

Discourse 8

*“Vayihyu Chayei Sarah... -
And Sarah’s lifetime was...”*

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5730⁶⁰⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁰⁹ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” In his discourse by this title,⁶¹⁰ the Rebbe Rashab, whose soul is in Eden, and whose birthday was celebrated on the 20th of Marcheshvan, points out that the verse already states “And Sarah’s lifetime was,” and this being so, why did the verse repeat, “the years of Sarah’s life?”

He continues in the discourse that in Zohar⁶¹¹ on the verse, “And Sarah’s lifetime was,” it first explains the verse,⁶¹² “The advantage of land is in everything; even a king is indebted to the field.” He then states⁶¹³ that the matter of “And Sarah’s lifetime was” is that “Sarah merited Supernal life.”

⁶⁰⁸ The original discourse was edited by the Rebbe and published as a pamphlet for the 20th of Marcheshvan 5752.

⁶⁰⁹ Genesis 23:1

⁶¹⁰ Of the year 5680 – printed in Sefer HaMaamarim 5680, p. 140 and on; It appears that it is founded upon the discourse by this title in Sefer HaMaamarim 5630 p. 19 and on.

⁶¹¹ [Zohar Vol. 1] Chayei Sarah (p. 122a).

⁶¹² Ecclesiastes 5:8

⁶¹³ Zohar *ibid.* (122b)

In the discourse he explains the relationship between [the verse], “The advantage of land is in everything; even a king is indebted to the field,” and [the verse], “And Sarah’s lifetime was.” That is, the “land-*Eretz*-ארץ” and the “field-*Sadeh*-שדה” are the aspect of Kingship-*Malchut*, and the matter of “the advantage of land (*Eretz*-ארץ) is in everything; even a king is indebted to the field (*Sadeh*-שדה),” refers to the drawing down of the lights that transcend Kingship-*Malchut* - the aspect of “everything-*Kol*-כל” and the aspect of “the King-*Melech*-מלך” - into the aspect of Kingship-*Malchut*.

This then, is the relationship between [the verse], “The advantage of land is in everything; even a king is indebted to the field,” and [the verse], “And Sarah’s lifetime was.” This is because Sarah is the aspect of Kingship-*Malchut* (like the “land-*Eretz*-ארץ” and the “field-*Sadeh*-שדה”) and the reason “Sarah merited Supernal life” is because there was a drawing down in her of the lights that transcend Kingship-*Malchut*.

In the discourse, he explains at length the four matters in the verse, “The advantage of land etc.,” these being the two aspects of Kingship-*Malchut* - the “land-*Eretz*-ארץ” and “field-*Sadeh*-שדה,” as well as the two aspects in the lights that transcend Kingship-*Malchut* - the aspect of “everything-*Kol*-כל” and the aspect of “King-*Melech*-מלך.” He explains that the “twenty years, and seven years,” are like the aspect of “everything-*Kol*-כל,” whereas the “one hundred years” is like the aspect of “King-*Melech*-מלך.”⁶¹⁴

After this (at the conclusion of the discourse) he explains that [the words] “And Sarah’s lifetime was” refer to

⁶¹⁴ As will be explained in Ch. 9.

the drawing down of the Supernal life (“one hundred years, twenty years, and seven years”) into Kingship-*Malchut*, whereas [the words], “the years of Sarah’s life” refer to the drawing down of the Supernal life into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, we must better understand this. For, to explain what is added by [the words] “the years of Sarah’s life,” over and above, “And Sarah’s lifetime was,” at first glance, it only is relevant that [the words] “And Sarah’s lifetime was” refer to the drawing down of the Supernal life, based on which it can be explained that the addition of [the words] “the years of Sarah’s life” refer to the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, from the fact that (in the discourse) this explanation comes after the explanation of the verse, “The advantage of land is in everything etc.,” and its relationship to [the verse], “And Sarah’s lifetime was,” this seems to indicate that through this, there is added explanation to “the years of Sarah’s life,” (that is, the drawing down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)).

2.

This may be better understood according to the explanation in the discourse⁶¹⁵ about the difference between the “land-*Eretz*-אֶרֶץ” and the “field-*Sadeh*-שָׂדֶה.” Namely, that the

⁶¹⁵ Regarding some of the upcoming matters, also see Biurei HaZohar of the Mittler Rebbe, Hosafot p. 129d and on; Also see the discourse entitled “*Nachamu*” 5670 (in Sefer HaMaamarim 5670 p. 218; p. 222 and on); Torat Menachem, Sefer HaMaamarim Av, p. 168 and on.

“land-*Eretz*-אֶרֶץ” refers to the entire world, whereas the “field-*Sadeh*-שָׂדֶה” (which is the choicest part of the land) refers to the Garden of Eden (*Gan Eden*).

This difference between the world at large and the Garden of Eden (in that the world at large is called “land-*Aretz*-אֶרֶץ” whereas the Garden of Eden is called a “field-*Sadeh*-שָׂדֶה”) is [as they are] in their roots. That is, the coming into being of the world is from the externality (*Chitzoniyut*) of Kingship-*Malchut* called the “land-*Aretz*-אֶרֶץ,” whereas the Garden of Eden (*Gan Eden*) is from the innerness (*Pnimiyyut*) of Kingship-*Malchut* called the “field-*Sadeh*-שָׂדֶה.”

He continues in the discourse [and explains] that just as the superiority of a literal field is that it is a fit place to be sowed, the same is so of the Garden of Eden (*Gan Eden*), in that it is a fit place for the drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) (the growth) brought about through “sowing” the *mitzvot*.

[As explained elsewhere⁶¹⁶ about the verse,⁶¹⁷ “*HaShem* God-*Adona*” *y Elohi*” מ-אלהי”m יהוה took the man and placed him in the Garden of Eden, to work it and to guard it,” about which our sages, of blessed memory, stated,⁶¹⁸ “[The word] ‘to work it-*l’Avdah*-לַעֲבֹדָה’ refers to the 248-רמ”ה positive action *mitzvot*, and [the word] ‘to guard it-*l’Shamrah*-לְשִׁמְרָה’ refers to the 365-שס”ה negative prohibitive *mitzvot*,” and the reason “He placed him in the Garden of Eden (specifically) to work it and

⁶¹⁶ Sefer HaMaamarim 5670 p. 215 and on.

⁶¹⁷ Genesis 2:15

⁶¹⁸ Ohr HaTorah, Bereishit (Vol. 6, p. 1,041b citing “our sages, of blessed memory”); Also see Likkutei Torah, Shir HaShirim (48a); Yalkut Re’uveini to Genesis ibid.; Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a) and Tikkun 55 (88b).

to guard it” is because the Garden of Eden (*Gan Eden*) is the fit place for the revelation drawn down through fulfilling Torah and *mitzvot*.

The reason the revelation brought about through fulfilling *mitzvot* is drawn into the world at large (after man was expelled from the Garden of Eden) is as the verse states,⁶¹⁹ “*HaShem* God-Adona”*y Elohi*”*m-אלהי”m* sent man from the Garden of Eden to work the soil etc.” The matter of “working the soil” is to make the place of the world fitting for the revelation.]⁶²⁰

This then, is the meaning of [the verse], “The advantage of land is in everything; even a king is indebted to the field.” That is, the advantage of “land-*Eretz*-אֶרֶץ” [referring to the entire world, the existence of which comes from the externality (*Chitzoniyut*) of Kingship-*Malchut*], is “in everything-*BaKol*-בְּכֹל,” in that there is a drawing down into her of the aspect of “everything-*Kol*-כֹּל,” referring to the *Sefirah* of Foundation-*Yesod*, which is called “everything-*Kol*-כֹּל.”⁶²¹

The words, “Even a king is indebted to the field” refer to the drawing down of the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*) (which transcends the aspect of “everything-*Kol*-כֹּל”) through fulfilling the *mitzvot*. This is as Zohar states there, “Who does the ‘King-*Melech*-מֶלֶךְ’ refer

⁶¹⁹ Genesis 3:23

⁶²⁰ Nevertheless, “this is not at all comparable to how it was at first” (Sefer HaMaamarim 5670 *ibid.*)

⁶²¹ See Zohar III 257a (Ra’aya Mehemna); Pardes Rimoni, Shaar 13 (Shaar HaShe’arim), end of Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-כֹּל” and “*Kalah*-כִּלָּה”; Likkutei Torah of the Arizal to Genesis 40:1 (Vayeishev); Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2, p. 687.

to? It refers to the Supernal King as He is bound to ‘the field-*Sadeh*-שדה’ when it is worked.”

That is, through working in the Garden of Eden (“a worked field-*Sadeh Ne’evad*-נעבד-שדה”), which the work of fulfilling the *mitzvot* (“‘to work it-*l’Avdah*-לעבדה” refers to the 248-רמ"ח positive action *mitzvot*, and ‘to guard it-*l’Shamrah*-לשמרה’ refers to the 365-שס"ה negative prohibitive *mitzvot*”), through this the revelation of the limitless light of the Unlimited One (“the Supernal King”) which transcends the revelation of the aspect of “everything-*Kol*-כל,” is drawn down.

3.

Now, the explanation of the three above-mentioned levels, [Kingship-*Malchut* as she is unto herself, the drawing down of the revelation of the aspect of “everything-*Kol*-כל” (Foundation-*Yesod*), and the drawing down of the aspect of the Supernal King (*Melech Ila’ah*) through fulfilling the *mitzvot*], is that the difference between Foundation-*Yesod* and Kingship-*Malchut* is that⁶²² Kingship-*Malchut* is the root of the creations.

This is why Kingship-*Malchut* is called “speech-*Dibur*-דיבור” ([as it states],⁶²³ “Kingship-*Malchut* is the mouth (*Peh*-פה)”) just as speaking (*Dibur*) is for the other. That is, in addition to the fact that what one actually speaks is heard by the other (and it is heard by the other because it comes outside of oneself and thus separates from the one who speaks) even the

⁶²² See Torah Ohr, end of Terumah (81b); *Hemshech* 5666 p. 284 and on, and elsewhere.

⁶²³ Introduction to Tikkunei Zohar (“*Patach Eliyahu*”) 17a.

power to speak, as it is in oneself, is the matter of his power to speak to his fellow. The same is so of Kingship-*Malchut* - even as she is in the world of Emanation (*Atzilut*) before descending to enliven the creations) she [already] is the root and source of the creations.

[In contrast], Foundation-*Yesod* is the conclusion of the world of Emanation (*Atzilut*) (called,⁶²⁴ “The conclusion of the body”) and is comparable to the emotions (*Midot*) in man. That is, even though [one’s emotions] relate to the other, nevertheless, the matter is⁶²⁵ that **he himself** becomes roused and emotional.

This then, is the meaning of “the advantage of land is in everything.” That is, the advantage of the “land-*Eretz*-אֶרֶץ” (Kingship-*Malchut*, the root of the creations) is that there is a drawing down into her of the aspect of “everything-*Kol*-כָּל,” that is, the Foundation-*Yesod* (which is the conclusion of the world of Emanation (*Atzilut*)).

Now, it can be said that the fact that this drawing down is called “the **advantage** (*Yitron*-יתרון) of land,” even though Kingship-*Malchut* **always** receives from *Zeir Anpin* (the emotions), is because (generally) the drawing down from *Zeir Anpin* to Kingship-*Malchut* is such that through the lights of *Zeir Anpin* that she receives within herself, Kingship-*Malchut* is caused to **undergo change**.⁶²⁶

⁶²⁴ Introduction to Tikkunei Zohar 17a *ibid*.

⁶²⁵ Also see Sefer HaMaamarim 5700 p. 24 (that this is the difference between the emotions (*Midot*) and Kingship-*Malchut*); Likkutei Sichot, Vol. 6 p. 114 and on.

⁶²⁶ This is similar to the moon (which is rooted in Kingship-*Malchut*), that through her receiving the light of the sun (*Zeir Anpin*), she affects a change in the light, so that it is caused to be moonlight rather than sunlight.

[This is like when one speaks words of love. Since the reason he speaks these words of love is to reveal his love to the other, the love drawn down in the speech is a descent and a change, in comparison to his [emotion of] love itself.] However, “the advantage of land-*Eretz-אֶרֶץ* (Kingship-*Malchut*) is in everything-*Kol-כָּל* (the Foundation-*Yesod*)” in that Kingship-*Malchut* receives the Foundation-*Yesod* (as it is in Himself)⁶²⁷ – [which is] the conclusion of the world of Emanation (*Atzilut*).

4.

Now, the fact that the drawing down of the revelation of the aspect of “everything-*Kol-כָּל*” is the “advantage” in Kingship-*Malchut*, is specifically in regard to the externality (*Chitzoniyut*) of Kingship-*Malchut*, that is, “the land-*Eretz-אֶרֶץ*.” For, since the matter of the externality (*Chitzoniyut*) of Kingship-*Malchut* (the speech (*Dibur*) of Kingship-*Malchut*) is that it is the root of the creations, therefore, when there is the drawing down into her of the revelation of the aspect of “everything-*Kol-כָּל*,” (the conclusion of the world of) Emanation (*Atzilut*) which **transcends** the root of the creations, there then is the “advantage” (the novelty).

However, in regard to the innerness (*Pnimiyyut*) of Kingship-*Malchut*, the contrary is true, in that the matter of the innerness (*Pnimiyyut*) of Kingship-*Malchut* (that is, the three

⁶²⁷ This is like [the verse] (Isaiah 30:26), “The light of the moon will be like the light of the sun.” For, even though the moon also will receive from the sun then, nevertheless, “there will not be any change in the light as it is in the moon, compared to how it is in the sun” (*Hemshech* 5666 p. 291).

upper *Sefirot* of Kingship-*Malchut*) is that she receives from the aspect of Foundation-*Yesod*. It is in this regard that the Garden of Eden (*Gan Eden*) is called “everything-*Kol*-כל.”

[This is as in the teaching of our sages, of blessed memory,⁶²⁸ “There are three [people] to whom the Holy One, blessed is He, [already] gave a taste of the coming world (*Olam HaBa*) in this world. These are Avraham, Yitzchak, and Yaakov. Avraham, about whom the verse states,⁶²⁹ ‘[*HaShem*-יהוה blessed Avraham] with everything-*BaKol*-בכל.’ Yitzchak, about whom the verse states,⁶³⁰ ‘[I have eaten] from everything-*MiKol*-מכל.’ Yaakov, about whom the verse states,⁶³¹ ‘[I have] everything-*Kol*-כל.’”] This is because “everything-*Kol*-כל” is the *Sefirah* of Foundation-*Yesod* (as mentioned above) and the Garden of Eden (*Gan Eden*) is from the inner aspect (*Pnimitiyut*) of Kingship-*Malchut*, which receives from the Foundation-*Yesod*.

5.

Now, in the discourse it is explained that the reason Foundation-*Yesod* is called “everything-*Kol*-כל” is because of the fifty gates of Understanding-*Binah* (*Nun Shaarei Binah*) drawn down within it (in that the word “everything-*Kol*-כל” has the numerical value of 50-נ).⁶³²

⁶²⁸ Talmud Bavli, Bava Batra 16b and on.

⁶²⁹ Genesis 24:1

⁶³⁰ Genesis 27:33

⁶³¹ Genesis 33:11

⁶³² See Pardes Rimonim *ibid.* [note 13 in the original discourse]; Maamarei Admor HaEmtza’ee, *Devarim* Vol. 2, p. 687.

From this it is understood that “the advantage of land” (Kingship-*Malchut*) brought about through the aspect of “everything-*Kol*-כל” is in two matters. [The first] is that there is a drawing down into her of the aspect of Foundation-*Yesod*, which is the conclusion of the emotions (*Midot*) of the world of Emanation (*Atzilut*), and beyond this, through the Foundation-*Yesod* there is a drawing down into her of the fifty gates of Understanding-*Binah* - the intellect (*Mochin*) that transcends the emotions (*Midot*).

It can be said that these two matters are related to each other. The explanation is that emotions (*Midot*) relate to the other. For, even though emotions (*Midot*) are something that relates to the person himself (unlike speech, which is revelation to the other), nevertheless, they are on the level of a person as he relates to the other.

In contrast, intellect (*Mochin*) is the level of a person as he is unto himself, separate from others. Therefore, when the drawing down is only from the aspect of the emotions of *Zeir Anpin* as they relate to the other, then through Kingship-*Malchut* receiving the emotions of *Zeir Anpin* within herself, she is caused to undergo change (as mentioned in chapter three).

However, when Kingship-*Malchut* receives the emotions (*Midot*) of *Zeir Anpin* as they are within herself [this being the matter of “the advantage of land is in everything-*Kol*-כל,” such that even in “the land-*Eretz*-ארץ” there is an illumination of the revelation of the aspect of “everything-*Kol*-כל” as it is within himself] this comes about through the root of the drawing down being from the intellect (*Mochin*). For, since intellect (*Mochin*) transcends relation to others (which is the

matter of speech (*Dibur*) which is Kingship-*Malchut*), therefore even when the drawing down comes into speech (*Dibur*), it does not have the ability to affect change in it.

6.

Now, even the aspect of intellect (*Mochin*) that transcends relation to another is still within the general order of the chaining down of the worlds (*Seder Hishtalshelut*). However, the revelation of the aspect of the Supernal King (*Melech Ila'ah*) brought about through fulfilling the *mitzvot* (“the king is indebted to the field”) which transcends the aspect of “everything-*Kol*-כל,” transcends the chaining down of the worlds (*Hishtalshelut*).

In addition, based on the explanation elsewhere,⁶³³ the aspect of “everything-*Kol*-כל” is the aspect of *HaShem*’s יהו"ה surrounding transcendent light (*Sovev*).⁶³⁴ The reason Foundation-*Yesod* is called “everything-*Kol*-כל” is because Foundation-*Yesod* is of the middle line (*Kav HaEmtza'ee*) that reaches the Crown-*Keter* (the surrounding transcendent aspect (*Sovev*)).

[This is also the meaning of the verse,⁶³⁵ “For everything (*Ko Kol*-כל כי)⁶³⁶ in the heavens and earth [is Yours],” the Targum translation of which is, “He is One in the

⁶³³ See Shaarei Orah [of the Mittler Rebbe] 85b.

⁶³⁴ Also see Likkutei Torah, Shabbat Shuvah 67d.

⁶³⁵ Chronicles I 29:11

⁶³⁶ [The numerical value of “for everything-*Ki Kol*-כל כי-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

heavens and earth.” This is because relative to His surrounding light (*Sovev*), the heavens and earth are equal.]

[Based on this] it must be said that the revelation of the aspect of the Supernal King (brought about through fulfilling the *mitzvot*) even transcends the aspect of His surrounding light (*Sovev*). This is because His surrounding light (*Sovev*) has a relation to worlds, except that it transcends and includes them all as one.

This is the meaning of “For everything (*Ko Kol*-כִּי כֹל) in the heavens and earth [is Yours].” That is, even relative to His surrounding light (*Sovev*) there are “the heavens and the earth,” except that it bonds and unifies them – “He is One in the heavens and the earth.”

However, through the *mitzvot* there is the drawing down of the revelation of the Essential Self of the limitless light of the Unlimited One who transcends relation to worlds, and even transcends His surrounding light (*Sovev*). This is as the discourse explains that the drawing down brought about through fulfilling the *mitzvot* is from the innerness (*Pnimiyut*) of the Crown-*Keter*.

The difference between the Long Patient One-*Arich* (the externality (*Chitzoniyut*) of the Crown-*Keter*) and the Ancient One-*Atik* (the innerness (*Pnimiyut*) of the Crown-*Keter*) is that the Long Patient One-*Arich* is the root and source of the emanations, except that it encompasses them (*Makif*) – that is, it is His surrounding light (*Sovev*).⁶³⁷ In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator – the limitless

⁶³⁷ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Likkutei Torah, Bechukotai 46c, and elsewhere.

light of the Unlimited One (*Ohr Ein Sof*) which transcends relation to worlds.

In the discourse he explains that the Supernal King (*Melech Ila'ah*) is Splendor-*Tiferet*. [This is as stated in Zohar there, that “the king-*Melech*-מלך” refers to the Holy One, blessed is He (*Kudsha Brich Hoo*) and “the Holy One, blessed is He” (*Kudsha Brich Hoo*) refers to the aspect of Splendor-*Tiferet*] and it is Splendor-*Tiferet* that draws down the innerness (*Pnimiyyut*) of the Crown-*Keter*.

It can be said that the reason it (specifically) is Splendor-*Tiferet* that draws down the innerness (*Pnimiyyut*) of the Crown-*Keter*, even though Foundation-*Yesod* is also part of the middle line (*Kav HaEmtza'ee*), is because Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* are the essence of the emotional qualities (*Midot*), whereas Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are the qualities through which bestowal is issued (from the emotional qualities (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*).⁶³⁸

Therefore, the revelation of the Crown-*Keter* that comes about through the Foundation-*Yesod* (by which there is the bestowal) is the aspect that is the root of the emanations. In contrast, the revelation of the Crown-*Keter* brought about through Splendor-*Tiferet* (which transcends the bestowal) is the innerness (*Pnimiyyut*) of the Crown-*Keter*.

⁶³⁸ See Tanya, Iggeret HaKodesh, Epistle 15 (122a); Sefer HaMitzvot of the Tzemach Tzedek 12b and on; *Hemshech* 5666 p. 289 and elsewhere.

Now, as known⁶³⁹ the two matters, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*), are rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*.

That is, the light of limitation (*Ohr HaGvul*) (that precedes the restraint of the *Tzimtzum*) is the root for His light that fills all worlds (*Memaleh*), whereas the light of limitlessness (*Ohr HaBli Gvul*) is the root for His light that surrounds all worlds (*Sovev*).

Now, the difference between the effect of the constriction-*Tzimtzum* on the light of limitation (*Ohr HaGvul*) (the root of His light that fills all worlds – *Memaleh*) and the effect of the constriction-*Tzimtzum* on the light of limitlessness (*Ohr HaBli Gvul*) (the root of His light that surrounds and transcends all worlds – *Sovev*) is that the effect of the constriction-*Tzimtzum* on the light of limitation (*Ohr HaGvul*) is in the light itself.

That is, through the constriction-*Tzimtzum* it comes with measure and limitation according to the capacities of the worlds – that is, it is His light that fills all worlds (*Memaleh Kol Almin*). In contrast, the effect of the constriction-*Tzimtzum* on the light of limitlessness (*Ohr HaBli Gvul*) is (not in the light itself, but only) that it does not illuminate in the space of the void. This is what brings about the matter of the surrounding light (*Sovev*),

⁶³⁹ See at length in *Hemshech* 5672 Vol. 2, p. 934 and on; *Sefer HaMaamarim* 5687 p. 39 and on, and elsewhere.

in that the light does not illuminate (within the worlds - the space of the void) in a revealed and inner manifest way, but only in an encompassing and transcendent way (*Makif*) and in a concealed way.

With this in mind, we can say that the two matters in the aspect of “everything-*Kol*-לכל,” [that is, that through the Foundation-*Yesod* there is the drawing down of the emotions (*Midot*) and the intellect (*Mochin*), and that through the Foundation-*Yesod* there is the drawing down of the Crown-*Keter*] as they are rooted in the limitless light of the Unlimited One (*Ohr Ein Sof*) that precedes the restraint of the *Tzimtzum*, are the light of limitation (*Ohr HaGvul*) and the light of limitlessness (*Ohr HaBli Gvul*). However, through fulfilling the *mitzvot* there is a drawing down⁶⁴⁰ of a **new** light that did not illuminate even before the constriction-*Tzimtzum*.

It is in this regard that in the coming future there will be “a new heaven and a new earth,”⁶⁴¹ for there then will be the revelation of all matters that were drawn down through our present deeds and toil, including the new light drawn down through presently fulfilling Torah and *mitzvot*, and through this there also will be a novelty in the world, “a new heaven and a new earth.”

This is because the fact that in the coming future there will be a drawing down in the world of the revelation of the light of limitlessness (*Ohr HaBli Gvul*) which illuminated before to the constriction-*Tzimtzum* is **not true novelty**. For, being that this light was already revealed in the space of the

⁶⁴⁰ As is in the discourse (Sefer HaMaamarim 5680 p. 145)

⁶⁴¹ Isaiah 66:22; See at length in the discourse *ibid.* (p. 146).

void, except that through the constriction-*Tzimtzum* the light was withdrawn, therefore, when the light returns to be drawn down again, this is not a true novelty.

Rather, the reason that in the coming future there will be “a new heaven and a new earth” is because there then will be the revelation of a **new** light (drawn down through presently fulfilling Torah and *mitzvot*) that was not present even before the constriction-*Tzimtzum*.

8.

Now,⁶⁴² as known, when it is stated that the creation was for the sake of the Jewish people,⁶⁴³ what is meant is not just the creation of the world, but also all revelations, including the highest revelations. Based on this, we also can understand about the above-mentioned light that did not illuminate even before the constriction-*Tzimtzum*, that the fact that this light (which transcends the parameters of being “drawing down” and “revealed”) is (so to speak) brought about, is so that through the work of the Jewish people there then will be a drawing down and revelation, and that its drawing down and revelation will be in the world. [This is as mentioned before, that through the new light, [both] **the heavens and the earth** will be new.] For through this *HaShem*’s יהו"ה Supernal intent for a dwelling place in the lower worlds will be fulfilled .

⁶⁴² See the statement **similar to this** in Torat Menachem, Sefer HaMaamarim Elul p. 220.

⁶⁴³ Rashi to the beginning of Bereishit [Genesis 1:1].

With this in mind, we can connect the explanation of the Zohar that [the verse means], “the king is bound to a worked field-*Melech LaSadeh Ne’evad*-לשדה נעבד” (in which the word “worked-*Ne’evad*-נעבד” refers to the “field-*Sadeh*-שדה”) whereas the (simple) meaning [of the verse], that the word “indebted-*Ne’evad*-נעבד” refers to the king, in that even the essence of the light (*Etzem HaOhr*) which transcends the parameters of being “drawn down” and “revealed” (that is, the Upper King – *Melech Ila’ah*) is “indebted-*Ne’evad*-נעבד,” so to speak, to the “working of the field” (“the field that is worked-*Sadeh Ne’evad*-שדה נעבד”), referring to the matter of fulfilling the *mitzvot*.

Now, in explanation of the language of the verse, “the **field** that is worked-*LaSadeh Ne’evad*-לשדה נעבד,” we should add that *HaShem*’s-יהו"ה Supernal intent for a “dwelling place in the lower worlds” - that the revelation of Godliness should be drawn down in the lower worlds - stems from the matter of the lower worlds themselves.

It can be said that this is why the revelation brought about through the *mitzvot* is through the place in which the *mitzvot* are done being made fitting for the revelation. [This is as mentioned above (in chapter two), that the reason the Garden of Eden (*Gan Eden*) is called a “field-*Sadeh*-שדה” is because the Garden of Eden is a fitting place for the revelation brought about through “sowing” the *mitzvot*.

The same is so of the space of the entire world. That is, the reason He “sent man from the Garden of Eden to work the soil etc.,” is to make the place of the world fitting for the revelation brought about through the *mitzvot*.] This is because

the drawing down of revelation brought about through the *mitzvot* into the world, is also due to the (space of the) world being fitting for this, in that therefore the revelation in the world stems from the matter of the world itself.

This then, is the meaning of “the King is indebted to the worked field-*Melech LaSadeh Ne’evad* נעבד-לשדה.” For, the fulfillment of *HaShem*’s-ה"ה Supernal intent for a “dwelling place in the lower worlds” is that the revelation in the world should (not only be due to the fulfillment of the *mitzvah*, but also) due to the world - the “field-*Sadeh*” שדה.” Thus, the fact that, so to speak, the essence of the light (*Etzem HaOhr*) is brought about, this being the Supernal King (*Melech Ila’ah*), is with this intention, and thus, “The King is indebted to the worked field-*Melech LaSadeh Ne’evad* נעבד-לשדה.”

Now, we should add that the reason (the inner aspect) for why man was banished from the Garden of Eden (*Gan Eden*) is because *HaShem*’s-ה"ה Supernal intent for a dwelling place in the lower worlds is for the dwelling to be in the lowest world of which there is no lower,⁶⁴⁴ and that the dwelling in it should be because of the matter (of this lowest place). Therefore, “*HaShem* God-*Adona*” י"ה אלהי"ם-*Elohi*” sent man from the Garden of Eden to work the soil etc.,” to make the place of the world (the lowest place)⁶⁴⁵ fitting for the

⁶⁴⁴ Tanya, Ch. 36.

⁶⁴⁵ That is, in addition to the fact that, at the beginning of the creation the world at large, there was the “lower world,”* nevertheless, through the sin of the tree of knowledge an even lower world was caused. It can be said that the two matters of the “lower” world, [meaning that [it is low] in and of itself, and that which was brought about through the sin of the tree of knowledge] are similar to the two matters discussed in the coming note – the “land-*Eretz*” ארץ-*Eretz*” and the “field-*Sadeh*” שדה” of the side opposite holiness. [* That is, in addition to the fact that it was not fit for the revelation brought about through the *mitzvot* of the floor of the Garden of Eden, it

revelation, so that even the lowest place, of which there is no lower, should be made into a dwelling place for Him, blessed is He, and that the dwelling in it should be due to its matter.

The same is so of the “field-*Sadeh*-שדה” and “land-*Eretz*-ארץ” as they are Above, in that *HaShem*’s-יהוה ultimate Supernal intent in the drawing down of the revelation of the aspect of the Supernal King (*Melech Ila’ah*) into the “field-*Sadeh*-שדה,” this being the inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, is so that through this, there will be a drawing down of the revelation in the “land-*Eretz*-ארץ,”⁶⁴⁶ this being the externality (*Chitzoniyyut*) of Kingship-*Malchut* (and thereby, into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), up to and including this lowest world).

Moreover, this should be in a way that the revelation in the “land-*Eretz*-ארץ” should (not be like something that is superimposed upon it, but that it should be) the matter of the land [itself], similar to the inner aspect of Kingship-*Malchut*

was “necessary for there to be **repair** of the world at large” (only that absent of the sin the repair, it would have occurred automatically) – See *Sefer HaMaamarim* 5670 in note 8 [in the original discourse – p. 215 and on].

⁶⁴⁶ It should be pointed out that in *Zohar* *ibid.* there is another explanation to “the king is in servitude of the field-*Melech LaSadeh Ne’evad* נעבד-מלך לשדה” (which is also brought in the above-mentioned discourse p. 146 and on). Namely, that Kingship-*Malchut* of the side of holiness is in servitude to the “field-*Sadeh*-שדה” of the side opposite holiness. It can be said (and similarly see *Torat Menachem*, *Sefer HaMaamarim* Av p. 171) that the reason that this explanation of the words “*Melech LaSadeh Ne’evad* נעבד-מלך לשדה” comes after the previous explanation of the words “*Melech LaSadeh Ne’evad* נעבד-מלך לשדה,” that it refers to “the Supernal King who is bound to the field when it is worked,” is because the intention in the [existence] of the “field-*Sadeh*-שדה” of the side opposite holiness, is for it to be transformed to holiness, and that the revelation of the Supernal King (*Melech Ila’ah*) should be drawn down there too, [and in an even loftier way, brought about through the superiority of repentance (*Teshuvah*)].

(the “field-*Sadeh*-שדה”)⁶⁴⁷ whose matter is that she receives revelations that are higher than her.

9.

This then, is the meaning of [the verse], “And Sarah’s lifetime was one hundred years, twenty years, and seven years.” In the discourse he explains that the “one hundred years” refers to the inner aspect (*Pnimitiyut*) of the Crown-*Keter* - the aspect of the Supernal King (*Melech Ila’ah*). The twenty years and seven years refer to the intellect (*Mochin*) and the emotions (*Midot*) (that are drawn down through the Foundation-*Yesod*) - the aspect of “everything-*Kol*-כל.”

Now, this requires further explanation. For, the way that Sarah merited Supernal Life was from below to Above, in that first there was the aspect of “everything-*Kol*-כל” and then [there was] the aspect of the Supernal King (*Melech Ila’ah*). However, the order in the verse is [first] “one hundred years,” and then “twenty years and seven years.”

It can be said that this is in order to hint that the drawing down of the aspect of “one hundred years” - the Supernal King (*Melech Ila’ah*), subsequently also drew down the aspects of “twenty years and seven years” - the aspect of “everything-*Kol*-כל.”

⁶⁴⁷ With this in mind, the language of the Zohar is sweetened, in that “the Supernal King becomes bound to **the field**.” For, in addition to the fact that the beginning of the drawing down is in “the field-*Sadeh*-שדה,” and it thereby is also drawn into “the land-*Eretz*-ארץ,” it can be said that with this [the Zohar] hints that even the drawing down in “the land-*Eretz*-ארץ” will be akin to the manner of [the drawing down in] “the field-*Sadeh*-שדה.”

Through this, the revelation of the aspect of “one hundred years” was first drawn down into the aspect of the “field-*Sadeh*-שדה” (the innerness (*Pnimiyut*) of Kingship-*Malchut*) and there subsequently was also the drawing down into the aspect of the “land-*Eretz*-ארץ” (the externality (*Chitzoniyut*) of Kingship-*Malchut*).⁶⁴⁸ It then states, “the years of Sarah’s life,” in that she also drew this revelation into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

To add, through the drawing down of the aspect of “one hundred years” (the Supernal King – *Melech Ila’ah*) into the externality (*Chitzoniyut*) of Kingship-*Malchut*, and particularly into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there is caused to be an ascent in it. This is because, in and of Himself, the Supernal King (*Melech Ila’ah*) is the light (*Ohr*) (except that it is the light that transcends being drawn down and revealed). However, through it being drawn down below, there is the revelation in it of the Supernal intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

With this in mind, [it is understood why] the order of these matters, as they are in the verse, is from below to Above, both in regard to Sarah, in that to the greater degree of her ascent Above, she drew the aspect of “one hundred years” further below, and also in regard to the “one hundred years” itself, that through it being drawn below, an ascent is caused within it.

⁶⁴⁸ To point out based on what it states in the discourse (p. 147), the twenty years and seven years “are the matter of the advantage **of the land** is in everything” – even though, at first glance, it should have said that it is the aspect of “everything-*Kol*-כל.”

This then, is the meaning of “the years of Sarah’s life,” that, “they all were equally good.”⁶⁴⁹ That is, in and of itself, the light is the aspect of “one hundred years,” in which “one-hundred” is the matter of division into particulars, except that they are unified as one, which is why the word “year-*Shanah*-שנה” is written here in the singular. It then states, “the years of Sarah’s life,” without mentioning a number, being that this transcends the matter of division.

The next verse continues, “In Kiryat-Arba-קריית ארבע (literally, “the gathering of four”) which is Chevron-הברון.” That is, after the drawing down of the aspect of “one hundred years” into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) this revelation is drawn down into the physical body, which is “bound-*Mechubar*-מחבור” ([and is of the same root as] “Chevron-הברון”) and is [composed of] the four foundational elements.⁶⁵⁰ Through this there is caused to be an addition in the bond (*Chibur*-חיבור) between the soul and the body⁶⁵¹ so that there will be length of days and good years, years of Torah and *mitzvot*,⁶⁵² Chassidic years, and in an expansive way, up to and including the essential expansiveness, in that we go to greet our righteous Moshiach, and in a way of “eternal joy upon their heads.”⁶⁵³

⁶⁴⁹ Rashi on the verse (at the beginning of the Torah portion) [Genesis 23:1].

⁶⁵⁰ Zohar, Chayei Sarah 122b (Midrash HeNe’elam)

⁶⁵¹ This is because to the degree that the body is refined, to that degree the soul desires to be in the body. The reason that in Sarah there was the opposite of this, is because of a different reason. See Rashi on the verse.

⁶⁵² See HaYom Yom for the 6th of Cheshvan

⁶⁵³ Isaiah 35:10; 51:11