

Discourse 35

“*Tefilah L’Moshe... - A prayer of Moshe...*”

Delivered on the 13th of Tammuz, 5729⁸⁹²

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

1.

The verse states,⁸⁹³ “A prayer of Moshe, the man of God.” In his well-known talk,⁸⁹⁴ his honorable holiness, my father-in-law, the Rebbe, explains that this Psalm relates to the redemption of the 19th of Kislev. [For, as known, the Alter Rebbe would recite the daily portion of the Psalms as divided for the days of the month.⁸⁹⁵ Thus, since this Psalm “A prayer of Moshe” is the beginning of the portion of the 19th day of the

⁸⁹² The original discourse was edited by the Rebbe and published as a pamphlet for the 11th of Nissan 5751.* [* The 12th of Tammuz of this year [5729 – the year this discourse was said] began the ninetieth (*Tzaddik*-ק"ץ-90) year from the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, and they then began to recite the 90th (*Tzaddik*-ק"ץ) Psalm in the book of Tehillim – according to the custom (cited in the next bracketed note **) to recite the Psalm that corresponds to the years of one’s life each day.]

⁸⁹³ Psalms 90-*Tzaddik*-ק"ץ:1** [** According to the custom to recite the Psalm that corresponds to the years of one’s life each day (see the letter of his honorable holiness, my father-in-law the Rebbe, printed in “Kovetz Michtavim” at the back of Tehillim Ohel Yosef Yitzchak (p. 214); Also see his Igrot Kodesh, Vol. 1, p. 31.)

⁸⁹⁴ Of the night of the 20th of Kislev 5694 (Likkutei Dibburim Vol. 1, 97a and on).

⁸⁹⁵ Likkutei Dibburim *ibid*. This was likewise the custom of the Rebbe’s who followed him and were his successors – see the letter of his honorable holiness my father-in-law the Rebbe, printed in “Kovetz Michtavim” at the back of Tehillim Ohel Yosef Yitzchak (p. 200); Also see his Igrot Kodesh, Vol. 3 p. 473 and on.

month, as the Psalms are divided according to the days of the month, he therefore recited this Psalm on the day of his redemption (the 19th of Kislev).]

In the talk he continues and states that Dovid, King of Israel, had a received tradition (Kabbalah)⁸⁹⁶ that this Psalm was composed by Moshe. This is as stated in Midrash,⁸⁹⁷ “Moshe said eleven Psalms corresponding to eleven tribes.”

In the talk he continues and states that the beginning of the Psalm is, “O’ Lord-*Adona*” אֲדֹנָיִי-יְיָ, You have been an abode (*Ma’on*-מַעוֹן etc.),” and the conclusion of the Psalm is,⁸⁹⁸ “May the pleasantness (*No’am*-נוֹעַם) of the Lord-*Adona*” אֲדֹנָיִי-יְיָ be upon us etc.,” and that “abode-*Ma’on*-מַעוֹן” and “pleasantness-*No’am*-נוֹעַם” share the same letters.

Now, we must understand the connection between the three matters, (the relationship between the Psalm and the redemption of the 19th of Kislev, and that this Psalm was composed by Moshe, and the relationship between “abode-*Ma’on*-מַעוֹן” and “pleasantness-*No’am*-נוֹעַם”). We also must understand why he brings proof from the Midrash that this Psalm was composed by Moshe, being that the Psalm states about itself that it is “a prayer of Moshe.”

⁸⁹⁶ In Radak to that verse [Psalms 90:1] it states: Dovid found this prayer written, and they possessed a received tradition that it was [a prayer] of our teacher Moshe, and he thus wrote this in his book.

⁸⁹⁷ Midrash Shochar Tov to the verse [Psalms 90:1], cited in Rashi to the verse.

⁸⁹⁸ [Psalm 90], Verse 17 (the numerical value of “good-*Tov*-טוֹב-17”)

2.

Now, this can be explained based on the well-known matter⁸⁹⁹ that with the redemption of the 19th of Kislev the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside” began, this being the preparation and receptacle for “the coming of the Master, King Moshiach.”⁹⁰⁰

Based on this, the relationship between this Psalm and the 19th of Kislev (also) indicates its relation to the coming redemption. This is why after stating in the talk that this Psalm relates to the redemption of the 19th of Kislev, he continues [and states] that this Psalm was composed by Moshe, since “he is the first redeemer and he is the last redeemer.”⁹⁰¹

[He points out that **Dovid, King of Israel**, had a received tradition (Kabbalah) that this Psalm was composed by Moshe. In doing so, he hints that the matter of Moshe relevant here is that Moshe was the one who redeemed Israel from exile in Egypt, the redemption from Egypt being prefatory to the coming redemption⁹⁰² through Dovid, King Moshiach, [as the verse states],⁹⁰³ “As in the days when you left the land of Egypt, I will show them wonders.”]

⁸⁹⁹ Sefer HaSichot, Torat Shalom, end of p. 112 and on.

⁹⁰⁰ As it states in the holy and well-known letter of the Baal Shem Tov which is also printed in the beginning of Keter Shem Tov, [translated in The Way of the Baal Shem Tov, a translation of Tzava’at HaRivash].

⁹⁰¹ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Parshat Mishpatim.

⁹⁰² As is known, upon the redemption from Egypt there was the introduction of the general matter of the redemption and the conduits were opened for all the redemptions, including for the coming redemption. (See the discourse entitled “*KiYemei Tzeitcha*” 5708, Ch. 12 – Sefer HaMaamarim 5708 p. 164.)

⁹⁰³ Micah 7:15

He brings the teaching of the Midrash that Moshe said eleven Psalms. This is because in the number eleven contains two matters. There is the One-א that precedes (and is higher than) the ten-י, this being the limitless light of the Unlimited One, who transcends the ten *Sefirot*, [as it states],⁹⁰⁴ “You are He who is One but not in enumeration.”⁹⁰⁵ And additionally, the number “eleven-*Achad Asar*-אחד עשר” is the drawing down of the One-*Echad*-אחד (“One, but not in enumeration”) into the ten-*Eser*-עשר, meaning into all ten *Sefirot*,⁹⁰⁶ up to and including the *Sefirah* of Kingship-*Malchut*.

⁹⁰⁴ Introduction to Tikkunei Zohar (17a)

⁹⁰⁵ Ohr HaTorah, Devarim p. 19; Ohr HaTorah (Yahel Ohr) to Tehillim p. 48; Sefer HaMaamarim 5679 p. 587.

⁹⁰⁶ See what is **similarly** stated in Ohr HaTorah, Devarim and Yahel Ohr *ibid*. According to this we can explain what is stated in Midrash (Shemot Rabba 42:8, cited in Sefer HaMaamarim 5679 *ibid*.) that “eleven-*Achad Asar*-אחד עשר” hints at “the unique amongst the ten... ‘I am (*Anochi*-אנכי) *HaShem*-יהוה, your God.’” - Seemingly, “I-*Anochi*-אנכי” is also included in the Ten Commandments, so how does this align with the explanation that “eleven-*Achad Asar*-אחד עשר” refers to the inner aspect (*Pnimiyyut*) of the Crown-*Keter* which is not counted in the numeration of the *Sefirot*, i.e., “One, **but not** in enumeration,” as well as with the [words of the] Midrash, “the unique amongst the ten”? However, based upon what is stated in the discourse it can be said that the reason that even “I-*Anochi*-אנכי” (“One, but not in enumeration”) is included in the Ten Commandments is because the intention of the giving of the Torah is to draw forth the “One-*Echad*-אחד” into the “Ten-*Eser*-עשר,” similar to the explanation of “eleven-*Achad Asar*-אחד עשר” is per the [explanation in the] discourse above. [*In Sefer HaMaamarim 5679 *ibid*. [it explains] that within “I-*Anochi*-אנכי” both aspects of the Crown-*Keter* are included. It is with this that he explains the two views as to whether [the utterance] of “I am-*Anochi*-אנכי” is included in the count of the six-hundred and thirteen *mitzvot* or whether it is not counted – as the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is not counted, whereas the externality (*Chitzoniyyut*) of the Crown-*Keter* is counted. Seemingly, however, this explanation is not in regard to what is being pointed out in the above note, for it is explicit there (on the beginning of p. 588) that “the unique amongst the ten” is the “One, but not in enumeration,” and explanation is thus required as to the relationship between the aspect of “One, **but not** in enumeration” to “the unique **amongst the ten**.” However, this is not the place to further expound on this.]

On the contrary, the primary drawing down of “One, but not in enumeration” is in Kingship-*Malchut*, being that the root of Kingship-*Malchut* is in the innerness (*Pnimiyut*) of the Crown-*Keter*. This is because all the [other] *Sefirot* are rooted in the externality of the Crown-*Keter*, which is counted in the numeration of the *Sefirot*,⁹⁰⁷ whereas the root of Kingship-*Malchut* is in the innerness (*Pnimiyut*) of the Crown-*Keter*, which is not counted in the numeration of the *Sefirot*⁹⁰⁸ - “One, but not in enumeration.” Only that in revelation, Kingship-*Malchut* is below all the *Sefirot*, such that it descended to be the source for the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁹⁰⁹ up to and including this physical world.

However, in the coming future there will be the revelation of the root of Kingship-*Malchut* (“One, but not in enumeration”) within Kingship-*Malchut* [especially as she descended into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)],⁹¹⁰ and thereby – into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including this physical world.

On the contrary, the primary revelation will be in this physical world, and there thereby will be the fulfillment of *HaShem*’s יהו"ה Supernal intention for “a dwelling place in the

⁹⁰⁷ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Sefer HaMaamarim 5679 *ibid.*; Likkutei Torah, Bechukotai 46c, and elsewhere; Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem) Ch. 5, cited in Likkutei Torah, Shir HaShirim 10b, and elsewhere.

⁹⁰⁸ [See the citations in the preceding note.]

⁹⁰⁹ See the later note 24 [in the original discourse, citing Sefer HaMaamarim Et’halech Liozhna and Sefer HaMaamarim 5660 *etc.*].

⁹¹⁰ [See the preceding note.]

lower worlds.”⁹¹¹ That is, this lowest world, of which there is no lower world⁹¹² will be “a dwelling place for **Him**, blessed is He,” [the word] “for Him” meaning, for His Essential Self.⁹¹³

Based on this, we can explain why in the talk he brings the teaching of the Midrash that “Moshe said eleven Psalms,” through which he hints at the relationship between the Psalm, “A prayer of Moshe,” and the coming redemption. That is, the substance of this Psalm [which is the head and beginning⁹¹⁴ of the eleven Psalms] is the drawing down of the “One-*Echad*” (“One, but not in enumeration”) into the “Ten-*Eser*” (in all ten *Sefirot*, up to and including Kingship-*Malchut*).

With this in mind, we can explain what he continues to state in the talk, that “abode-*Ma’on*” shares the same letters as “pleasantness-*No’am*.”⁹¹⁵ For, it is explained in the discourses entitled “*Tefillah L’Moshe*”⁹¹⁶ that “abode-*Ma’on*” refers to Kingship-*Malchut* [and it is called an “abode-*Ma’on*” in that it is a term for a “dwelling-*Dirah*” and “home-*Bayit*” similar to [the teaching],⁹¹⁷ “One’s home (*Bayit*) is his wife”].

⁹¹¹ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6.

⁹¹² Tanya, [Likkutei Amarim], Ch. 36

⁹¹³ *Hemshech* 5666 p. 3 and elsewhere – cited in Torat Menachem, Sefer HaMaamarim Shvat p. 308, note 32.

⁹¹⁴ Meaning that in the Ancient One-*Atik* itself, it is the “head” and “beginning.” Therefore, its drawing forth in the ten (i.e., the chaining down of the worlds – *Hishtalshelut*) is at their “end,” similar to “the **end** action arose **first** in thought.” (See the discourse entitled “*BaYom HaSheini*” 5732 (Torat Menachem, Sefer HaMaamarim Sivan p. 351 and on), and elsewhere).

⁹¹⁵ Likkutei Torah and Sefer HaLikkutim of the Arizal to the verse.

⁹¹⁶ Maamarei Admor HaZaken – “*Ethalech Liozhna*” p. 157; Sefer HaMaamarim 5660 p. 59.

⁹¹⁷ Mishnah at the beginning of Tractate Yoma; Also see Likkutei Torah, Zot HaBracha 100b.

The [word] “pleasantness-*No’am*-נועים” (pleasure (*Taanug*)) refers to the Ancient One-*Atik*. Thus, the “abode-*Ma’on*-מעון” which shares the same letters as “pleasantness-*No’am*-נועים,” is that the root of Kingship-*Malchut* is in the Ancient One-*Atik*.⁹¹⁸

It can be said that the reason that in the talk, in continuation of the matter of “eleven-*Achad Asar*-אחד עשר” he brings that “abode-*Ma’on*-מעון” shares the same letters as “pleasantness-*No’am*-נועים,” is to hint that the revelation of the “One-*Echad*-אחד” (“One, but not in enumeration”) within the “Ten-*Eser*-עשר” (the ten *Sefirot*) will primarily be in Kingship-*Malchut*, being that the root of Kingship-*Malchut* is in the Ancient One-*Atik*.

3.

The explanation of the matter in greater detail may be understood by what the Rebbe (Rashab), whose soul is in Eden, stated in a discourse by the same title.⁹¹⁹ That is, it states in Zohar⁹²⁰ that the “prayer of Moshe” is “the prayer of the

⁹¹⁸ In Sefer HaMaamarim “*Et’halech Liozhna*” and in Sefer HaMaamarim 5660 *ibid.*, [it states that] the explanation of the verse [Psalms 90:1 *ibid.*], “You have been an abode for us in all generations,” is [in reference] to Kingship-*Malchut* as she descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) to bring time into being. To elucidate from Likkutei Torah, Zot HaBrachah *ibid.* (100a-b), the reason that Kingship-*Malchut* is called a “home-*Bayit*-בית” is [both] due to the fact that it is the lowest level, like a house which is built of stones, the inanimate (*Domem*), as well as due to the fact that the root of Kingship-*Malchut* is in the Ancient One-*Atik*, like a “house-*Bayit*-בית” which is the distant encompassing light (*Makif HaRachok*) – but is primarily upon her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

⁹¹⁹ Of the year 5660 – printed in Sefer HaMaamarim 5660 p. 49 and on.

⁹²⁰ See Zohar I 168b

wealthy.”⁹²¹ This is the difference between the “prayer of Dovid”⁹²² and the “prayer of Moshe.” That is, the “prayer of Dovid” is “the prayer of the pauper,” whereas the “prayer of Moshe” is the “prayer of the wealthy.”

In the discourse he asks a question [on this]. Namely, that the matter of prayer is that one prays to the Holy One, blessed is He, to satisfy his lacking.⁹²³ However, being that one who is wealthy lacks nothing,⁹²⁴ what then is the matter of “the prayer of the wealthy”?

What requires further explanation, is based on the teaching of our sages, of blessed memory,⁹²⁵ on the verse,⁹²⁶ “Sufficient for his deficiency, in that which is deficient for him,” in that it means, “Sufficient for his deficiency – but you are not commanded to make him wealthy,” and “Sufficient for his deficiency – [means] even a horse upon which to ride and a servant to run before him.”

From this it is understood that the matter of wealth is not just that he lacks nothing (not even a horse upon which to ride and a servant to run before him), but that [beyond this] he is bestowed with abundant beneficence.⁹²⁷ Based on this, we must understand the substance of “the prayer of the wealthy.”

⁹²¹ Also see Nedarim 38a that Moshe was wealthy.

⁹²² Psalms 86:1

⁹²³ See Mishneh Torah, Hilchot Tefilah 1:2

⁹²⁴ See the discourse entitled “*Zot Chukat HaTorah*” of Shabbat Parshat Chukat-Balak of the 12th of Tammuz of this year (5729, (Sefer HaMaamarim 5729 p. 256 and on [Discourse 34])), that the reason that Moshe was wealthy physically was because he was wealthy spiritually.

⁹²⁵ Talmud Bavli, Ketubot 67b

⁹²⁶ Deuteronomy 15:8

⁹²⁷ As per the language of Sefer HaMaamarim 5660 p. 54.

Now, it is explained in various places⁹²⁸ as well as in the above-mentioned discourse,⁹²⁹ that the prayer of the wealthy is not for his own behalf. As it states in Midrash⁹³⁰ about the verse, “A prayer of Moshe,” “This is analogous to three people who came to take... from the king... the third one came and the king said to him, ‘What do you request?’ He replied, ‘I do not ask anything for myself, but for a certain country that is desolate and belongs to you, decree that it be built...’ In the same way, Moshe did not request anything on his own behalf, but on behalf of Israel.”

However, at first glance, this explanation requires further elucidation. For, since prayer is “service [of Him] with the heart,”⁹³¹ it is understood that even when one is praying on behalf of others, his own prayer is such that their deficiency touches his own heart (that of the person praying) such that it is as if he himself is the one who is lacking (and to the degree that their deficiency touches him, so will his prayer be greater). Thus, even prayer on behalf of others is because of the fact that he is lacking, and this being so, why is it called “the prayer of the wealthy”?

The essential point of the explanation is that the matter of wealth is not just that he has all his needs in an expansive way and even beyond his needs, but that he is wealthy in essence.

⁹²⁸ *Hemshech* 5672 Vol. 2, p. 375 (p. 771 and on); *Sefer HaSichot, Torat Shalom* p. 183.

⁹²⁹ [*Sefer HaMaamarim* 5660 *ibid.*] p. 58.

⁹³⁰ *Shochar Tov* and *Yalkut Shimoni* to the verse [Psalms 90:1]; *Midrash Tehillim* Buber there.

⁹³¹ *Talmud Bavli, Taanit* 2a

The explanation is that the wealthy (*Asheer*-עשיר) and the pauper (*Ani*-עני) are [the matter of] bestower (*Mashpia*) and recipient (*Mekabel*).⁹³² From this it is understood that even when he has an abundance of beneficence, but the bestowal is not his own, but is what he received from others, he then is a pauper, a recipient (*Mekabel*), whereas the matter of the wealthy is that **in and of himself** he has everything.

[This may be connected to the teaching of our sages, of blessed memory,⁹³³ “A poor person is only [one who is poor] in knowledge (*Da’at*), a wealthy person is only [one who is wealthy] in knowledge (*Da’at*).” This is because Knowledge-*Da’at* is a recognition and feeling,⁹³⁴ and amongst the elements of superiority of recognition and feeling over and above intellect and grasp (*Wisdom-Chochmah* and Understanding-*Binah*) is that when a person conceptualizes and understands something, it is not that he himself knows the thing,⁹³⁵ but only that he receives⁹³⁶ the knowledge from the intellect that bestowed this knowledge to him.

However, the matter of recognition and feeling is that he himself knows and has a feel for the thing.⁹³⁷ This then, is

⁹³² See Midrash Shemot Rabba 31:5; Tanchuma Mishpatim 9; Also see Sefer HaMaamarim 5627 p. 399 and on; Kuntreisim Vol. 1 (p. 119a and on).

⁹³³ See Talmud Bavli, Nedarim 41a: “A poor person is only one who is lacking in knowledge (*De’ah*-דעה).” Ketubot 68a: “‘poor’ means poor in knowledge (*Da’at*-דעת), ‘wealthy’ means wealthy in knowledge (*Da’at*).”

⁹³⁴ Sefer HaMaamarim 5670 p. 115 and on; (5678 p. 83 and on), and elsewhere.

⁹³⁵ As per the language in *Hemshech* 5672 Vol. 2, Ch. 345 (p. 708), only that there it is discussing the matter as it relates to the Understanding-*Binah*, specifically (as opposed to *Wisdom-Chochmah*).

⁹³⁶ See the preceding note.

⁹³⁷ To point out based on Sefer HaMaamarim 5670 *ibid.* (p. 114 & p. 116), the matter of study is *Wisdom-Chochmah* and Understanding-*Binah*, whereas Knowledge-*Da’at* is by his own power, specifically. However, in Sefer

why poverty and wealth are primarily in Knowledge-*Da'at*. For, since knowledge that stems from conceptualization and understanding is like knowledge that is acquired, whereas **he himself** does not know, therefore, even after he has the conceptualization and understanding, he remains poor (deficient). However, specifically through Knowledge-*Da'at*, he departs from his poverty and becomes wealthy.

Additionally, as known,⁹³⁸ strength [of mind] is in Knowledge-*Da'at*. For, when a person decides to do something because he recognizes and feels that this is what must be done, the decision is much stronger than a decision stemming from understanding and comprehension.

The reason is because comprehension is in a way of question and answer, which gives room for a different comprehension. Thus, a decision stemming from comprehension is not with such great strength.⁹³⁹ [In contrast] the recognition and feeling is into the essence of the concept, and in the essence of the concept there is no room for an opposing concept. Thus, the decision stemming from the recognition undergoes no change.

HaMaamarim 5670 there it is discussing the matter of study wherein a teacher teaches his student and the like. It can be said that the same is likewise so within man himself, with Wisdom-*Chochmah* and Understanding-*Binah*. That is, Wisdom-*Chochmah* and Understanding-*Binah* **teach** man himself, as opposed to Knowledge-*Da'at*.

⁹³⁸ See Sefer HaMaamarim 5670 p. 118 (also see the beginning of p. 119 there); 5678 p. 85.

⁹³⁹ In addition to the fact that **from the angle of the person himself** the decision is not with great strength, this being due to the fact that the knowledge that stems from the comprehension is like acquired knowledge (as mentioned above in the discourse) – it is also because the grasp and decision are not with such great strength, as per the discourse.

With the above in mind, that it can be said that the reason that *Wisdom-Chochmah* and *Understanding-Binah* (without *Knowledge-Da'at*) are the aspect of poverty, not only in relation to the person, [in that the knowledge stemming from *Wisdom-Chochmah* and *Understanding-Binah* is like something superimposed upon the person, whereas by himself the person lacks the knowledge, and is thus poor], but rather is also in regard to the conceptualization and grasp themselves, since in the comprehension of *Wisdom-Chochmah* and *Understanding-Binah* an opposite comprehension is possible.]

Now, since he is wealthy in essence, it is understood that deficiency is not applicable in him.⁹⁴⁰ Therefore, even though the deficiency of those for whom he prays is very significant to him, and the prayer that he prays on their behalf is as though he himself is deficient, nevertheless, no deficiency is caused in him through this, and his prayer is “the prayer of the wealthy.”

4.

This may be understood with a preface that the matter of wealth in the simple sense, is as brought earlier in the discourse (in chapter 3) that the wealthy not only has what is adequate for his needs, but is bestowed with an abundance of beneficence. Based on this, the difference between the poor, even when he has what is sufficient for his needs, and the wealthy, is in two matters.

⁹⁴⁰ See Sefer HaMaamarim 5699 p. 206, that the matter of wealth is that “the matter of deficiency is not applicable at all.”

That is, even in those things that the pauper also has, he is unlike the wealthy. This is because, in and of himself, the pauper even lacks those things (as mentioned earlier there), and it only is that **in actuality**, he possesses those things. In contrast, the wealthy is bestowed with abundant beneficence – an abundance of beneficence that the pauper does not at all have.

Now, at first glance, it must be said that, spiritually, the two matters are intertwined with each other. That is, for matters that are necessary to him (“what is sufficient for his deficiency”) to not be in a way that he receives from others, but from himself, this specifically is through an abundance of bestowal beyond merely satisfying the lacking.

As this matter is in the service of *HaShem*-יהו"ה, blessed is He, it is that when a person's service is only according to his intellectual grasp, then in addition to the fact that this [mode of] service is measured and limited (“what is sufficient for his deficiency”) he also is lacking (internally – *b'Pnimityut*) in this service, being that comprehension gives room for the opposite. Rather, for his service of *HaShem*-יהו"ה, blessed is He, to be in a way that there is no room for the opposite, this specifically is through service that transcends measure and limitation – wealth.

Now, to explain the matter of wealth that transcends merely satisfying the deficiency, he prefaces in the discourse⁹⁴¹ that even in the satisfaction of the lacking there are two matters. In this regard it states, “Sufficient for his deficiency, in that which is deficient for him.” About this, our sages, of blessed

⁹⁴¹ Sefer HaMaamarim 5660 *ibid.* p. 53 and on.

memory, stated, “‘In that which is deficient for him’ – even a horse upon which to ride and a servant to run before him.”

In other words, [the first part of the verse], “Sufficient for his deficiency” means that one must give him all things that are necessary for every person. The verse then adds, “In that which is deficient for him,” meaning that one must also give him what is deficient **for him**, (“a horse upon which to ride and a servant to run before him”) being that this is what he is accustomed to.⁹⁴² [In contrast], wealth is an abundance of beneficence, even beyond “that which is deficient for him.”

He explains that these three matters, [the two matters in satisfying the lacking, and wealth] are also present Above. [For, as known,⁹⁴³ all matters that are below chain down from matters as they are Above.] The explanation is that in the revelations Above there are three general levels. There is the light that fills all worlds (*Memaleh Kol Almin*), there is the light that surrounds and transcends all worlds (*Sovev Kol Almin*), and there is the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends both His inner manifest light (*Memaleh*) and His surrounding transcendent light (*Sovev*).

His light that fills all worlds (*Memaleh Kol Almin*) is the light that manifests in the worlds and the creations to enliven them in accordance to their relative capacities. This is like the teaching of our sages, of blessed memory,⁹⁴⁴ “Just as the soul

⁹⁴² Mishneh Torah, Hilchot Aniym 7:3

⁹⁴³ See Tanya, [Likkutei Amarim], beginning of Ch. 3.

⁹⁴⁴ Midrash Tehillim to Psalm 103 and Talmud Bavli Brachot 10a, “Just as the Holy One, blessed is He, fills the whole world, so does the soul fill the whole body,”

fills the body, so does the Holy One, blessed is He, fill the world.” That is, just as the vitality of the soul that manifests in the body is according to the manner of the limbs of the body, and the vitality in each limb is according to its relative capacity, it is the same with the vitality that fills all worlds, that it enlivens each world and each creature according to its relative measure.⁹⁴⁵

His light that surrounds all worlds (*Sovev Kol Almin*) is the light that transcends manifestation within the worlds and it therefore surrounds and encompasses the worlds equally. Nevertheless, it relates to the worlds (which is why it is called “the light that surrounds all **worlds**”). This is like the vitality of the soul itself, in that the soul is alive in essence. Even though it transcends the vitality that spreads forth and manifests within the body by all relative comparison, nevertheless, it is like a source from which the vitality is drawn down to spread forth and manifest in the body.

This aspect is called “The Life of the worlds-*Chai HaOlamim*-העולמים” (“Life-*Chai*-חַי” with a *Patach*-פתח vowel). The difference between “Life-*Chai*-חַי” (with a *Patach*-פתח vowel) and “Life-*Chei*-חֵי” (with a *Tzeirei*-צִירֵי vowel) is that in the words, “The Life of the worlds-*Chei HaOlamim*-חֵי העולמים” with the *Tzeirei*-צִירֵי vowel, the word “Life-*Chei*-חֵי” adheres to the word “worlds-*Olamim*-עולמים.” In contrast in the words “The Life of the worlds-*Chai HaOlamim*-חַי העולמים” with a *Patach*-פתח, the word “Life-*Chai*-חַי” does not adhere to

and in Vayikra Rabba 4:8, “This soul fills the body and the Holy One, blessed is He, fills His world.”

⁹⁴⁵ See at length in Likkutei Torah, Emor 31b and elsewhere.

the word “worlds-*Olamim*-עולמים,” and thus refers to the aspect of that which is alive in essence (*Chai b’Etzem*-חי בעצם) – this being [the aspect of] His surrounding light (*Sovev*).

However, it can be said that the reason that even this aspect, which is alive in essence (*Chai b’Etzem*-חי בעצם) (and is [the aspect of] His surrounding light), is called “The Life of the worlds-*Chai HaOlamim*-חי העולמים,” is because it is like a source from which there is a drawing down of vitality to the worlds.

In the discourse he adds⁹⁴⁶ that the aspect of His surrounding light (*Sovev*) is also called “The Enlivener of life-*Chayei HaChayim*-חיי החיים.” [In this], the word “Life-*Chayim*-חיים” refers to the vitality that spreads down and manifests within the worlds (*Memaleh*), whereas the aspect of His surrounding light (*Sovev*) from which the vitality of the worlds is drawn, is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים.”

About this, our sages, of blessed memory, stated,⁹⁴⁷ “May the One who enlivens the living (*Mechayeh Chayim*-מחיה חיים) grant you life.” That is, “The One who enlivens the living-*Mechayeh Chayim*-מחיה חיים” (which is the aspect of “The Enlivener of life-*Chayei HaChayim*-חיי החיים”) is the source from which “life-*Chayim*-חיים” is drawn.

This is the meaning of the teaching of our sages, of blessed memory,⁹⁴⁸ on the verse,⁹⁴⁹ “A Psalm, a song for the Shabbat day,” that [it means], “A Psalm, a song for the future,

⁹⁴⁶ Sefer HaMaamarim 5660 *ibid.* p. 55-56.

⁹⁴⁷ Talmud Bavli, Yoma 71a

⁹⁴⁸ At the end of Tractate Tamid

⁹⁴⁹ Psalms 92:1

for the day that will be entirely Shabbat and rest for everlasting life-*Chai HaOlamim* הַי העולמים,” in which, “Everlasting life-*Chai HaOlamim* הַי העולמים” is written with a *Patach* פתח vowel,⁹⁵⁰ and refers to the aspect of His surrounding light (*Sovev*). That is, in the coming future there even will be tranquility and rest from the aspect of “Everlasting life-*Chai HaOlamim* הַי העולמים,” since there then will be the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds (beyond even His surrounding light (*Sovev*)).

This is as the verse states,⁹⁵¹ “He will heal us after two days; on the third day He will raise us up and we will live before Him.” About this it states in Likkutei Torah⁹⁵² that “two days” refers to the two revelations of His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), whereas “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One, who transcends relation to worlds. This is why it states, “on the third day He will raise us up and we will live

⁹⁵⁰ See Sefer HaMaamarim 5660 *ibid.* (p. 56) [where it states], “See Tosefot Yom Tov there where it states that it should say ‘Life-*Chai* הַי’ with a *Patach* פתח vowel.” However, this requires analysis, since in Tosefot Yom Tov there it expressly states that “it should say ‘Life-*Chei* הַי’ with the *Tzeirei* צִירֵי vowel.” Perhaps it is possible to answer that the discourse is citing from Tosefot Yom Tov that “it should say ‘Life-*Chai* הַי’” (as opposed to “*Chayei* הַי”) and that he then adds another matter (**not** from Tosefot Yom Tov) – “with a *Patach* פתח vowel.” However, even according to this explanation it requires further analysis, since the version of the text of the Tosefot Yom Tov is “*Chayei* הַי” (with two *Yod*’s-י), and it is only that he upholds the version of the text of Rabbi Ovadia Bartenura “*Chai* הַי” (with one *Yod*-י), whereas the words of Sefer HaMaamarim 5660 *ibid.* is that “it **should be** ‘*Chai* הַי.’”

⁹⁵¹ Hosea 6:2

⁹⁵² [Likkutei Torah], Drushim L’Rosh HaShanah 64a

before Him-*Lefanav* לפניו,” – referring to the innerness-*Pnimityut* פנימיות and the Essential Self of the Unlimited One.

[To point out, the simple meaning of the “two days” and “the third day” is that they are three time periods. The “two days” refer to this world and the Garden of Eden, or to this world and the days of Moshiach, whereas “the third day” refers to the resurrection of the dead (*Techiyat HaMeitim*).⁹⁵³

The connection between the two explanations is that⁹⁵⁴ during the two time periods of the “two days,” there are the revelations of His light that fills all worlds (*Memaleh*) and His light that transcends all worlds (*Sovev*), whereas upon the resurrection of the dead (*Techiyat HaMeitim*) there will be the revelation of His Essential Self.]

Now, the three above mentioned matters – the two matters in satisfying the deficiency (“Sufficient for his deficiency, in that which is deficient for him”) and wealth – as they are in the revelations Above, are the three above-mentioned levels. The two matters in the satisfaction of the deficiency are the two revelations of His light that surrounds all worlds (*Sovev*) and His light that fills all worlds (*Memaleh*). For, since even His surrounding light (*Sovev*) relates to worlds,

⁹⁵³ See at length in Ohr HaTorah Na”Ch to Hosea *ibid.* Ch. 3-4 (p. 433).

⁹⁵⁴ Also see the discourse entitled “*Yechayeinu Miyomayim*” 5659 (Sefer HaMaamarim 5659 p. 15-17); 5691 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 147a; 5691 p. 249). In Sefer HaMaamarim 5659 *ibid.* [and similarly in Sefer HaMaamarim Kuntreisim and 5691 *ibid.*] [it states], “‘two days’ refers to this world and the Garden of Eden (*Gan Eden*)... the aspects of His light that fills all worlds (*Memale Kol Almin*) and His light that transcends all worlds (*Sovev Kol Almin*).” However, in several places it states that the Garden of Eden (*Gan Eden*) is the revelation of His light that fills all worlds (*Memale*) whereas the revelation of His surrounding light (*Sovev*) will take place in the days of Moshiach. (See the discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” 5746, Ch. 4 and on (Torat Menachem, Sefer HaMaamarim Iyar p. 223 and on).)

therefore, when this light is not revealed in the world, the world is then deficient.

This is like the teaching of our sages, of blessed memory,⁹⁵⁵ on the verse,⁹⁵⁶ “By the seventh day God completed,” that, “What did the world lack? Rest! Shabbat came and rest came.” “Rest” (*Menuchah*-מנוחה) refers to the aspect of His surrounding light (*Sovev*) which transcends the light that manifests within the world. Yet, even so, when there was no revelation of this in the world, the world was lacking, and when Shabbat came and there was a drawing forth and revelation of this light, the lacking was satisfied.

Therefore, even the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is the satisfaction of the lacking, only that the satisfaction of the lacking brought about through the revelation of His light that fills all worlds (*Memaleh*) is similar to “sufficient for his deficiency,” whereas the satisfaction of the lacking brought about through the revelation of His surrounding light (*Sovev*) is “that which is deficient for **him**,” meaning, “even a horse upon which to ride and a servant to run before him.” However, wealth is the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds.

⁹⁵⁵ Rashi to Genesis 2:2, and Rashi entitled “*Vayechal*” to Tractate Megillah 9a (and see Midrash Bereishit Rabba 10:9); Tosefot entitled “*Chatzvah*” to Sanhedrin 38a.

⁹⁵⁶ Genesis [2:2] *ibid*.

5.

Now, the difference between, “Sufficient for his deficiency” and “that which is deficient for him,” (as it relates to a pauper in the literal sense) is not only in that the bestowal that is deficient is a greater bestowal (“even a horse upon which to ride and a servant to run before him”), but rather, even the matter of “that which is deficient for him” is specifically for “one who is accustomed to it.”

Now, based on what is known, that all matters in Torah are with the ultimate precision, it must be said that the comparison to the two revelations of His light that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*) to the two matters of “sufficient for his deficiency” and “that which is deficient for him,” is not only because the revelation of His surrounding light (*Sovev*) is higher, but is also because the matter of satisfying the lacking brought about through the revelation of His surrounding light (*Sovev*) is specifically to one who is accustomed to it.

It can be said that the explanation of this is according to the statement in the discourse,⁹⁵⁷ that the three levels of love [of *HaShem*-יהו"ה, blessed is He] – “with all your heart, and with all your soul, and with all your more”⁹⁵⁸ – are the three above-mentioned levels.⁹⁵⁹

That is, love of Him “with all your heart” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For,

⁹⁵⁷ Sefer HaMaamarim 5660 *ibid.* p. 54 and on.

⁹⁵⁸ [Deuteronomy 6:5]

⁹⁵⁹ Also see Torat Menachem, Sefer HaMaamarim Tishrei, p. 92 and on.

through contemplating that the vitality of everything is Godliness, one will come to love *HaShem*-יהוה “with all your heart,” meaning, “with both your inclinations.”⁹⁶⁰ For, since the vitality of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) manifests within the creations inwardly (*b’Pnimityut*), therefore through contemplation (*Hitbonenut*) even the animalistic soul comes to sense this vitality.

The love of Him “with all your soul” is the aspect of His light that surrounds all worlds (*Sovev Kol Almin*). For, through contemplating (*Hitbonenut*) that the Godly vitality that manifests in the worlds is but a glimmer of radiance, which is of no comparison whatsoever relative to the Essential Self of the limitless light of the Unlimited One (His surrounding light – *Sovev*), one comes to sense the awesome wondrousness of the limitless light of the Unlimited One, and thereby comes to love Him “with all your soul.” That is, his love of *HaShem*-יהוה is in a way of self-sacrifice (“even if He takes your soul”),⁹⁶¹ such that he desires to leave his own existence and become subsumed in the limitless light of the Unlimited One.

However, this love is only with the Godly soul, and there are two reasons for this. This is because the grasp [in a way of recognition and feeling, as it specifically is then that this brings to the grasp of the love] of the awesome wondrousness of the limitless light of the Unlimited One, can only be with the

⁹⁶⁰ Deuteronomy 6:5; [Talmud Bavli] Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse [Deuteronomy 6:5 *ibid.*]

⁹⁶¹ [See the citations in the preceding note.]

Godly soul which is rooted in the Name *HaShem*-יהו"ה,⁹⁶² the aspect of His light that transcends all worlds (*Sovev*).⁹⁶³

In contrast, this is not so of the creations, since they are rooted in the name God-*Elohi*"מ-אלהי"ם,⁹⁶⁴ this being the aspect of His light that fills all worlds (*Memaleh*).⁹⁶⁵ It thus is impossible for them [meaning, even the angels, and certainly the animalistic soul] to have grasp (in a way of recognition and sensing) of *HaShem*-יהו"ה, that is, His transcendent surrounding light (*Sovev*).

Additionally, it is because the substance of the animalistic soul is [its] existence, whereas love of Him "with all your soul" is that he desires to **leave** his existence and be subsumed in the limitless light of the Unlimited One, this being the opposite of [his] existence.

For, when it comes to the love of Him "with all your heart," brought about through the contemplation and recognition that the vitality of everything is Godliness, this relates **to the existence** of the one who loves.

[For example, just as a person loves himself, meaning that he loves life [and vitality] and desires that there be a spreading forth of vitality within him, in the same way, when he understands and senses that the primary vitality is Godly vitality, he desires Godliness.] Therefore, this love also relates to the animalistic soul.

In contrast, love of Him "with all your soul," which is the desire to **leave** his own existence and be subsumed in the

⁹⁶² [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a)

⁹⁶³ See later [in the discourse] in Ch. 7.

⁹⁶⁴ [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a) *ibid*.

⁹⁶⁵ See later [in the discourse] in Ch. 7.

limitless light of the Unlimited One, is only in the Godly soul. For, since it is rooted in the Name *HaShem*-יהו"ה (His transcendent surrounding light – *Sovev*), therefore, even after it descended below, it is a part of the Name *HaShem*-יהו"ה, as the verse states,⁹⁶⁶ “For His people are a part of *HaShem*-יהו"ה.” It therefore has the desire to leave its existence and become subsumed in its root, His transcendent surrounding light (*Sovev*).

Now, based on what is known,⁹⁶⁷ that the descent of the soul to below is descent for the sake of ascent, meaning that through its descent to below it ascends to a higher level than it was before its descent, it is understood that the intent of the descent of the soul to below is so that it will ascend to **higher** than its root. This is love of Him “with all your more” (*Bechol Me’odecha*-בכל מאדך), which is the self-sacrifice (*Mesirat Nefesh*) and expiry in the Essential Self of the limitless light of the Unlimited One, who even transcends His surrounding light (*Sovev*).

With the above in mind, we can say that the fact that the satisfaction of the lacking brought about through the revelation of His surrounding light (*Sovev*) is similar to “that which is deficient **for him**,” meaning, “for one who is accustomed to this,” is because the souls were accustomed to the revelation of His transcendent surrounding light (*Sovev*) (even before their descent to below).

⁹⁶⁶ Deuteronomy 32:9; See Iggeret HaTeshuvah ibid. (93b)

⁹⁶⁷ See Torat Menachem, Sefer HaMaamarim Cheshvan p. 247 and on, and the citations and notes there, **and elsewhere**.

Now, we must understand this better. For, according to the above explanation, though the revelation of His surrounding light (*Sovev*) is included in the satisfaction of the deficiency, nevertheless, this only applies to souls. In contrast, relative to the creations, it seems to be inapplicable to say that the revelation of His surrounding light (*Sovev*) is a satisfaction of a lacking, since they are not accustomed to this. However, from the fact that in the discourse he brings the teaching of our sages, of blessed memory, “What was **the world** lacking? Rest etc.,” it is understood that when there is no revelation of His surrounding light (*Sovev*) (“rest-*Menuchah*-מנוחה”) the lacking is then also in the world.

It can be said that since *HaShem*’s-יהו"ה primary Supernal intent in the descent of the soul to below is (not for the sake of the ascent of the soul, but is rather) to repair [and elevate]⁹⁶⁸ the world,⁹⁶⁹ therefore, it is through love of Him “with all your soul” by souls as they descended below, that the world is caused to be elevated to a higher level than it is in and of itself, such that it is brought to have a relation to the level of His light that surrounds all worlds (*Sovev*) (**similar to** the relation of the souls to His light that surrounds all worlds (*Sovev*)), this being to the point that when there is no revelation of His surrounding light (*Sovev*) the world is deficient.

⁹⁶⁸ See Tanya, Ch. 31 (40b)

⁹⁶⁹ Tanya, Ch. 37 (48b)

Now, we should add to this explanation, based on the explanation in the discourse,⁹⁷⁰ that the two matters of His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*) are the two Names *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם. Namely, as explained in various places,⁹⁷¹ His name God-*Elohi*"m-אלהי"ם is not just a shield and sheath that conceals and covers the light of the Name *HaShem*-יהו"ה.⁹⁷² Rather, even the light of the Name *HaShem*-יהו"ה as it is drawn down and constricted by the name God-*Elohi*"m-אלהי"ם in order to be the source for the creations, which in general is His light that fills all worlds (*Memaleh*) is called God-*Elohi*"m-אלהי"ם.

Now, according to the statement in Tanya,⁹⁷³ that the coming into being of the world is from the Name *HaShem*-יהו"ה (the Name *HaShem*-יהו"ה being of the root "He who brings into being-*Mehaveh*-מזהוה"),⁹⁷⁴ except that if novel existence would be brought into being directly from the Name *HaShem*-יהו"ה itself, the world would be nullified of its existence, and therefore, novel existence was actually brought into being through the name God-*Elohi*"m-אלהי"ם, it can be said that this

⁹⁷⁰ Sefer HaMaamarim 5660 *ibid.* p. 55

⁹⁷¹ *Hemshechs* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek 62a that the matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi*"m-אלהי"ם is the union (*Yichud*) of His transcendent surrounding light (*Sovev*) and His inwardly manifest light (*Memaleh*).

⁹⁷² As it states (in Psalms 84:12) – "*HaShem* God-*HaShem* *Elohi*"m-יהו"ה-אלהי"ם is a sun and a sheath" – [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith], beginning of Ch. 4.

⁹⁷³ Shaar HaYichud VeHaEmunah *ibid.*

⁹⁷⁴ Shaar HaYichud VeHaEmunah *ibid.*; Also see Zohar III 257b; Pardes Rimoni, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9.

is similarly so of the matter of His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

That is, the primary vitality of the world is from His surrounding light – *Sovev* (*HaShem*-יהו"ה) except that in order that the world will be limited, the drawing down of the vitality into the world is through His inner manifest light – *Memaleh* (*Elohi*"m-אלהי"ם).

Now, there are two matters in this. That is, the essence of the vitality of the world is from His surrounding light (*Sovev*), except that if the vitality would be drawn directly from His surrounding light (*Sovev*) the world would not be limited (to such an extent) and all creations would be equal.

[This is like the explanation in Tanya,⁹⁷⁵ that had the world been brought into being directly from the Name *HaShem*-יהו"ה itself, it would not have the divisions of time and space.] However, through the vitality (of His surrounding light – *Sovev*) being drawn down through His inner manifest light (*Memaleh*), (which manifests within each creation according to its measure) division is caused in them.

Another matter in this, is that even the vitality of the world (that is in a state of limitation and division) which is drawn from His inner manifest light (*Memaleh*) is (not due to itself, but rather is) due to His surrounding light (*Sovev*).

The explanation is that it is explained in the discourse (cited in chapter four) that His light that fills all worlds (*Memaleh*) is comparable to the vitality of the soul that spreads forth in the body, whereas His surrounding light (*Sovev*) is

⁹⁷⁵ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

comparable to the vitality of the soul itself, in that it is alive in essence (*Chai b'Etzem*).

Now, according to the explanation elsewhere,⁹⁷⁶ that the reason the vitality that spreads forth from the soul enlivens the body is because it adheres to the soul itself, which is alive in essence (*Chai b'Etzem*) [in that the level of the vitality that spreads forth (in and of itself) does not have the power to enliven anything, and thus, the fact that the vitality that spreads forth from the soul enlivens the body, is because it adheres to the soul [itself], which is alive in essence], it can be said that the same so of the matter of His light that fills all worlds (*Memaleh*) and His light that surrounds all worlds (*Sovev*).

That is, the power of His light that fills all worlds (*Memaleh*) (that is, the vitality that spreads forth (*Heetpashtut HaChayut*) to enliven the creations, is (not due to itself, but is) because it adheres to His surrounding light (*Sovev*), which is alive in essence (*Chai b'Etzem*).

[With the above in mind, we can explain the statement in the discourse (brought in chapter four) that the aspect of His surrounding light (*Sovev*) is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים” or “The Life of the worlds-*Chai HaOlamim*-חיי העולמים” (“Life-*Chai*-חיי” being spelled with a *Patach* פתח vowel).

It can be said that the two names, “The Enlivener of life-*Chayei HaChayim*-חיי החיים” and “The Life of the worlds-*Chai HaOlamim*-חיי העולמים” indicate two matters. The reason that it

⁹⁷⁶ See the discourse entitled “*Bereishit Bara*” 5713, Ch. 3 (Sefer HaMaamarim 5713 p. 21 and on [translated in The Teachings of The Rebbe 5713, Discourse 3]); Also see *Hemshech* 5666 p. 177.

is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים” is because from it **the vitality of His inner manifest light (Memaleh)** is drawn forth, and the reason it is called “The Life of the worlds-*Chai HaOlamim*-חַי העולמים” is because from it strength is drawn into the vitality of His inner manifest light (*Memaleh*) to enliven **the worlds.**]

We can add that the reason that in the vitality that spreads forth to enliven the body there is the revelation of the matter of that which alive in essence (in the fact that it is within its ability to enliven the body) even though the essence [itself] transcends spreading forth,⁹⁷⁷ is because the matter of that which is alive in essence (*Chai b'Etzem*) (also) is the essence of the vitality that spreads forth.⁹⁷⁸

[Based on this, it can be said that the intention in the fact that His surrounding light (*Sovev*) is called “The Enlivener of life-*Chayei HaChayim*-חיי החיים,” is that the life force-*Chayut*-

⁹⁷⁷ The reason that light (*Ohr*) is similar to the Luminary (*Ma'or*) is similar to how it is with the light of the sun, that the reason it is light (*Ohr*) is because the sun is luminescent (*Hemshech* 5666 *ibid.*, and elsewhere). The same is likewise so with the spreading forth of the soul, that because the soul is alive essentially (*Chai b'Etzem*), therefore the spreading forth of the soul is **vitality** (*Chayut*). However, this is seemingly not an explanation for the fact that in the vitality that spreads forth (*Hitpashtut HaChayut*) there is a revelation of the matter of [that which is] essentially alive (*Chai b'Etzem*). See the next note.

⁹⁷⁸ Seemingly, the same is likewise so with light (*Ohr*) that “it’s essential being is [the] Luminary (*Ma'or*)” (Sefer HaMaamarim 5703 p. 174 and elsewhere). However, it can be said that the reason that the essential being of light (*Ohr*) is the Luminary (*Ma'or*) is because its entire existence is the **revelation** of the Luminary (*Ma'or*). In other words, there are two matters. There is the Luminary (*Ma'or*) itself, and there is the revelation of the Luminary (*Ma'or*). In contrast, when it comes to vitality (*Chayut*), if it was the case that the essential being of the vitality that spreads forth (*Hitpashtut HaChayut*) was that it is “the **revelation** of the soul,” then the matter of [that which is] **essentially** alive (*Chai b'Etzem*) would not be revealed in it. It is therefore necessary to state that the vitality that spreads forth is the matter of that which is essentially alive (*Chai b'Etzem*) as it is in a revealed manner.

היות (the essential being)⁹⁷⁹ of the vitality-*Chayim*-חיים (His manifest light – *Memaleh*) is His surrounding light (*Sovev*).]

Now, it can be said through the two matters present in the vitality manifest within the world – that as it is revealed, it is a limited vitality, whereas internally it is limitless (which is why it can bring the creations into being, as explained before) – that there thus is likeness to these two matters in the world.

That is, externally (*b'Chitzoniyut*) the vitality that the world requires is only a constricted and diminished vitality [and thus the revelation of His surrounding light (*Sovev*) is included in the matter of wealth]. However, in the inner aspect (*b'Pnimityut*) of the world, there is the sense of the innerness of the vitality within it, that the very fact that it has the power to enliven is because it adheres to the level that is alive in essence (*Chai b'Etzem*), and it is through the level of “with all your soul” of the souls, that there is the revelation of the innerness (*Pnimityut*) of the world.

Thus, through this **the world** also lacks the revelation of His surrounding light (*Sovev*) and it is through the revelation of His surrounding light (*Sovev*) that the lacking of the world is satisfied.

8.

This same is so of the matter of wealth, this being the revelation of the Essential Self of the limitless light of the Unlimited One, who [even] transcends His surrounding light (*Sovev*). That is, it is through the revelation of this in the souls

⁹⁷⁹ See Sefer HaMaamarim 5700 p. 12

of the Jewish people that in the coming future there will be a **similarity** to this revelation in the world as well.⁹⁸⁰

With the above in mind, we can explain the statement in the discourse⁹⁸¹ in explanation of the teaching of the Midrash, that the prayer of Moshe was not on his own behalf but was on behalf of Israel. That is, the Congregation of Israel (*Knesset Yisroel*) is the aspect of Kingship-*Malchut*, and Moshe's request ("the prayer of the wealthy") for the sake of the Congregation of Israel (*Knesset Yisroel*) was that there be a drawing down into Kingship-*Malchut* of the revelation of the Essential Self of the limitless light of the Unlimited One (wealth).

[With this in mind, he explains the statement in Midrash, that Moshe's request on behalf of Israel is like the request for "a certain country... decree that it be built." The "country" is Kingship-*Malchut* and the request "decree that it be built" is that there should be the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One within Kingship-*Malchut*, through which it will be built as an everlasting edifice.]

Now, this requires explanation. For, the request of Moshe on behalf of Israel was for the sake of Israel in the literal sense, as explained in the Midrash. However, in the discourse he explains that the request of Moshe for the sake of the Congregation of Israel (*Knesset Yisroel*) is for the sake of Kingship-*Malchut*.

⁹⁸⁰ See Tanya, end of Ch. 36 (46b)

⁹⁸¹ Sefer HaMaamarim 5660 p. 58

However, it can be said that through the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One into Israel, there thereby will be this revelation within Kingship-*Malchut*, the root of the world, and through this, [also] in the world. To add, just as is was explained before (in chapter seven) about the matter of the revelation of His surrounding light (*Sovev*) that is drawn into the world through the Jewish people, that this is through them revealing the innerness (*Pnimitiyut*) and vitality of the world, the same is so in regard to the revelation of the limitless light of the Unlimited One, which transcends His surrounding light (*Sovev*), that it is drawn into the world by the Jewish people through them revealing the innerness and root of Kingship-*Malchut*. As explained in the discourse⁹⁸² in elucidation of [the words of the Midrash], “a certain land, and it is Yours,” that the root of Kingship-*Malchut* is within His Essential Self.

Now, it can be said that amongst the reasons that in the discourse (cited in chapter four) he brings the verse, “He will heal us after two days; on the third day [He will raise us up and we will live before Him],” in which he explains that the “two days” are the revelations of His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*), whereas “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One, and that these three revelations come to be revealed at three times, is in order to hint that even though time is one of the parameters of the world,⁹⁸³ and the vitality of the world (that is manifest within it inwardly) is His inner

⁹⁸² [Sefer HaMaamarim 5660] *ibid.* p. 62.

⁹⁸³ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

manifest light (*Memaleh*), nonetheless, the world also has a relation to His surrounding light (*Sovev*), as well as to the limitless light of the Unlimited One that transcends His surrounding light (*Sovev*).

To point out, the same is so regarding space [being that the parameters of the world are space and time].⁹⁸⁴ The matter of space in the world is that it has the distinct levels of above and below.⁹⁸⁵ That is, even though the divisions of above and below in the world are because of the difference in the vitality manifest in them, [this being] His inner manifest light (*Memaleh*) [as in the teaching of our sages, of blessed memory,⁹⁸⁶ “He stretched out His right hand and created the heavens, and stretched out His left hand and created the earth,” in that the “heavens” (the upper worlds) are from the aspect of the right, and the “earth” (the lower worlds) are from the aspect of the left, and the difference between right and left are in the vitality in the aspect of His light that fills the worlds (*Memaleh*) as explained in the *Hemshech* of the Hilulah,⁹⁸⁷ and as also is self-understood], nevertheless, the totality of the worlds are divided into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁹⁸⁸ **similar to** the three above-mentioned revelations.

As explained in various places,⁹⁸⁹ substance (*Chomer*) (the world of Creation-*Briyah*) is the essence of [novel]

⁹⁸⁴ Shaar HaYichud VeHaEmunah, Ch. 7 (82a)

⁹⁸⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 2:6

⁹⁸⁶ See Pirkei d’Rabbi Eliezer, Ch. 18; Zohar I 30a; Zohar II 20a, 37a, 85b

⁹⁸⁷ “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111-112)

⁹⁸⁸ Tanya, Ch. 49 (69a)

⁹⁸⁹ *Hagahot L’Dibbur HaMatchil* “*Patach Eliyahu*” 5658 p. 11 and on.

existence that transcends form and revelation and is thus similar to the concealed essence of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*).

The form (*Tzurah*) (the world of Formation-*Yetzirah*) is the revelation of the substance (*Chomer*) and is similar to His surrounding light (*Sovev*) which is the revelation (*Giluy*) of the Essential Self of the limitless light of the Unlimited One.

The repair (*Tikkun*) (the world of Action-*Asiyah*) refers to the particular forms, similar to His inner manifest light (*Memaleh*) that manifests within every world and every creation according to its measure.

This likewise is stated in the discourse⁹⁹⁰ in explanation of the liturgy of the blessing, “Who creates many souls and their deficiencies” (*Boreh Nefashot*), that “their deficiencies-*Chesronan*-חסרונן” is in the plural, referring to the two matters of satisfying the deficiency that stems from [both] His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*).

[In regard to the continuing words of the blessing], “For everything that you have created to vitalize,” to which the Tur⁹⁹¹ explains that “this refers to things that are meant for delight and pleasure,” this refers to the matter of the bestowal of the abundance of wealth stemming from the Essential Self of the limitless light of the Unlimited One.

It can be said that amongst the reasons that he brings this explanation in the discourse is to hint that even in the world of

⁹⁹⁰ [Sefer HaMaamarim 5660 *ibid.*] p. 57 and on.

⁹⁹¹ [Tur], Orach Chayim 207, also cited in Shulchan Aruch of the Alter Rebbe there [Orach Chayim 207]:2.

Action (*Asiyah*) (which also includes this physical world) these three matters are present. It only is that the Godly vitality that manifests within the world (*Memaleh*) is revealed in the world.

However, in regard to the fact that even the revelation of this vitality is brought about through the toil of the Jewish people, [for as explained in the discourse entitled “*Zot Chukat HaTorah*,”⁹⁹² the revelation of the three matters of His inner manifest light (*Memaleh*), His surrounding light (*Sovev*), and the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*), are through the three loves of Him “with all your heart, and with all your soul, and with all your more”] this refers to the fact that though the vitality of His inner manifest light (*Memaleh*) being revealed in the world, in that the world senses that it is alive, it nevertheless is not sensed in it that the vitality within it is Godliness. However, through the toil of the Jewish people, it becomes sensed in the world that the vitality within it is Godliness. This revelation is present in this world even now.

However, the vitality of His surrounding light (*Sovev*), which is not manifest in the world but only surrounds and encompassed it, and this certainly is so of the limitless light of the Unlimited One that transcends the surrounding light (*Sovev*) - **they are drawn down** into the world through the work of the Jewish people.

The revelation of these drawings down will be in the coming future, in the days of Moshiach (the revelation of His surrounding light (*Sovev*)) and upon the resurrection of the dead

⁹⁹² Of Shabbat Parshat Chukat-Balak of the 12th of Tammuz of this year (5729, (Sefer HaMaamarim 5729, p. 260 and on, [Discourse 34])).

(the revelation of the Essential Self of the limitless light of the Unlimited One that transcends the surrounding light (*Sovev*), as mentioned before (in chapter four).

9.

Now, in the discourse⁹⁹³ it is explained that the reason Moshe is called “wealthy,” [and as mentioned in chapter three, the “prayer of Moshe” is “the prayer of the wealthy] is because Moshe is the aspect of the Upper Knowledge (*Da’at Elyon*). The explanation is that the Lower Knowledge (*Da’at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich*, whereas the Upper Knowledge (*Da’at Elyon*) receives from the innerness (*Pnimiyyut*) of the Crown-*Keter*, the Ancient One-*Atik*.

The difference between the Long Patient One-*Arich* and the Ancient One-*Atik* is that the Long Patient One-*Arich* is the source of the emanated, [and is] the aspect of His surrounding light (*Sovev*). [For, as mentioned in chapter four, His surrounding light (*Sovev*) is like the source for worlds.] In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator, the Essential Self of the limitless light of the Unlimited One who transcends the parameter of worlds.

Thus, since the revelation of His surrounding light (*Sovev*) (the Long Patient One-*Arich*) is included in the satisfaction of deficiency, whereas the matter of wealth is specifically in the Essential Self of the limitless light of the Unlimited One, who transcends His surrounding light (*Sovev*)

⁹⁹³ [Sefer HaMaamarim 5660 *ibid.*] p. 58, and also see p. 53 there.

(the Ancient One-*Atik*), therefore, even in Knowledge-*Da'at*, the matter of wealth is specifically in the Upper Knowledge (*Da'at Elyon*) which receives from the innerness (*Pnimityut*) of the Crown-*Keter*.

Now, based on the explanation in chapter four about the negation of poverty (deficiency), this is specifically done through wealth that transcends satisfying the deficiency. In contrast, when the bestowal is only what is “sufficient for his deficiency” [which also includes the matter of “that which is deficient **for him**,” including “even a horse upon which to ride and a servant to run before him”] there (inwardly) remains a deficiency, even in regard to the constricted bestowal.

That is, it must be said that even when the service of *HaShem*-יהו"ה, blessed is He, stems from Knowledge-*Da'at*, meaning from recognition and feeling, but only from the Lower Knowledge (*Da'at Tachton*) which receives from the Long Patient One-*Arich*, the service of Him is then like something additional to himself, whereas (inwardly) the person **himself** is lacking service of Him.

In other words, there remains a place in the person where the revelation of Godliness does not illuminate. Even though it is so that the matter of recognition and feeling (even in the Lower Knowledge (*Da'at Tachton*)) is such that the person **himself** recognizes and senses (as explained in chapter three), nevertheless, since the substance of man is [his] existence, (and his substance is not the sense of Godliness), therefore, his recognition and sense of Godliness is like something that is superimposed upon him.

On a deeper level it can be said that the reason there remains deficiency in service of *HaShem* יהו"ה which stems from the Lower Knowledge (*Da'at Tachton*) is not only because man and his recognition of Godliness are two different things, but is rather due to the recognition itself (that is, the recognition of the Lower Knowledge (*Da'at Tachton*)), that there is room for existence that is outside Godliness.⁹⁹⁴

For, since the Lower Knowledge (*Da'at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich*, which, in general, is the aspect of the surrounding light (*Sovev*) as it is the source for worlds, therefore, even from the perspective of the Knowledge-*Da'at* itself, there is room for the existence. This itself is the reason that through the revelation of this level within man he remains in his existence - an existence that is outside of Godliness.

Thus, for there be to the complete satisfaction of the deficiency, meaning that there is no room for there to not be illumination of the revelation of Godliness within him, this is through service of Him that stems from the Upper Knowledge (*Da'at Elyon*), which receives from the innerness (*Pnimiyyut*) of the Crown-*Keter*, the Ancient One-*Atik*, which, in general, is the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*). For, relative to the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) there is no existence outside of Him, and on the contrary, the **true** reality of His Being, blessed is He, is the reality of the existence

⁹⁹⁴ **Similar to** what was explained before in chapter three regarding the matter of comprehension (*Hasagah*), that it gives room for an opposite comprehension.

of all beings in existence.⁹⁹⁵ Therefore, it is through the revelation of the Upper Knowledge (*Da'at Elyon*) that man's recognition of Godliness is in a way such that (the recognition of Godliness) is his whole existence.

With the above in mind, we can explain why the prayer of Moshe to satisfy the deficiency of the Congregation of Israel (*Knesset Yisroel*) is called "the prayer of the wealthy," even though the deficiency in the Congregation of Israel (*Knesset Yisroel*) certainly consternated him greatly.

This is because Moshe is the aspect of the Upper Knowledge (*Da'at Elyon*) (as explained above) and from the perspective of the Upper Knowledge (*Da'at Elyon*), which is the matter of wealth, the matter of deficiency altogether does not apply.

That is, in addition to the fact that in Moshe himself it is entirely inapplicable for there to be any deficiency, Heaven forbid, but rather relative to Moshe, even the deficiency of the Congregation of Israel (*Knesset Yisroel*) for whom he prayed, is not a deficiency. This is because the Upper Knowledge (*Da'at Elyon*) receives from the Ancient One-*Atik*, and it therefore is sensed in him that the true reality of His Being, blessed is He, is the true reality of all beings that exist, and they [thus] are not lacking anything.

Thus, even though Moshe prayed for them, and the matter of prayer is to affect the satisfaction of the lacking – it can be said that his prayer was that this very matter (the truth that they are not lacking anything) should be sensed for them in a revealed way as well. However, Moshe himself sensed this

⁹⁹⁵ Mishneh Torah, beginning of Hilchot Yesodei HaTorah.

(that they are not lacking anything) in a revealed way, even when they were in a state and standing that it was necessary to pray for them, and therefore, his prayer is the prayer of the wealthy.

To add, the reason the prayer of Moshe is called “the prayer of the wealthy” is not only because then too (at the time of praying) he was wealthy, but beyond this, his prayer was **because** he was wealthy. For, the prayer of Moshe for there be the satisfaction of the deficiency of the Congregation of Israel, [the Congregation of Israel in the literal sense, and thereby – the deficiency of Kingship-*Malchut*, and the world], is for the deficiency to be completely satisfied, such that there is no place where there is no revelation of Godliness, and for the deficiency to be satisfied **completely**, this specifically is through the revelation of the Upper Knowledge (*Da’at Elyon*), as explained above.

10.

Now, it can be said that through Dovid writing the Psalm, “A prayer of Moshe,” in the book of Tehillim which is recited by all Jews, including simple people, empowerment is thereby granted to each and every Jew to reveal the aspect of wealth within himself (due to the aspect of Moshe present within each and every Jew),⁹⁹⁶ and to thereby satisfy the deficiency in Kingship-*Malchut* and in the world, with the complete satisfaction of the deficiency, such that there is no place in the world where there is no revelation of Godliness.

⁹⁹⁶ Tanya, beginning of Ch. 42

We can connect this with the teaching of the Midrash⁹⁹⁷ in explanation of the words “the man of God-*Ish HaElohi*”מ-איש האלהי,” that “at the time that he ascended to the firmament [he was a] ‘man-*Ish*-שאי,’ and at the time that he descended from the firmament, [he was a] ‘God-*Elohi*”מ-אלהי.”

In the above-mentioned Sichah talk (cited at the beginning of the discourse),⁹⁹⁸ his honorable holiness, my father-in-law, the Rebbe, explains that [the word] “man-*Adam*-אדם” (which denotes the intellect – *Mochin*)⁹⁹⁹ is higher than [the term] “man-*Ish*-שאי” (which denotes the emotions – *Midot*).¹⁰⁰⁰

Thus, when it states in Midrash that “at the time that he ascended to the firmament [he was a] ‘man-*Ish*-שאי,” it is to instruct us that even during the time of prayer, when one is contemplating the loftiest levels and grasps them well, and he “ascends to the firmament,” he should remember that he is but a “man-*Ish*-שאי,” and that he has emotions (*Midot*) that he must refine and purify, and through doing so, “at the time that he descends from the firmament (after praying)” he is [like a] “God-*Elohi*”מ-אלהי,” in which the word “God-*Elohi*”מ-אלהי” is a term of judgment (*Din*) and “God-*Elohi*”מ-אלהי” is a term of strength and might.¹⁰⁰¹ That is, he has the strength

⁹⁹⁷ Devarim Rabba (11:4) to the verse (Deuteronomy 33:1), “And this is the blessing [that Moshe], the man of God.” Also see Midrash Tehillim here with some variation in the language.

⁹⁹⁸ Likkutei Dibburim 110b and on.

⁹⁹⁹ Likkutei Dibburim ibid. 107b and elsewhere – see Sefer HaArachim Chabad, section on “man-*Adam*-אדם,” Ch. 9.

¹⁰⁰⁰ [See the preceding note.]

¹⁰⁰¹ As it states (Ezekiel 17:13), “He took away the mighty-*Eilei*-אלי of the land” (Sefer HaMaamarim 5679 p. 360; 5688 p. 69; Kuntreisim Vol. 1, p. 97a and elsewhere); In Sefer HaMaamarim 5688 ibid., he also brings (in continuation of this

and might to render judgment upon himself that in actuality his conduct should be as it should be.

Now, according to what was explained, that the substance of Moshe (emphasized in “the prayer of Moshe”) is that Moshe was wealthy, we must say that the service of the “man of God-*Ish Elohi*” מֵאִישׁ אֱלֹהִים relates to the matter of wealth.

The explanation is that within man there is a likeness to the three matters Above (His manifest light (*Memaleh*), His surrounding light (*Sovev*), and the limitless light of the Unlimited One (*Ohr Ein Sof*)). That is, the revelations of the soul are like the revelations of His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*), whereas the essential self of the soul is like the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*).

Now, just as it is so Above, that due to the revelations of His manifest light (*Memaleh*) and His surrounding light (*Sovev*) there is room for existence outside of Godliness, whereas the **true** reality that the existence of all beings in existence is Godliness stemming specifically from the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) (as discussed in chapter nine), the same is so in man’s service of *HaShem* יהוה, blessed is He.

That is, for the contemplation (*Hitbonenut*) during prayer to be such that it has an effect on his conduct throughout the entire day - “a man of God-*Ish HaElohi*” מֵאִישׁ הָאֱלֹהִים -

verse) what is stated in Shulchan Aruch of the Alter Rebbe (Orach Chayim 5:3) that “when one mentions the name ‘*Elohi*’ מֵאֱלֹהִים he should have intention that He is mighty and strong.”

this comes about through his prayer being bound to the essence of the soul, Moshe - the wealth.

11.

To add, it is explained in the discourse¹⁰⁰² that in the prayer of Moshe for the Congregation of Israel (*Knesset Yisroel*) which is the *Sefirah* of Kingship-*Malchut*, there are two matters. There is the drawing down of the radiance of the Essential Self of the limitless light of the Unlimited One, through which it is possible for there to be the ascent of Kingship-*Malchut* (from below to Above) in the Essential Self of the limitless light of the Unlimited One. Through this, there subsequently is caused to be the drawing down of His Essential Self into Kingship-*Malchut* (from Above to below).

It can be said that these two matters (in Kingship-*Malchut*) are brought about through the two matters in the “man of God-*Ish HaElohi*” מ-איש האלהים,” [that is, “at the time that he ascended to the firmament – [he was a] ‘man-*Ish*-איש,’ and at the time that he descended from the firmament – [he was a] ‘God-*Elohi*’ מ-אלהים”] as they are in man’s service of *HaShem*-יהוה, blessed is He.

That is, through the toil indicated by “at the time that he ascended to the firmament, [he was a] ‘man-*Ish*-איש,’” meaning that even during his contemplation (*Hitbonenut*) in prayer, he remembers that he has emotions (*Midot*) that he must refine and purify, and for his prayer be in this way, this is through his prayer being connected with the essential self of the soul (as

¹⁰⁰² [Sefer HaMaamarim 5660 *ibid.*] p. 58 and on; Also see p. 62 there.

discussed in chapter ten), this is the drawing down of the radiance from the essential self of the soul (from Above to below) through which there thereby is the elevation of the lower matters within him in the prayer. Through doing so, there is a drawing down of the radiance from the Essential Self of the limitless light of the Unlimited One, to uplift and elevate Kingship-*Malchut* to her root in His Essential Self.

Then, through the toil indicated by “at the time that he descended from the firmament, [he is a] ‘God-*Elohi*”מֵאלֹהִים,” that through the prayer being bound to the essential self of the soul, it has an effect on his conduct throughout the duration of the whole day, this is the drawing down of the revelation of the essential self of the soul into the lower matters within him – through which there is the drawing down and revelation of the Essential Self of *HaShem*-יְהוָה, blessed is He, within Kingship-*Malchut*, “decree that it be built” in the aspect of an everlasting edifice.

Now, it can be said that this is why the Psalm begins, “O’ Lord-*Adona*”אֲדֹנָיִי, You have been an **abode** (*Ma’on*-מַעוֹן etc.),” and concludes, “May the pleasantness (*No’am*-נוֹעַם) of the Lord-*Adona*”אֲדֹנָיִי be [upon us] etc.” For, the beginning of the Psalm discusses the matter of Kingship-*Malchut* as she ascends to her root in the Ancient One-*Atik*, and it therefore states “abode-*Ma’on*-מַעוֹן” which refers to Kingship-*Malchut* (as discussed in chapter two). It is only that “abode-*Ma’on*-מַעוֹן” which shares the same letters as “pleasantness-*No’am*-נוֹעַם” indicates the ascent of Kingship-*Malchut* to the Ancient One-*Atik*.

Then, at the end of the Psalm it discusses the matter of the Ancient One-*Atik* (“pleasantness-*No’am*-נועם”) that is drawn down into Kingship-*Malchut*, and through Kingship-*Malchut*, into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) up to and including this physical world. It then states, “May the pleasantness (*No’am*-נועם) of the Lord-*Adona’y*-אדני be **upon us** (*Aleinu*-עלינו),” since the primary revelation is to the Jewish people, and through this there is a drawing down of a similarity to this into the whole world¹⁰⁰³ with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

¹⁰⁰³ Sefer HaMaamarim 5660 ibid. p. 55