

Discourse 16

“Lehavin Inyan Ketivat Sefer Torah... - To understand the matter of writing a Torah Scroll...”

Delivered on the afternoon of the 6th day of the week,
Erev Shabbat Kodesh, Parshat Bo, 5730¹¹⁶²
By the grace of *HaShem*, blessed is He,

Upon the conclusion of the writing of the Torah Scroll to greet Moshiach,
which began being written at the behest of and in the presence of his
honorable holiness, [my father-in-law] the Rebbe, the leader of our
generation.

1.

In order to better understand the matter of writing a
Torah scroll, as stated by Rambam,¹¹⁶³ “It is a positive
commandment for each and every Jewish man¹¹⁶⁴ to write a

¹¹⁶² The original discourse was edited by his honorable holiness, the Rebbe, and published in proximity to the holiday of Shavuot 5746. This was printed together with “a short summary regarding the matter of the Sefer Torah to greet our righteous Moshiach” [printed at the end of Sefer HaMaamarim 5730, p. 381 and on].* [* This discourse was also printed in a pamphlet entitled “*Siyum v’Kenisat Sefer Torah*” that the Rebbe handed out to men, women, and children on the third day of the week, the 28th of Marcheshvan 5752.]

¹¹⁶³ Mishneh Torah, Hilchot (Tefillin, Mezuzah v)Sefer Torah 7:1; See at length in Likkutei Sichot, Vol. 23, the 1st Sichah talk of the holiday of Shavuot (p. 17 and on); Vol. 24, the 2nd Sichah talk of Parshat Vayeilech (p. 207 and on).

¹¹⁶⁴ Rambam writes[“each and every Jewish man-*Kol Ish v’Ish* ואיש ואיש”], whereas in Shulchan Aruch, Yoreh De’ah, beginning of Section 270 it states “Every Jewish man-*Kol Ish* כל איש” (only mentioning “man-*Ish* איש” once), but this is not the place to elaborate on this.

Torah scroll for himself,¹¹⁶⁵ as the verse states,¹¹⁶⁶ ‘And now, write down [this] song for yourselves.’¹¹⁶⁷ A king is commanded to write another Torah scroll for himself, for the sake of his sovereignty, in addition to the scroll he possesses while a commoner, as it states,¹¹⁶⁸ ‘It shall be that when he sits on the throne of his kingdom, he shall write two copies of this Torah for himself... It shall be with him, and he shall read from it all the days of his life etc.’¹¹⁶⁹

The first person to write a Torah scroll was our teacher Moshe, the faithful shepherd of all Israel,¹¹⁷⁰ and “there is an offshoot of Moshe in each and every generation.”¹¹⁷¹ He finished writing it on the eve before the holy Shabbat, as explained in various places.¹¹⁷² The Tzemach Tzedek wrote

¹¹⁶⁵ In Shulchan Aruch *ibid.*, its states “to write for him a Torah Scroll-*Lichtov Li-*לכתוב לו” [as opposed to “to write a Torah scroll for himself-*Lichtov Sefer Torah l’Atzmo-*לעצמו ספר תורה”].

¹¹⁶⁶ Deuteronomy 31:19

¹¹⁶⁷ In Mishneh Torah *ibid.*, (he states the word “and now-*v’Atah-*וְעַתָּה” but leaves out the word “this-*HaZot-*הַזֹּאת”). However, in the continuation, “meaning, write down the [entire] Torah which contains **this** (*Zu-*זוֹ) song,” this seemingly indicates that this was a printing error, and that the word “this-*HaZot-*הַזֹּאת” should also be included [in the text]. This is especially so considering that the way it is written in the numeration of the *mitzvot* at the beginning of Sefer HaYad (positive *mitzvah* 17) is “Write down this (*HaZot-*הַזֹּאת) song, as well as in Sefer HaMitzvot, positive *mitzvah* 18. See Tzafnat Paane’ach to Mishneh Torah *ibid.*

¹¹⁶⁸ Deuteronomy 17:18-19

¹¹⁶⁹ Mishneh Torah *ibid.* Halacha 2; Also see Mishneh Torah, Hilchot Melachim 3:1.

¹¹⁷⁰ See Tanya, beginning of Ch. 42.

¹¹⁷¹ Tikkunei Zohar, Tikkun 69 (114a); Also see p. 112a.

¹¹⁷² For, the passing of Moshe (on the 7th of Adar) was at Minchah time on Shabbat (Zohar II 88b; 156a; Tur, Orach Chayim 292 (in the name of Sar Shalom Ga’on).* Shulchan Aruch of the Alter Rebbe *ibid.*, Se’if 5, and elsewhere). Based on this we must say that he finished the writing of the Torah scroll on the eve before the holy Shabbat (*Erev Shabbat*), on the 6th of Adar (Tosefot entitled “*MiKan*” to Talmud Bavli, Menachot 30a) – explained at length in the Sichah talk of Shabbat Parshat Pekudei, 6th of Adar Sheni 5730 (Ch. 5 and on (Torat Menachem, Vol. 59 p. 287 and on)). [* Tur *ibid.* wrote “there are Midrashic teachings that prove that he

about this¹¹⁷³ that the matter of writing a Torah scroll can be understood by what the Alter Rebbe explains about the matter of “Moshe wrote,”¹¹⁷⁴ as will later be explained.

2.

Now, it is written,¹¹⁷⁵ “These are the journeys of the children of Israel who went forth from the land of Egypt.” In the discourses on “*Eileh Masei* – These are the journeys,”¹¹⁷⁶ the Alter Rebbe asks [stating] that we must understand why the verse states “These are the journeys” in the plural, but then concludes, “who went forth from the land of Egypt,” though the departure from Egypt was only the first departure and journey (in which they traveled from Ramses to Sukkot).

About this he explains¹¹⁷⁷ that all forty-two journeys, until their encampment on the [river] Jordan across from Yericho - which is in the Holy Land, may it be rebuilt and firmly established by our righteous Moshiach speedily in our days - are called “going forth from the land of Egypt.” About this the

did not pass away at that time (see Ba”Ch there entitled “*u’Mah Shakatah*”). However, Shulchan Aruch of the Alter Rebbe *ibid.* cites that Moshe passed away on Shabbat and does not mention that there is anyone who disputes the matter. For the give and take regarding this, [see]: She’elat Ya’avetz Vol. 1, Section 33; Chatam Sofer Vol. 6, Section 29; Sefer Nefesh Chayah (of Rabbi Reuven Margoliot), Section 292; Makor Chessed (by the same author) to Sefer Chassidim, Section 356; Also see Sefer Asarah Ma’amarot, Maamar Chikur Din, Part 2, Ch. 13.]

¹¹⁷³ In Ohr HaTorah, Vayeilech p. 1,457.

¹¹⁷⁴ [Numbers 33:2]

¹¹⁷⁵ Numbers 33:1

¹¹⁷⁶ In Likkutei Torah, in the beginning of the second discourse entitled “*Eileh Masei*” (88c); Also see Ohr HaTorah, Masei *ibid.* p. 1,352 and p. 1,357.

¹¹⁷⁷ In Likkutei Torah *ibid.* 89a; Also see 91a there; Ohr HaTorah *ibid.* p. 1,358.

verse states,¹¹⁷⁸ “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.”

His honorable holiness, the Alter Rebbe, asks a question about this.¹¹⁷⁹ That is, why is it that in regard to “Moshe wrote” the verse gives precedence to “their goings forth” before “their journeys” (“Moshe wrote their goings forth according to their journeys”) but it then reverses the order stating, “and these were their journeys according to their going forth.”

He explains that, as well known, *HaShem's* יהו"ה's ultimate Supernal intent in the descent of the soul into the body, in which the soul descended “from a high peak to a deep pit,”¹¹⁸⁰ this being the “Egypt-*Mitzrayim*” מצרים (constraints-מיצרים) of the world, or at the very least, the “Egypt-*Mitzrayim*” מצרים (constraints-מיצרים) of the side of holiness,¹¹⁸¹ is all for the sake of ascent.

Moreover, the ascent is to higher than where the soul descended from, as explained in various places,¹¹⁸² from which the purpose of the descent is understood. That is, through its descent the soul reaches higher than the level it descended from.

¹¹⁷⁸ Numbers 33:2

¹¹⁷⁹ In the beginning of the third discourse entitled “*Eileh Masei*” (91a); Also see Ohr HaTorah *ibid.* p. 1,352.

¹¹⁸⁰ Per the language of our sages, of blessed memory, in Talmud Bavli, Chagigah 5b.

¹¹⁸¹ See Torah Ohr, Yitro 71c; Likkutei Torah *ibid.* 89c, and elsewhere.

¹¹⁸² See Torah Ohr, No'ach 9a; Beshalach 62d and on; Yitro 71a; Likkutei Torah, beginning of Balak, and elsewhere. In Likkutei Torah Masei *ibid.* 91d [it states], “When it comes to the souls, even though they arose in thought, they are nevertheless drawn from the aspect of the letters of the thought and through their descent into the body... there is the aspect of the revelation of the light of *HaShem* יהו"ה that fills all world (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), the Master of the thought (*Baal HaMachshavah*).”

This then, is the meaning of “and these are their journeys according to their goings forth-*Masei hem l’Motza’eihem*-מוצאיהם למסעיהם,” this being the ascent from below to Above, to the aspect of “their original source-*Motza’eihem*-מוצאיהם.”¹¹⁸³ The introduction and granting of empowerment for this was “Moshe wrote their goings forth according to their journeys.”

That is,¹¹⁸⁴ Moshe [the faithful shepherd of all Israel in all generations] wrote (writing being the matter of drawing down)¹¹⁸⁵ and drew down from the aspect of “their original source-*Motza’eihem*-מוצאיהם,” the source of the souls of the Jewish people, to “their journeys-*Masei hem*-מסעיהם,” this being that part of the soul that manifests in the body.

The verse uses the word “*Motz’eihem*-מוצאיהם” (rather than “their going out-*Yetziyatam*-יציאתם” or the like), in that it is like a “source-*Motza’eihem*-מוצאיהם,”¹¹⁸⁶ and thus, that which is drawn from it is automatically like it. This is because “their original source-*Motza’eihem*-מוצאיהם” is a level about which it does not apply to say that there is a bestowal of a given matter from there, thus causing change in it, but it only is a “source-*Motza’eihem*-מוצאיהם,” in an automatic way.¹¹⁸⁷ Nevertheless, it is specifically from

¹¹⁸³ See Likkutei Torah ibid. 96a, “It is possible that the ascent to ‘their origins-*Motza’eihem*-מוצאיהם’ is higher than where the initial drawing forth was from in ‘their origins-*Motza’eihem*-מוצאיהם.’”

¹¹⁸⁴ Likkutei Torah ibid. 92a; 92d; 93d; 96a; Ohr HaTorah ibid. p. 1,373.

¹¹⁸⁵ Likkutei Torah ibid. 95d; Ohr HaTorah ibid. p. 1,358; p. 1,365.

¹¹⁸⁶ Likkutei Torah ibid. 96a

¹¹⁸⁷ This is similar to what is explained in various places regarding the difference between “[the terms] “[He] created-*Bara*-ברא” and “[It was] created-*Nivra*-נברא.” That is, the term “[He] created-*Bara*-ברא” indicates that there is a power of the Actor in the acted upon, and this is only applicable in relation to His titles, blessed is He. However, with respect to His Essential Self and Being, blessed is He, it is as though He merely “commanded and they were created-*v’Neevra*’oo-ונבראו”

there that the matter is drawn down to below. This is as the verse states,¹¹⁸⁸ “He blew into his nostrils the soul of life,” and “He who blows, blows from within himself.”¹¹⁸⁹

Beyond this, in the matter of “He (Moshe) wrote-*Vayichtov*-ויכתוב” there also is the inclusion of the matter of the signature. This is as stated in Talmud¹¹⁹⁰ in explanation of the verse,¹¹⁹¹ “He shall write her [a bill of divorce] etc.,” that the view of Rabbi Meir [who is called such because “he illuminated-*Me’ir*-מאיר the eyes of the sages in Torah law (*Halachah*)”]¹¹⁹² is that the meaning of “He shall write-*Katav*-כתב” is “He shall sign-*Chatam*-חתם.”¹¹⁹³ In other words, Moshe caused the matter of writing (*Kteevah*-כתיבה) and signing (*Chatimah*-חתימה) the aspect of “their original source-*Motza’eihem*-מוציאיהם” to “their journeys-*Maseihem*-מסעיהם.” Through this it then was possible for there to actually be “these are their journeys (*Maseihem*-מסעיהם) to their original source

automatically, in that they are of no level of comparison or relation to Him whatsoever, blessed is He.” See Torah Ohr, Megillat Esther 96c; This is likewise stated in Likkutei Torah, Re’eh 20c; 26d; Shir HaShirim 14c; 41d, and in the continuation of the matter there it states, “As it states, “Wisdom is found from nothing,” using a term of “finding-*Metziyah*-מציאה,” in which the one who finds, does not know where that which he found came to him from, this being one and the same matter as “they were created-*Nivra’oo*-נבראו’oo.”

¹¹⁸⁸ Genesis 2:7

¹¹⁸⁹ Tanya, beginning of Ch. 2, citing Zohar; See Iggeret HaTeshuvah, Ch. 5; Likkutei Hagahot I’ Tanya, Ch. 2 *ibid*.

¹¹⁹⁰ See Talmud Bavli, Gittin 21b, 23a (and in Rashi there beginning “*Lav Milta Hoo d’Amree*”); Also see Rashi there 3b beginning “*Chatimah*.”

¹¹⁹¹ Deuteronomy 24:1; Also note Likkutei Levi Yitzchak to Tanya p. 20.

¹¹⁹² Talmud Bavli, Eruvin 13b

¹¹⁹³ Likkutei Torah, Masei *ibid*. 92d. There it states, “[The word] ‘and he wrote-*Vayichtov*-ויכתוב’ is like ‘the writing of a scribe-*Ktav Sofer*-כתב סופר’ in the Mishnah at the end of Tractate Gittin (87b), to which the Talmud (there 88a) explains ‘the sign of a scribe-*Chatam Sofer*-חתם סופר.’”

(*Motza'eihem*-מוצאייהם),” this being the ascent from below to Above, as explained before.

3.

Now, the explanation (according to the above-mentioned discourses) is that it states in Zohar¹¹⁹⁴ that the seventh fixture (*Tikkun*) of the “thirteen fixtures of the beard” (*Yod-Gimmel Tikkunei Dikna*) is the fixture (*Tikkun*) of “and Truth-*v'Emet*-ואמת.” For, although all thirteen “fixtures of the beard” (*Tikkunei Dikna*) are drawn from completely higher than the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is why the thirteen attributes of mercy (*Yod-Gimmel Midot HaRachamim*) repair **all** blemishes, as explained in Iggeret HaTeshuvah,¹¹⁹⁵ they nevertheless are called “the fixtures of the beard” (*Tikkunei Dikna*), [in that they are similar to] the “hairs” (*Sa'arot*) of the beard.

The matter of hair is that¹¹⁹⁶ even though its vitality is derived from the brain within the skull, nevertheless, the way the vitality is drawn to the hair is through the the bone of the skull which separates and is the greatest constriction (*Tzimtzum*), to the extent that if the hair of one's head is cut, he feels no pain at all.

The likeness to this is understood Above, that even though the drawing down of the aspect of “the hairs of the beard” (*Tikkunei Dikna*) is from much higher than the order of

¹¹⁹⁴ See Zohar III 131a-b; Pri Etz Chayim, Shaar 12 (Shaar HaSelichot) Ch. 8, section entitled “*Amar Yitzhak*.”

¹¹⁹⁵ [Tanya], Iggeret HaTeshuvah, Ch. 8

¹¹⁹⁶ Likkutei Torah *ibid.* p. 92d and on.

the chaining down of the worlds (*Seder Hishtalshelut*), nevertheless, the way it is drawn down is only in the way of a glimmer of radiance, which comes down through a great constriction (*Tzimtzum*) that is called by the name “hairs” (*Sa’arot*).

In contrast, when it comes to the seventh of the thirteen fixtures of the beard (*Tikkunei Dikna*), which is the fixture (*Tikkun*) of “and Truth-*v’Emet*—אמת,” there is a drawing down and revelation in it that is not by way of the constriction (*Tzimtzum*) of the hairs (*Sa’arot*). The likeness to this in man below is that this is that part of the face that remains without hair, as explained in Zohar.¹¹⁹⁷

Furthermore, about this the verse states,¹¹⁹⁸ “A man’s wisdom lights up his face.” That is, in the radiance of a person’s face there is recognition of the novelty of a new drawing down from the aspect of Wisdom-*Chochmah*. For example, Rabbi Avahu’s¹¹⁹⁹ face would shine when he found a new Tosefta,¹²⁰⁰ and the change in his face was apparent to all. This is as stated in Talmud¹²⁰¹ about Rabbi Yehudah, that even a non-Jew could recognize that his face was radiant, being that “a man’s wisdom lights up his face.”

This is one of the differences between the drawing down in the hairs (*Sa’arot*) and the drawing down in the face (*Panim*).

¹¹⁹⁷ Zohar III *ibid.* [131]a; 133b

¹¹⁹⁸ Ecclesiastes 8:1; Likkutei Torah *ibid.* 93b; Also see 95d there.

¹¹⁹⁹ Talmud Yerushalmi, Shabbat 8:1; Pesachim 10:1; Shekalim 3:2; Midrash Kohelet Rabba 8:1:4.

¹²⁰⁰ (In Talmud Yerushalmi and Kohelet Rabba *ibid.* it states, “and old Tosefta,” but) this is as stated in Likkutei Torah *ibid.* 93b, and elsewhere in the teachings of Chassidus.

¹²⁰¹ Talmud Bavli, Nedarim 49b, and also see the preceding citation number 36 [in the original discourse, to Talmud Yerushalmi].

That is, even though the hairs are drawn from the brains in the head, and even after this, they receive vitality from the brains in the head, such that through this they sprout and grow, even so, all that is visible and revealed is the hairs, whereas the vitality within them is not apparent, such that even the fact that they receive vitality is not apparent in them. In contrast, when it comes to the drawing down in the face, in that “a man’s wisdom lights up his face,” the wisdom is apparent in his face.

This then, is why the seventh fixture (*Tikkun*) is called “and Truth-*v’Emet*-ואמת.” For, the matter of truth (*Emet*-ואמת) is that it is changing.¹²⁰² That is, the novelty (superiority) of this fixture (*Tikkun*) is that the drawing down does not change (or conceal it) such that even when it is drawn down it shines in a revealed way.

Now, it can be said that the seventh fixture (*Tikkun*) called “and Truth-*v’Emet*-ואמת,” (truth being unchanging) is also because its root is in that from which the seventh fixture (*Tikkun*) comes, this being “I *HaShem*-יהוה have not changed.”¹²⁰³

4.

Now, according to what is known,¹²⁰⁴ that whatever is higher is drawn further down, it is understood that the seventh

¹²⁰² See Likkutei Torah *ibid.*, citing Sefer Kol BaRamah.

¹²⁰³ Malachi 3:6; Likkutei Torah *ibid.*

¹²⁰⁴ See Likkutei Torah, Shlach 47b; Balak 73d; Shir HaShirim 23a; Shaarei Orah, discourse entitled “*Yaviyu Levush Malchut*” Ch. 12, Ch. 32 and on; Discourse entitled “*Bati LeGan*” 5719, Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 297 and on [translated in The Teachings of The Rebbe 5719, Discourse 13]).

fixture (*Tikkun*), the fixture of “and Truth-*v’Emet*-וְאֵמֶת,” is primarily drawn down below.

The explanation is that the true matter of “I *HaShem*-יהו"ה have not changed,” is in the Essential Self and Being of the Unlimited One, blessed is He, whose existence is intrinsic to Him¹²⁰⁵ and who is not caused by any cause that preceded Him, Heaven forbid to think so. For, about revelations (*Gilyim*)¹²⁰⁶ which are preceded by a cause and reason, the true matter of “I have not changed” cannot be said.

This is because the very fact that they were preceded by a cause and reason is itself a change, being that there is a change from before they were drawn down from the cause and reason, during their drawing down from the cause and reason, and after being drawn down from the cause and reason.

In contrast, regarding His Essential Self and Being, blessed is He, which is not caused by any cause that preceded Him, Heaven forbid to think so, there are no changes in Him, and thus this is the **true** matter of “I *HaShem*-יהו"ה have not changed.”

Now, this matter is primarily drawn down to below. This is as explained by his honorable holiness, the Mittler Rebbe,¹²⁰⁷ that the fact that the “something” (*Yesh*) below senses itself as having intrinsic existence, and does not sense that it has a cause that preceded it, is because it is rooted in the

¹²⁰⁵ [Tanya], Iggeret HaKodesh, Epistle 20 (130b)

¹²⁰⁶ In regard to the coming section also see Likkutei Sichot, Vol. 17 p. 153, note 43.

¹²⁰⁷ Biurei HaZohar, Beshalach 43c, and likewise also in the discourse entitled “*u’Lekachtem Lachem*” 5661 (Sefer HaMaamarim 5660-5662, p. 191 and on); Also see Shaarei Orach *ibid.* Ch. 45-51; Sefer Maamarei Admor HaZaken, Al Maamarei Rabboteinu Zichronam L’Brachah p. 483.

Essential Self of the Singular Preexistent Being whose existence **is** intrinsic to Him and who is not caused by any cause that preceded Him, Heaven forbid to think so. That is, the true existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*). This is as explained at length in the discourse entitled “*Mi Kamochah*” of his honorable holiness, the Rebbe Maharash.¹²⁰⁸

[About [that discourse] his honorable holiness, my father-in-law, the Rebbe, revealed¹²⁰⁹ that each Rebbe had fixed discourses that he would repeat publicly once every two or three years, and one of these discourses of the Rebbe Maharash was the discourse entitled “*Mi Kamocha*.”]

This is also explained in his continuum (*Hemshech*) entitled “*Mayim Rabim*”¹²¹⁰ about the matter of “there is nothing besides Him.”¹²¹¹ [That is, in addition to the explanation there¹²¹² about the matter of “The Great (*HaGadol*), the Mighty (*HaGibor*) etc.”¹²¹³ (about which our sages, of blessed memory, stated,¹²¹⁴ “Greatness-*Gedulah*-גְּדוּלָה”¹²¹⁵

¹²⁰⁸ 5629, printed in Sefer HaMaamarim 5629 p. 143 and on.

¹²⁰⁹ HaYom Yom for the 28th of Tammuz; Sefer HaMaamarim 5659 p. 224; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 6 p. 267.

¹²¹⁰ Of the year 5636

¹²¹¹ Deuteronomy 4:35 – This verse is amongst the verses recited in “*Atah Hareita*,” which at the time of concluding and bringing the Torah scroll into the Synagogue we “proclaim the verses of “*Atah Hareita*” like on Simchat Torah” – as per the letter of his honorable holiness, my father-in-law the Rebbe, printed in Kovetz Michtavim, Kovetz 3 (New York 5710) p. 7 and on, also copied in Kovetz “Yagdil Torah” (New York), Year 3, Notebook 3 (28), Ch. 31; Kuntres “Siyum v’Hachnasat Sefer Torah” (Kehot 5741), p. 25 and on; Igrot Kodesh of the Rebbe Rayatz ibid. p. 73 and on.

¹²¹² Ch. 8 and on (p. 15 and on).

¹²¹³ Deuteronomy 10:17; Nehemiah 9:32

¹²¹⁴ Talmud Bavli, Brachot 58a

¹²¹⁵ Chronicles I 29:11

refers to the act of creation”) which is explained in Shaar HaYichud VeHaEmunah,¹²¹⁶ that even though the soul descends to a place where there are “many waters and rivers” that cause confusion, nevertheless, “many waters cannot extinguish the love, nor rivers drown it,”¹²¹⁷ it is in addition to this that it is explained there]¹²¹⁸ that even though the world exists, notwithstanding all this, the **true** reality of its substance is Godliness, and it specifically is below [in this world] that this matter is apparent, as explained there at length.

The same is also explained in the discourses of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹²¹⁹ that it specifically is below in this world that it is apparent and revealed that “none can compare to You,” and through this, we know that even the Supernal worlds cannot compare to His Essential Self. The same is so of the matter of “there is nothing besides Him.”

5.

Now, the matter that the true reality of the existence of the created “something” (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*) of His Essential Self, blessed is He, refers to the souls of the Jewish people as they are below. For, it is specifically about them that it applies to use the word “something-*Yesh-ו*” (being that they are in a state of

¹²¹⁶ Ch. 4 [translated as The Gate of Unity and Faith]

¹²¹⁷ Song of Songs 8:7

¹²¹⁸ In Ch. 158 and on (p. 175 and on).

¹²¹⁹ *Hemshech* 5672 Vol. 1, Ch. 87 (p. 12); Vol. 2, Ch. 329 (p. 676) p. 1,155; Vol. 3, p. 1,442 and on; *Sefer HaMaamarim* 5680 p. 50, and elsewhere.

existence). In contrast, the nations of the world etc., are not in the aspect of existence,¹²²⁰ since their existence is secondary to [and dependent on] the souls of the Jewish people¹²²¹ (as explained in many places). Thus, the statement that “the created something (*Yesh HaNivra*) is the True Something (*Yesh HaAmeetee*,” refers to the souls of the Jewish people below, who are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He.

That is, even though “all beings in existence only exist from the truth of His Existence” (this being “the foundation of all foundations and the pillar of all wisdoms etc.”),¹²²² even so, the souls [of the Jewish people] are “literally a part of God from on high.”¹²²³ The teaching of the Baal Shem Tov [on this] is well known,¹²²⁴ that when one takes hold of a part of the Essence, one takes hold of all of it.

With the above in mind, it is understood that even as the soul is below, “a Jew neither desires nor is he capable of being separated from Godliness, Heaven forbid.”¹²²⁵ For, even as he is below, nonetheless, in the reality of his own existence he

¹²²⁰ Also see Likkutei Sichot, Vol. 18, p. 165 and on; Vol. 20 p. 139 and on.

¹²²¹ As is so with **all** matters of the creation, including the upper worlds, that they themselves are not the ultimate purpose for their having been created, but rather “for the sake of Israel and the sake of the Torah” – see Midrash Bereishit Rabba 1:4; Midrash Tanchuma Buber, Bereishit 10; Otiyot d’Rabbi Akiva, Ot Beit; Rashi to the beginning of the Torah [Genesis 1:1] – also see Likkutei Sichot Vol. 10 p. 25, and Vol. 20 *ibid*.

¹²²² Mishneh Torah, beginning of Hilchot Yesodei HaTorah [1:1].

¹²²³ Tanya, beginning of Ch. 2

¹²²⁴ *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1, p. 553; Also see there p. 415; Vol. 2, p. 1,081.

¹²²⁵ HaYom Yom for the 25th of Tammuz; Igrot Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 4, p. 384; Also see the discourse entitled “*Bati LeGani*” 5710 Ch. 3 (Sefer HaMaamarim 5710 p. 115), Ch. 4 (p. 117); Sefer HaMaamarim 5684 p. 215 and p. 243, and elsewhere.

senses, as it were, the true reality of the existence of *HaShem's*-יהו"ה Essential Self and Being, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that preceded Him, Heaven forbid to think so.

6.

This then, is the meaning of [the verse], “Moshe wrote their goings forth according to their journeys... and these were their journeys according to their going forth.” That is, our teacher Moshe drew down the aspect of *HaShem's*-יהו"ה Essential Self and Being (“their original source-*Motza'eihem*-מוצאיהם”) into the soul as it is below (“their journeys-*Maseihem*-מסעיהם”) through which there then was caused to be the ascent of the soul, “and these were their journeys (*Maseihem*-מסעיהם) to their original source (*l'Motza'eihem*-למוצאיהם).”

As explained at length in the discourse of the Hilulah of the 10th of Shvat¹²²⁶ (and particularly in the twentieth chapter)¹²²⁷ about the matter of the descent of the soul, that since the Godly soul descended all the way down into the body and the natural soul, therefore, for it to be capable of withstanding all the tests and fulfill its mission and purpose, it it specifically requires the quality of victory (*Nitzachon*) and it is the quality of victory (*Nitzachon*) that brings about the

¹²²⁶ In the discourse entitled “*Bati LeGani*” 5710, printed in Sefer HaMaamarim there, p. 111 and on.

¹²²⁷ The chapter which corresponds to this year, (5730) – the twentieth year. It can be suggested that perhaps each chapter of the twenty chapters corresponds to a single year – and this chapter is explained at length in the discourse by the same title of Shabbat (and Motzei Shabbat) Parshat Bo – on p. 134 and on [in Sefer HaMaamarim 5730 – Discourse 17 and 18

drawing down and revelation of the Supernal treasury, this being the revelation of the innerness and Essential Self of the Unlimited One, blessed is He.

Beyond this, through man's service of *HaShem*-יהו"ה, blessed is He, elevation is cause even Above, so to speak. This is as in the known teaching of the Rav, the Maggid [of Mezhritch],¹²²⁸ in explanation of the Mishnah,¹²²⁹ "Know what is above you-*Da Mah LeMa'alah Mimcha*-מה למעלה ממך," that "You should know that whatever is Above in the Supernal statures (*Partzufim*) and *Sefirot*, is all from you-*Mimcha*-ממך," in that it depends on one's toil.

More specifically, it is explained in his teaching¹²³⁰ on the verse,¹²³¹ "Make for yourself two silver trumpets (*Chatzotzrot*-חצוצרות)" [said to our teacher Moshe, the faithful shepherd] that the word "trumpets-*Chatzotzrot*-חצוצרות" means "two half forms-*Chatzi Tzurot*-חצי צורות," and that through ones's toil below he brings wholeness and perfection Above, so to speak, so that there is a whole form (*Tzurah*-צורה).

7.

Now, the drawing down of the aspect of "and Truth-*v'Emet*-ואמת," which is the seventh fixture (*Tikkun*), through the fixtures of the beard (*Tikkunei Dikna*), and then through the ten

¹²²⁸ Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot edition), section 198 (p. 50c); Ohr Torah, p. 112b.

¹²²⁹ Mishnah Avot 2:1

¹²³⁰ Ohr Torah 45d and on, cited and explained in Yahal Ohr to Tehillim 98:7 (p. 357 and on), and at length in *Hemshech* 5672 Vol. 2, Ch. 384 and on (p. 874, p. 901).

¹²³¹ Numbers 10:12 [10:2]

Sefirot of the world of Emanation (*Atzilut*) and the entire chaining down of the worlds (*Seder Hishtalshelut*) until this lowest world of which there is no lower,¹²³² is through Torah.

This is as in the teaching of our sages, of blessed memory,¹²³³ “There is no truth (*Emet*-אמת) except for Torah.” About the Torah the verse states,¹²³⁴ “Behold, My word is like fire,” in that “just as fire does not contract ritual impurity, so too the words of Torah.”¹²³⁵ That is, the [fire of] Torah is drawn to every place, even all the way down [with no loss of its purity].

That is, not only is the Torah drawn all the way down, but beyond this, even as it is below, it is as it is Above, in a way that “My word is like fire.” This is the aspect of truth (*Emet*-אמת), the matter of which is as stated in Talmud Yerushalmi,¹²³⁶ [in explanation of the words, “the signet of the Holy One, blessed is He, is ‘Truth-*Emet*-אמת”] that the letter *Aleph*-א is the beginning of all the letters, the letter *Tav*-ת is the end of all the letters, and the letter *Mem*-מ is their middle, and there are no changes in this whatsoever. This is the meaning of [the verse],¹²³⁷ “I am first and I am last, and besides Me (even in the middle) there is no God.” Therefore, through the Torah (which is Truth-*Emet*-אמת) there is the drawing down of the aspect of, “and Truth-ו’*Emet*-אמת,” the seventh fixture (*Tikkun*), into this lowest world of which there is no lower.

¹²³² Tanya, beginning of Ch. 36

¹²³³ Talmud Yerushalmi Rosh HaShanah 3:8; Eicha Rabba, Petichta 2; Tikkunei Zohar, Tikkun 21 (50a); Also see Talmud Bavli, Brachot 5b

¹²³⁴ Jeremiah 23:29

¹²³⁵ Talmud Bavli, Brachot 22a; Mishneh Torah, end of Hilchot Kriyat Shema

¹²³⁶ Talmud Yerushalmi, Sanhedrin 1:1

¹²³⁷ Isaiah 44:6

This then, is the meaning of “Moshe wrote etc.,” which refers to the matter of Torah. This is because Moshe is the matter of Torah (as explained in Likkutei Torah) [as it states],¹²³⁸ “Moshe received the Torah etc.” Moreover, the Torah is named after him, as the verse states,¹²³⁹ “Remember the Torah of My servant Moshe.” Thus, it is through Torah that he drew the aspect of, “and Truth-*v’Emet*-וְאֱמֶת,” from the thirteen fixtures of the beard (which are the thirteen attributes of mercy) from the desire of the Supernal One, blessed is He, all the way down, until and including by way of writing it (“He wrote-*Vayichtov*-וַיִּכְתֹּב”) with ink on parchment.

In other words, even though, in general, the writing of intellect - and how much more so the wisdom of the Holy One, blessed is He - is a great descent,¹²⁴⁰ and there must be many constrictions until there is a drawing down of the 22 letters of the Torah with ink in a book, as explained in Tanya,¹²⁴¹ nevertheless, with all this, no change comes about by its being drawn down, and its drawing down is all the way to this lowest world of which there is no lower. This is why in the writing (of Moshe) (according to the view of Rabbi Meir) the signature was also included, as explained above.

Now, about the signature there are two matters. The first is that a signature is placed upon a document so that it will

¹²³⁸ Mishnah Avot, beginning of Ch. 1.

¹²³⁹ Malachi 3:22; See Midrash Shemot Rabba 30:4

¹²⁴⁰ See Likkutei Torah, Masei ibid. 91d; 95d; Ohr HaTorah ibid. p. 1,358; 1,365.

¹²⁴¹ Ch. 4 (8b)

not change,¹²⁴² this being the matter of “I *HaShem*-יהו"ה have not changed.” [This also is present in every single Jew, as in [the complete verse],¹²⁴³ “I *HaShem*-יהו"ה have not changed, and you, the sons of Yaakov, have not perished.” One explanation of this [verse] is¹²⁴⁴ that since “I *HaShem*-יהו"ה have not changed,” therefore also you, “the sons of Yaakov, have not perished.”]

The second matter of a signature is that¹²⁴⁵ not only is it not the essential self of the person, but it only is his name and sign (a name having no measure of comparison to the essential self of the one who bears the name). Beyond this, when a signature is stamped in wax with a signet, [the wax] is separate and removed from the signet.

The analogue for this in the worlds, is that it refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), in which “He and His life force and a He and His organs **are not** one with Him.”¹²⁴⁶ This is especially so of the world of Action (*Asiyah*) of which there is no lower world. In other words, the aspect of “I *HaShem*-יהו"ה have not changed” (“their original source-*Motza'eihem*-מוצאיהם”) this being the first matter of the signet, is drawn down and signed all the way down (“in their journeys-*Maseihem*-מסעיהם”) and there likewise is also the second matter in the signet. All this is

¹²⁴² Likkutei Torah, 3rd discourse entitled “*Eileh Masei*” 91d; Also see the explanation there 93c.

¹²⁴³ Malachi 3:6

¹²⁴⁴ *Hemshech* 5666 p. 246 and elsewhere.

¹²⁴⁵ Also see Likkutei Torah *ibid.* 91d

¹²⁴⁶ Iggeret HaKodesh, beginning of Epistle 20.

brought about through “Moshe wrote,” meaning, through our teacher Moshe, the faithful shepherd.

9.

This then, is the matter of the *mitzvah* of writing a Torah scroll, about which his honorable holiness, the Tzemach Tzedek, wrote that it is akin to the matter of “Moshe wrote etc.” As mentioned before, every single Jew has the aspect of Moshe within himself.¹²⁴⁷ [This is as the verse states,¹²⁴⁸ “Now, O’ Israel, what does *HaShem*-יהוה your God ask of you? Only to fear,” about which they asked in Talmud,¹²⁴⁹ “Is fear of Heaven a minor matter?” (This is especially so considering that the verse then enumerates several particulars,¹²⁵⁰ such that our sages, of blessed memory, expounded,¹²⁵¹ “Do not read it as ‘what-*Mah*-מה,’ but rather read it as ‘one hundred-*Me’ah*-מאה,’ which is the ultimate perfection¹²⁵² - ten that include ten.¹²⁵³ It also is explained in various places¹²⁵⁴ that this verse contains

¹²⁴⁷ Tanya, Ch. 42

¹²⁴⁸ Deuteronomy 10:12

¹²⁴⁹ Talmud Bavli, Brachot 33b

¹²⁵⁰ See Midrash Tehillim and Yalkut Shimoni to Psalms 27:4, explained in Likkutei Torah, Masei, discourse entitled “*Eta b’Midrash Tehillim*” (96b and on), and with the glosses, in Ohr HaTorah, Eikev p. 578 and on; p. 583 and on; Masei p. 1,416 and on; Also see the discourse by the same title and its explanation in Sefer HaMaamarim 5563 (Vol. 2) p. 704 and on.

¹²⁵¹ Beginning of Tanya Rabbati; Rashi (entitled “*Mah*”) and Tosefot (entitled “*Sho’el Me’imach*”) to Talmud Bavli, Menachot 43b; Shulchan Aruch of the Alter Rebbe, Orach Chayim 46:1; Also see Likkutei Torah, the third discourse entitled “*Eileh Masei*” Ch. 2 and on (92b and on).

¹²⁵² See Likkutei Torah *ibid.* 91c citing Zohar I 123a.

¹²⁵³ Also see Torah Ohr, Toldot 20a (cited in Likkutei Torah *ibid.*); Ohr HaTorah, Eikev *ibid.* p. 584 and elsewhere.

¹²⁵⁴ Tosefot *ibid.*

one hundred (*Me'ah*-מאה) letters.) Now, they answered, “Yes, for Moshe it is a minor matter,” for since every single Jew has the aspect of Moshe in him, therefore fear is a small matter for every single Jew.]¹²⁵⁵

Now, since every single Jew has the aspect of Moshe in himself, it therefore is in his ability, that through writing a Torah scroll, he draws down the aspect of “and Truth-*v'Emet*-ואמת” as it is in the true reality of existence, [as stated by Rambam,¹²⁵⁶ “He alone is true, and no other entity has truth that compares to His truth”]. To draw this all the way down, and in way that “a man’s wisdom lights up his face,” so that the entire world recognizes in him that he has found a new Tosefta.

This is also drawn down into writing, with ink on parchment, parchment that comes from [the hide of] an animal (the class of animal (*Chai*) and ink made from the vegetative (*Tzome'ach*) and the inanimate (*Domem*), and from all this a complete Torah is made, up to [the very last words], “before the eyes of all Israel.”¹²⁵⁷

Now, it can be said that this is why his honorable holiness, my father-in-law, the Rebbe, the leader of our generation, began writing a Torah scroll (and we have merited to finish it).

This is because, our sages, of blessed memory, stated,¹²⁵⁸ “Moshe is the first redeemer and he is the last

¹²⁵⁵ Tanya ibid.

¹²⁵⁶ Mishneh Torah, Hilchot Yesodei HaTorah 1:4, cited in Likkutei Torah in the explanation to the aforementioned discourse – 93a.

¹²⁵⁷ Deuteronomy 34:12

¹²⁵⁸ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Parshat Vayechi; Torah Ohr, beginning of Mishpatim.

redeemer.” This is why Shiloh-שִׁילֹה-345, which is a name for Moshiach,¹²⁵⁹ has the same numerical value as Moshe-מֹשֶׁה-345,¹²⁶⁰ and when we add “One-Echad-אֶחָד-13,”¹²⁶¹ as explained there, in the well-known Sichah talk of his honorable holiness, my father-in-law, the Rebbe.¹²⁶² In other words, when we draw down the aspect of “One-Echad-אֶחָד,” so that there is the illumination of the Aleph-א-1, referring to the Master of the world-*Alupho Shel Olam*-אֱלֹהֵי עוֹלָם, into the Chet-ח-8 and the Dalet-ד-4, these being the seven firmaments and the earth and the four directions of the world,¹²⁶³ and in a revealed way (“I am called as I am written”),¹²⁶⁴ this then is the revelation of Moshiach. Therefore, just as Moshe is the matter of writing a Torah scroll, as previously discussed at length, it can be said that this also is so of the matter of Moshiach.

We can add that our righteous Moshiach is called, “King Moshiach-*Melech HaMoshiach*-מֶלֶךְ הַמְּשִׁיחַ,”¹²⁶⁵ as the verse states,¹²⁶⁶ “My servant Dovid will be king over them.” About

¹²⁵⁹ As it states (Genesis 49:10), “Until Shiloh will arrive,” to which Rashi explains, “King Moshiach, whose will be the kingdom.” Additionally, “Shiloh will arrive-*Yavo Shiloh*-יָבֹא שִׁילֹה-358” has the same numerical value as “Moshiach-מְשִׁיחַ-358” [as stated] in Baal HaTurim on the verse.

¹²⁶⁰ Zohar I ibid. 25b; Baal HaTurim ibid.; Likkutei Torah, and Shaar HaPesukim of the Arizal to Parshat Vayechi.

¹²⁶¹ This is because in the verse, “(Shiloh) will arrive-*Yavo*-יָבֹא שִׁילֹה” the word *Yavo*-יָבֹא-13 shares the same numerical value as “One-Echad-אֶחָד-13,” and together they have the same numerical value as Moshiach-358, See the Sichah talk there.

¹²⁶² The Sichah of Acharon Shel Pesach 5699 (Sefer HaSichot 5699 p. 329); Also see Likkutei Sichot, Vol. 11, p. 8.

¹²⁶³ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe) 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

¹²⁶⁴ Talmud Bavli, Pesachim 50a

¹²⁶⁵ Also see Mishneh Torah, Hilchot Melachim, Ch. 11 and Ch. 12.

¹²⁶⁶ Ezekiel 37:24, which refers to King Moshiach, as elucidated by Metzudat Dovid to the verse, “King Moshiach, who comes from the seed of Dovid, will be

the Torah scroll of a king the verse states, “It shall be with him and he shall read from it **all the days of his life**,” and our sages, of blessed memory, expounded¹²⁶⁷ on the verse,¹²⁶⁸ “That you may remember the day you went out of the land of Egypt **all the days of your life**,” [to which they explained], “‘The days of your life’ refers to the days, ‘All the days of your life’ comes to add the nights [as well]. The sages said, ‘The days of your life’ refers to this world, ‘All the days of your life’ **comes to include the days of Moshiach**” - this world and the coming world. From this we can also understand what it states about him [the king], that “he shall read from it all the days of his life,” that this also refers to the days of Moshiach.

10.

Now, in actuality, we now have completed the Torah scroll that his honorable holiness, my father-in-law, the Rebbe, called the Torah Scroll of Moshiach. Therefore, now it is only a matter of time, that in the very near future we will merit the coming of our righteous Moshiach, who will come and redeem us and take us upright to our land, and there will then be the revelation of the Torah of Moshiach. For, although this too already was given to Moshe at Sinai, when the Torah was given, being that there will not be another giving of the Torah, as

king over them.” Also see the (1st) discourse entitled “*v’Avdi Dovid*” 5699, Sefer HaMaamarim 5699 p. 191 and on.

¹²⁶⁷ Pesach Haggadah, section beginning “*Amar Rabbi Elazar*” from Talmud Bavli, Brachot 12b (in the Mishnah).

¹²⁶⁸ Deuteronomy 16:2

explained in various places,¹²⁶⁹ nonetheless, at the giving of the Torah this was in a concealed way, whereas in the coming future the Torah of Moshiach will be revealed, “He will kiss me with the kisses of His mouth.”¹²⁷⁰

The preparation for this is, “those who have tasted it have merited life,” on the eve before the holy Shabbat after noon, during the “six thousand¹²⁷¹ years of the world,”¹²⁷² at which time there was his honorable holiness, my father-in-law, the Rebbe, who came after the revelation of the Arizal, and after the revelation of the Baal Shem Tov and the Rav, the Maggid of Mezhritch, and after the revelation of his honorable holiness the Alter Rebbe and his successors until his honorable holiness, my father-in-law, the Rebbe, all of this being the preparation and introduction and vessel, so that in the very near future, when everyone fulfills his matters, we will merit the actual revelation of the empowerment granted to us by his honorable holiness, my father-in-law, the Rebbe, in a revealed way, and there will be the fulfillment of his hope and will, that together with this Torah scroll we go out and greet the face of our righteous Moshiach, with joy and gladness of heart, and “with eternal joy upon their heads”¹²⁷³ will be fulfilled, and in a way that [we go] “with our youngsters and with our elders.. with our

¹²⁶⁹ Sefer HaMaamarim 5656 p. 356; *Hemshech* 566 p. 23; p.546, and elsewhere.

¹²⁷⁰ Song of Songs 1:2; See Rashi there; Also see Likkutei Sichot Vol. 22, p. 77 notes 68-69.

¹²⁷¹ Talmud Bavli, Rosh HaShanah 31a

¹²⁷² See the Sichah talk of his honorable holiness, my father-in-law the Rebbe, from the second day of Shavuot 5709 Ch. 19 (Sefer HaMaamarim 5710 p. 245; Sefer HaSichot 5709 p. 311), “It is already *erev Shabbat* after noon etc.” Also see Likkutei Sichot Vol. 15 p. 282; p. 42 and on.

¹²⁷³ Isaiah 35:10; 51:11

sons and with our daughters,” speedily and in the most literal sense, and in the language of Targum, “in our times.”¹²⁷⁴

¹²⁷⁴ See Likkutei Sichot Vol. 9 p. 23, note 61.