

Discourse 31

“Kol HaOsek b’Torah Lishmah... -

Whoever engages in Torah study for its own sake...”

Delivered on Shabbat Parshat Naso,

14th of Nissan, 5729

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

1.

It states in Talmud,⁵⁹⁸ “Whosoever engages in the study of Torah for its own sake, introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below, as the verse states,⁵⁹⁹ ‘If [Israel] would grasp My stronghold, then he would make peace with Me; peace would He make with Me.’”

Now, we must understand what the elevation and praise is that about the Torah it states that it makes peace. For, at first glance, since this [refers to] a place in which to make peace is necessary, it is understood that, in and of itself, the matter of peace is not within it. This being so, it is the opposite of holiness.

This is because in holiness, all matters are with peace and oneness. In contrast, this is not so of a place where there is no peace and oneness, but division, which is the opposite of holiness. This is especially so considering that the lack of peace is not only below, but even Above, which is why it is necessary

⁵⁹⁸ Talmud Bavli, Sanhedrin 99b

⁵⁹⁹ Isaiah 27:5

to bring about the matter of peace, not only in the lower [earthly] entourage, but even in the upper [heavenly] entourage. This being so, what is the great elevation in [stating] that the Torah brings peace about?

We also must understand [another matter]. Namely, that we find several levels in Torah, like the levels enumerated in the chapter regarding the acquisition of Torah (*Perek Kinyan Torah*),⁶⁰⁰ “Whosoever engages in Torah study for its own sake merits many things,” and it adds, “and not only that etc.” This being so, why is the level of making peace specifically enumerated here, even though there are greater levels than this?

2.

However, the matter can be understood according to what is explained in the discourse of Shabbat Parshat Naso of the year 5629,⁶⁰¹ said one-hundred years ago, on the verse,⁶⁰² “On the second day, Nethanel ben Tzu’ar offered, the leader of Yissachar... one silver bowl, its weight a hundred and thirty [shekels].” He brings what is stated in Midrash,⁶⁰³ that ק"ל-130 corresponds to the כ"ד-24 books of the Written Torah, 80 of the Mishnah which begins with the letter *Mem*-מ-40,⁶⁰⁴ “From when-*MeEimatai* מאימתי do we recite the *Shema* etc.,” and concludes with the letter *Mem*-מ-40,⁶⁰⁵ “*HaShem* יהוה-ה will

⁶⁰⁰ Mishnah Avot 6:1

⁶⁰¹ Sefer HaMaamarim 5629 p. 224 and on

⁶⁰² Numbers (Naso) 7:18-19

⁶⁰³ Midrash Bamidbar Rabba 13:15-16

⁶⁰⁴ Mishnah Brachot 1:1

⁶⁰⁵ Mishnah Oktzin 3:12

bless His people with peace-*BaShalom*-בְּשָׁלוֹם,” and 40-מ plus 40-מ is equal to 80, thus totaling 104, this being the number of the Written Torah and the Oral Torah etc. It was given after 26 generations from Adam until Moshe, through whom the Torah was given. Thus, the total is 130-ל-ק.”

In the discourse he continues and states that this can be understood based on what was explained in the prior discourse,⁶⁰⁶ about the matter of the *Terumah*-תרומה which shares the same letters as “*Torah Mem*-מ-’”⁶⁰⁷ referring to the fact that the Torah was given over 40-מ days, as the verse states,⁶⁰⁸ “He remained there with *HaShem*-יהוה for forty days.”

The intention in this is to the Written Torah, and even higher than this, to the Tablets (*Luchot*), this being the matter of the Torah as it is in the aspect of an engraving (*Chakikah*).⁶⁰⁹ It is for this reason that when it comes to the Oral Torah, the sages of the Mishneh intentionally began with the letter *Mem*-מ-40 and concluded with the letter *Mem*-ם-40. In this itself, they began with the open letter *Mem*-מ (“From when-*MeEimatai*-מאימתי”) and concluded with the closed letter *Mem*-ם (“with peace-*BaShalom*-בְּשָׁלוֹם”).

It is about this that our sages, of blessed memory, stated in Tractate Shabbat,⁶¹⁰ “The open *Mem*-מ and the closed *Mem*-ם, and open statement and a closed [esoteric] statement.” Rashi

⁶⁰⁶ In the discourse entitled “*b’Sha’ah SheHeekdeemoo*” (Sefer HaMaamarim 5629 *ibid.* p. 202 and on).

⁶⁰⁷ Zohar III 179a

⁶⁰⁸ Exodus 34:28

⁶⁰⁹ See Likkutei Torah, beginning of Bechukotai, and elsewhere.

⁶¹⁰ Talmud Bavli, Shabbat 104a

comments on this stating, “There are things that you are allowed to expound upon (this being the revealed aspects of the Torah), and there are things that you are commanded to conceal, such as the Act of the Chariot (*Ma’aseh Merkavah*) (this being the general matter of the study of the inner aspects (*Pnimiyut*) of the Torah, about which the verse states,⁶¹¹ “Know the God of your father,” through which “You will serve Him wholeheartedly” in service of Him in actuality).

In the discourse⁶¹² he adds that the matter of “*Torah Mem*-תורה מ” is the highest level in the gifts-*Terumah*-תרומה. For, there are three manners of [giving] *Terumah*,⁶¹³ “A generous amount: one fortieth. An average amount: one fiftieth. A stingy amount: one sixtieth.” All these aspects are likewise present in Torah, and the loftiest level is one fortieth. This refers to when he receives from the aspects of the intellect (*Mochin*) [these being the *Sefirot* of] the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, as each includes ten, which totals forty in number.

3.

Now, we should add in explanation regarding the superiority of “*Torah Mem*-תורה מ” which is the matter of one-fortieth in *Terumah*-תרומה. To explain, the matter of one-fiftieth in *Terumah* is as stated in *Zohar*⁶¹⁴ and *Tikkunei*

⁶¹¹ Chronicles I 28:9; See Tanya, Kuntres Acharon 156b

⁶¹² *Sefer HaMaamarim* 5629 *ibid.* p. 210.

⁶¹³ *Mishnah Terumot* 4:3

⁶¹⁴ *Zohar III ibid.*

Zohar,⁶¹⁵ “[The word] Terumah-תרומה is ‘two of one-hundred-*Trei MiMe’ah*-ממאה,” this being the matter of self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital.⁶¹⁶

This is because there are 49-מ"ט letters in the *Shema* recital (25-כ"ה letters in the verse of “Listen Israel-*Shema Yisroel*-שמע ישראל” and 24-כ"ד letters in the “Blessed is the Name-*Baruch Shem*-ברוך שם”), and the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*-אחד” is the aspect of the one of fifty.

Now, since there is the *Shema* recital of the evening and the *Shema* recital of the morning, as it states in Mishnah,⁶¹⁷ “From when does one recite *Shema* in the evening,” and,⁶¹⁸ “From when does one recite *Shema* in the morning,” we thus find that the self-sacrifice (*Mesirat Nefesh*) in [the word] “One-*Echad*-אחד” in the morning and evening are “two of one-hundred-*Trei MiMe’ah*-ממאה-תר”.

However, based on this, it is not understand why one-fiftieth is only an average amount, and that one-fortieth is loftier than this, being a generous amount. Seemingly, since one-fiftieth is the matter of self-sacrifice (*Mesirat Nefesh*), how is it possible that the matter of the Torah (“*Torah Mem*-מ-תורה,” one-fortieth) should be loftier than self-sacrifice (*Mesirat Nefesh*), when the matter of self-sacrifice (*Mesirat Nefesh*) is the loftiest aspect in the service of *HaShem*-יהו"ה, blessed is He?

⁶¹⁵ Tikkunei Zohar, Tikkun 17 (31a and on).

⁶¹⁶ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur Orach Chayim 61.

⁶¹⁷ Mishnah Brachot 1:1

⁶¹⁸ Mishnah Brachot 1:2

This is as he asks in the discourse, and there he explains the matters.⁶¹⁹

However, we can state in explanation of the matter of Torah that transcends self-sacrifice (*Mesirat Nefesh*), that this is like the explanation about the matter of repentance (*Teshuvah*) and Torah. This is because the descent of the soul to below, is a descent for the sake of ascent.⁶²⁰ That is, the intention in the descent is to thereby brings that “the spirit returns (*Tashuv*-תשוב) to God who gave it,”⁶²¹ this being the matter of repentance (*Teshuvah*-תשובה).⁶²² From this it is understood that the matter of repentance (*Teshuvah*) is the ultimate purpose of the descent of the soul to below. We thus find that repentance (*Teshuvah*) transcends the Torah.

Yet, even so, the knowledge of the entire matter of repentance (*Teshuvah*), as well as the knowledge of the particulars of the matters of how and when we must repent, this knowledge comes specifically from [the study of] Torah. Thus, since the knowledge of the matter of repentance (*Teshuvah*) is through the Torah, it is understood that there is a superiority to Torah over the matter of repentance (*Teshuvah*).⁶²³

The same is so of the matter of self-sacrifice (*Mesirat Nefesh*). To explain, the matter of self-sacrifice (*Mesirat Nefesh*) transcends the Torah. This is why no reason is given

⁶¹⁹ Sefer HaMaamarim 5629 *ibid.* p. 211.

⁶²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters הויוזחטט” ל”נ correspond to the twelve tribes of Israel.”

⁶²¹ Ecclesiastes 12:7

⁶²² See *Likkutei Torah*, beginning of Ha’azinu, and elsewhere.

⁶²³ Also see *Hemshech* 5672 Vol. 3, p. 1,252; p. 1,408; *Likkutei Sichot* Vol. 4, p. 1,345; Discourse entitled “*Mai Mevarech*” 5736 (Sefer HaMaamarim 5736 p. 77); Sichah talk of the 10th of Shvat 5735.

in the Torah for self-sacrifice (*Mesirat Nefesh*). [What is meant here is not that there is no mention in Torah of the matter of self-sacrifice (*Mesirat Nefesh*) at all, being that the *Shema* recital is [itself] the matter of self-sacrifice (*Mesirat Nefesh*) (as mentioned before).

Rather, what is meant is that the reason for self-sacrifice (*Mesirat Nefesh*) is not found in Torah.]⁶²⁴ That is, this is unlike the matter of love (*Ahavah*) of *HaShem*-יהו"ה [which is the root of all the *mitzvot* (since it is the root of the 248-רמ"ח positive *mitzvot*,⁶²⁵ included in which is the positive *mitzvah* to fear (*Yirah*) Him, which is the root of the 365-שס"ה negative prohibitive *mitzvot*) and vitalizes them], for which a reason is expressed in the Torah, as the verse states,⁶²⁶ "To love *HaShem*-יהו"ה your God... **for He is your life.**" However, about self-sacrifice (*Mesirat Nefesh*) the Torah gives no reason, being that the matter of self-sacrifice (*Mesirat Nefesh*) transcends the matter of Torah.

However, even so, the matter of self-sacrifice (*Mesirat Nefesh*), as well as its parameters (since in self-sacrifice (*Mesirat Nefesh*) there also are parameters, as to when one is obligated to give up his life) are written about specifically in Torah. From this it is understood that there also is a superiority to Torah over and above self-sacrifice (*Mesirat Nefesh*). This also is why the matter of the Torah is hinted in the generous portion of one-fortieth, this being higher than the matter of self-sacrifice, which is one-fiftieth.

⁶²⁴ See the note of the Rebbe to Sefer HaMaamarim 5709 p. 121.

⁶²⁵ Tanya, Likkutei Amarim, Ch. 4

⁶²⁶ Deuteronomy 30:20

4.

Now, the aspect of “*Torah Mem-מ' תורה*,” these being the aspects of the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* that are in Torah, is the aspect of the gift (*Matanah*-מתנה) of the Torah. This matter is the primary novelty in the **giving** of the Torah (*Matan Torah*-מתן תורה).

The explanation⁶²⁷ is that before the Torah was given the Torah was not the aspect of a gift (*Matanah*), but was specifically [acquired with] the aspect of toil. For example, “Avraham was an elder and sat in Yeshivah (Torah study),”⁶²⁸ this matter being done specifically through his toil. Likewise, there was also the matter of the Torah as it is the aspect of an inheritance (*Yerushah*), as the verse states,⁶²⁹ “For I have loved him, because he commands his children and his household after him etc.”

Now, although the aspect of the inheritance (*Yerushah*) of the Torah was then unlike how it is after the giving of the Torah, about which it states,⁶³⁰ “The Torah that Moshe commanded us is the inheritance (*Morashah*) of the congregation of Yaakov,” this aspect of the inheritance being drawn down specifically at the giving of the Torah, nonetheless,

⁶²⁷ Also see Sefer HaMaamarim 5630 p. 87 and on; 5634 p. 40 and on; Torat Menachem, Sefer HaMaamarim Tishrei p. 195 and on; Likkutei Sichot Vol. 13 p. 115 and on, and elsewhere.

⁶²⁸ Talmud Bavli, Yoma 28b

⁶²⁹ Genesis 18:19

⁶³⁰ Deuteronomy 33:4

even before the giving of the Torah there was the matter of the inheritance in Torah.

However, the primary novelty that was introduced upon the giving of the Torah is the aspect of the gift-*Matanah*-מתנה in the Torah, as in the specific wording, “the **giving** of the Torah-*Matan Torah*-מתן תורה.” [Likewise, the angels requested “give-*Tenah*-תנה Your majesty over the heavens,” specifying “give-*Tenah*-תנה” which is of the same root as “gift-*Matanah*-מתנה.”] This is like the teaching of our sages, of blessed memory,⁶³¹ “Three items were given as a gift (*Matanah*-מתנה) to the world. The Torah... as the verse states,⁶³² “And He gave (*VaYitein*-ויתן) to Moshe [the two Tablets of Testimony] etc.,” this being the loftiest level in the Torah.

Now, the three above-mentioned matters in the Torah are the three manners of [giving] Terumah as they are in the Torah. One-fiftieth and one-sixtieth are the matter of the inheritance (*Yerushah*) in the Torah and the toil (*Yegiya*) in the Torah, about which they stated,⁶³³ “Make yourself fit to study Torah for it will not be yours by inheritance.”

One-fortieth (“*Torah Mem*-מ” תורה) is the aspect of the gift (*Matanah*) in the Torah. For, one-fortieth is the generous [Terumah gift], and it states regarding [the giving of] a gift,⁶³⁴ “One who gives a gift gives it generously.” This is the aspect of the pleasure (*Taanug*) in the Torah, the aspect of the “(hidden) precious delight”⁶³⁵ in the Torah.

⁶³¹ Midrash Bereishit Rabba 6:5; See Talmud Bavli, Brachot 5a

⁶³² Exodus 31:18

⁶³³ Avot 2:12

⁶³⁴ Talmud Bavli, Bava Batra 53a

⁶³⁵ Talmud Bavli, Shabbat 88b *ibid*.

This matter is not only in the inner aspect (*Pnimiyyut*) of the Torah, the closed *Mem-ם*, but is also drawn into the open *Mem-מ*, the revealed parts of the Torah. This is as understood from explanation in short in Tanya⁶³⁶ and at length in Likkutei Torah,⁶³⁷ that the matter of the Torah being a “hidden precious delight” does not only refer to the inner aspects (*Pnimiyyut*) of the Torah, but even to the revealed parts of the Torah.

This is also the meaning of what our sages, of blessed memory, stated,⁶³⁸ “Happy is the one who arrives here with his studies (*Talmudo*-תלמודו) in his hand,” wherein “his studies-*Talmudo*-תלמודו in his hand” refers to the revealed parts of Torah (through which we thereby come to the inner aspects (*Pnimiyyut*) of Torah).⁶³⁹

This then, is why the two letters *Mem-מ* of the Oral Torah (which begins with the open *Mem-מ* and concludes with the closed *Mem-ם*) are hinted in the offering that Netanel ben Tzu’ar offered, the leader of Yissachar. This is because the Tribe of Yissachar were the masters of Torah, as the verse states,⁶⁴⁰ “Of the children of Yissachar, men who know understanding for the times.” Moreover, their leader was Netanel-נתנאל, [which is a composite of] “God gave-*Netan E”l*-נתן א”ל,” this being the aspect of the gift (*Matanah*-מתנה) in the Torah. It is for this reason that in his offering there is hint to the matter of the *Mem-מ* of the Torah, this being the aspect of the gift (*Matanah*-מתנה) in the Torah.

⁶³⁶ Tanya, Kuntres Acharon 160a and on.

⁶³⁷ Likkutei Torah, Bamidbar 18a and on.

⁶³⁸ Talmud Bavli, Pesachim 50a

⁶³⁹ There is a small portion of the discourse mentioned here.

⁶⁴⁰ Chronicles I 12:33

Now, the aspect of the gift (*Matanah*) in the Torah as it is in one's service of *HaShem*-יהו"ה, blessed is He, is the matter of studying Torah for its sake (*Lishmah*), this being the loftiest level in the study of Torah. For, the order of the study of Torah is as our sages, of blessed memory, stated,⁶⁴¹ "At the outset when a person does it, he does it for himself." They likewise stated,⁶⁴² "A person should always engage in Torah study, even if not for its sake (*Lishmah*).” In other words, in the level of the world, the order is that at the outset the study is not for its sake (*Lishmah*).

Nevertheless, even when a person studies not for its sake (*Lishmah*), it still has the elevated level of Torah. This is as the verse states,⁶⁴³ "Is not My word like fire?," [about which our sages, of blessed memory, stated],⁶⁴⁴ "Just as fire does not become ritually impure, so too, the words of Torah do not become ritually impure," even when the person who studies the Torah is not in a pure state. This is because "the Torah is not in heaven,"⁶⁴⁵ and was given below in this physical world, such that it even can manifest in a state that is not pure.

However, *HaShem*'s יהו"ה's Supernal intent is for man to ultimately come to study Torah for its sake (*Lishmah*). The general difference is that when it comes to the study of Torah

⁶⁴¹ Talmud Bavli, Pesachim 68b

⁶⁴² Talmud Bavli, Pesachim 50b; Also see Pirush HaMishnayot of the Rambam to Mishnah Sanhedring, introduction to Perek Chelek (section beginning "v'HaKat HaChameesheet").

⁶⁴³ Jeremiah 23:29

⁶⁴⁴ Talmud Bavli, Brachot 22a

⁶⁴⁵ Deuteronomy 30:12; See Talmud Bavli, Bava Metziya 59b

that is not for its sake (*Lishmah*), but is for himself, it thus is connected to the existence of the person, and is connected to the level of Torah that is in the aspect of toil (*Yegiya*) or inheritance (*Yerushah*), whereas study of Torah for its sake (*Lishmah*) stems from the Torah itself, and is connected to the level of Torah as it is the aspect of a gift (*Matanah*) from Above, this being what was newly introduced at the giving of the Torah, as discussed previously.

With the above in mind, we can understand the teaching of our sages, of blessed memory, that the elevated level of one who engages in Torah study for its sake (*Lishmah*) is that “he introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.”

The explanation of this is that before the giving of the Torah there was the decree that the upper not descend to below, and that the lower not ascend to above.⁶⁴⁶ The matter of the decree is as in the explanation of our Rebbe and leader, his honorable holiness, my father-in-law, the Rebbe, that [the word] “decree-*Gezeirah*-גזירה” is a word that means “to sever,” in that the upper and lower were severed and cut off one from the other. This “severance-*Gezeirah*-גזירה” was also in the aspects of the upper and lower as they are Above [in Godliness], and it is because of the “severance-*Gezeirah*-גזירה” in the upper and lower as they are Above, that there subsequently was a drawing down of [the matter of the verse],⁶⁴⁷ “From there it divided,” in the world of Creation (*Briyah*), to the point that

⁶⁴⁶ Midrash Tanchuma Va’era 15; Shemot Rabba 12:3

⁶⁴⁷ Genesis 2:10; Torah Ohr 3a, and elsewhere.

below, in this physical world, there is caused to be division in the literal sense, the literal opposite of peace.

However, at the time of the giving of the Torah there was the nullification of the decree, [such that] the upper descended to below and the lower ascended to above. In other words, through the Torah there was caused to be the bond between the upper and the lower, to the point that there was caused to be “a dwelling place for Him, blessed is He, in the lower worlds,”⁶⁴⁸ a dwelling for His Essential Self. This is as in the known saying⁶⁴⁹ that it is the essential self of a man that dwells in a home. All this is the novelty of the giving of the Torah, at which time there was the drawing down of the aspect of the gift (*Matanah*) of the Torah, as explained before.

It is for this reason that they stated, “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage above and into the [earthly] entourage below.” For, since the study of the Torah for its sake (*Lishmah*) is because of the novelty of the giving of the Torah, therefore through it, there is caused to be the bond between the upper and the lower, as during the giving of the Torah, this being the matter of “peace in the entourage Above,” the bond between the upper and the lower.

This is why this teaching does not mention the levels mentioned in the chapter regarding the acquisition of Torah

⁶⁴⁸ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁶⁴⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3; 5669 p. 160; 5678 p. 193.

(*Perek Kinyan Torah*).⁶⁵⁰ This is because the levels mentioned in the chapter regarding the acquisition of Torah (*Perek Kinyan Torah*) are what man himself merits to attain (similar to “he does it for himself”).⁶⁵¹ In contrast, here we are discussing another matter that is completely beyond this in elevation, this being the matter that was introduced through the giving of the Torah, in that through the Torah we draw forth and make “peace in the [heavenly] entourage Above and in the [earthly] entourage below,” so that there is a dwelling place for Him in the lower worlds.

6.

Now, we can connect this with what is explained in the discourse⁶⁵² about the matter of the verse,⁶⁵³ “*HaShem*-יהו"ה has sworn by His right hand and by His powerful arm,” about which our sages, of blessed memory, expounded,⁶⁵⁴ ““His right hand (*Yemino*-ימינו)’ refers to Torah, as the verse states,⁶⁵⁵ ‘From His right hand (*Yemino*-ימינו) a fiery law for His people.’ ‘His powerful arm (*Zro'ah Uzo*-עזו-זרוע)’ refers to Tefillin, as the verse states,⁶⁵⁶ ‘*HaShem*-יהו"ה gives strength (*Oz*-עוז) to His people.’”

⁶⁵⁰ Mishnah Avot 6:1 *ibid*.

⁶⁵¹ See Talmud Bavli, Pesachim 68b

⁶⁵² Sefer HaMaamarim 5629 *ibid*. (p. 225 and on).

⁶⁵³ Isaiah 62:8

⁶⁵⁴ Talmud Bavli, Brachot 6a

⁶⁵⁵ Deuteronomy 33:2

⁶⁵⁶ Psalms 29:11

He then explains that Above [in Godliness] even the left is right, as in the teaching,⁶⁵⁷ “There is no left [side] in this Ancient One-*Atika*.” In other words, the matter of the left [side] Above is not a matter of actual Might-*Gevurah* in the literal sense, but on the contrary, its matter is the strength of the bestowal, as in [the Mishnah],⁶⁵⁸ “The might of the rains-*Gevurot Geshamim*-גבורות גשמים.” In other words, there is an element of superiority in Kindness-*Chessed*, and there is an element of superiority in Might-*Gevurah*, and when the drawing forth is from the Ancient One-*Atik*, it has both elements of superiority.

This is also what we find in regard to the giving of the Torah, that “we heard [the first two utterances of] ‘I am *HaShem* יהוה your God’⁶⁵⁹ and ‘You shall have no other gods’⁶⁶⁰ directly from the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה,”⁶⁶¹ specifying, “the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה,” thus indicating the force and strength of the bestowal.

In the discourse he explains⁶⁶² that through donning the Tefillin on the left arm, we cause the inclusion of the left within the right, and when there is a dominance of the right over the left, then below too, it all becomes right, which also is the matter of peace. This is as explained in Likkutei Torah to the

⁶⁵⁷ Zohar III 129a, and similarly see 289a

⁶⁵⁸ Mishnah Taanit 1:1; Talmud Bavli, Taanit 2a; See Likkutei Torah, Va’etchanan 13c and elsewhere.

⁶⁵⁹ Exodus 20:2

⁶⁶⁰ Exodus 20:3

⁶⁶¹ Talmud Bavli, Makkot 24a

⁶⁶² Sefer HaMaamarim ibid. p. 227

Torah portion of Matot⁶⁶³ in explanation of the teaching of our sages, of blessed memory, “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.” That is, the matter of peace in the lower entourage is the inclusion of the left within the right.

7.

This then, is the meaning of [the teaching], “Whosoever engages in Torah study for its own sake introduces peace into the [heavenly] entourage Above and into the [earthly] entourage below.” For, as explained in Likkutei Torah there, the matters of peace in the upper entourage and peace in the lower entourage also are present in the soul of man and are the matter of the Godly soul and the animalistic soul.

Through making peace between them, this being the matter of the bond of the upper and lower in man, there is caused to be the bond between the upper and lower on all levels. This brings about that “*HaShem*-יהו"ה will give strength-*Oz*-עוז to His people, *HaShem*-יהו"ה will bless His people with peace.” As in the teaching of our sages, of blessed memory,⁶⁶⁴ “Peace is the vessel that can contain the blessing,” in that it is the receptacle for all blessings from Above, up to and including the primary blessing, the coming of Moshiach, whose name also begins with the letter *Mem*-מ.

⁶⁶³ Likkutei Torah, Matot 86b and on

⁶⁶⁴ Mishnah Oktzin 3:12

There then will be the fulfillment of the prophecy,⁶⁶⁵ “Upon the one with greatness in dominion-*L'Marbeih HaMeesrah*-לְמַרְבֵּה הַמְשָׁרָה etc.” That is, in this word there is a closed *Mem*-ם even though it is in the middle of the word. This is because, in the coming future, even the “closed saying” (the inner aspect (*Pnimityut*) of the Torah) will be revealed, as the verse states,⁶⁶⁶ “Your teacher will no longer be hidden behind His garment etc.” This matter will be brought about through “spreading the wellsprings [of the teachings of Chassidus] to the **outside**,”⁶⁶⁷ through which we merit the true and complete redemption by our righteous Moshiach, speedily and in the most literal sense!

⁶⁶⁵ Isaiah 9:6; See Ohr HaTorah, Na”Ch to Isaiah 9:6 (Vol. 1, p. 184 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the five letters כִּמְנַפִּיץ.

⁶⁶⁶ Isaiah 30:20

⁶⁶⁷ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov and elsewhere, translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzavaat HaRivash.