transcend the firmament. Nevertheless, this matter that transcends the world itself is also drawn to below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including this physical world, in a way in which “it waters the earth and causes it to produce and sprout.”⁴²⁴

6.

Now, it can be said that in Shemini Atzeret itself there are the two levels mentioned above, and that this is the general difference between Shemini Atzeret and Simchat Torah, (the second day of the holiday of Shemini Atzeret celebrated in the exiles). This is as known from the teaching of the Mittler Rebbe,⁴²⁵ that Shemini Atzeret and Simchat Torah are two matters that should not be comingled.

The explanation is that on Simchat Torah there is emphasis on the elevated level of the Torah, as it is even higher than the fulfillment of the *mitzvot*. This is as in Talmud

⁴²² Genesis 1:7

⁴²³ Genesis 1:7 *ibid*.

⁴²⁴ Isaiah 55:10

⁴²⁵ Sefer HaSichot 5699 p. 302, explained in Likkutei Sichot Vol. 9 p. 226 and on.

Yerushalmi⁴²⁶ cited by the Rebbe Maharash in the discourse of Simchat Torah⁴²⁷ about the elevated level of the Torah. That is, one verse states,⁴²⁸ “All desires cannot compare to it,” and another verse states,⁴²⁹ “All your desires cannot compare to it.” “Your desires” refers to precious stones and pearls, which “cannot compare to it,” whereas “All desires cannot compare to it” means even the desires of Heaven, these being the *mitzvot*, they too “cannot compare to it.” We thus find that the view of Talmud Yerushalmi is that all *mitzvot* cannot compare to the Torah, (unlike the view of the Talmud Bavli).⁴³⁰ He adds stating, “Since it presently is Simchat Torah, we shall understand it as in the view of the Yerushalmi, that “all desires,” which refers to the *mitzvot*, “cannot compare to it.”

The general explanation of this, is as in the known explanation⁴³¹ of the difference between *mitzvot* and Torah, in that the *mitzvot* are the “limbs of the King,”⁴³² like the limbs of the body, and the Torah is compared to “the blood is the soul,”⁴³³ in that it draws vitality into the limbs of the *mitzvot*. This is the reason why the *mitzvot*, which are compared to the limbs of the body, are limited to time and space, which is not so of the Torah, which is compared to the soul, which transcends the limitations of time and space. This is why our sages, of

⁴²⁶ In the discourse entitled “*B’ Medrash Rabba... Torah Tzivah*” 5627 (printed in Sefer HaMaamarim 5626 p. 289).

⁴²⁷ Talmud Yerushalmi Pe’ah 1:1; [Also see Midrash Bereishit Rabba 35:3]

⁴²⁸ Proverbs 8:11

⁴²⁹ Proverbs 3:15

⁴³⁰ Talmud Bavli, Mo’ed Katan 9a

⁴³¹ Likkutei Torah, Bamidbar 13a; See Sefer HaMaamarim 5655 p. 34 and on.

⁴³² See Tikkunei Zohar, Tikkun 30 (74a)

⁴³³ Deuteronomy 12:23

blessed memory, stated,⁴³⁴ “Whosoever engages in the study of the Torah of the burnt offering (*Olah*), it is as though he has brought a burnt offering (*Olah*),” even when it is not in the time and place of its offering.

We thus find that in Torah and *mitzvot* themselves, the *mitzvot* relate to the world, meaning that even the *mitzvot*, about which it states, “to you-*Lachem*-לכם,” they too relate to the world, only that they transcend the world, which is why it is in their capacity to affect the refinement of the world. In contrast, the Torah completely transcends the world, and it is in it that there is the true revelation of the matter of “to you-*Lachem*-לכם,” “They will be yours alone, no strangers sharing them with you.”

This also is the difference between Shemini Atzeret and Simchat Torah. For, when it comes to Shemini Atzeret, even though it states about it, “to you-*Lachem*-לכם,” nevertheless, it also is the day of the rains on which all are joyous. It only is that in this itself there is emphasis on the elevated level of the Jewish people, (similar to the matter of the *mitzvot*). [However], the matter of Simchat Torah is higher than this, in that on Simchat Torah the emphasis is on the level of the Torah as it completely transcends the world, which is why, “all your desires” (precious stones and pearls) “cannot compare to it,” and “all desires” (the desires of Heaven) “cannot compare to it,” including the explanation⁴³⁵ that “your desires” refers to the deeds of the *mitzvot* as they are made to be precious stones and pearls.

⁴³⁴ Talmud Bavli, Menachot 110a

⁴³⁵ Also see Sefer HaMaamarim 5626 p. 293

This is because the matter of precious stones is similar to what is explained about the words “good deeds-*Ma’aseem Toveem*-מַעֲשִׂים טוֹבִים,” that the “deeds-*Ma’aseem*-מַעֲשִׂים” are good and radiant.⁴³⁶ The matter of pearls is as explained in Likkutei Torah,⁴³⁷ in explanation of the verse,⁴³⁸ “Your neck with [pearl and stone] necklaces-*Charuzim*-חַרוּזִים.” That is, “*Charuzim*-חַרוּזִים” are precious stones and pearls within which a hole is made, through which the thread that binds them together is strung, this being the matter of self-nullification (*Bittul*) through which there is a drawing down of the revelation of the limitless light of the Unlimited One etc.

According to this explanation we can understand to an even greater extent the great elevation of “desires” (the desires of Heaven), stated simply, which transcends “your desires,” and that even so, “all desires are not equal to it,” that they are of no measure of comparison to the level of Torah as it is, in and of itself.⁴³⁹

⁴³⁶ See Likkutei Torah, Shemini Atzeret 85a and elsewhere.

⁴³⁷ See Likkutei Torah, Shir HaShirim 13a and on

⁴³⁸ Song of Songs 1:10

⁴³⁹ The conclusion of this discourse is missing.