

Discourse 34

*“Zot Chukat HaTorah... -
This is the decree of the Torah...”*

Delivered on Shabbat Parshat Chukah-Balak,

12th of Tammuz, 5729⁸¹⁰

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

1.

The verse states,⁸¹¹ “*HaShem*-יהוה spoke to Moshe... This is the decree of the Torah... and they shall take to you a completely red heifer etc.” [About the words] “they shall take to you,” Rashi explains, “It will always be called by your name – ‘the heifer that Moshe prepared in the desert.’”

Now, we must understand this, because only the first [red] heifer was prepared by Moshe. [This being so], why are all the heifers (the eight subsequent heifers that were prepared, and even the tenth heifer that will be prepared by King Moshiach)⁸¹² called by Moshe’s name?

⁸¹⁰ The original discourse was edited by the Rebbe and published as a pamphlet for the holiday of the redemption, the 12th and 13th of Tammuz 5751.* [* It should be pointed out that this discourse is especially related to this year (in which it was published) – as it is the year of the Tzaddik-צדיק-90 from the birth of the Rebbe – in which Psalm 90-Tzaddik-צדיק, “A Psalm, a prayer of Moshe,” is elucidated.]

⁸¹¹ In this week’s Torah portion (Chukat) [Numbers] 19:1-2.

⁸¹² Mishneh Torah, Hilchot Parah Adumah, end of Ch. 3

To add, based on what is known,⁸¹³ that the name by which something is called indicates its substance and inner content, it is understood that all the heifers being called by Moshe's name is because this (the relationship to Moshe) is their substance and inner content. With this in mind, we must understand even more why the heifers are called by Moshe's name. This is because the preparation of the heifers was also done by the priests,⁸¹⁴ [in that even the first heifer was prepared by Elazar the priest,⁸¹⁵ such that the meaning of "the heifer that Moshe prepared" is that it was prepared according to his instructions and commands].⁸¹⁶ [This being so], what is their relation to Moshe, such that they are called by his name?

2.

The explanation is that in Likkutei Torah⁸¹⁷ it states that the reason it states about the Red Heifer (*Parah Adumah*), "This is the decree of the Torah," is because the *mitzvah* of the Red Heifer includes Torah in its entirety. Thus, just as the Torah is called by Moshe's name, as the verse states,⁸¹⁸ "Remember the Torah of My servant Moshe,"⁸¹⁹ so likewise the Red Heifer,

⁸¹³ [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith] Ch. 1; See at length in Teshuvot uBiurim (Kehot 5734) Siman 1 (printed in Igrot Kodesh Vol. 1, p. 288 and on).

⁸¹⁴ Mishneh Torah, Hilchot Parah Adumah 1:11

⁸¹⁵ Numbers 19:3

⁸¹⁶ Similar to the tenth heifer that will be prepared by King Moshiach, the (simple) meaning of which is not that Moshiach will himself prepare it, (since the preparation of the heifer must be done by a priest), but rather that it will be done by his command.

⁸¹⁷ [Likkutei Torah], beginning of this week's Torah portion [Chukat] (56a).

⁸¹⁸ Malachi 3:22

⁸¹⁹ Talmud Bavli, Shabbat 89a

which includes the Torah in its entirety, is called by Moshe's name.⁸²⁰

Now, at first glance, we can add that when Likkutei Torah states that the *mitzvah* of the Red Heifer (*Parah Adumah*) includes the totality of Torah, what is primarily meant is the *mitzvot* of the Torah. [This is understood from the explanation in Likkutei Torah there,⁸²¹ that the reason the Red Heifer (*Parah Adumah*) includes the totality of Torah is because the foundation of all the *mitzvot* is [the matter of] “running” (*Ratzo*) and “returning” (*Shov*) and the Red Heifer (*Parah Adumah*) is the matter of “running” (*Ratzo*) and “returning” (*Shov*).] Based on this, the totality of *mitzvot* of the Torah are related to Moshe.

We can explain this based on the statement in Tanya,⁸²² that the reason that our teacher Moshe commanded the generation entering the [Holy] Land to recite the *Shema* twice daily and to accept the yoke of the Kingdom of Heaven upon themselves with self-sacrifice (even though he promised them that “*HaShem*-יהוה your God will set your fear and terror [on the entire face of the earth] etc.”) is because fulfilling Torah and *mitzvot* depends on recalling the matter of self-sacrifice (*Mesirat Nefesh*).

It can be said that the reason Moshe specifically commanded this of the generation that entered the Land, is because self-sacrifice (*Mesirat Nefesh*) is the matter of nullification (*Bittul*). Thus, since man is an existence (this being the opposite of the matter of nullification (*Bittul*)),

⁸²⁰ Similarly see Kli Yakar here (to Numbers 19:2).

⁸²¹ [Likkutei Torah, Chukat] 56b and on.

⁸²² [Tanya, Likkutei Amarim], end of Ch. 25.

therefore, for the matter of self-sacrifice (*Mesirat Nefesh*) to be in him in a revealed way [and in a way that it literally is constantly affixed in his heart day and night, without leaving his memory],⁸²³ special empowerment must be granted for this.

This empowerment is granted through Moshe, being that Moshe is the matter of nullification (*Bittul*), [as the verse states],⁸²⁴ “And what are we.” Therefore, through Moshe commanding⁸²⁵ the generation that entered the Land to accept the Kingdom of Heaven upon themselves with self-sacrifice (twice daily), he thereby granted them the empowerment to remember the matter of their self-sacrifice (*Mesirat Nefesh*) constantly.

This then, is the meaning of, “It will always be called by your name.” For, the fulfillment of the Torah and its *mitzvot* [the Red Heifer (*Parah Adumah*) being the totality of Torah and *mitzvot*] depends on the matter of recalling the self-sacrifice (*Mesirat Nefesh*), and the power to constantly recall the matter of self-sacrifice (*Mesirat Nefesh*) is through Moshe, as well as

⁸²³ As per the language of the Alter Rebbe in Tanya *ibid*.

⁸²⁴ Exodus 16:8

⁸²⁵ Based upon what it states in the discourse, the words of the Alter Rebbe in Tanya there are sweetened [in stating], “why our teacher Moshe, peace be upon him, commanded in the Book of Deuteronomy (*Mishneh Torah*) to the generation that entered the Holy Land etc.” – Seemingly, it should have stated, “Why he commanded the generation that entered the Land etc.” That is, what relevance is there that the command was by our teacher Moshe, and that it was said in the Book of Deuteronomy (*Mishneh Torah*)? However, based upon what is stated in the discourse, it can be said that in [these words] he hints that the empowerment for recalling the self-sacrifice (*Mesirat Nefesh*) is from Moshe. In order to further emphasize this he adds “in the Book of Deuteronomy (*Mishneh Torah*).” – For, the Book of Deuteronomy (*Mishneh Torah*) was said by Moshe not only in the form of an emissary, but rather on his own ([Talmud Bavli], Megillah 31b and Rashi there), meaning that it became unified with his own grasp (see Likkutei Torah, Shir HaShirim 20c).

through the offshoot of Moshe in every generation,⁸²⁶ up to and including his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, whose joyous day and redemption we are celebrating.

It can be said that through the fact that the labor of the leader of our generation throughout the thirty years of his leadership⁸²⁷ was with openly revealed self-sacrifice (*Mesirat Nefesh*), therefore the granting of empowerment for recalling the self-sacrifice by the offshoot of Moshe in our generation, is revealed to an even greater extent.

To add, amongst the explanations of why the *mitzvah* of the Red Heifer (*Parah Adumah*) includes the totality of Torah, [which is why about it the verse states, “This is the decree of the Torah”], is⁸²⁸ because the foundation of **all** the *mitzvot* is that they are a decree (*Chukah*-חוקה). That is, the *mitzvot* are the desire (*Ratzon*) of the Supernal One, which transcends intellect (*Sechel*). Therefore, their fulfillment must also be in a way of accepting His yoke, [as in],⁸²⁹ “I decreed a decree and issued an edict.”

With this in mind, we can understand to a greater degree⁸³⁰ why the Red Heifer (*Parah Adumah*) is called by

⁸²⁶ Tikkunei Zohar, Tikkun 69 (112a; 114a)

⁸²⁷ From the 2nd of Nissan 5680 to the 10th of Shvat 5710; Also see Likkutei Sichot, Vol. 18 p. 303 and on.

⁸²⁸ See Likkutei Sichot Vol. 4, p. 1,056 and elsewhere.

⁸²⁹ Midrash Tanchumah to this week’s Torah portion (Chukat) 3 & 8; Bamidbar Rabba to the beginning of this week’s Torah portion, and elsewhere.

⁸³⁰ The advantage in the subsequent explanation is that from the fact that **the Red Heifer (*Parah Adumah*)** (which is inclusive of the entirety of Torah) is called by Moshe’s name, this indicates that the *mitzvot* themselves are related to Moshe. For, according to the prior explanation, that the relationship to Moshe is due to the matter of the self-sacrifice (*Mesirat Nefesh*), this does not relate to the *mitzvot* themselves. For, the reason that the fulfillment of Torah and *mitzvot* depend upon

Moshe's name. That is, for the fulfillment of the *mitzvot* (including those for which there is a reason)⁸³¹ to be in a way of “this is the **decree** (*Chukat*-חוקת) of the Torah,” this is through the Torah (and its *mitzvot*) being called by Moshe's name, even after manifesting within wisdom and intellect, being that his substance is nullification (*Bittul*), “the Torah of **My servant** Moshe.”

Through this there is empowerment to each and every Jew, (through the aspect of Moshe within him),⁸³² that his fulfillment of the *mitzvot* will be with nullification (*Bittul*) and the acceptance of the yoke (*Kabbalat Ol*), just like in the fulfillment of the *mitzvah* of the Red Heifer (*Parah Adumah*) - “this is the decree (*Chukat*-חוקת) of the Torah.”

the matter of the self-sacrifice (*Mesirat Nefesh*) is “because it is through this that he will be able **to stand steadfastly against his inclination**” (Tanya, end of Ch. 25). In contrast, the reason that the fulfillment of the *mitzvot* must be (with the acceptance of the yoke) due to the command is a matter that relates to the *mitzvot* themselves. Beyond this, it can be said that with respect to the coming explanation, the relationship of the *mitzvot* to Moshe is not only in regard to the fulfillment of the *mitzvot*, but in regard to the *mitzvot* themselves. For, the reason that even after the *mitzvot* (which are His desire, blessed is He) were drawn into the Torah (Wisdom-*Chochmah*) there is the sense in them of the desire (*Ratzon*) that transcends the Wisdom (*Chochmah*), this is because the Wisdom-*Chochmah* (the Torah) in which there is the drawing forth of the desire (*Ratzon*) of the *mitzvot* is “the Torah of My servant Moshe.”

⁸³¹ Including the *mitzvot* of [the category of] “decrees” (*Chukim*). For, they are not entirely in opposition to the intellect like the Red Heifer, (see Sefer HaMaamarim 5629 p. 237 [p. 258 in the 5752 edition] and elsewhere), and relative to the decree of the Red Heifer (*Parah Adumah*) – even the *mitzvot* of decrees (*Chukim*) are understood to a small degree.

⁸³² Tanya, [Likkutei Amarim], beginning of Ch. 42.

3.

Now, it states in Midrash,⁸³³ on the verse, “and they shall take to you a completely red heifer,” that, “The Holy One, blessed is He, said to Moshe, ‘To you I am revealing the rationale of the Red Heifer, but to another, it is a decree.’” Now, we must understand this. For, since Moshe grasped the reason for all the *mitzvot*, including the reason for the *mitzvah* of the Red Heifer (*Parah Adumah*), how then was there a drawing down by his hand of the empowerment to fulfill the *mitzvot* in a way [that] “I decreed a decree and issued an edict”?

Now, at first glance, it seems possible to explain this based on the statement elsewhere,⁸³⁴ that every *mitzvah* has both the matter of, “decrees” (*Chukim*) and [the matter of] “ordinances” (*Mishpatim*). This is because all the *mitzvot* (including *mitzvot* that are “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*) which have reasons), are what He desires, blessed is He, and desire (*Ratzon*) transcends reason, including even the reasons in His wisdom, blessed is He.

However, once the desire (*Ratzon*) in the *mitzvot*, (including the *mitzvot* of “decrees” (*Chukim*) and even the *mitzvah* of the Red Heifer) is drawn down and manifests in Wisdom-*Chochmah* (Torah), there is added reason to them.

The difference between *mitzvot* [called] “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*) and *mitzvot* [called]

⁸³³ [Midrash] Bamidbar Rabba to this week’s Torah portion [Chukat] 19:6; Tanchuma to this week’s Torah portion [Chukat] 8.

⁸³⁴ See Torat Menachem, Sefer HaMaamarim Tammuz p. 14 and on; (Also see [Sefer HaMaamarim] Kislev p. 164 and on); [Sefer HaMaamarim] Nissan p. 143 and on.

“decrees” (*Chukim*), is that in *mitzvot* [called] “testimonies” (*Eidut*) and “ordinances” (*Mishpatim*), the reasons of His wisdom, blessed is He, are drawn down and manifest within the intellect of the creatures, up to and including human intellect, whereas when it comes to *mitzvot* [called] “decrees” (*Chukim*), their reasons did not manifest (to such a degree) within the intellect of the creatures, and thus the reason for the Red Heifer remains within His wisdom, blessed is He, (the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*)) and is not at all drawn down into the intellect of the creatures. [The reason Moshe grasped the reason for the Red Heifer (*Parah Adumah*) is because [for him] even as he was below, the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) was openly revealed [to him].]⁸³⁵

This then, is how all *mitzvot* have both matters of “decrees” (*Chukim*) and “ordinances” (*Mishpatim*). This is because from the aspect of *HaShem*’s יהו"ה-ה' **desire** (*Ratzon*) for the *mitzvot* – **all** the *mitzvot* are “decrees” (*Chukim*) and must be fulfilled in a way of accepting His yoke (*Kabbalat Ol*), [in that], “I decreed a decree and issued and edict.”

However, from the perspective of the **reasons** of the *mitzvot* – all *mitzvot* are “ordinances” (*Mishpatim*) and must (also) be fulfilled because of the reason. Thus, by the fact that Moshe knew the reason for the *mitzvah* of the Red Heifer, he thus even fulfilled this *mitzvah* because of its reason [as opposed to how it is for everyone [else], that their fulfillment of

⁸³⁵ See Likkutei Torah, Nitzavim 49b and elsewhere.

it from the perspective of its reason, is⁸³⁶ by contemplating that even **this** *mitzvah* has a reason].

Based on this, it is simply understood that even for Moshe, there was no lack in his fulfilling the *mitzvot* in a way [of] “I decreed a decree and issued an edict,” Heaven forbid to think so, because this is present in the matter of fulfilling the *mitzvot*, as it stems from *HaShem* ’s-ה"ו desire (*Ratzon*) for the *mitzvot*.

However, this requires additional explanation. For, the advantage of the *mitzvah* of the Red Heifer, in relation to all the [other] *mitzvot*, is that in all the [other] *mitzvot*, the reason for them conceals the desire (*Ratzon*) [for them], whereas in the *mitzvah* of the Red Heifer, of which there is no reason (within human intellect), the desire (*Ratzon*) is openly revealed, [and the explanation of “this is the decree (*Chukat*) of the Torah” is that **every** *mitzvah* of the Torah is a decree (*Chukah*), like the Red Heifer].

However, from the fact that it states, “they shall take to you,” meaning that the Red Heifer is called by Moshe’s name, this seems to indicate that the unique matter of the *mitzvah* of the Red Heifer, that the decree in it (desire (*Ratzon*) which transcends reasoning) is openly revealed, is even in regard to Moshe. However, at first glance, since Moshe knew the reason for the Red Heifer, what difference is there for Moshe between the *mitzvah* of the Red Heifer and all the [other] *mitzvot*?

⁸³⁶ Similarly see Torat Menachem, Sefer HaMaamarim Nissan ibid.

This may be understood with a preface [explaining] the verse,⁸³⁷ “A prayer of Moshe.” About this it states in Zohar⁸³⁸ that the prayer of Moshe is “the prayer of the wealthy.”⁸³⁹ We also should point out the statement of his honorable holiness, my father-in-law, the Rebbe, whose redemption we are celebrating, in his known Sichah-talk,⁸⁴⁰ that the Psalm, “A prayer of Moshe” is related to the redemption of the 19th of Kislev.

[For, as known, the Alter Rebbe would recite the daily portion of Psalms as they are apportioned for the days of the month.⁸⁴¹ Thus, since this Psalm, “A prayer of Moshe,” is the beginning of the daily portion of Psalms for the 19th day of the month, he thus said this Psalm on the day of his redemption (the 19th of Kislev).]

From this it is understood that this Psalm also relates to the redemption of the 12th and 13th of Tammuz, the redemption of the leader of our generation, the successor of the Rebbe who

⁸³⁷ Psalms 90:1* [* In accordance with the custom to recite the chapter of Psalms that corresponds to the years of one’s life on a daily basis (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; Vol. 10 p. 53. Also see Maamarei Admor HaZaken, HaKetzarim p. 341; Also see the beginning of Sefer HaMaamarim 11 Nissan) – we began to recite Psalm 90 on the 11th of Nissan of this year (5751 – the year this discourse was published).
Publishers note.]

⁸³⁸ See Zohar I 168b

⁸³⁹ Also see Talmud Bavli, Nedarim 38a that Moshe was wealthy.

⁸⁴⁰ Of the 20th of Kislev 5694 (Likkutei Dibburim, Vol. 1, p. 97a and on).

⁸⁴¹ Likkutei Dibburim ibid. This was likewise the custom of the leaders who followed after him, who were his successors – see the letter of his honorable holiness, my father-in-law the Rebbe, printed in “*Kovetz Michtavim*” at the end of Tehillim Ohel Yosef Yitzchak (p. 200); Also see his Igrot Kodesh, Vol. 3, p. 473 and on.

was redeemed on the 19th of Kislev. [This is especially so this year,⁸⁴² since the 12th of Tammuz, the birthday of the Rebbe whose redemption we are celebrating, is the beginning of the 90th (*Tzaddik*-ק"י צדיק) year of the Rebbe whose redemption we are celebrating, and on which we begin to recite the 90th (*Tzaddik*-ק"י צדיק) Psalm, this being the Psalm “A prayer of Moshe.”]

Now, the substance and content of this Psalm is “A prayer of Moshe.” [This is because the matters that come in the continuation of the Psalm (after the words “A prayer of Moshe, the man of God”) are the matters that Moshe said in his prayer (the particulars). However, the general substance of this Psalm, [which is also the name of the Psalm] is “A prayer of Moshe.”]

“A prayer of Moshe” is “the prayer of the wealthy,” (as mentioned before). From this it is understood that the relationship between this Psalm and the redemption of the 19th of Kislev and of the 12th of Tammuz, primarily is because of the general matter of the Psalm – “A prayer of Moshe,” “the prayer of the wealthy,” as will be explained in chapter thirteen.

5.

This may be understood by prefacing with the question of the Rebbe (Rashab), whose soul is in Eden, in his discourse entitled “*Tefillah L’Moshe*.”⁸⁴³ That is, prayer is the matter of a person praying to the Holy One, blessed is He, that He satisfy

⁸⁴² 5729, the year this discourse was [originally] said.

⁸⁴³ Of the year 5660 – printed in *Sefer HaMaamarim* 5660 p. 49 and on. Also see at length in the discourse by the same title from the 13th of Tammuz of this year (5729) – [*Sefer HaMaamarim* 5729] p. 269 and on, [Discourse 34].

his lacking.⁸⁴⁴ However, since one who is wealthy lacks nothing, what then is the matter of the prayer of the wealthy? Moreover, it can be said that this question (primarily) is in reference to the prayer of Moshe. This is because in regard to a wealthy person in general, it can be said that his prayer is for the Holy One, blessed is He, to satisfy his spiritual lacking.

In contrast, this is not so of Moshe, who even when he was below, his source as it is in the world of Emanation (*Atzilut*) illuminated for him, such that there was no barrier or separation between them, [as the verse states],⁸⁴⁵ “‘Moshe Moshe’⁸⁴⁶ with no pause in [the cantillation] between them.” It thus is understood that the reason Moshe was physically wealthy was because he was spiritually wealthy, meaning that even spiritually, he lacked nothing, not even a lacking such as “a horse upon which to ride and a servant to run before him.”⁸⁴⁷ Because of this the discourse asks, what is the meaning of the prayer of the wealthy?

In the discourse he continues⁸⁴⁸ [and explains] that the matter of wealth, is not just that he lacks nothing, but that [beyond this], he is bestowed with abundant beneficence. This is as our sages, of blessed memory, taught⁸⁴⁹ on the verse,⁸⁵⁰ “Sufficient for his deficiency, in that which is deficient for

⁸⁴⁴ See Mishneh Torah, Hilchot Tefilah 1:2

⁸⁴⁵ Zohar III (Idra Rabba) 135a; See Torah Ohr, Mishpatim 75c; *Hemshech* 5666 p. 216 and elsewhere.

⁸⁴⁶ [Exodus 3:4]

⁸⁴⁷ [See Talmud Bavli, Ketubot 67b; Mishneh Torah, Matanot Aniyim 7:3 and elsewhere.]

⁸⁴⁸ Sefer HaMaamarim 5660 p. 53 and on

⁸⁴⁹ Talmud Bavli, Ketubot 67b

⁸⁵⁰ Deuteronomy 15:8

him,” that it means, “Sufficient for his deficiency – but you are not commanded to make him wealthy.”

However, since what is “sufficient for his deficiency” includes “a horse upon which to ride and a servant to run before him,” and even so they stated, “but you are not commanded to make him wealthy,” it is understood that even when he has all his needs (including a horse upon which to ride and a servant to run before him) he is not (yet) wealthy. This is because the matter of wealth is (not just that he has all his needs, but) that he is bestowed with abundant beneficence.

Now, based on the explanation before, that Moshe was physically wealthy because he was spiritually wealthy, it is understood that besides Moshe having no lacking, Heaven forbid (not even a lacking such as a horse upon which to ride etc.), since in him, there was an illumination in a revealed way of all revelations that relate to worlds, including all matters of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends all worlds (*Sovev Kol Almin*) - the revelation of these matters being the satisfaction of the lacking - [this is because in regard to the light of *HaShem*-יהו"ה that fills all worlds, since it is the **source** of worlds, therefore, when this light is not revealed in the world, the world is then actually lacking, and in regard to His light that surrounds and transcends all worlds, though it is higher than being a source for the worlds, but only relates to worlds, therefore, when this light is not revealed in the world, it then is only a lacking that is comparable to lacking the horse upon which to ride and the servant to run before him.

This is like the teaching of our sages, of blessed memory,⁸⁵¹ on the verse,⁸⁵² “By the seventh day God completed,” that, “What did the world lack? Rest! Shabbat came and rest came.” That is, “rest” (*Menuchah*) is the aspect of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*) that transcends manifestation in the world. Yet, even so, when this was not revealed in the world, the world was lacking. It is only that this deficiency is not that the world was lacking in a particular detail within the world itself, since all the particulars of the world were brought into being through **the work** of creation (the light that manifests within the world) which was completed before Shabbat.

Rather, the fact that the world was lacking rest (*Menuchah*), is similar to lacking a horse upon which to ride (something that is not imperative to sustaining one's life). However, when Shabbat came, and there was the revelation of His surrounding transcendent light (*Ohr HaSovev*), even this lacking was satisfied.

However, the matter of the wealth of Moshe, is in addition to the fact that there was the revelation within him of the revelations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and His surrounding transcendent light (*Sovev*).] Moreover, there even was a revelation within him of the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends relation to worlds. For, as explained in the

⁸⁵¹ Rashi to Genesis 2:2, and Rashi entitled “*Vayeicha*” to Tractate Megillah 9a (also see Midrash Bereishit Rabba 10:9); Tosefot entitled “*Chatzvah*” to Tractate Sanhedrin 38a.

⁸⁵² Genesis [2:2] *ibid*.

discourse,⁸⁵³ the reason Moshe is called “wealthy” is because Moshe is the aspect of the Upper Knowledge (*Da’at Elyon*).

Amongst the elements of superiority of the Upper Knowledge (*Da’at Elyon*) over and above the lower knowledge (*Da’at Tachton*), is that the lower knowledge (*Da’at Tachton*) receives from the externality (*Chitzoniyut*) of the Crown-*Keter*, the Long Patient One-*Arich* – the surrounding transcendent light (*Sovev*). In contrast, the Upper Knowledge (*Da’at Elyon*) receives from the innerness (*Pnimiyyut*) of the Crown-*Keter*, the Ancient One-*Atik* – the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the parameter of worlds.

With this in mind, we must better understand the matter of the prayer of Moshe, the prayer of the wealthy. This is because the matter of prayer is that the Holy One, blessed is He, should satisfy his lacking. However, since Moshe was wealthy both physically and spiritually, thus not only was he not (actually) lacking anything at all, but moreover, the matter of deficiency was inapplicable in him.⁸⁵⁴ [This being so], what is the substance of his prayer?

6.

The essential point of the explanation (in the discourse)⁸⁵⁵ is that the prayer of the wealthy is not for himself, but is for the Congregation of Israel (*Knesset Yisroel*). This is

⁸⁵³ Sefer HaMaamarim 5660 p. 58; Also see p. 53 there.

⁸⁵⁴ See at length in the discourse entitled “*Tefilah L’Moshe*” in note 34 [of the original discourse *ibid.* [5660 p. 49 and on; Discourse 35 of this year, 5729]].

⁸⁵⁵ [Sefer HaMaamarim 5660 *ibid.*] p. 58

as stated in Midrash⁸⁵⁶ on the verse “A prayer of Moshe,” that “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 answer requires further explanation. For, according to what was said above, the prayer of the wealthy, who prays (for others), has no relation to his wealth. [That is, the reason he prays for others is because he wants their goodness]. However, the (simple) meaning of the prayer of the wealthy is that his prayer is **because he is wealthy**.⁸⁵⁷

This may be understood according to the explanation in the discourse,⁸⁵⁸ that the Congregation of Israel (*Knesset Yisroel*) refers to the aspect of Kingship-*Malchut*,⁸⁵⁹ and Moshe’s request on behalf of the Congregation of Israel (*Knesset Yisroel*) was (both for Israel in the literal sense, as well as) for the *Sefirah* of Kingship-*Malchut*. Thus,⁸⁶⁰ the Midrash states that Moshe’s supplication on behalf of the Congregation of Israel (*Knesset Yisroel*) is similar to the request that “there is a certain country etc.,” the “country” (*Medinah*-מדינה) referring

⁸⁵⁶ Midrash Shochar Tov and Yalkut Shimoni to the verse [in Psalms]; Midrash Tehillim Buber there.

⁸⁵⁷ Similar to “the prayer of the pauper” (*Tefilah l’Ani*) whose prayer is **because** he is a pauper.

⁸⁵⁸ [Sefer HaMaamarim 5660 ibid.] p. 58

⁸⁵⁹ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and elsewhere.]

⁸⁶⁰ Sefer HaMaamarim 5660 ibid. p. 62.

to Kingship-*Malchut*, “and it is desolate,” referring to the deficiency caused in Kingship-*Malchut* (the diminishment of the moon) and the request that it be decreed that it be built, meaning that there should be a drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One into Kingship-*Malchut*, through which it will be built in a way of an everlasting edifice.

For, when the lacking of Kingship-*Malchut* is satisfied through a drawing down into her of the revelation that relates to Kingship-*Malchut*, she then is elevated to the level she was on before the withdrawal and lacking of the light, but it then is possible that the light drawn down in her will again be withdrawn.

However, for her construct to be in a state of an everlasting edifice (such that for her to [again] become desolate does not apply, Heaven forbid), this is through a drawing down in her of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, which transcends the light that relates to worlds (Kingship-*Malchut*). This is because in this light, constriction (*Tzimtzum*) and withdrawal (*Siluk*) do not apply.

This then, is why the prayer of Moshe is called the prayer of the wealthy. This is because the prayer of the wealthy means that his prayer is **because he is wealthy** (as mentioned before). This is because the reason Moshe prayed for there to be a drawing down into Kingship-*Malchut* of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One (by which it specifically will be built as an everlasting edifice) is because he

was wealthy, this being the aspect of the Upper Knowledge (*Da'at Elyon*) that receives from the Ancient One-*Atik*, that is, the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends the category of worlds.

7.

Now, this must be better understood. For, according to what was said above [that the prayer of Moshe is for there to be a drawing down of the Essential Self of the limitless light of the Unlimited One into Kingship-*Malchut*, being that Moshe is the Upper Knowledge (*Da'at Elyon*) and it therefore is in his ability to draw this light into Kingship-*Malchut*], (at first glance) the drawing down of the revelation into Kingship-*Malchut* through Moshe is in a way of from Above to below.⁸⁶¹ [This being so], what is the meaning of the **prayer** (*Tefillah*) of Moshe (the **prayer** of the wealthy), being that prayer is from below to Above?

It can be said that when the drawing down into Kingship-*Malchut* is in a way of from Above to below, then even when the revelation is of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One who transcends the matter of the constriction (*Tzimtzum*) and in general is the aspect of the essence of the light (*Etzem HaOhr*) that was unaffected by the constriction (*Tzimtzum*), nevertheless, since [this is why] it does not apply for the light

⁸⁶¹ See Sefer HaMaamarim 5660 *ibid.* p. 62 – that the prayer of Moshe is similar to **Torah**.

to withdraw from Kingship-*Malchut*, in that **the light** transcends the matter of constriction (*Tzimtzum*), therefore in relation to Kingship-*Malchut*, this is not the true matter of an everlasting edifice, being that from the perspective of Kingship-*Malchut* it is possible for the light to withdraw from her.

Rather the **true** matter of the everlasting edifice is when the drawing down of this revelation within Kingship-*Malchut* (not only stems from Above, but also) stems from Kingship-*Malchut*.⁸⁶²

This then, is [the meaning of] “the **prayer** of Moshe.” This is because prayer (*Tefillah*) is the work of the creatures, and thus the drawing down brought about through prayer is such it that relates to the lower [being] himself, to the creatures, as well as to the *Sefirah* of Kingship-*Malchut*, the root of [all] creation. Only that in regard to the drawing down brought about through prayer in general, since prayer is the work of the creatures, therefore the drawing down brought about through it, is a drawing down that relates to the worlds.⁸⁶³

In contrast, in the drawing down brought about through the prayer of Moshe, there are both elements of superiority. [That is], there is the drawing down of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and

⁸⁶² It is with this in mind that there is a sweetening of the fact that in preface to the request “decree that it be built,” [it states], “it is yours,” “meaning that at its root it is the aspect of the innerness and Essential Self of the Unlimited One” (Sefer HaMaamarim 5660 *ibid.*) – It can be said that since “it is yours,” therefore the drawing down in Kingship-*Malchut* (i.e., “decree that it be built”) stems from the substance matter of Kingship-*Malchut*.

⁸⁶³ For, even though through prayer there is a drawing forth of a new desire (that transcends the chaining down of the worlds (*Hishtalshelut*)) – nevertheless, even the new desire relates to a matter that relates to the world, to fulfill the request of he who prayed.

Unlimited One who transcends relation to worlds, but even so, the drawing down is drawn into Kingship-*Malchut* in a way that it relates to Kingship-*Malchut* herself.

8.

On a deeper level, it can be said that the advantage of the drawing down brought about through the prayer of Moshe compared to the drawing down in a way of from Above to below, is not just in regard the manner of the drawing down (that the drawing down brought about through the prayer of Moshe, relates to the lower [being] to a greater extent, as mentioned above), but also in the drawing down itself.

The explanation is that the reason everything that was created during the six days of creation requires repair⁸⁶⁴ is because *HaShem* 'ה-ה"י Supernal intention in the creation is for the sake of man's work. Therefore, the world was created in such a way that its repair comes about through man's toil, through which man becomes a partner with the Holy One, blessed is He, in the act of creation.⁸⁶⁵

This is also the reason that the coming into being of the worlds from Kingship-*Malchut*, was through the constriction (*Tzimtzum*), in that the light was caused to be lacking from the aspect of Kingship-*Malchut*. [This is as the verse states,⁸⁶⁶ "You-*At[ah]*-את made the heavens etc.," in which the word "You-*Atah*-את" is missing the letter *Hey*-ה. This is because the

⁸⁶⁴ Midrash Bereishit Rabba 11:6

⁸⁶⁵ See Talmud Bavli, Shabbat 119b

⁸⁶⁶ Nehemiah 9:6

way Kingship-*Malchut* was made to be the source for the coming into being of the worlds (“You made the heavens etc.”) is through there being a loss in her of the *Hey-ה*-5 stature (*Partzufim*), that is, “You-*Atah-את*” missing the letter *Hey-ה*-5.⁸⁶⁷

Now, it can be said that the lacking brought about in Kingship-*Malchut*, from which the world was created, is the root and cause for the lacking in the world, such that everything that was created during the six days of creation requires repair.] This is so that the [matter of] satisfying the lacking in Kingship-*Malchut*, will be brought about through man’s work.

To add, even though the constriction (*Tzimtzum*) was only in the light that relates to worlds, in the **limited light** (*Ohr HaGvul*) (the root for the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh*)) and even in the **limitless light** (*Ohr HaBli Gvul*) (the root for the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev*)), [only that the effect of the constriction (*Tzimtzum*) upon the limited light (*Ohr HaGvul*)⁸⁶⁸ is in the light itself, that there is caused to be descent and limitation in it, such that it became the source for the existence of the worlds, whereas in the limitless light (*Ohr HaBli Gvul*) the effect of the constriction (*Tzimtzum*)

⁸⁶⁷ The discourse entitled “*Tefilah L’Moshe*” 5660 comes in continuation to the discourse entitled “*HaKol Kol Yaakov*” 5660, and there (p. 55 and on) the matter of the missing *Hey-ה* is explained. Also see *Torat Menachem*, *Sefer HaMaamarim* Tammuz p. 104 and the citations there.

⁸⁶⁸ It can perhaps be suggested that in [the verse] “You-*Atah-את* created the heavens” there is a likeness to these two matters. The lacking of the *Hey-ה*, in that Kingship-*Malchut* is lacking the five stature (*Partzufim*) – is that they were withdrawn **from Kingship-*Malchut*** (but not that there was caused to be any change in themselves); and it is through this that Kingship-*Malchut* **descended** and became the source for the coming into being of the worlds “made the heavens etc.”

is only⁸⁶⁹ that it does not illuminate in the place of the empty space,⁸⁷⁰ which is why the Great Circle (*Iggul HaGadol*) (that is, the limitless light (*Ohr HaBli Gvul*)) was “touched by the *Tzimtzum*.” This is because the matter of being “touched by the *Tzimtzum*” is that the light is present, but there (in the Circle (*Igul*)) it is not revealed to the outside.]⁸⁷¹

In contrast, in the essence of the light (*Etzem HaOhr*) there altogether was no constriction (*Tzimtzum*), meaning that the constriction (*Tzimtzum*) did not touch it altogether. [Therefore, from the perspective of this light, there even can be revelation within the worlds.]

Nonetheless, being that the intention in all the revelations (including the revelation of the essence of the light (*Etzem HaOhr*) that transcends the category of worlds, and even is higher than (the root of) the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*)) is for the sake of the Jewish people, therefore, even the drawing down of **this** light comes about through man's toil.

9.

With the above in mind, we can explain the statement in the discourse,⁸⁷² that when it comes to the revelations Above, there are three general levels. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

⁸⁶⁹ [See the preceding note.]

⁸⁷⁰ See at length in *Hemshech* 5672 Vol. 2 p. 927 and on, and elsewhere.

⁸⁷¹ See *Sefer HaMaamarim* 5643 p. 80; *Hemshech* 5666 p. 194-195 and elsewhere.

⁸⁷² *Sefer HaMaamarim* 5660 *ibid.* p. 54 and on.

There is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). And there is the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that transcends both the light that fills the worlds (*Memaleh*), and the light that surrounds and transcends the worlds (*Sovev*).

Within these three levels are the three levels of love [of *Hashem*-יהו"ה] mentioned in the verse,⁸⁷³ “You shall love... with all your heart, and with all your soul, and with all your more.”

Love of Him “with all your heart” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*). For, since the vitality of the aspect of His light that fills all worlds (*Memaleh Kol Almin*) manifests within the creatures in an inner manifest way (*b'Pnimityut*), therefore, through [the act of] contemplation (*Hitbonenut*), this vitality can also be sensed by the animalistic soul and then the love is “with **all** your heart-*Bechol Levavecha*-בכל לבבך,” meaning,⁸⁷⁴ “with both your inclinations.”

The love of Him “with all your soul” is the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). For, since His surrounding light (*Sovev*) transcends manifestation in the worlds, therefore, it is through the sense of the awesome wondrousness of the limitless light of the Unlimited One (*Sovev*) that one’s love of *HaShem*-יהו"ה comes to be in a way of self-sacrifice (*Mesirat Nefesh*) [because “with all your soul” means “even if He takes your soul”],⁸⁷⁵ such that

⁸⁷³ Deuteronomy 6:5

⁸⁷⁴ Talmud Bavli, Brachot 54a in the Mishnah; Sifri (cited in Rashi) to the verse [Deuteronomy 6:5 *ibid.*]

⁸⁷⁵ [Brachot 54a *ibid.*; Sifri and Rashi to Deuteronomy 6:5 *ibid.*]

one's desire is to leave his existence and become subsumed in the limitless light of the Unlimited One.

However, this love is only with the Godly soul. This is because the grasp [in a way that it is recognized and sensed - being that specifically then, this brings to grasping the love] of the awesome wondrousness of the limitless light of the Unlimited One - is only possible with the Godly soul, being that it is rooted in the Name *HaShem*-יהו"ה,⁸⁷⁶ His surrounding transcendent light (*Sovev*).

However, love of Him "with all your more" is of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, who even transcends His surrounding light (*Sovev*). For, the **true** matter of limitlessness (*Bli Gvul*) is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

(In contrast, in His surrounding light (*Ohr HaSovev*) there already is some form and limitation). Therefore, the love brought about through the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One is "with all your more," without limitation (*Bli Gvul*).

After having explained the relationship between the three loves and the three above-mentioned levels, he concludes that from this we can understand the substance of the three levels. That is, the light that fills all worlds (*Memaleh*) manifests within the worlds. The light that surrounds the worlds (*Sovev*) transcends manifestation, but nevertheless relates to worlds. However, the Essential Self of the limitless

⁸⁷⁶ [Tanya], Iggeret HaTeshuvah, Ch. 4 (94a)

light of the Unlimited One (*Atzmut Ohr Ein Sof*) is not in the category of worlds [altogether].

Now, this must be better understood. For, at first glance, the explanation about the three levels of love [in relation] to the three levels Above, comes **after** understanding the substance of the three levels. However, from the continuum of the matters in the discourse, it seems that this matter [that the three levels are the three loves] adds in explaining the three levels.

It can be said that one of explanations of this, is that the reason that Above there are three levels in which all revelations are included, is because all revelations Above are for the sake of man's toil.

Thus, since in the love of *HaShem*-יהו"ה [which is the primary aspect of the toil, as "there is no labor like the labor of love"]⁸⁷⁷ there are the three loves of "with all your heart and with all your soul and with all your more," therefore Above the general whole of all revelations are divided into the three levels (of His light that fills all worlds (*Memaleh*), His light that surrounds all worlds (*Sovev*) and the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends His surrounding light (*Sovev*)), which are aligned with the three loves mentioned above.

Now, since understanding something clearly comes about through explaining it from its foundation and root, therefore, the beginning of the explanation (in the discourse) of the three levels Above, is as they are in the three loves, being

⁸⁷⁷ See Zohar II 55b; Zohar III 267a; Also see Likkutei Torah, Shlach 42c

that they are the root and cause for the drawing down of the three levels.

10.

Now, it can be said that the inner reason of the matter of why the drawing down of the revelation of the three matters of His light that fills all worlds (*Memaleh*), His light that surrounds all worlds (*Sovev*), and the limitless light of the Unlimited One (*Ohr Ein Sof*), is through the three loves of “with all your heart, and with all your soul, and with all your more,” is because the intention in all the revelations is so that through them there will then be the creation of the world. Therefore, just as the creation of the world was in a way that **all** matters in it⁸⁷⁸ must be repaired by man’s toil, so that he, man, thereby becomes partnered with the Holy One, blessed is He, in the act of creation, the same is so of the revelations Above, that their coming into being (their being drawn down) was in such a way that their revelation⁸⁷⁹ must be through man’s toil.

This is so that the partnership of man with the Holy One, blessed is He, in the act of creation will not be only in the world itself, but even in the revelations Above, through which the creation of the world was brought about.

Now, since man’s primary toil is love of *HaShem*-יהו"ה in that “there is no labor like the labor of love,” (as mentioned

⁸⁷⁸ As per the language of the Midrash in note 51 [in the original discourse – Bereishit Rabbah 11:6] “**All** that was created during the six days of creation requires repair.”

⁸⁷⁹ Which is their “repair.”

above), therefore the revelation of the three above-mentioned levels (in which all matters Above are included), is through the three loves of “with all your heart and with all your soul and with all your more.” Through the matters Above being drawn down and revealed through man’s toil, an ascent is caused in them to much higher than they are in and of themselves.⁸⁸⁰

This then, is [the meaning of] “the **prayer** of Moshe,” that the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One who transcends His surrounding light (*Sovev*) that was drawn down by Moshe into Kingship-*Malchut*, was specifically brought about through prayer, even though, being that Moshe is the Upper Knowledge (*Da’at Elyon*) who receives from the Ancient One-*Atik* (the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) that transcends His surrounding light (*Sovev*)), it therefore was in his ability to draw down this light into Kingship-*Malchut* in a way of Above to below. For, it is through the drawing down of the light being brought about by prayer, man’s toil (in a way of from below to Above) that there is the fulfillment of *HaShem*’s-יהו"ה Supernal intention, for which the light was emanated, and through this there is caused to be ascent and addition in his limitlessness, so that the limitlessness within him is not only as it is in and of itself, the

⁸⁸⁰ Similarly see Likkutei Dibburim Vol. 2, p. 303a-b, that through man’s thoughts of the matters as they are Above that there is caused to be an ascent in them similar to the ascent caused in physical things through them being of benefit in the service of *HaShem*-יהו"ה, (and certainly when a *mitzvah* is fulfilled with them). It can be said that the ascent of the matters Above through them being **drawn down** through man’s labor is in an even loftier manner, since man’s labor relates to the drawing forth of the matters themselves, (and not only to the person who makes use of them for the service of *HaShem*-יהו"ה).

essence of the light (*Etzem HaOhr*) in which constriction (*Tzimtzum*) and withdrawal (*Siluk*) are inapplicable, but (also) as it is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One. Therefore, the construct of Kingship-*Malchut* brought about through the light as it is drawn down through the prayer of Moshe, is an everlasting edifice.

11.

Now, this requires further explanation. This is because the elevation caused in the revelations Above through man's toil is (primarily)⁸⁸¹ **when their drawing down and revelation** is through man's toil. However, since the fact that through Moshe's prayer the drawing down and revelation was only in regard to the Congregation of Israel (*Knesset Yisroel*) (both the Congregation of Israel in the literal sense, as well as the *Sefirah* of Kingship-*Malchut*), whereas in regard to Moshe himself, it seems to be applicable to say that the drawing down and revelation were brought about through his prayer, being that Moshe was wealthy, and the matter of wealth is that, for him, all the revelations are revealed, even the revelation of the Essential Self of the limitless light of the Unlimited One (*Atzmut Ohr Ein Sof*) that transcends relation to worlds, and based on this, the ascent and addition brought about in the light through Moshe's prayer, seems to only relate to others, but not to Moshe himself.

⁸⁸¹ See the preceding note.

It can be said that the explanation is that since Moshe is the shepherd of Israel, therefore, when there is something lacking in the Congregation of Israel (*Knesset Yisroel*), it is as if this also is lacking for him. For, in addition to his consternation over the fact that there is a lacking in Israel is a very great consternation, as though he himself is deficient, in addition, the deficiency in Israel is his own deficiency.⁸⁸²

This is because Moshe and Israel are one, as in the language of Rashi,⁸⁸³ “Moshe is Israel and Israel is Moshe.” Therefore, even though Moshe was wealthy and within him there was an illumination of all the revelations, nonetheless, since the Jewish people lacked the revelation, and it only was through the toil (the prayer of Moshe) that the revelation was newly introduced in relation to them – therefore, even in regard to Moshe, through his prayer there was novelty in the revelation.

[To add, the fact that Moshe is the shepherd of Israel is his primary matter. All his elevated levels, including the fact that even spiritually, he was wealthy with the aspect of the Upper Knowledge (*Da'at Elyon*) that receives from the Ancient One (*Atik*), are secondary [to this] and are the aspect of externality (*Chitzoniyut*) relative to the fact that he was the shepherd of Israel.⁸⁸⁴ Based on this, that we can understand to

⁸⁸² With respect to the fact that the prayer of Moshe is called the prayer of **the wealthy** – even though the deficiency of the Congregation of Israel (for which he prayed) is (like) his own deficiency – see the [next] discourse entitled “*Tefilah L' Moshe* – A prayer of Moshe” 5729 *ibid.*, Ch. 9 (Sefer HaMaamarim 5729 p. 280 and on [Discourse 35]).

⁸⁸³ [Rashi] to this week's Torah portion (Chukat [Numbers]) 21:21

⁸⁸⁴ He therefore said, “If not, erase me now from Your book that You have written,” meaning, “from the entire Torah” (Exodus 32:32 and Rashi there). For, even the Torah, and even though Moshe gave his very soul for the Torah (Mechilta

a greater extent, that even for Moshe, there was a novelty in the revelation brought about through prayer, even though from the perspective of his wealth (the aspect of the Upper Knowledge (*Da'at Elyon*)) for him, there was an illumination of all the revelations even before this. For, the fact that on account of his wealth there was an illumination for him of all the revelations even before this, is the external aspect within him. However, in regard to his inner aspect (*Pnimiyut*), it is because of the fact that he is the shepherd of Israel, that there was novelty in the revelation brought about through prayer.] Therefore, the ascent brought about in the revelations Above, through their being drawn down by the toil (prayer) is also in regard to Moshe.

12.

Now, the same is so of the offshoot of Moshe present in every generation, up to and including his honorable holiness, my father-in-law, the Rebbe, whose redemption we are celebrating. That is, his primary matter was that he was the shepherd of Israel, and the matter of Israel are the matters of the leader [of Israel].

With the above in mind, we can explain the elevation newly brought about with the redemption of the 19th of Kislev and the redemption of the 12th of Tammuz through the imprisonment, which is like the advantage of light that comes out of darkness. For, at first glance, since it is the case that

to Beshalach (Exodus) 16:3; Shemot Rabba 30:4), are not the inner aspect (*Pnimiyut*) of Moshe, as are the Jewish people. See at length in Likkutei Sichot, Vol. 21 p. 175 and on.

relative to the Rebbe, it does not apply to say that while they were imprisoned there was any matter of darkness for them [as also understood from the known Sichah-talk of the Rebbe whose redemption we are celebrating,⁸⁸⁵ about the imprisonment of the Alter Rebbe, that the imprisonment was with his consent, it is understood that relative to them, the concealments and hiddenness of the imprisonment were only external], this being so, how is an advantage and increase caused in the light?

It can be said that amongst the explanations of this, since the primary matter of the Rebbe is that they are the shepherds of Israel and the leaders of Israel, therefore, the concealment and hiddenness there relative to the Jewish people was also a concealment and hiddenness relative to the leaders. Therefore, upon the redemption from the imprisonment, when the darkness was transformed to light, an increase in the light was caused.

13.

Now, before (in chapter four) we explained that the relationship between the redemption of the 19th of Kislev and the 12th of Tammuz to the Psalm, “A prayer of Moshe” is (both in relation to the particulars stated in the Psalm, and certainly) in relation to the general substance and content of the Psalm, “A prayer of Moshe,” “the prayer of the wealthy.” Now, based on what was mentioned before in the discourse, that the matter of wealth is the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One,

⁸⁸⁵ Likkutei Dibburim Vol. 1, p. 37b and on

who transcends His surrounding light (*Sovev*) [and that the relationship between the prayer of the wealthy (“there is a certain country... decree that it be built”) and wealth is that for there to be the construct of Kingship-*Malchut* (“the country”) in a way that is an everlasting edifice, this is through a drawing down of the Essential Self of the limitless light of the Unlimited One] - it can be said that the advantage in the light brought about in the redemption of the 19th of Kislev and the 12th of Tammuz is in the drawing down of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends [both] His surrounding light (*Sovev*) and His inner manifest light (*Memaleh*).

It can be said that this is why the redemption (of the 19th of Kislev and the 12th of Tammuz) was an open miracle that transcended the natural order, but that even so, the miracle manifested within the natural order, but even though the miracle manifested within the natural order, it was in a way that the natural order did not conceal and hide the miracle, such that all corners of the earth saw that this was an open miracle.

This is because the root of the natural order (*HaTeva*-הטבע-86) is from *HaShem*'s יהו"ה title God-*Elohi*"m-אלהים-86, this being His inner manifest light (*Memaleh*), whereas the root of miracles is from His Name *HaShem*-יהו"ה, His surrounding light (*Sovev*).

However, since in this redemption there was the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends [both] His surrounding light (*Sovev*) and His inner

manifest light (*Memaleh*) and He includes and bonds both of them, therefore the redemption was in a way that the miracle and the natural order become bound together as one - the unification of *HaShem*-יהו"ה and *Elohi*"m-אלהי"ם.

Now, it can be said that the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) which transcends [both] His surrounding light (*Sovev*) and His manifest light (*Memale*) in the bond of the miracle (which is rooted in His surrounding light (*Sovev*)) and the natural order (which is rooted in His inner manifest light (*Memaleh*)), is only that it is sensed in them that there is a matter that transcends both, through which they become bonded.

However, the fact that the natural order itself was in a way that it did not conceal or hide the miracle, such that even those who opposed [him] [and who at the time remained in their strength] were nevertheless forced to help [and do so with their strength] in affecting his release and redemption - is through there being a revelation of the true root of Kingship-*Malchut* (the root of the creations) within herself.

With the above in mind, we can have a greater understanding of the connection and relationship between the redemption and the Psalm "A prayer of Moshe," "the prayer of the wealthy," in that the **prayer** of the wealthy is that "there is a certain country... decree that it be built," this being the drawing down of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One within Kingship-*Malchut*.

To add, through the bond of the miracle and nature that took place in the redemption, empowerment is granted to all

who go in the ways of the Rebbe whose redemption we are celebrating, so that faith (*Emunah*), which transcends intellect (the miraculous) will be drawn down even into the intellect (the natural order) and that the intellect will not hide and conceal the faith (*Emunah*).

The same is so of the matter of “spreading the wellsprings [of the teachings of Chassidus] to the outside” [which began with the redemption of the 19th of Kislev,⁸⁸⁶ and increased to an even greater degree with the redemption of the 12th of Tammuz] - that through the bond of the miraculous with the natural that took place in the redemption, empowerment was granted to spread the wellsprings of the innerness (*Pnimiyut*) of the Torah (which transcends the world - the miraculous) to the outside, and in a way that even when they are in the outside, it is clearly apparent in a revealed way that they are the wellsprings of the innerness (*Pnimiyut*) of Torah.

The reason that even when they are found in the outside they are in a way that it is clearly apparent in a revealed way that they are the wellsprings, is not just because the wellsprings are revealed, but because the outside comes to be in a way that it does not hide and conceal the wellsprings, and beyond this, it becomes a receptacle for the wellsprings.

This becomes preparatory to hasten the fulfillment of the prophecy,⁸⁸⁷ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” That is, the flesh itself will see Godliness (not

⁸⁸⁶ Sefer HaSichot Torat Shalom, p. 112 and on.

⁸⁸⁷ Isaiah 40:5; See Torat Menachem, Sefer HaMaamarim Nissan p. 193 and the notes there.

only because of the revelation of the glory of *HaShem*-יהו"ה, but also) because of the flesh itself.

14.

This, then, is the meaning of [the verse], “*HaShem*-יהו"ה spoke to Moshe... Speak to the children of Israel, and they shall take to you a completely red heifer etc.” That is, the reason that the Heifer is called by Moshe’s name – even though the unique matter of the *mitzvah* of the Red Heifer (*Parah Adumah*) is that the decree (*Chukah*) in it (the desire (*Ratzon*) that transcends Wisdom-*Chochmah*) is revealed, and since Moshe knew the reason for the Heifer, therefore, for him, there was no difference between the *mitzvah* of the Red Heifer and all the *mitzvot* – because through the *mitzvah* of the Red Heifer being a decree (*Chukah*) in relation to the Jewish people, it therefore is also a decree in relation to Moshe [as explained above].

This then, is why it states, “Speak to the children of Israel, and they shall take to you etc.” That is, it is through “speak to the Children of Israel” – that it thereby follows that “they shall take to you,” that the matter of “this is the decree of the Torah” also relates to Moshe. It only is that this matter (that there is a drawing from the Jewish people to Moshe) is regarding the *mitzvah* itself, that the fact that it is a decree (*Chukah*) (without reason) is primarily in the Jewish people.

However, in regard to the fulfillment of the *mitzvah*, in order that the Jewish people be able to fulfill the *mitzvah* of the Red Heifer (*Parah Adumah*), and this similarly applies to all the *mitzvot*, [to do so] with nullification (*Bittul*) and the acceptance

of the yoke (*Kabbalat Ol*) (in a way of “I decreed a decree and issued an edict”) the empowerment for this is from Moshe, whose substance is nullification (*Bittul*), [as in], “And what are we.” It can be said that through Moshe knowing the reason for the Heifer, as well as the nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) that also was drawn forth in his grasp, that empowerment is granted to every Jew that the faith and acceptance of the yoke be embedded in his intellect as well.

It can be said that this is the meaning of the statement of our sages, of blessed memory,⁸⁸⁸ “I decreed a decree⁸⁸⁹ and issued an edict, and you have no permission to question it.” That is, one’s acceptance of the yoke is in a way that not only does he actually fulfill the command of the Holy One, blessed is He, (even when he does not understand it) but he does not at all question it, for even in his intellect the matter of accepting the yoke is embedded.

Now, this can be connected to the teaching of the Midrash,⁸⁹⁰ that the Red Heifer (*Parah Adumah*) hints at the exiles. The word “‘Heifer-*Parah*’ פרה” refers to Egypt, the word ‘Red-*Adumah*’ אדומה refers to Babylonia, the word ‘Pure-*Temimah*’ תמימה refers to Media, the words ‘that has no blemish-*Asher Ein Bah Moom*’ אשר אין בה מום, refer to Greece.”

That is, through the fact that embedded in him is the intellect itself of accepting the yoke (*Kabbalat Ol*), which transcends the intellect, there is preparation for the coming

⁸⁸⁸ Rashi to the beginning of this week’s Torah portion citing Yoma 67b

⁸⁸⁹ Midrash Tanchuma to this week’s Torah portion, 3 & 8; Bamidbar Rabba to the beginning of this week’s Torah portion, and elsewhere.

⁸⁹⁰ Yalkut Shimoni to this week’s Torah portion, Remez 759.

redemption, in that the revelation of Godliness in the world also stem from the world.

This then, is the relationship between “This is the decree of the Torah” and the burning of the Heifer. That is, it is through accepting the yoke (*Kabbalat Ol*) in a way that he does not question, but that **even in his intellect**, the matter of accepting the yoke (*Kabbalat Ol*) is embedded, that there is caused to be the burning of (the Heifer, which hints at) the exile, and as in the well-known saying of the Rebbe whose redemption we are celebrating,⁸⁹¹ and we all will go together with our Rebbe, whose redemption we are celebrating, at our head, to the true and complete redemption with the coming of our righteous Moshiach, speedily, and in the most literal sense.

⁸⁹¹ In his Igrot Kodesh, Vol. 6, p. 372; Beginning of HaYom Yom.