

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5719

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

Adapted into English by:
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Other books by the authors:

HaShem Is One – גנת אגוז באנגלית
Gates of Light – שערי אורה באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
Gate of Unity-English translation – ספר שער היחוד באנגלית
Gate of Unity with full commentary – שער היחוד המבואר
The Gateway to Understanding – פתח השער לאמרי בינה
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The Path of Life – דרך חיים באנגלית
The Knowledge of HaShem – ספר דעה את ה'
The Beginning of Wisdom – ספר התחלת החכמה

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Table of Contents

Acknowledgements	5
Translators Forward	11
Discourses:	
1. “ <i>Shir HaMa’alot Mima’amakim</i> ” - 2 nd day of Rosh HaShanah	19
2. “ <i>Amar Rabbi Shmuel bar Nachmeini</i> ” - Shabbat Parshat Vayeilech, Shabbat Teshuvah, 6 th of Tishrei	51
3. “ <i>K’Nesher Ya’eer Keeno</i> ” - Shabbat Parshat Ha’azinu, 13 th of Tishrei	77
4. “ <i>Chassidim v’Anshei Ma’aseh</i> ” - 2 nd day of Sukkot	103
5. “ <i>U’She’avtem Mayim</i> ” - Shabbat, Chol HaMo’ed Sukkot	125
6. “ <i>Torah Tzivah Lanu Moshe</i> ” - Simchat Torah	145
7. “ <i>Tzor Te’udah</i> ” - Shabbat Bereishit, Shabbat Mevarchim MarCheshvan	165
8. “ <i>Patach Rabbi Yossi</i> ” - Shabbat Parshat Chayei Sarah, Shabbat Mevarchim Kislev	187
9. “ <i>Padah b’Shalom</i> ” - Shabbat Parshat Vayeitzei, 10 th of Kislev	211
10. “ <i>Padah b’Shalom</i> - 19 th of Kislev	231
11. “ <i>Lehavin... Bein Neivot Chanukah</i> ” - Shabbat Parshat Vayeishev, Shabbat Mevarchim Teivet, Erev Chanukah	277
12. “ <i>Mi Sam Peh</i> ” - Shabbat Parshat Shemot, 23 rd of Teivet, Shabbat Mevarchim Shvat	299
13. “ <i>Bati LeGani</i> ” - 10 th of Shvat	323
14. “ <i>VaYiru et Elokei Yisroel</i> ” - Shabbat Parshat Mishpatim, Shabbat Mevarchim Adar-Rishon	361
15. “ <i>Vayakhel Moshe</i> ” - Shabbat Parshat Vayakhel, Parshat Shekalim, Shabbat Mevarchim Adar-Sheini	387
16. “ <i>BaLaylah HaHoo</i> ” - Purim	413

17. “ <i>Zot Chukat HaTorah</i> ” - Shabbat Parshat Tzav, 18 th of Adar-Sheini	441
18. “ <i>HaChodesh HaZeh</i> ” - Shabbat Parshat Shmini, Parshat HaChodesh, Shabbat Mevarchim Nissan	469
19. “ <i>V’Avarti v’Eretz Mitzrayim</i> ” – 2 nd night of Pesach	495
20. “ <i>KeYemei Tzeitcha</i> ” - last day of Pesach	511
21. “ <i>Hapach Yam LaYabashah</i> ” - Shabbat Parshat Acharei, Shabbat Mevarchim Iyyar	543
22. “ <i>Lehavin Inyan Hilula d’Rashbi</i> ” - Shabbat Parshat Behar, 16 th of Iyyar	571
23. “ <i>Tze’ena u’Re’ena</i> ” - Shabbat Parshat Bamidbar, Shabbat Mevarchim & Erev Rosh Chodesh Sivan	583
24. “ <i>B’Sha’ah She’Alah Moshe</i> ” - 1 st day of Shavuot	603
25. “ <i>v’Asita Chag Shavuot</i> ” – 2 nd day of Shavuot	621
26. “ <i>V’Atah Yigdal Na</i> ” - Shabbat Parshat Shlach, Shabbat Mevarchim Tammuz	641
27. “ <i>Lo Heebeet Aven b’Yaakov</i> ” - Shabbat Parshat Chukat-Balak, 12 th of Tammuz	659
28. “ <i>Amar Rabbi Elazar</i> ” - 13 th of Tammuz	683
29. “ <i>Eileh Masei</i> ” - Shabbat Parshat Matot-Masei, Shabbat Mevarchim Menachem-Av	727
30. “ <i>Aser T’Aser</i> ” - Shabbat Parshat Re’eh, Shabbat Mevarchim Elul	749
31. “ <i>Ki KhaAretz Totzee Tzimchah</i> ” - Shabbat Parshat Nitzavim-Vayeilech, 23 rd of Elul	769

Acknowledgements

As known, many of the Rebbe's teachings, particularly his Chassidic Discourses (Maamarim), adapted here into English, were originally spoken at Chassidic gatherings on Shabbat and holidays, when the use of electronic recording equipment is prohibited by Torah law. Moreover, unlike his predecessors, who predominantly wrote their discourses, as well as delivering them orally, the Rebbe only delivered them orally, though many were reviewed by him, and some were edited by his holy hand for distribution in later years.

Thus, the effort and dedication required to mentally record, review, transcribe, edit, research, translate, annotate, index, typeset, print and publish the corpus of these teachings, all with incredible attention to detail and accuracy, required unfathomable toil and exertion with literal self-sacrifice and utter devotion by the teams of dedicated individuals, and Kehot Publications and Lahak Hanachos. Moreover, the Chassidic Discourses of the Rebbe represent but a small portion of the full corpus of the seven oceans of Chabad Chassidism that literally can fill an entire library, most of which were painstakingly published from manuscript for the benefit of Klal Yisroel by these same individuals.

Truly, words cannot possibly capture or express our great depth of gratitude, both personally and of the Jewish people collectively, to these teams of devoted Chassidim, for their preservation, publication, and dissemination of these holy teachings, which are the very lifeblood of Chassidism and Torah True Judaism.

We therefore stand with complete awe and humility before them, in that all our efforts in adapting these works into English utterly pale in comparison to the efforts of those who preceded us with the original publications, to which any translation can never do

full justice. It is our sincere prayer and supplication before *HaShem*, blessed is He and blessed is His Name, that their merit should stand in good stead on behalf of the Jewish people and the entire world, and usher in the time of complete peace and tranquility with the true and complete redemption, when “the earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to learn and disseminate the teachings of the knowledge of *HaShem*,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-הָטָה, for we must not say the Name *HaShem*!’”⁵ Rather, one must toil only to **know**

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it forbidden to orally mention His Name *HaShem*-יהו"ה. Therefore, when we pray or read the Torah, we must be silent-הָטָה-65, by saying His title Lord-*Adonay*-יְהוָה-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See

HaShem and thereby know His Name, as stated,⁶ “For he has loved Me, therefore I will deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁷ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He and blessed is His Name, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom.

If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can be enjoyed by someone who will appreciate its value (or, if it is tattered beyond repair from much use, will be respectfully disposed of, according to the manner prescribed by Torah law.)

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*, blessed is He and blessed is His Name. This is as stated,⁸ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and

Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

complete redemption. May we fully realize the time,⁹ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁰ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

¹⁰ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

Forward

It is with tremendous joy and gratitude to *HaShem*, blessed is He, and blessed is His Name, and with awesome trembling and humility, that we have been graced with undertaking the translation of the Rebbe's Chassidic discourses (*Maamarim*) into English.

As known to all who have entered the gates of light of the Torah of Truth and the teachings of Chassidus, which are commonly known as "the words of the Living God," and as iterated by our holy Rebbes,¹¹ **all of it** is with one intention only. Namely, to embed the simple Oneness of *HaShem*, meaning, the matter of the Essential Light of the Unlimited One, blessed is He, into the minds and hearts of every single Jew, each according to his capacity and measure.

Like all his predecessors before him, this singular intention was conveyed to us by our holy master and teacher, the Rebbe, through his many teachings and explanations that illuminate the soul of whoever listens and receives them. It is with the same intention that we must endeavor to make these teachings directly available to the English-speaking public, to all who are unable to study them in the original language that they were said or written.

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ "The occupation of the entire world will be solely to know

¹¹ See the "Opening Words" of the Mittler Rebbe to Imrei Binah, in the name of his saintly father, the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the author of *Tanya* and *Shulchan Aruch* and founder of the Chabad Chassidic movement, translated into English under the title, "The Gateway to Understanding."

¹² Maimonides

¹³ *Mishneh Torah*, *Melachim u'Milchamot* 12:5

HaShem. Therefore, the Jews will be great sages¹⁴ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁵ ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

Indeed, from its very inception, this has always been the essence and objective of the teachings of Chassidus, as illuminated by our holy Rebbes, beginning with the Baal Shem Tov himself, the first Baal Shem (Master of the Name *HaShem*) to come out and begin openly revealing the teachings of Chassidus.¹⁶

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy hand. In it,¹⁷ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, “Master, when will you come?” To which Moshiach responded, “By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents

¹⁴ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

¹⁵ Isaiah 11:9

¹⁶ As known, there was a chain of Baalei Shem (Masters of the Name *HaShem*) who preceded Rabbi Yisroel Baal Shem Tov. These were the leaders of the hidden *Tzaddikim* who paved the way for the knowledge of *HaShem* to be openly revealed in the world, through the teachings of Chassidus. To learn more about the historical account of these mystics, and the predecessors of the Baal Shem Tov, see *Sefer HaZichronot* translated under the title, *The Lubavitcher Rabbi’s Memoirs*, by Rabbi Yosef Yitzchak Schneerson, the sixth Rebbe of Chabad.

¹⁷ Keter Shem Tov 1; For a translation of the complete letter of the Baal Shem Tov, see *The Way of The Baal Shem Tov*, a translation of a compilation of teachings from the Baal Shem Tov – Tzava’at HaRivash.

like you. In that time all the husks of evil (*klipot*) will cease to be, and it will be a time of grace and salvation.”

The Baal Shem Tov continues and writes, “I was bewildered and greatly distressed about the length of time involved, and asked myself, “When could this possibly be?” However, while I was there, I learned three beneficial methods (*segulot*) and three Holy Names that are easy to learn and explain. My mind was then set at ease, and I thought that with these teachings, the people of my own generation might ascend and learn and attain the same level as myself, to be able to ascend and to learn and perceive as I do. However, I was not granted permission to reveal this during my lifetime.”

However, now that we have entered the Messianic era, the time has come for all these holy teachings to be openly revealed in the world. As Moshiach told the Baal Shem Tov, every single Jew is capable of attaining the loftiest levels of knowledge of *HaShem*, blessed is He, in ascending and unifying themselves to *HaShem*, just like the Baal Shem Tov.

It is to this end, that is, to spread the knowledge of *HaShem*, which is **the** essential component of the true and complete redemption, to which we all must endeavor. We have therefore been graced by *HaShem* to have translated a number of foundational works, critical to the acquisition of the knowledge of *HaShem* and how to put this knowledge into practice, in ascending and unifying ourselves to *HaShem*, blessed is He.

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and helpful to, at least, have a level of familiarity with the foundational underpinnings of Torah and have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and

familiarity with the concepts and terms being discussed.¹⁸ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

First and foremost, *HaShem* has graced us with the translation of *Ginat Egoz*, under the title “HaShem is One,” by the great Rishon, Rabbi Yosef Gikatilla,¹⁹ of righteous memory. Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the ultimate master of the knowledge of *HaShem*. The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*, (translated into English under as *Gates of Light*, “The foundational key to all the teachings of Kabbalah.”²⁰ If the Holy Ari regarded his *Shaarei Orah* as the foundational key to the received knowledge of Kabbalah, Rabbi Yosef himself writes that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

Although this work was mostly hidden for almost 800 years, in it, he reveals the three methods and the three holy names hinted at by the Baal Shem Tov, which are the foundations of the teachings of Chassidus. It is no wonder then, that Rabbi Yitzchak of Acco, the successor of the Ramban,²¹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²² As the Rebbe points out in a discourse from the year

¹⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81; Igrot Kodesh of the Rebbe, Vol. 27, p. 133.

¹⁹ Pronounced Jikatiya

²⁰ See introductions to *Shaarei Orah* and *Sefer HaMashalim* of Rabbi Yosef Gikatilla, and elsewhere.

²¹ Nachmanides

²² See manuscript citation in the transcribers introduction to *Sefer HaMashalim* of Rabbi Yosef Gikatilla. *Sefer HaMashalim* is itself translated and available in English under the title *The Book of Allegories*.

5720,²³ in this work, Ginat Egoz, Rabbi Yosef Gikatilla explains the ultimate and most essential knowledge of *HaShem*, and the Rebbe instructs us to draw these teachings forth into revelation.

No less critical to the serious student, is a study of the well-known work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi DovBer of Lubavitch, the second Chabad Rebbe, which we have translated and endeavored to elucidate under the title, “The Gate of Unity.” As the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of blessed memory, said,²⁴ “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

This likewise was stated by the Rebbe himself, most notably in his first written work, *HaYom Yom*.²⁵ That is, that the Mittler Rebbe, Rabbi DovBer of Lubavitch, wrote specific works for each kind of student of Chassidic teachings, but his books, *Shaar HaYichud* and *Shaarei Orah*, are general works written for all students. As stated there, “*Shaar HaYichud* is the key to the teachings of Chassidus and *Shaarei Orah* is the *Aleph-Beit* of the teachings of Chassidus.”

²³ Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see Shnei Luchot HaBrit 5a; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

²⁴ Sefer HaSichot 5691, p. 162-163

²⁵ *HaYom Yom*, 15 Adar II, Shushan Purim; Also see Sefer HaToldot Rebbe Maharash, Hosafa 2, p. 65; Igrot Kodesh of the Rebbe, Vol. 27, p. 133.

In another entry,²⁶ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to his son and successor, Rabbi Shalom DovBer of Lubavitch,²⁷ “The teachings of Chassidus must be studied in an orderly fashion. This means that the first thing to know is the order of the chaining down of the worlds (*Seder HaHishtalshelut*) as our grandfather (referring to the Mittler Rebbe, Rabbi DovBer of Lubavitch) wrote in *Shaar HaYichud*.”

However, it should be pointed out that, as the sixth Lubavitcher Rebbe continued to state, now that we are in the Messianic era, this is no longer a prerequisite. Rather, it now is our obligation and duty to fulfill the pledge to spread the wellsprings of these teachings outward and to open the doors to all who desire closeness to *HaShem*, blessed is He.²⁸ Nevertheless, it is clear from his words that the importance of these foundations is in no way diminished today, only that they no longer are prerequisites that might inhibit a person from beginning to study the words of the Living God, as conveyed in these teachings.

Of similar importance is the Mittler Rebbe’s work *Kuntres HaHitpaalut*, translated into English under the title “Divine Inspiration.” This book is well known²⁹ amongst Chassidim as the “Opening Gateway to the Service of *HaShem*.” In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

²⁶ HaYom Yom, 7 Tammuz

²⁷ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81;

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

²⁹ Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.

Another important work, the Mittler Rebbe's Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, "Praying with Passion," along with the Opening Gateway – *Petach HaShaar* to his famous work *Imrei Binah*, translated as "The Gateway to Understanding." Similarly, since the Rebbe often reiterated the Talmudic dictum that if the Jewish people do *Teshuvah*-repentance, they will immediately be redeemed,³⁰ we have made several foundational works available on the proper approach to *Teshuvah*-repentance, such as *Poke'ach Ivrim* of the Mittler Rebbe, translated as "Opening the Eyes of the Blind," as well as the first eleven chapters of his *Derech Chayim – Shaar HaTeshuvah*, under the title "The Path of Life," which the Rebbe encouraged the study of on a yearly basis.

Thus, having made these foundational works readily available, our approach in adapting the teachings of the Rebbe into English, is to convey these teachings as precisely as possible and in line with the above foundations that we have been given and upon which we must rely. In his discourses, translated here as, "The Teachings of the Rebbe," the Rebbe sheds light on the task and duty of **our** generation, the final generation of exile and the first generation of redemption, and the approach that we must adopt to attain and draw forth the revelation of *HaShem*, the Singular Intrinsic Unlimited Being Himself, blessed is He, in the here and now, culminating with the true and complete redemption for all mankind, literally!

This having been said, we must state that although we have done our utmost to clarify the text itself and to incorporate elucidating notes wherever necessary, our explanations will be brief, as these matters have already been explained, at great length, in our other translations and commentaries.³¹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the

³⁰ Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

³¹ See the copyright page above, for a list of available books.

gateways of knowledge and understanding to you and will greatly assist you in your path to attaining true closeness to *HaShem*, blessed is He.

In similar vein, it should be pointed out that the Chassidic discourses of the Rebbe are being presented here in the order that they were taught. Although it is not uncommon for Chassidim to study various Chassidic discourses at different times, not necessarily in the order that they were said, there nonetheless is great benefit in studying them in order. This is because subsequent discourses expound further on matters that were previously mentioned or touched upon, or speak briefly about matters that were explained before at length. Thus, these teachings build upon each other, and questions that may arise in the mind of the reader in one discourse, will be explained with greater clarity by the Rebbe in a subsequent discourse. Since we can be quite certain that the order in which the Rebbe said them is not arbitrary, but that they are ordered according to the Supernal Intent, it is recommended that the approach to the study of these teachings also be orderly.

It is our fervent hope and prayer that our efforts in making these teachings freely available, will illuminate the whole world with the knowledge of *HaShem*, blessed is He. May our humble offering find favor before *HaShem*, blessed is He and blessed is His name, and may the dissemination of these teachings be the final act that ushers in the true and complete redemption when,³² “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

19th-20th of Kislev, 5784

י"ט-כ' כסלו תשפ"ד, שנת למוליד עמ"ו במדב"ר כ"י לעול"ם חסד"ו

The Translators

³² Isaiah 11:9

Discourse 1

*“Shir HaMa'alot Mima'amakim Kirateecha HaShem
A song of ascents. From the depths I called You,
HaShem”*

Delivered on the 2nd day of Rosh HaShanah, 5719

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

1.

The verse in Psalms states,³³ “A song of ascents. From the depths I called You, *HaShem*-יהו"ה.” We recite this Psalm on the ten days of repentance,³⁴ after the toil in serving *HaShem*-יהו"ה, blessed is He, of the eve of Rosh HaShanah, the evening of Rosh HaShanah itself, and especially the evening prayers (*Arveet*) of Rosh HaShanah. After all this, the prayers of the ten days of repentance are in a way of “From the depths I called You, *HaShem*-יהו"ה.”

Now, on the word “From the depths-*MiMa'amakim*-ממעמקים,” the *Zohar*³⁵ gives two explanations. The first is that it refers to the “depths” of the person himself, and the second is that it refers to the Supernal “depths” Above in *HaShem*'s-יהו"ה Godliness. About this, it is explained in the teachings of

³³ Psalms 130:1

³⁴ Shaar HaKavanot, Drushei Rosh HaShanah; Magen Avraham, Orach Chayim 54, Se'if Katan 2; Ateret Zekeinim, Orach Chaim 582:1; Siddur of the Alter Rebbe.

³⁵ *Zohar* III 69b and on.

Chassidus³⁶ that the word “From the depths-*MiMa’amakim*-ממעמקים” [in the plural] means two depths and thus accords with both above views. That is, according to both views, it refers to the depth of the heart (*Omka d’Leeba* דליבא-עומקא) in man’s service of *HaShem*-יהו"ה, blessed is He, and the depths of the Supernal levels Above in *HaShem*’s-יהו"ה Godliness.

Now, as they are in man’s service of *HaShem*-יהו"ה, blessed is He, both these “depths” are the matter of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in repentance. During the ten days of repentance our toil in serving *HaShem*-יהו"ה, blessed is He, is through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, as simply understood from the name, “The ten days of repentance (*Aseret Yemei Teshuvah*).”

However, there are two levels of return (*Teshuvah*) (and though they divide into many levels, nonetheless there are two general levels) known as the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*). These then, are the two “depths” of repentance (*Teshuvah*); the depth of the lower *Teshuvah*, [that is, even the lower *Teshuvah* has its depth – for, since repentance is remorse over the past and resolution about the future, which [brings change in a person] to such an extent that he becomes a new being,³⁷ it therefore is understood that even the toil of the lower repentance (*Teshuvah Tata’ah*) must stem from the depth of the soul and the depth of

³⁶ See the discourse entitled “*Shir HaMa’a lot*” 5703 (Sefer HaMaamarim 5703, p. 18 and on); Also see the discourse by the same title of the year 5739 and 5748 (Torat Menachem, Sefer HaMaamarim Tishrei p. 119).

³⁷ Sefer Mitzvot Gadol, Mitzvat Aseh 16; Rabbeinu Nissim (Ra”N) to Talmud Bavli, Rosh HaShanah 16b, cited in Chiddushei Aggadot of the Maharsha to Rosh HaShanah 16b.

the upper repentance (*Teshuvah Ila'ah*) in returning to *HaShem*-יהו"ה, blessed is He.

To summarize generally, there are two ways by which to serve *HaShem*-יהו"ה, blessed is He. There is serving Him through the positive and negative commandments, this being the service of the righteous-*Tzaddikim*, and there is the service of those who return to Him in repentance – *Baalei Teshuvah*. However, on the ten days of repentance (*Aseret Yemei Teshuvah*), even the righteous-*Tzaddikim* must return to *HaShem*-יהו"ה in repentance (*Teshuvah*),³⁸ and therefore, on these days even the righteous-*Tzaddikim* must toil in repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

Thus, corresponding to the ten powers of the soul, this toil takes place throughout the ten days of repentance.³⁹ That is, in each soul power there must be toil in serving *HaShem*-יהו"ה, blessed is He, with both “depths-*Omkeem*-עומקים,” the depth of the lower repentance (*Teshuvah Tata'ah*) and the depth of the upper repentance (*Teshuvah Ila'ah*).

2.

Now, to explain the matter of toiling in returning (*Teshuvah*) to *HaShem*-יהו"ה through repentance, we first must explain the toil in performing the positive *mitzvot* and desisting from transgressing the negative *mitzvot*. The explanation⁴⁰ is

³⁸ See Likkutei Torah, Shmini Atzeret 92b; Shir HaShirim 50b; See Zohar III 153b

³⁹ See Likkutei Torah, Netzavim 47d and elsewhere.

⁴⁰ See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini... Heikim Of*” 5661 (Sefer HaMaamarim 5661, p. 215 and on); Discourse entitled “*Vayehi*

that the verse states,⁴¹ “Rachel was beautiful of form and beautiful of appearance.” This refers to the ingathering of the souls of Israel who are called “Rachel-רחל,” and are also called “Esther-אסתר.”

In Torah Ohr,⁴² the Alter Rebbe stated that the name “Rachel-רחל” is like the verse,⁴³ “As a ewe-Rachel-רחל is silent before her shearers.” That is, this refers to setting one’s desire aside to be drawn to wherever he is taken, even to the point of self-sacrifice (*Mesirat Nefesh*), like sheep being led to the slaughter.⁴⁴

What is meant here (is not in the negative sense etc., or even as this would stem from kindness and mercy, but) it rather refers to matters that are good and positive. That is, it refers to one’s toil in serving *HaShem*-יהו"ה, blessed is He, by fulfillment Torah and *mitzvot* in a way of self-sacrifice (*Mesirat Nefesh*), this being the matter of giving up one’s own desires for *HaShem*’s-יהו"ה desires etc. When the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is revealed in the Jewish people, they then are called “Rachel-רחל.”

However, there can also be a state that the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is hidden. Now, this is not like the common error that at such a time there is no matter of self-sacrifice (*Mesirat Nefesh*) for

Omein et Hadasah” 5627 (Sefer HaMaamarim 5627 p. 189 and on); Discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini... Tachat HaNa’atzutz*” 5628 (Sefer HaMaamarim 5628 p. 104 and on), and the discourse entitled “*U’Lekachtem Lachem*” 5632.

⁴¹ Genesis 29:17

⁴² Torah Ohr 23b and on.

⁴³ Isaiah 53:7

⁴⁴ See Isaiah 53:7 *ibid*.

HaShem-יהו"ה at all, blessed is He. This is not so, because the matter self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, is always present and completely whole and perfect in the Jewish soul in its full strength, only that it could be hidden and concealed.

At such a time the Jewish people are called "Esther-אסתר," which is of the same root as in the verse,⁴⁵ "Conceal, I shall conceal-*Hasteir Asteer*-הסתר אסתיר My countenance on that day," as our sages, of blessed memory, stated,⁴⁶ "Where is Esther-אסתר hinted in the Torah? In the verse, 'Conceal, I shall conceal-*Hasteir Asteer*-הסתר אסתיר My countenance on that day.'"

Now, when the Jewish people are as they should be, they are called "Rachel-רחל." At such a time, their service of *HaShem*-יהו"ה, blessed is He, is as indicated by the verse,⁴⁷ "Rachel-רחל was beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה)."

The explanation is that "Form-*To'ar*-תואר" refers to the form and image of the limbs, that they all are aligned and in proper proportion to each other. The matter of limbs as they are Above in *HaShem*'s-יהו"ה Godliness, refers to the matter of the two-hundred and forty-eight (248-רמ"ח) "limbs of the King," in the aspect of *Zeir Anpin*.

This is because *Zeir Anpin* has nine *Sefirot*, each of which also has nine, in that they are nine times nine, each of which has three aspects, beginning, middle, and end (*Rosh*,

⁴⁵ Deuteronomy 31:18

⁴⁶ Talmud Bavli, Chullin 139b

⁴⁷ Genesis 29:17

*Toch, Sof-*סוף-תוך), [thus equaling two-hundred and forty-three], and with the five Kindnesses (*Chassadim*) that cause growth, they total the numerical value (*Gematriya*) of two-hundred and forty-eight.⁴⁸

This matter is brought about through fulfilling the two-hundred and forty-eight (רמ"ח-248) positive commandments,⁴⁹ as our sages, of blessed memory, explained⁵⁰ on the verse,⁵¹ “And you shall actualize them-*v’Asitem Otam*-אתם וועשיתם,” that, “I consider it as though you have actualized *Me-Asa’uni*-עשאוני.” In other words, the fulfillment of the 248-רמ"ח positive commandments causes the existence of the 248-רמ"ח limbs of *Zeir Anpin*.

Now, the matter of “appearance-*Mar’eh*-מראה” refers to the radiance of the face, which is related to the flow of blood through the three-hundred and sixty-five (שס"ה-365) veins and arteries. This is drawn from the inner aspect of the soul, and relates to the mind and intellect (*Mochin*), as the verse states,⁵² “A man’s wisdom lights up his face.”

As this matter is Above in *HaShem*’s-יהוה Godliness is that,⁵³ “My Name-*Shmee*-שמי-350” together with *Yod-Hey*-יה"י equals 365-שס"ה.⁵⁴ The letters *Yod-Hey*-יה"י of the Name

⁴⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 27 and the notes there.

⁴⁹ See *Shaarei Kedushah* of Rabbi Chayim Vital, Section One, Ch. 1 and on, and elsewhere.

⁵⁰ See Zohar III 113a; Midrash Vayikra Rabba 35:7

⁵¹ Leviticus 26:3

⁵² Ecclesiastes 8:1

⁵³ Exodus 3:15

⁵⁴ Introduction to *Tikkunei Zohar* 4b, 5a, and elsewhere; See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (*The Letters of Creation*, Part 2), Section entitled, “The Gate explaining how our Torah is sustained by the true

HaShem-יהו"ה, are the aspects of the mind and intellect (*Mochin*), which are the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* (*ChaBa"D*), as they are Above in *HaShem*'s-יהו"ה Godliness. The drawing down of the aspect of the Supernal mind and intellect (*Mochin*) comes about through guarding oneself against transgressing the 365-שס"ה negative *mitzvot*, which correspond to the 365-שס"ה veins and arteries.

Now, in addition to the matters of form-*To'ar* תואר and appearance-*Mar'eh* מראה themselves, there also must be the matter of beauty-*Yofee* יופי, as the verse states,⁵⁵ “[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה).” The explanation is that beauty-*Yofee* יופי specifically results from the inter-inclusion of different colors together. That is, if there only is a single color, such as white, or green, or red, there is no beauty-*Yofee* יופי in this. Rather, beauty specifically results from the inter-inclusion of all three colors.

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, is that this refers to the inter-inclusion of the three lines and modes of serving Him, upon which the world rests.⁵⁶ This inter-inclusion comes about through joy in fulfilling the *mitzvah* (*Simchah Shel Mitzvah*). For, as known, merely fulfilling the *mitzvot* is inadequate in and of itself, even when they are not done as indicated by the verse,⁵⁷ “the

reality of the Singular Name *HaShem*-יהו"ה, blessed is He.” Torah Ohr, Yitro 70b; Likkutei Torah, Pekudei 3b, and elsewhere.

⁵⁵ Genesis 29:17

⁵⁶ Mishnah Avot 1:2

⁵⁷ Isaiah 29:13

commandments of men done by rote,” but even when they are done with fear and love of *HaShem*-יהו"ה, blessed is He, by which it is caused to ascend Above.⁵⁸

Rather, service of *HaShem*-יהו"ה, blessed is He, must specifically be with joy (*Simchah*), for this is a primary matter in serving *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁹ “Because... you served *HaShem*-יהו"ה your God, with joy and goodness of heart.” The repetitive language, “joy and goodness of heart,” indicates abundant joy,⁶⁰ as explained before⁶¹ about the necessity for joy.

That is, in regard to sadness, not only is there no positive aspect to it – [and although the verse states,⁶² “In all sadness there will be gain,” nevertheless, this verse actually indicates the opposite, that in and of itself, sadness has no positive aspect to it, except that from it, there will come to be gain, this gain being the joy that follows sadness etc.]⁶³ – but beyond that, sadness is actually detrimental and causes ruination. As explained in Tanya,⁶⁴ if a person is sad and depressed (*Atzvut*), his opponent will easily overcome him, even if he actually is stronger than his opponent.

This is why even sadness that stems from matters of holiness must only take place at special times that are

⁵⁸ Tikkunei Zohar, Tikkun 10 (25b); Tanya, Likkutei Amarim, Ch. 39 & 40

⁵⁹ Deuteronomy 28:47

⁶⁰ See Sefer HaMaamarim 5697 p. 302; 5710 p. 240, and elsewhere.

⁶¹ See the preceding discourse entitled “*Teekoo* – Blow the Shofar at the Renewal of the Moon,” 5718, translated in The Teachings of The Rebbe – 5718, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718 p. 308 and on).

⁶² Proverbs 14:23; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 97.

⁶³ See Tanya, Likkutei Amarim, Ch. 25

⁶⁴ Tanya, Likkutei Amarim, Ch. 26

auspicious for this, such as the midnight prayer of *Tikkun Chatzot*. Moreover, even about this itself, it states a Chassidic discourse⁶⁵ that the midnight prayer of *Tikkun Chatzot* is not required as a matter of Halachah (Torah Law), but is in accordance to the inner teachings of Kabbalah.

Moreover, it only applies to singularly unique individuals (*Yechidei Segulah*) and there are a number of additional restrictions in this.⁶⁶ Furthermore, even in those auspicious times themselves, the ultimate intent of the sadness (*Atzvut*) is for the joy that follows it, as stated (in the Psalm recited immediately after the midnight *Tikkun Chatzot* prayer),⁶⁷ “Make me hear joy and gladness, may the bones that You crushed exult.”

Now, even the matter of bitterness (*Merirut*) is for the purpose of extracting the Godly soul from its exile. This is true whether the exile of the soul is due to undesirable matters, or is only because lusts enter his heart and the thoughts of his mind. This is so even if it only is because of the essential fact that his Godly soul [descended into the world, where it became aware of matters of physicality, which the Godly soul has no relation to, in and of itself,⁶⁸ as the verse states,⁶⁹ “As *HaShem*-יהוה, before Whom I stood, lives,” in that the knowledge of the Godly soul is exclusive to matters of *HaShem*’s-יהוה Godliness.

⁶⁵ See the discourse entitled “*Shir HaMa’a lot*” of Shabbat Parshat Ki Tavo 5664 (Sefer HaMaamarim 5664 p. 243).

⁶⁶ Also see Kuntres HaTefilah, Ch. 11 (p. 24 and on).

⁶⁷ Psalms 51:10

⁶⁸ These aspects were explained at greater length in the preceding discourse entitled “*Teekoo* – Blow the Shofar at the Renewal of the Moon,” 5718, translated in The Teachings of The Rebbe – 5718, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718 p. 308 and on).

⁶⁹ Kings I 17:1

This being so, the very fact that it aware of physicality is a great descent for the Godly soul, from “a high peak, to a deep pit.”⁷⁰ That is, for the Godly soul this is a matter of exile, and therefore it is in a state of bitterness (*Merirut*). Nevertheless, even this bitterness (*Merirut*) is only preparatory to toiling in service of *HaShem*-יהו"ה, blessed is He, whereas the actual toil in studying Torah and performing the *mitzvot* themselves, must specifically be with joy, and abundant joy, as explained before.

Now, as well-known and explained in various places, the toil in serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling the *mitzvot*, must be with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, or as our sages, of blessed memory, said it,⁷¹ “The yoke of the *mitzvot*,” in that, “I issued a decree and commanded an edict.”⁷²

That is, aside for the fact that when a person’s service of *HaShem*-יהו"ה, blessed is He, stems from reason and intellect it is susceptible to error, as evidenced from the story of “Shaul⁷³ from the breadth of the river” (*Rechovot HaNahar*),⁷⁴ who erred because of reason and intellect,⁷⁵ even if a person affects

⁷⁰ Talmud Bavli, Chagigah 5b

⁷¹ Talmud Bavli, Brachot 13a and elsewhere.

⁷² Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

⁷³ King Shaul is related to the king Shaul from “the breadth of the river” (*Rechovot HaNahar*) (Genesis 36:37) which hints at the quality of the understanding-*Binah*, meaning reason and intellect. See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Minuy Melech Ch. 2 (Derech Mitzvotcha, 110a and on), and elsewhere. Also see the discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 8, Ch. 7.

⁷⁴ See Genesis 36:37

⁷⁵ On account of which he did not completely destroy Amalek. Sefer HaMaamarim 5627 p. 254; Also see *Machar Chodesh* – Tomorrow is the New

certainty within himself that he will not err, nevertheless, he still must accept the yoke of *HaShem's* יהו"ה Kingship stemming from the essential matter of serving Him.

This is why Shmuel told Shaul,⁷⁶ “To obey is better than a choice offering.” In other words, about these two matters, these being reason and intellect, which is the matter of a “choice offering,” and accepting the yoke of *HaShem's* יהו"ה Kingship, which is the matter of, “To obey,” the verse states, “To obey is better than a choice offering.” In other words, accepting the yoke of *HaShem's* יהו"ה Kingship is much better than reason and intellect.

Nevertheless, serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, does not contradict serving Him with joy, even when it is done simply out of accepting His yoke. For, if a person contemplates that the Holy One, blessed is He, chose us from all the nations of the world to give us His Torah and sanctify us with His *mitzvot*, which relates exclusively to the Jewish people, from this itself his heart will rejoice.

This will be especially so if he contemplates the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, by which he certainly will come to rejoice even more in fulfilling *HaShem's* יהו"ה *mitzvot*. This is because [the *mitzvot* themselves] cannot at all compare to *HaShem*-יהו"ה who commanded them.

Moon,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 8, Ch. 7 *ibid.*, and elsewhere.

⁷⁶ Samuel I 15:22

By way of analogy, there is no comparison between a person who fulfills the request or command of his friend, who is a regular person, and one who fulfills the request and command of a minister of the king, or the king himself. How much more is this so when the command comes from *HaShem*-יהו"ה Himself, the King, King of kings, the Holy One, blessed is He.

Therefore, even if he does this simply by accepting the yoke of His Kingship, which at times may even be with bitterness (*Merirut*) because of various matters, nevertheless, at the very same time he also is full of joy. This is like the teaching,⁷⁷ “joy is affixed in my heart on this side, [and weeping on that side].” Thus, when one’s service of *HaShem*-יהו"ה, blessed is He, is with joy (*Simchah*), the joy in the *mitzvah* (*Simchah Shel Mitzvah*) brings about the matter of beauty-*Yofi*-יופי, which is the matter of,⁷⁸ “[Rachel-רחל was] beautiful of form (*Yefat To’ar*-יפת תאר) and beautiful of appearance (*Yefat Mar’eh*-יפת מראה).”

Now, beauty (*Yofi*-יופי) is primarily in appearance (*Mar’eh*-מראה), as in “beautiful of appearance (*Yefat Mar’eh*-יפת מראה).” For, as previous explained, form (*To’ar*-תואר) refers to the matter of the “limbs” of *Zeir Anpin*, which in the human soul refers to the emotional qualities (*Midot*). Now, in order to affect inter-inclusion (*Hitkallelut*) and unity in the emotions (*Midot*) (though, in and of themselves, emotions do not give room to each other, being that they are in a way of passion,

⁷⁷ Zohar II 225a; Zohar III 75a; Tanya, Likkutei Amarim, Ch. 34; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁷⁸ Genesis 29:17

emotional arousal and excitement) this comes about by drawing down the mind and intellect (*Mochin*), and through this the matter of beauty (*Yofi*-יופי) comes about.

However, the primary matter of beauty (*Yofi*-יופי), which stems from the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), comes about by drawing the aspect of the Ancient One-*Atik* down. This refers to revealing the root of the emotions (*Midot*), which transcends the root of the mind and intellect (*Mochin*). For, “*Zeir Anpin* (the emotions-*Midot*) is bound to and unified with the Ancient One-*Atik*, whereas the father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are included in the [constricted flow of the] *Mazal*.”⁷⁹ That is, the revelation of the Ancient One-*Atik* within *Zeir Anpin* brings about the primary matter of the inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), which is the matter of the beauty (*Yofi*-יופי).

This then, is the matter of “beautiful of appearance (*Yefat Mar’eh*-יפת מראה).” For, as explained before, beauty in appearance (*Mar’eh*-מראה) is related to the flow of the blood through the veins and arteries, by which there is a drawing down of the inner aspect (*Pnimityut*) of the soul.

As this is Above in *HaShem*’s יהו"ה Godliness this refers to the drawing down of the aspect of the Ancient One-*Atik*. For, the aspect of the radiance of the Supernal countenance (*Ha’arat Panim*) stems from the fixture (*Tikkun*) of “Truth-*Emet*-אמת” [in the thirteen fixtures] that is free of hair (*Sa’arot*),⁸⁰ from which

⁷⁹ See Zohar III 291a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 & 25.

⁸⁰ See Likkutei Torah, Shir HaShirim 10d

beauty is drawn to the two cheeks (*Tapuchin*), the place that is free of hair (*Sa'arot*).

That is, in and of themselves, the aspects of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are “included in the [constricted flow of the] *Mazal*,” which is the matter of the [constricted flow of the] hair (*Sa'arot*),⁸¹ whereas beauty (*Yofi*-יופי) is brought in them by drawing the aspect of the Ancient One-*Atik* into them, which transcends the hair (*Sa'arot*).

This then, is the meaning of the verse,⁸² “[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה).” That is, the general toil in form (*To'ar*-תואר) and appearance (*Mar'eh*-מראה) and affecting their beauty (*Yofi*-יופי), is specifically in Rachel-רחל, which is the world of speech (*Dibur*) and is the revealed world (*Alma d'Itgaliya*).

That is, even though “the name of the older one was Leah,”⁸³ referring to the world of thought (*Machshavah*),⁸⁴ which is the concealed world (*Alma d'Itkasiya*), nevertheless the verse specifically states that,⁸⁵ “Yaakov loved Rachel.” This is because Yaakov is “the center beam (*Breyach HaTichon*) that runs through from one end to the other end.”⁸⁶

⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

⁸² Genesis 29:17

⁸³ Genesis 29:16

⁸⁴ Torah Ohr, Vayetztei 22d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, 25, 35, and elsewhere.

⁸⁵ Genesis 29:18

⁸⁶ Exodus 26:28, 36:33; Also see Zohar I 1b; Zohar II 175b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

This is why Yaakov loved Rachel, because she is the revealed world (*Alma d'Itgaliya*), which reaches further down, even to this lowest of worlds where *HaShem* 's-יהו"ה Supernal intent for “a dwelling place in the lower worlds” is fulfilled.⁸⁷

3.

Now, all the above pertains to when our service of *HaShem*-יהו"ה, blessed is He, is as it should be. However, when it is not as it should be, the Jewish people are called Esther-אסתר, which is of the same root as in the verse,⁸⁸ “Conceal, I will conceal-*Hasteir Asteer*-אסתיר-אסתיר,” meaning double concealment-*Hester*-הסתר.

That is, just as Rachel-רחל is doubly beautiful-*Yofi*-יופי, in her beautiful form (*To'ar*-תואר) and beautiful appearance (*Mar'eh*-מראה) as the verse states,⁸⁹ “You are beautiful-*Yafah*-יפה, My beloved, you are beautiful-*Yafah*-יפה, your eyes are like doves,” in which beauty-יפה is mentioned twice, referring to the two aspects of beauty-*Yofi*-יופי - “beautiful of form (*Yefat To'ar*-תאר-יפת)” by fulfilling *HaShem* 's-יהו"ה positive *mitzvot*, and “beautiful of appearance (*Yefat Mar'eh*-מראה-יפת)” by abstaining from transgressing His negative *mitzvot*.

This is the meaning of the words,⁹⁰ “The most beautiful of women-*HaYafah BaNashim*-היפה בנשים,” the numerical value

⁸⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁸ Deuteronomy 31:18

⁸⁹ Song of Songs 4:1

⁹⁰ Song of Songs 6:1

of which is 502-תק"ב,⁹¹ equaling the combined years of our forefather's lives,⁹² referring to the inter-inclusion (*Hitkallelut*) of the three modes and lines of serving *HaShem*-יהו"ה, blessed is He, corresponding to the three forefathers.⁹³

Thus, when the matter of beauty-*Yofi*-יופי is missing, and moreover, when there also is a lacking in form-*To'ar*-תואר, meaning, in fulfilling the positive *mitzvot*, and moreover, when there also is a lacking in appearance-*Mar'eh*-מראה, which is the matter of stumbling into undesirable matters (the prohibitive *mitzvot*), the Jewish people are then called Esther-אסתר, which is of the same root as in the verse, "Conceal, I will conceal-*Hasteir Asteir*-אסתיר אסתיר," in which the word "*Hasteir*-הסתיר," means "Concealed-*Seter*-סתיר in the *Hey*-ה."

In other words, through blemishing the positive *mitzvot* that are rooted in the "limbs of the King," the emotional qualities (*Midot*) (which are the aspect of form-*To'ar*), withdraw to the upper *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of the *Sefirah* of Understanding-*Binah*,⁹⁴ as in the teaching,⁹⁵ "The Holy One, blessed is He, withdraws high above."

⁹¹ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 139; Vol. 3, p. 846, p. 858; Na"Ch p. 90; Likkutei Levi Yitzchak to Zohar I p. 84; Also see the discourse entitled "*Lehavin Ma'amar Rabboteinu* – To better understand the teaching of our sages," 5716, translated in The Teachings of The Rebbe, 5716, Discourse 15, Ch. 3.

⁹² Avraham lived 175 years (Genesis 25:7), Yitzchak lived 180 years (Genesis 35:28), and Yaakov lived 147 years (Genesis 47:28) totaling 502, the same value as (Song of Songs 6:1), "The most beautiful of women-*Hayafah BaNashim*-היפה בנשים-502."

⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and elsewhere.

⁹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*).

⁹⁵ Zohar III 74b and on, and elsewhere.

Likewise, the following word, “I will conceal-*Asteer*-אסתיר,” means “*Aleph*-א is My concealment-*Sitri*-סתרי.” That is, a blemish in the negative *mitzvot*, that are rooted in the mind and intellect (*Mochin*), brings about a withdrawal of the mind and intellect (*Mochin*), (which is the matter of “appearance-*Mar’eh*-מראה”) to the aspect of the *Aleph*-א, which transcends the mind and intellect (*Mochin*). This is the meaning of the [double language],⁹⁶ “The Holy One, blessed is He, withdraws high above, high above (*L’Eila u’Le’eila* ולעילא ולעילא),” and as known [this also is the distinction between] the words “woe-*Hoi*-הוי” and “woe-*Oy*-אוי.”⁹⁷

4.

Even so, one should never allow himself to, God forbid, give up hope in his soul. For, as it states,⁹⁸ “Where is Esther-אסתר hinted in Torah?” That is, even according to Torah there is a remedy for this, which is the matter of serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him. That is, through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, one repairs it all.

⁹⁶ Zohar III 74b and on, and elsewhere.

⁹⁷ See Zohar III 74b *ibid.* and on; Ohr HaTorah, Shir HaShirim, Shabbat Shuva p. 1,485. That is, there are some verses that use the term “woe-*Hoi*-הוי” with a *Hey*-ה, such as (Isaiah 1:4), “Woe-*Hoi*-הוי, a sinful nation,” and others that use the term “woe-*Oy*-אוי” with the *Aleph*-א, such as (Isaiah 3:11), “Woe-*Oy*-אוי to the wicked.” As indicated above (citing Zohar *ibid.*) the term “woe-*Hoi*-הוי” with the letter *Hey*-ה is indicative of the withdrawal of *Zeir Anpin* to the upper *Hey*-ה, which is the aspect of the understanding-*Binah*. In contrast, the term “woe-*Oy*-אוי” with the *Aleph*-א is indicative of a further withdrawal and concealment of *Zeir Anpin* to the aspect of the Crown-*Keter* which is the aspect of the *Aleph*-א and the concealment of the name *Ehey*-ההי"ה.

⁹⁸ Talmud Bavli, Chullin 139b

Now, in repentance (*Teshuvah*) itself, there are two aspects, these being the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*). The lower repentance (*Teshuvah Tata'ah*) is the matter of toiling with the inner powers (*Kochot Pnimiyyim*) that manifest in one's soul, by repairing all undesirable matters within himself.

The upper repentance (*Teshuvah Ila'ah*) is the toil in serving *HaShem*-יהו"ה, blessed is He, stemming from the transcendent encompassing powers (*Kochot Makifim*) of one's soul. For, as known, the lower repentance (*Teshuvah Tata'ah*) is rooted in the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), whereas the upper repentance (*Teshuvah Ila'ah*) stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).⁹⁹

Now, about this matter, a discourse of one of our Rebbes states,¹⁰⁰ "As the common expression in the world goes, 'if we cannot go under, we must go over.'" That is, if a person is in such a state that he is incapable of having an effect on himself (to break through) the toil of the lower repentance (*Teshuvah Tata'ah*), he should instead begin with the upper repentance (*Teshuvah Ila'ah*) by making use of the transcendent encompassing powers (*Kochot Makifim*) of his soul.

⁹⁹ Ohr HaTorah, Na"Ch Vol. 1 p. 49.

¹⁰⁰ See the discourse entitled "*Shir HaMaalot*" 5664 (Sefer HaMaamarim 5664 p. 247); Maamarei Admor HaZaken 5665 Vol. 2 p. 913; Ohr HaTorah, Megillat Esther p. 45; Na"Ch Vol. 1 p. 288.

About this our sages, of blessed memory, stated,¹⁰¹ “What is the meaning of the verse,¹⁰² ‘The words of David son of Yishai and the words of the man who was established on high-*Al-l’el*’? It means, ‘The words of David son of Yishai, who raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*).” That is, the meaning of “the yoke-*Ulah*-עולה of repentance (*Teshuvah*)” is that it refers to the highest level of repentance (*Teshuvah*), which is the upper repentance (*Teshuvah Ila’ah*).

More specifically, within the upper repentance (*Teshuvah Ila’ah*) itself, there are two levels. This is as stated in Zohar on the verse,¹⁰³ “He will return and show us mercy,” that, “This refers to the Ancient One-*Atik*.” That is, the general matter of the upper repentance (*Teshuvah Ila’ah*) is in the aspect of the transcendent encompassing lights (*Makifim*), and within this itself, there is the aspect of repentance and return (*Teshuvah*) that is in the aspect of the Ancient One-*Atik*.

The difference between them, is the matter of the difference between repentance and return (*Teshuvah*) that stems from the aspect of the encompassing aspect (*Makif*) of the *Chayah* level of the soul, or the repentance and return (*Teshuvah*) that stems from the encompassing aspect (*Makif*) of the Singular-*Yechidah* essence of the soul.

These two levels as they are Above in *HaShem*’s-יהוה’s Godliness, are the two aspects of the Long Patient One-*Arich Anpin* and the Ancient One-*Atik Yomin*.¹⁰⁴ The matter of

¹⁰¹ Talmud Bavli, Mo’ed Katan 16b

¹⁰² Samuel II 23:1

¹⁰³ Micah 7:19

¹⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and the notes there.

“raising the yoke-*Ulah*-עולה of repentance (*Teshuvah*),” which is the highest level of repentance (*Teshuvah*), is the highest level of the upper repentance (*Teshuvah Ila’ah*), which is from the aspect of the Ancient One-*Atik*.

Now, this matter is applicable to each and every Jew, as Rashi explains¹⁰⁵ that, “First David himself repented, and then he made a pathway for others to return.” In other words, the repentance (*Teshuvah*) of the aspect of the Ancient One-*Atik* applies to every single Jew.

Thus, this is the toil in serving *HaShem*-יהו"ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*). Namely, one must reach the level of repentance (*Teshuvah*) of the aspect of the Ancient One-*Atik*. This is as stated,¹⁰⁶ “And she prayed over *HaShem*-יהו"ה,” [in which the verse specifies “over-*Al*-על,” and not “to-*El*-אל,”] meaning, higher than the [lower] Name *HaShem*-יהו"ה,¹⁰⁷ but reaching all the way to the aspect of the Ancient One-*Atik*.

This is likewise the case when it comes to the end and concluding seal of the ten days of repentance, on Yom HaKippurim, that the toil in serving *HaShem*-יהו"ה, blessed is He, is as indicated by the verse,¹⁰⁸ “Before *HaShem*-*Lifnei HaShem*-יהו"ה לפני you shall be purified,” meaning, higher than the [lower] Name *HaShem*-יהו"ה,¹⁰⁹ and reaching all the way to the aspect of the Ancient One-*Atik*.

¹⁰⁵ Talmud Bavli, Mo’ed Katan 16b

¹⁰⁶ Samuel I 1:10

¹⁰⁷ That is, higher than the aspect of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), which is the lower Name *HaShem*-יהו"ה; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹⁰⁸ Leviticus 16:30

¹⁰⁹ See Likkutei Torah, Acharei 26c, 27d and elsewhere.

With the above in mind, we can also understand the matter of Yom HaKippurim (יום הכפורים), which is “like Purim-*K’Purim* כפורים-*K’Purim*.”¹¹⁰ That is, the relationship between Yom HaKippurim and Purim is that on both days, the service of *HaShem*-יהו"ה, blessed is He, is with self-sacrifice (*Mesirat Nefesh*) in a way that transcends the inner manifest powers (*Kochot Pnimiyyim*). Nevertheless, the word “Like Purim-*K’Purim* כפורים-*K’Purim*” indicates that Purim is higher than Yom HaKippurim.

The explanation is that about the four categories of atonement, our sages, of blessed memory, said¹¹¹ that there are matters for which “Yom HaKippurim suspends the punishment and suffering absolves.” We thus find that Yom HaKippurim does not bring about complete forgiveness for everything, but suffering is necessary to absolve one of the sin.

In contrast, Purim is higher than this. For, [in the time of Purim] their sin was the public desecration of the Name *HaShem*-יהו"ה, about which our sages, of blessed memory, said,¹¹² [Repentance does not suspend the punishment, nor can Yom HaKippurim atone, nor does suffering absolve him, but rather, all these suspend the punishment, and] death absolves him.”

Yet, even so, [in the time of Purim] through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), they were even forgiven for this. This is because the service of *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim,

¹¹⁰ See Tikkunei Zohar, Tikkun 21 (57b)

¹¹¹ Talmud Bavli, Yoma 86a

¹¹² Talmud Bavli, Yoma 86b *ibid*.

is only potential self-sacrifice (*Mesirat Nefesh*), whereas on Purim the self-sacrifice (*Mesirat Nefesh*) is actual self-sacrifice.

This is also the meaning of the verse,¹¹³ “The Jews accepted what they had begun to do,” meaning, what they had begun to do at the giving of the Torah. In other words, the giving of the Torah was only the beginning [of accepting the Torah], whereas on Purim there was the acceptance and sustainment of the matter.

Additionally, the verse specifies “The Jews accepted-*v’Keebel*-וּקְבַל” in the singular form. This is because the service of *HaShem*-יהו"ה, blessed is He, on Purim, is the matter of self-sacrifice (*Mesirat Nefesh*) that stems from the very essence of the soul which transcends the manifest powers, and in this, all Jews are equal.

Now, even though Yom HaKippurim is lower than Purim, this only is as matters stem from Yom HaKippurim itself. Nevertheless, the repentance and return (*Teshuvah*) of Yom HaKippurim is “before *HaShem-Lifnei HaShem*-לפני יהו"ה,” meaning that it reaches the aspect of the Ancient One-*Atik*, as explained before.

5.

However, we must still understand how it is possible to reach the aspect of the Ancient One-*Atik*. This may be understood based on what is explained elsewhere¹¹⁴ about the

¹¹³ Esther 9:23; See Torah Ohr 96c

¹¹⁴ See Torah Ohr, Mikeitz 39c and on; Likkutei Torah, Shlach 42c; Derech Mitzvotecha 160b.

matter of,¹¹⁵ “You shall love *HaShem*-יהו"ה your God... with all your excessiveness (*Bechol Me'odecha*-בכל מאדך.” That is, it is through serving *HaShem*-יהו"ה with “your excessiveness-*Me'od Shelcha*-שלך-מאד,” that you draw down the aspect of the Supernal “excessiveness-*Me'od*-מאד,” even though *HaShem*-יהו"ה, blessed is He, is beyond all comparison.

The same is understood here, that through serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* of one's own soul – in which the word “*Atik*-עתיק” means “uprooted-*Ne'etak*-נעתק,” as in the verse,¹¹⁶ “Who uproots-*Ma'atik*-מעתיק mountains,” – which in our service of *HaShem*-יהו"ה, blessed is He, means to uproot oneself from the emotions (*Midot*) of the animalistic soul, especially from the emotions (*Midot*) of the evil inclination, and to elevate oneself from them. Through doing so, he reaches the Supernal aspect of the Ancient One-*Atik*, even though He is beyond all comparison.

This is similar to what our sages, of blessed memory, stated¹¹⁷ about the verse,¹¹⁸ “With this (*b'Zot*-בוזאת) shall Aharon come into the Sanctuary.” They said, “With what merit did Aharon enter into the Holy of Holies? With the merit of the [covenant of] circumcision that would enter with him.” (It also states elsewhere,¹¹⁹ “Why did the High Priest perform the service wearing eight garments? Because they correspond to

¹¹⁵ Deuteronomy 6:5

¹¹⁶ Job 9:5; See Likkutei Torah, Drushei Rosh HaShanah 61c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23, and elsewhere.

¹¹⁷ Midrash Shemot Rabba 38:8

¹¹⁸ Leviticus 16:3

¹¹⁹ Midrash Vayikra Rabba 21:10

the [covenant of] circumcision (*Milah*) which is done on the eighth day.”)

About this it is explained¹²⁰ that the circumcision (*Milah*) is the matter of removing the partition between the good of the side of holiness, and that which is the opposite of holiness.¹²¹ In other words, it is through this that “Aharon enters into the Sanctuary within the curtain (*Parochet*),”¹²² meaning, it is with this that he passed through the veil, curtain and partition that separated between the Holy and the Holy of Holies, even though the separation of the circumcision is of no comparison to the separating curtain between the Holy and the Holy of Holies.

The same is likewise understood here, that it is through serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* as it is in one's soul, which is the “higher-*Al-על*” aspect of his soul, that he reaches the aspect that is “over *HaShem-Al HaShem*-יהו"ה-על,” and “before *HaShem-Lifnei HaShem*-יהו"ה-לפני.”

This is likewise the meaning of what our sages, of blessed memory, stated,¹²³ “The Holy One, blessed is He, requests, ‘Give me an opening the size of the hole of a needle, and I will (thereby) expand it for you like the opening of the Hall (*Ulam*-אולם).” The opening of the Hall (*Ulam*-אולם) [in

¹²⁰ See the discourses entitled “*b'Zot Yavo Aharon*” 5630, 5632, 5653 & 5657 (Sefer HaMaamarim 5630 p. 121 and on; 5632 Vol. 1 p. 138 and on; 5653 p. 192 and on; 5657 p. 101 and on), and elsewhere.

¹²¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

¹²² Leviticus 16:3 *ibid*.

¹²³ See Midrash Shir HaShirim Rabba 5:2; Introduction to Sefer Chareidim

the Holy Temple] was forty cubits,¹²⁴ corresponding to the two letters *Khaf*-כ-20¹²⁵ in the words,¹²⁶ “I, only I-*Anochi Anochi*-אנכי אנכי [am He who wipes away your willful sins],” which are the [two] aspects of the Long Patient One-*Arich* and the Ancient One-*Atik*, from where there is a drawing forth to be “He who wipes away your willful sins.” The verse concludes, “For My sake-L’*Ma’ani*-למעני,” which divides into, “For the sake of the *Yod-Lema’an Yod*-י-למען,” so that there will be a drawing forth from the aspect of the Ancient One-*Atik* to the aspect of Wisdom-*Chochmah* (which is the *Yod*-י of the Name *HaShem*-יהו"ה).¹²⁷

6.

This is likewise the meaning of the verse,¹²⁸ “Grace is false and beauty is vain; a woman who fears *HaShem*-יהו"ה, she shall be praised.” About this, our sages, of blessed memory, stated,¹²⁹ “The words, ‘Grace is false (*Sheker HaChein*-שקר ההון)’ refer to the generation of Moshe, the words ‘Beauty is vain

¹²⁴ Mishnah Middot 2:3

¹²⁵ The value of the letter *Khaf*-כ is “twenty-*Esreem*-עשרים-620” which is the numerical value of the Crown-*Keter*-כתר-620, and the two letters *Khaf*-כ of the word “I-*Anochi*-אנכי” (which refers to the Crown-*Keter*) thus hint at the two aspects of the Crown-*Keter*, which are the Long Patient One-*Arich* and the Ancient One-*Atik*. (The *Aleph*-א of *Anochi*-אנכי refers to Splendor-*Tiferet* (which is inclusive of the six emotional qualities), the *Nun*-נ to Understanding-*Binah*, the *Khaf*-כ to the Crown-*Keter*, and the *Yod*-י to Wisdom-*Chochmah*). Also see Pardes Rimoni, Shaar 23 (*Shaar Erchei HaKinuyim*), section on “I-*Anochi*-אנכי,” and Zohar cited there.

¹²⁶ Isaiah 43:25

¹²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

¹²⁸ Proverbs 31:30

¹²⁹ Talmud Bavli, Sanhedrin 20a; Yalkut Shimoni to Samuel I, Remez 136.

(*Hevel HaYofi*-הבל היופי) refer to the generation of Yehoshua, the words, ‘a woman who fears *HaShem*-יהו"ה, she shall be praised,’ refer to the generation of Rabbi Yehuda the son of Rabbi Ila'i.”¹³⁰

The explanation is that the generation of Moshe was in a state in which the arousal was from *HaShem*-יהו"ה Above, as stated about the splitting of the sea,¹³¹ “Why do you cry out to Me?” about which it states,¹³² “This matter depends on the Ancient One-*Atik*,” meaning that it transcends the requirement of arousal from below to affect arousal Above. Thus, since there was no arousal from below, it is unknown whether it will be eternally enduring forever and ever, and therefore about this it states, “Grace is false (*Sheker HaChein*-שקר החן).”

About the generation of Yehoshua it states, “Beauty is vain (*Hevel HaYofi*-הבל היופי).” For, even though, in that time they indeed served *HaShem*-יהו"ה, blessed is He, by way of arousal from below, through fulfilling the *mitzvot*, which is the matter of beauty (*Yofi*-יופי) indicated by the verse,¹³³ “[Rachel-רחל was] beautiful of form (*Yefat To'ar*-יפת תאר) and beautiful of appearance (*Yefat Mar'eh*-יפת מראה),” as explained before, nevertheless, it is called “vanity-*Hevel*-הבל.”

This refers to the seven times that the word, “vanity-*Hevel*-הבל,” [is said in the opening words of Kohelet,¹³⁴ which

¹³⁰ As will be mentioned shortly (citing Sanhedrin 20a ibid), the generation of Rabbi Yehuda the son of Rabbi Ila'i was a generation in which the people were oppressed and impoverished to the point that “six of his students would cover themselves with a single Tallit-shawl and engage in Torah study,” meaning that they studied Torah with self-sacrifice (*Mesirat Nefesh*).

¹³¹ Exodus 14:15

¹³² Zohar II 48a

¹³³ Genesis 29:17

¹³⁴ Ecclesiastes 1:2; Midrash Shir HaShirim Rabba to Ecclesiastes 1:2

is the matter of the seven “breaths-*Havalim*-הבלים” that come from the mouth (*Peh*) of Primordial Man (*Adam Kadmon*),¹³⁵ the root and source of the entire chaining down of the worlds (*Hishtalshelut*), as it states,¹³⁶ “A mouth speaking haughtiness.” That is, in comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, [the entire chaining down of the worlds is] all a matter of “vanity-*Hevel*-הבל.

The same is so of how we fulfill the *mitzvot* right now. For, as our sages, of blessed memory, stated,¹³⁷ “The Torah that a person studies in this world is vanity-*Hevel*-הבל compared to the Torah of Moshiach.” The same is true of time, that even the day of Shabbat, on which “He rested and was refreshed,”¹³⁸ is an aspect of “vanity-*Hevel*-הבל” – and is the seventh “vanity-*Hevel*-הבל”¹³⁹ – in comparison to “the day that will be entirely Shabbat and rest for everlasting life.”¹⁴⁰

The teaching concludes, “The words, ‘a woman who fears *HaShem*-יהוה, she shall be praised,’ refer to the generation of Rabbi Yehuda the son of Rabbi Ila’i.” For, [in his generation] there were many terrible decrees upon the Jewish people, but even so, they occupied themselves in the study of Torah with self-sacrifice (*Mesirat Nefesh*), even though the oppression was so great that “six of his students

¹³⁵ See Likkutei Torah of the Arizal to Ecclesiastes 1:2; Emek HaMelech, Shaar 11 (Shaar Dikna Kadisha), Ch. 20; Ohr HaTorah, Na”Ch Vol. 2 p. 1,098 and on.

¹³⁶ Daniel 7:8, 7:20

¹³⁷ Midrash Kohelet Rabba 2:1, and Matnot Kehunah there, and 11:8.

¹³⁸ Exodus 31:17

¹³⁹ See Ohr HaTorah, Na”Ch Vol. 2, p. 1,098 *ibid.*, and on. Ohr HaTorah Vayiktra, p. 280 and on.

¹⁴⁰ Mishnah Tamid 7:4

would cover themselves with a single Tallit and engage in the study of Torah.”¹⁴¹

Through this form of serving *HaShem*-יהו"ה, blessed is He, [with self-sacrifice] we reach the aspect of the Ancient One-*Atik*. This is why it is incumbent of every Jew, including the righteous-*Tzaddikim*, to have self-sacrifice (*Mesirat Nefesh*) and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in repentance. For, even though they study Torah and fulfill *mitzvot*, nevertheless, as the words of the verse indicate, “Beauty is vain (*Hevel HaYofi*-הבל היופי).” This is why in the service of repentance and return (*Teshuvah*) there also must be the matter of self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He.

Nonetheless, the repentance (*Teshuvah*) of the righteous-*Tzaddikim* is a much higher form of repentance (*Teshuvah*), for as explained in Likkutei Torah on the Torah portion of Ha'azinu,¹⁴² [their repentance] is like the verse,¹⁴³ “The spirit returns to God who gave it,” meaning that the toil of the righteous-*Tzaddikim* is to return their soul to *HaShem*-יהו"ה, blessed is He, in the same condition it was in when it first was given as a gift from Above.

On the other hand, as already explained, the highest level of upper repentance and return (*Teshuvah Ila'ah*) to *HaShem*-יהו"ה, blessed is He, even applies to regular people, including the very highest level of upper repentance and return (*Teshuvah Ila'ah*), as explained before.

¹⁴¹ Talmud Bavli, Sanhedrin 20a *ibid*.

¹⁴² Likkutei Torah, Ha'azinu 71c

¹⁴³ Ecclesiastes 12:7

This then, is the meaning of the verse,¹⁴⁴ “From the depths (*MiMa’amakim*-ממעמקים) I called You, *HaShem*-יהו”ה.” As mentioned before, we recite this Psalm during the ten days of repentance (*Aseret Yemei Teshuvah*) corresponding to the ten powers of the soul. For, the toil in serving *HaShem*-יהו”ה, blessed is He, during these days, is to bring about the two aspects of “depths-*Amakim*-עמקים” [in the plural], meaning, the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*), in each particular power of the soul. In other words, even the righteous-*Tzaddikim* must toil in serving *HaShem*-יהו”ה with the highest form of repenting and returning (*Teshuvah*) to Him, and moreover, even regular Jews can serve *HaShem*-יהו”ה in this way, blessed is He, with the highest form of repenting and returning (*Teshuvah*) to Him.

This is why our service of *HaShem*-יהו”ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*) is as indicated by the verse,¹⁴⁵ “Seek *HaShem*-יהו”ה when He is to be found; call upon Him when He is near,” for during this time *HaShem*-יהו”ה is even found with the individual (*Yachid*).¹⁴⁶

¹⁴⁴ Psalms 130:1

¹⁴⁵ Isaiah 55:6

¹⁴⁶ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a (and Rashi). The Talmud presents a question as follow: “Another verse (Deuteronomy 4:7) states, “(For which is a great nation that has a god who is close to it), as is *HaShem*-יהו”ה, our God, whenever we call unto Him?” In contrast, this verse states, “Seek *HaShem*-יהו”ה when He is to be found,” (indicating that He is not found at all times). The Talmud answers and explains, “One verse (“when He is to be found”) refers to the prayer of an individual (*Yachid*), whereas the other (“whenever we call unto Him”) refers to communal prayer (*Tzibur*). With the individual when is He to be found? During the ten days between Rosh HaShanah and Yom HaKippurim.” Also see the discourse entitled “*Deershoo HaShem b’Heematzo* – Seek *HaShem* when He is to be

That is, throughout the rest of the year, prayer must specifically be done with the many (*Rabim*), [that is, with a minyan of at least ten male Jews over the age of thirteen] whereas in the ten days of repentance (*Aseret Yemei Teshuvah*), the [prayer of] an individual Jew (*Yachid*) is like the [prayer of] the many (*Rabim*). This is because during these days we serve *HaShem*-יהו"ה, blessed is He, in the aspect of the Ancient One-*Atik*, and from the perspective of the Ancient One-*Atik*, the individual (*Yachid*) is like the many (*Rabim*).

This is also the meaning of the verse,¹⁴⁷ “Fortunate is the nation (*Am*-עם) who know the cry (*Teruah*-תרועה) of the Shofar,” meaning that they know the battle cry¹⁴⁸ against the evil inclination (and how to win the battle) by breaking its coarseness, which is present in those who are called the “nation-*Am*-עם.”¹⁴⁹

This is also the meaning of the verse,¹⁵⁰ “He will choose our heritage for us, the pride of Yaakov that He loves always!”¹⁵¹ That is, in reality, the matter of free choice (*Bechirah*) only applies to the Essential Self of the Preexistent

found,” 5718, translated in *The Teachings of The Rebbe – 5718*, Discourse 2, Ch. 1 and on, and elsewhere.

¹⁴⁷ Psalms 89:16; Also see the beginning and end of the discourse entitled “*Ashrei HaAm Yodei Teruah*” 5703 (*Sefer HaMaamarim* 5703 p. 190 and on).

¹⁴⁸ The battle alarm – See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (*The Letters of Creation*, Part 2), section entitled “The Order of the Shofarot.”

¹⁴⁹ The word “nation-*Am*-עם” indicates “dimness-*Omehut*-עוממות,” meaning that they are separate, foreign, and distant from the level of the King. See *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7 *ibid*.

¹⁵⁰ Psalms 47:5

¹⁵¹ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gates Three & Four* (*Netzach & Hod*), section on *HaShem*'s-יהו"ה title “God of Hosts-*Elohi*” *m Tzva* 'ot-צבאות-אלהים.”

Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who is present in the aspect of the Ancient One-*Atik*.

However, here the verse specifically mentions Yaakov, rather than Yisroel. This is because the name Yisroel is superior as it relates to the matter of fulfilling Torah and *mitzvot*. In contrast, in the matter of serving *HaShem*-יהו"ה with self-sacrifice (*Mesirat Nefesh*), the name Yaakov is superior. Therefore, even in the aspect indicated by Yaakov, it is possible to draw down the aspect of the Ancient One-*Atik*, from where free choice (*Bechirah*) stems. This is brought about by serving *HaShem*-יהו"ה, blessed is He, with the aspect of the Ancient One-*Atik* as it is in one's own soul. For, through this he reaches the Supernal aspect of the Ancient One-*Atik*, as explained before.

The verse concludes, “[the pride of Yaakov] that He loves always!” This refers to the essential love that the Holy One, blessed is He, has for the Jewish people. For, although “Esav is Yaakov’s brother,”¹⁵² nevertheless, “I love Yaakov and I hate Esav,”¹⁵³ this being the love of *HaShem*'s-יהו"ה Essential Self blessed is He, for the essential self of the Jewish people. All this is drawn down and revealed even in the aspect called the “people-*Am*-עם,” as explained before, to the point that this love is even drawn down to manifest in matters of physicality, with openly revealed and clearly apparent goodness!

¹⁵² Malachi 1:2

¹⁵³ Malachi 1:2-3

Discourse 2

“Amar Rabbi Shmuel bar Nachmeini - Rabbi Shmuel son of Nachmeini Said”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Teshuvah, the 6th of Tishrei, 5719
By the grace of *HaShem*, blessed is He,

1.

The Talmud states,¹⁵⁴ “Rabbi Shmuel son of Nachmeini said in the name of Rabbi Yochanan, ‘What is the meaning of the verse,¹⁵⁵ ‘The words of David son of Yishai, and the words of the man who was established on high-*Al-על*’? It means, ‘The words of David son of Yishai, who raised the yoke-*Ulah-עולה* of repentance (*Teshuvah*).’” Now, we previously explained¹⁵⁶ that “the yoke-*Ulah-עולה* of repentance (*Teshuvah*),” refers to the highest level of repentance and return (*Teshuvah*) to *HaShem-יהוה*, blessed is He, this being the upper repentance (*Teshuvah Ila’ah*).

With this explanation we also understood Rashi’s comment there¹⁵⁷ that, “First David himself repented, and then he made a pathway for others to return.” This accords to the

¹⁵⁴ Talmud Bavli, Mo’ed Katan 16b

¹⁵⁵ Samuel II 23:1

¹⁵⁶ In the preceding discourse of this year, 5719, entitled “*Shir HaMa’alot* – A song of ascents,” Discourse 1, Ch. 4 and on.

¹⁵⁷ Talmud Bavli, Mo’ed Katan 16b *ibid*.

statement in the first chapter of Tractate Avodah Zarah,¹⁵⁸ “It was unbefitting for David to act as he did [in the incident with Batsheva]... This is to teach us that if an individual has sinned, he is told, ‘Go to King David, the famous individual who sinned, and you too repent [as he did].’”

Now, at first glance this is not understood. Being that the matter of repentance (*Teshuvah*) is clearly expressed in Torah, why is it necessary to learn this from David? Even the repentance of an individual is clearly expressed in Torah and is the matter of the sin offering (*Korban Chatat*), which is also offered by an individual. This being so, why is it necessary to specifically learn repentance (*Teshuvah*) from David?

However, the explanation is that the statement that “David raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*),” refers to the upper repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, and this is where “he made a pathway for others to return,” so that every Jew can attain the upper repentance (*Teshuvah Ila'ah*).

This is also the meaning of the first part of the verse, “The words of David son of Yishai (*Ben Yishai*-בן ישי).” That is, Yishai-שי refers to the matter of the 310-י"ש lights in Understanding-*Binah*,¹⁵⁹ and moreover, the matter of the upper

¹⁵⁸ Talmud Bavli, Avodah Zarah 4b

¹⁵⁹ See Likkutei Torah, Re'eh 29d; Ohr HaTorah, Na"Ch Vol. 1 p. 49 – The word “son-*Ben*-בן” is related to the word “Understanding-*Binah*-בינה,” which is “the son of *Yod-Hey*-יהי.” The name “Yishai-שי” refers to the ten-*Yod*-י *Sefirot* of Understanding-*Binah*, as well as the 310-י"ש worlds that are present within it. Also see Shaarei Orah of Rabbi Yosef Gikatilla, [translated as Gates of Light] Gate Nine (*Chochmah*) regarding the term “Something-*Yesh*-יש-310,” (as well as Gate Five (*Tiferet*) and the notes there, and Gate Seven (*Gevurah*) and the notes there).

repentance (*Teshuvah Ila'ah*) is in Understanding-*Binah*.¹⁶⁰ Then, about the matter of the upper repentance (*Teshuvah Ila'ah*) itself (which is “the yoke-*Ulah*-עולה of repentance-*Teshuvah*”), it states that David “was established on high-*Hookam Ol*-על-הוקם,” [in which the key word is “on high-*Al*-על”]. That is, in the upper repentance (*Teshuvah Ila'ah*) itself, this is its highest level, which is the aspect of the “master of repentance” (*Ba'al Teshuvah*) who, in and of himself, transcends the aspect of repentance (*Teshuvah*).¹⁶¹

This then, is the meaning of the verse, “The words of the man who was established on high-*Al*-על,” meaning, “who raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*).” That is, “David made a pathway for others to return,” so that every single Jew is not only capable of attaining the lower repentance (*Teshuvah Tata'ah*), and not only the aspect of the “Master of Repentance” (*Ba'al Teshuvah*) of the lower repentance (*Teshuvah Tata'ah*), and not only the upper repentance (*Teshuvah Ila'ah*), but even the aspect of the “Master of Repentance” (*Ba'al Teshuvah*) of the upper repentance (*Teshuvah Ila'ah*), and higher still.

¹⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (*Erchei HaKinuyim*), section on “*Teshuvah*-תשובה”; Tanya, Iggeret HaKodesh, Epistle 9.

¹⁶¹ See Likkutei Torah, Balak 75a and on.

2.

The explanation¹⁶² is that the verse states,¹⁶³ “You are standing today, all of you, before *HaShem*-יהו"ה your God: the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water, to pass into the covenant of *HaShem*-יהו"ה your God etc.” This refers to the matter of forming a covenant and essential bond between the Jewish people and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in a manner that they become one thing.¹⁶⁴

For example, when a physical covenant is formed between two people, they take something and split it in half, and the two of them pass between the two halves. This is to show that they are not each one unto himself, but are like one body. The same is so of the covenant formed between the souls of the Jewish people and the Holy One, blessed is He, that it is not a bond between two separate things, but they literally become one.

This matter is the highest aspect of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. For, in all lower aspects of repentance (*Teshuvah*), even though one truly returns to the Holy One, blessed is He, still and all, they

¹⁶² See the discourses entitled “*Ki Bo 'alayich Osayich*” and “*Ani LeDodi*” 5634 (Sefer HaMaamarim 5634 p. 300 and on); In a more summarized form, see the discourse entitled “*Ki Bo 'alayich Osayich*” in Ohr HaTorah, Na”Ch Vol. 2, p. 815.

¹⁶³ Deuteronomy 29:9

¹⁶⁴ Likkutei Torah, Nitzavim.

remain as two separate things. However, the true matter of upper repentance and return (*Teshuvah Ila'ah*) to *HaShem*-יהו"ה, blessed is He, (about which it states, "who was established on high-*Al-el*"¹⁶⁵), is that one literally becomes one thing with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, this applies to every single Jew, including "the hewer of your wood, to the drawer of your water." In other words, this comes about by the formation of the covenant between the Jewish people and the Holy One, blessed is He, in a way that they literally are one with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why the Jewish people are called¹⁶⁵ "My perfect one-*Tamatee*-תמתי," meaning,¹⁶⁶ "My twin-*Te'umati*-תאומתי – in that I am not greater than her, nor is she greater than Me," (in that even this must be negated). In other words, they literally are one thing, and through this, they both have a single Crown-*Keter*.¹⁶⁷

3.

Now, according to the well-known principle that all matters in man's service of *HaShem*-יהו"ה below, chain down from matters as they are Above in *HaShem*'s-יהו"ה Godliness, it

¹⁶⁵ Song of Songs 5:2

¹⁶⁶ Midrash Shir HaShirim Rabba to Song of Songs 5:2; Also see Likkutei Biurim of Rabbi Hillel HaLevi Paritcher to Kuntres HaHitpa'alut of the Mittler Rebbe (translated as Divine Inspiration), section on the Singular-*Yechidah* level of the Jewish soul (p. 99-100).

¹⁶⁷ See Likkutei Torah, Shir HaShirim 48b; See Likkutei Biurim to Kuntres HaHitpa'alut ibid. (p. 99-100), and elsewhere.

is understood that the same applies to the formation of the covenant and bond between the Jewish people and the Holy One, blessed is He. That is, this matter is also present in *HaShem's* יהו"ה Godliness, on every level, from the highest of the heights to the lowest of the low.

The explanation is that this union is rooted in the two aspects of the Crown-*Keter*, these being the Ancient One-*Atik* and the Long Patient One-*Arich*,¹⁶⁸ which are the lowest aspect of the Emanator, blessed is He, and the root and source of the emanated.¹⁶⁹ Now, both aspects exist within a single stature (*Partzuf*), this being the Crown-*Keter*, which is the intermediary medium between the Emanator and the emanated.

However, as of yet, the Crown-*Keter* is not a true intermediary, because the two aspects of the Crown-*Keter*, are two distinct statures (*Partzufim*), as known. In other words, there is the stature (*Partzuf*) of the Ancient One-*Atik*, and there is the stature (*Partzuf*) of the Long Patient One-*Arich*. The true matter of an intermediary medium is that the upper and lower (the Emanator and the emanated) unify as one thing literally, as explained at great length in the discourses of the Rebbe Rashab,¹⁷⁰ whose soul is in Eden.

There also is a lower union, this being the union of Wisdom-*Chochmah* and Understanding-*Binah*,¹⁷¹ who are

¹⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24 and the notes there.

¹⁶⁹ See Siddur Im Divrei Elohi"m Chayim, Shaar HaElul 232d.

¹⁷⁰ See the discourse entitled "*Shir HaMa'a lot*" of the second day of Rosh HaShanah 5674 (*Hemshech* 5672 Vol. 1 p. 398).

¹⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & 26.

called “the two lovers [who never separate].”¹⁷² This may be understood from the matter of Torah itself, in that the Written Torah (*Torah SheB’Khtav*) is the aspect of Wisdom-*Chochmah*, and the Oral Torah (*Torah SheBa’al Peh*) is the aspect of Understanding-*Binah*.¹⁷³

However, the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBa’al Peh*) are unified, in that they complete and perfect each other. For, whatever is found in the Oral Torah (*Torah SheBa’al Peh*) is rooted specifically in the Written Torah (*Torah SheB’Khtav*), as our sages, of blessed memory, said,¹⁷⁴ “Is there anything that is not hinted at in the Written Torah?” This is like the well-known Talmudic expression, “From where do we know this? From the verse that states...”

On the other hand, the perfection and wholeness of the Written Torah (*Torah SheB’Khtav*) comes specifically through the Oral Torah (*Torah SheBa’al Peh*). This is because the purpose of Torah is to give us knowledge of *HaShem*’s-יהוה’s Supernal will, blessed is He, and from the Written Torah (*Torah SheB’Khtav*) alone, the particulars of His Supernal will cannot be known, but are specifically known through the Oral Torah (*Torah SheBa’al Peh*), as explained in Tanya.¹⁷⁵

There likewise is also a lower union, in the aspects of Victory-*Netzach* and Majesty-*Hod*, as stated,¹⁷⁶ “He is in

¹⁷² See Zohar II 56b; Zohar III 4a

¹⁷³ See Likkutei Torah, Shmini Atzeret 85b

¹⁷⁴ See Zohar III 221a; Talmud Bavli, Taanit 9a and Rashi there; Tosefot Yeshanim to Yoma 38b

¹⁷⁵ Tanya, Iggeret HaKodesh, Epistle 29.

¹⁷⁶ Etz Chayim, Shaar HaNesirah, Ch. 2, Ch. 7; Shaar Leah v’Rachel, Ch. 6; Mikdash Melech to Zohar I 26b

Victory-*Netzach* and she is in Majesty-*Hod*,” each of which is called “half the body,”¹⁷⁷ so that the two unify to become one matter and are then called “Hosts-*Tzva*’ot-יהו”ה-צבא,”¹⁷⁸ meaning that,¹⁷⁹ “He is unique-*Ot*-אות amongst His hosts-*Tzava*-צבא.” In general, the word “hosts-*Tzava*-צבא” refers to all beings that are created, formed, and actualized, but it specifically refers to the souls of the Jewish people.

About this they stated, “He is unique-*Ot*-אות amongst His hosts-*Tzava*-צבא,” referring to the union of *HaShem*-יהו”ה with novel created beings. That is, it refers to the Essential Self of *HaShem*-יהו”ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, as He manifests in His titles, and is then drawn to His hosts-*Tzava*-צבא, referring to all novel creations and souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*),¹⁸⁰ in a way that they unify and become one matter.¹⁸¹

There also is an even lower union, this being the union of *Zeir Anpin* and Kingship-*Malchut*. That is, *Zeir Anpin* is the end of the worlds of *HaShem*-יהו”ה, the Unlimited One, blessed

¹⁷⁷ Zohar III 236a

¹⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) [which are unified in a single gate].

¹⁷⁹ Ohr HaTorah, Bo, p. 329; See Talmud Bavli, Chagigah 16a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar Tzva*’ot).

¹⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), The Gate of the Sanctuary (*Shaar HaHeichal*), The Gate of The Name (*Shaar HaShem*) and The Gate of Hosts (*Shaar Tzva*’ot). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning with the authors introduction and on.

¹⁸¹ See Torah Ohr, Bo, 60b and on.

is He,¹⁸² whereas Kingship-*Malchut* is the root of novel created beings,¹⁸³ and they unify into one matter.

Thus, through union (*Yichud*) in all the above-mentioned aspects, there then is a drawing down to [this world] below, so that in a Jew's service of *HaShem*-יהו"ה, blessed is He, there also is union, in the form of the covenant (*Brit*) with *HaShem*-יהו"ה, as mentioned before.

4.

On a deeper level, through a Jew's service of *HaShem*-יהו"ה, blessed is He, this union (*Yichud*) is brought about and actualized on all above-mentioned levels. This may be understood by first explaining the matter of the union (*Yichud*) between a bestower (*Mashpia*) and a recipient (*Mekabel*), in that they complete each other. That is, just as the recipient (*Mekabel*) needs the bestower (*Mashpia*), so also, the perfection of the bestower (*Mashpia*) comes specifically through the recipient (*Mekabel*).

As known, the explanation of the verse,¹⁸⁴ “[O’ daughters of Tziyon, go out and gaze upon King Shlomo,] wearing the crown that his mother crowned him with on the day of his wedding, on the day of his rejoicing,” is that it refers to the completion of the construction of the Holy Temple [and its inauguration].¹⁸⁵ That is, specifically because of the need of the

¹⁸² See Torah Ohr, Terumah; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹⁸³ See Tanya, Iggeret HaKodesh, Epistle 29 *ibid*.

¹⁸⁴ Song of Songs 3:11

¹⁸⁵ Talmud Bavli, Taanit 26b

recipient (*Mekabel*) – (“on his wedding day”) – for influence to be drawn down, (in the Holy Temple, on “the day of his rejoicing”) an aspect that is higher than himself is drawn to the bestower (*Mashpiah*), this being “the crown that his mother crowned him with the day of his wedding,” (his mother-*Eemo-*אמו) referring to the aspect of Understanding-*Binah*. Moreover, it specifically is in a way of a crown, which is over the head, meaning that even after having been drawn down, he is incapable of internalizing it, and it remains in a state of encompassing transcendence (*Makif*) over him.

This is also the meaning of the statement of our sages¹⁸⁶ on the verse,¹⁸⁷ “Great is *HaShem*-יהו"ה and much praised in the city of our God-*Eer Elohein*”*u-עיר אלהיניו*.” That is, “When is He Great? When He is in ‘the city of our God-*Eer Elohein*’*u-עיר אלהיניו*,” and moreover, “A King without a queen is not called ‘Great-*Gadol*-גדול’ and is not called ‘Much praised-*Mehulal*-מהולל.”

In other words, even though the queen, who [in relation to the king] is the recipient (*Mekabel*) and much lower than *HaShem*-יהו"ה, which is particularly so of “the city of our God-*Eer Elohei*”*nu-עיר אלהיניו*,” this being the world of speech (*Olam HaDibur*), which is like a “city-*Eer*-עיר” comprised of many “houses” constructed with many “stones,” referring to the multitude of letters (*Otiyot*) and their permutations and exchanges, by which all the many creatures are brought into being, all of which are much lower than the Name *HaShem*-

¹⁸⁶ See Zohar III 5a; Zohar Chadash, Tisa 44a; Also see the preceding discourse of the year 5718, entitled “*U'Faratzta* – You shall spread out powerfully.”

¹⁸⁷ Psalms 48:2

יהו"ה, nevertheless, specifically through them He is called "Great is *HaShem*-יהו"ה and much praised."

Now, what is meant here is not just that through "the city of our God-*Eer Elohei*"*nu*-עיר אלהינו" the revelation of *HaShem*'s-יהו"ה greatness and praise is drawn down as He is, in and of Himself, which was previously concealed, but it also refers to how it is in the bestower (*Mashpia*) and recipient (*Mekabel*) themselves, that because of the recipient (*Mekabel*), novel light and illumination is drawn to the bestower (*Mashpia*), which he did not previously have, even in a concealed way.

This is like the teaching,¹⁸⁸ "[I have learned much from my teachers, even more from my colleagues], but from my students [I learned] most." Now, what one receives from his teacher is not merely the revelation of what existed in concealment (*Giluy HaHe'elem*), but rather, the teacher bestows an entirely new intellect to him. About this it states, "but from my students [I learned] most," meaning that the perfection [of the teacher] that comes from his students, is greater than what he received from his teachers.

With the above in mind, we can understand the general matter of the union (*Yichud*) of the bestower (*Mashpia*) and the recipient (*Mekabel*) in all above-mentioned aspects, that come about through the service of *HaShem*-יהו"ה of the lower beings, in the covenant formed between the souls of the Jewish people and the Holy One, blessed is He, by which they are made into one thing, as mentioned before.

¹⁸⁸ Talmud Bavli, Taanit 32a

5.

However, we still must understand how man below can reach such a level, being that the soul manifests in the body and animalistic soul, “and is bound to them by the power of He who does wonders,” blessed is He.¹⁸⁹ This being so, how can it be that as the soul is in the body below, there could be the formation of a covenant with *HaShem*-יהו"ה, so that the soul can bond and unite with His Singular Essential Self, blessed is He?

However, the explanation is that the verse states,¹⁹⁰ “For love is as powerful as death,” “like the separation of the soul from the body.”¹⁹¹ Thus, since the soul neither desires nor is capable of separating from the body, this affects the body to also be a receptacle for *HaShem*'s-יהו"ה Godliness, so that the body can also come to have the form of the covenant (*Brit*), as our sages, of blessed memory, stated,¹⁹² “A woman only forms a covenant (*Brit*) with the one who made her into a vessel.”

The explanation is that, as known, the receptacle for Supernal revelations is an empty vessel, as our sages, of blessed memory, stated,¹⁹³ “An empty vessel holds the blessing of the Holy One, blessed is He,” as previously explained¹⁹⁴ about the

¹⁸⁹ See Rama to Shulchan Aruch, Orach Chayim, end of Siman 61.

¹⁹⁰ Song of Songs 8:6

¹⁹¹ See Zohar I 201a

¹⁹² See Talmud Bavli, Sanhedrin 22b

¹⁹³ Talmud Bavli, Brachot 40a; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה” 5711 (Sefer HaMaamarim 5711 p. 137 and on), translated in The Teachings of The Rebbe, 5711, Discourse 16.

¹⁹⁴ In the preceding discourse at the end of the year 5718, entitled “*Teekoo* – Blow the Shofar at the renewal of the Moon,” translated in The Teachings of The Rebbe, 5718, Discourse 31, Ch. 3 and on.

matter of serving *HaShem*-יהו"ה, blessed is He, as an empty vessel.

That is, just as it is in a student who receives from his teacher, that while he receives, he must empty himself of all matters, not only matters that are unrelated to the intellect being conveyed, but he must be a vessel that is completely empty, even in relation to the intellect being conveyed. That is, while receiving the teaching he should not attempt to analyze it, but must simply [be an empty vessel] and receive the words of the teacher.

The same is understood in regard serving *HaShem*-יהו"ה, blessed is He, that a person should have no desires whatsoever. That is, not only should he not desire matters that are forbidden, but he should not even desire matters that are permissible. For, although they are permissible, the very fact that he says, "this I want and this I do not want" is a matter of ego and "somethingness" (*Yeshut*), which covers over the revelation of *HaShem*'s-יהו"ה Godliness, whereas specifically an empty vessel is the receptacle for the revelation of *HaShem*'s-יהו"ה Godliness.

Beyond this, even when it comes to matters of holiness themselves, there should not be an "I-*Ani*-אני," but rather, the toil in serving *HaShem*-יהו"ה, blessed is He, is to turn one's "I-*Ani*-אני" into "nothing-*Ein*-אין." This is because novel existence as a whole is a matter of hiddenness and concealment, and therefore, even if one's [sense of] existing is holy existence, nevertheless, being that he [senses his] existence, he cannot be a receptacle for *HaShem*'s-יהו"ה Godliness. For, "however great the difference of comparison is between the worlds of

Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation (*Atzilut*), nonetheless, between the world of Emanation (*Atzilut*) and the Emanator (*Ma'atzeel*) there is absolutely no comparison.”¹⁹⁵ Therefore, to be a receptacle for the aspect the Emanator (*Ma'atzeel*) and certainly higher than the aspect of the Emanator (*Ma'atzeel*), one must be an empty vessel.

In other words, in regard to revelations (*Gilyim*), even as he is in a state of holy existence, he can receive lights and revelations (*Orot v'Gilyim*). However, to be a receptacle for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, the very matter of novel existence itself conceals and covers over this.

We thus find that even the Prophet Shmuel was punished¹⁹⁶ for saying,¹⁹⁷ “I am the seer.” For, although he indeed was a prophet, and as explained in Shaarei Kedushah of Rabbi Chayim Vital¹⁹⁸ that during prophecy, the prophet becomes essentially unified with *HaShem*'s-יהוה Godliness and “the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*),¹⁹⁹ speaks through his throat,”²⁰⁰ nevertheless, he is

¹⁹⁵ See Sefer HaMaamarim 5677 p. 132 and elsewhere.

¹⁹⁶ Sifri to Deuteronomy 1:17; Midrash Shmuel and Yalkut Shimoni to Samuel I 9:19; See Maamarei Admor HaZaken 5562 Vol. 1 p. 14.

¹⁹⁷ Samuel I 9:19

¹⁹⁸ See Shaarei Kedushah (translated as Gates of Holiness) Section 3, Gates 5 & 6.

¹⁹⁹ See Zohar III 232a (Ra'aya Mehemna); Midrash Shemot Rabba 3:15; Likkutei Sichot, Vol. 4, p. 1,087.

²⁰⁰ There are some individuals who recall that the Rebbe added, “And even this very matter that he said, ‘I am the seer,’ was itself said as the words of prophecy in a manner in which the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, spoke through his throat.”

a novel being, and even a novel being who is holy in the loftiest way, is an existence that conceals and hides. This is why our service of *HaShem*-יהו"ה, blessed is He, must be done in the way of "Ani Chaf-כי אני," with a bent *Chaf*-כ"ף. That is, in a way of self-restraint (*Itkafiya*-אתכפיא) and self-nullification (*Bittul*).

6.

In this regard, we also find that in the matter of blowing the Shofar, there are two views.²⁰¹ The first Tanna holds that "the Shofar used [in the Holy Temple] on Rosh HaShanah was made from the straight horn of an Ibex (*Ya'el Pashut*-יעל פשוט)," whereas, "Rabbi Yehudah said that on Rosh HaShanah one blows with a bent ram's horn (*Kefufin*-כפופין)." The Talmud explains, "One view holds that the more a person bows (*Kayeif*-כייף) his mind [by humbling himself to bow in prayer], the better, whereas the other view holds that the more one straightens his mind [and prays] with straightforward simplicity (*Pasheit*-פשיט), the better."

The explanation is that the word "*Pasheit*-פשיט" means the he has "divested-*Mufshat*-מופשט" himself of all desires, and has no desires altogether. In contrast, the word "bent-*Kayeif*-כייף" indicates that he has desires, even desires that are alien to *HaShem*'s-יהו"ה Godliness, but nevertheless "overcomes himself by force-*Kofeh*-כופה."

Now, both views agree that the ultimate level is to be completely "divested-*Mufshat*-מופשט" of all matters of desire. However, the second view (which is the final *Halachic* ruling)

²⁰¹ Talmud Bavli, Rosh HaShanah, 26b

is that, “the more a person bows (*Kayeif*-כ״י) his mind [and humbles himself to bow in prayer], the better.”

The reason is because when a person is completely “divested-*Mufshat*-מ״פ” of matters of desire, it is impossible to know what will happen when he indeed will have desires. That is, even though right now [during prayer] he is in a state of utter self-nullification (*Bittul*) to *HaShem*-יהו״ה, nonetheless, this self-nullification (*Bittul*) is because he has no ego or desires that are alien to *HaShem*’s-יהו״ה Godliness. However, should he have such desires, it is impossible to know [what will be with him] etc.

Thus, the ultimate superiority and perfection in toiling in service of *HaShem*-יהו״ה, blessed is He, is the toil of “bending his will-*Kayeif*-כ״י” to *HaShem*’s-יהו״ה will. That is, even though he indeed has desires, he nevertheless “overcomes himself by force-*Kofeh*-כ״פ.” This is the toil of nullifying one’s “somethingness” (*Bittul HaYesh*), in that he nullifies his ego and sense of “somethingness” (*Yeshut*) to *HaShem*-יהו״ה, blessed is He.

When a person begins serving *HaShem*-יהו״ה, blessed is He, in this way of self-restraint (*Itkafiya*-א״תכפ״א), then through toiling in the matter of, “Nullify your desire before His desire,”²⁰² he thereby will come to the matter of “Make your will like His will.”²⁰³ In other words, through the toil of “bending one’s will-*Kayeif*-כ״י” one subsequently comes to the matter of “straightforward simplicity-*Pasheit*-פ״שׁ” in an inner

²⁰² Mishnah Avot 2:4; Also see Tanya, Iggeret HaKodesh, Epistle 11 (*Lehaskeelcha Binah*).

²⁰³ Mishnah Avot 2:4 *ibid*.

way (*b'Pnimityut*). However, the beginning of toiling in service of *HaShem*-יהוה, blessed is He, and its primary aspect, is the matter of “bending one’s will-*Kayeif*-כייף” to *HaShem*’s-יהוה will.

7.

This is also the meaning²⁰⁴ of what our sages, of blessed memory, said,²⁰⁵ “The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth, for about the creation of the heavens and the earth, the verse states,²⁰⁶ ‘Also My hand (in the singular) founded the earth, and My right hand measured the heavens,’²⁰⁷ whereas about the deeds of the righteous-*Tzaddikim* the verse states,²⁰⁸ ‘The foundation of Your dwelling that You, *HaShem*-יהוה, have made – the Sanctuary, Lord-*Adona*’y-אדני, that Your hands (in the plural) established.’”²⁰⁹

Now, this must be better understood. For, as simply understood, the deeds of the righteous *Tzaddikim* refer to acts of charity and lovingkindness. We therefore must understand how this relates to the Holy Temple. We also must understand why they said that, “The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth.” Do

²⁰⁴ Also see the preceding discourse of the year 5718, entitled “*Tziyon b'Mishpat Teepadeh* – Tziyon will be redeemed through justice,” Discourse 29, Ch. 2 and on.

²⁰⁵ Talmud Bavli, Ketubot 5a

²⁰⁶ Isaiah 48:13

²⁰⁷ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

²⁰⁸ Exodus 15:17

²⁰⁹ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

we not also find the matter of greatness (*Gedulah*) in the act of creating the heavens and the earth, as in the verse,²¹⁰ “Yours *HaShem*-יהוה is the Greatness (*Gedulah*),” referring to the act of creation (*Ma’aseh Bereishit*)?

This being so, we must understand the true matter of greatness (*Gedulah*) in the act of creation (*Ma’aseh Bereishit*). At the very least, we indeed find that in the act of creation (*Ma’aseh Bereishit*) there is “Greatness” (*Gedulah*). This being so, how are the deeds of the righteous-*Tzaddikim* over and above the act of creation (*Ma’aseh Bereishit*)?

However, the explanation is that our sages, of blessed memory, stated,²¹¹ “Heaven gives but does not take back.” In other words, from Heaven there only is the matter of creating something (*Yesh*) from nothing (*Ayin*), but not the matter of transforming something (*Yesh*) to nothing (*Ayin*). In contrast, the matter of the Holy Temple is the nullification of the something (*Yesh*) to nothing (*Ayin*). This is why, though the Holy Temple was in limited physical space, nevertheless, “the place of the holy ark was not according to measure,”²¹² this

²¹⁰ Chronicles I 29:11

²¹¹ Talmud Bavli, Taanit 25a – “Rabbi Chininah ben Dosa’s wife said to him: Until when will we continue to suffer [poverty]? He said to her: What can we do? She responded: Pray for mercy that something will be given to you [from Heaven]. He prayed for mercy and the likeness of a palm of a hand emerged and gave him one leg of a golden table. That night, his wife saw in a dream that in the future, the righteous will eat from a golden table that has three legs, but [she will be eating] on a table that has two legs. He said to her: Are you content that everyone will eat from a complete table and we will eat at a defective table? She said to him: But what can we do? Pray for mercy that [the leg of the table] be taken from you. He prayed for mercy and it was taken from him. It was taught, the last miracle was greater than the first miracle, as we learn that Heaven gives but does not take back.”

²¹² Talmud Bavli, Yoma 21a – That is, both the holy ark itself had the physical dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and the Holy of Holies also had the physical dimensions of 20 cubits by 20 cubits.

being the nullification of the something (*Yesh*) to nothing (*Ayin*). Thus, because of the nullification (*Bittul*) of the something (*Yesh*) to nothing (*Ayin*) there is greatness to the Holy Temple over and above the act of creating the heavens and the earth.

Now, about the Holy Temple the verse states,²¹³ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachantee b’Tocham* בתוכם וישכנתי.” About this, our sages, of blessed memory, said,²¹⁴ “The verse does not say ‘within it-*b’Tocho* בתוכו’ but, ‘within them-*b’Tocham* בתוכם,’ meaning, within each and every Jew.

That is, in each and every Jew there is the Temple service, which is the matter of nullifying (*Bittul*) one’s something (*Yesh*) to nothing (*Ayin*). This is the toil of serving *HaShem* יהו"ה, blessed is He, with self-restraint (*Itkafiya*), like an empty vessel (*Kli Reikan*). Through serving *HaShem* יהו"ה in this form, we bring about greatness that is even greater than the act of creation (*Ma’aseh Bereishit*) and we reveal *HaShem*’s יהו"ה ultimate Supernal intent in creation.

However, when the holy ark was measured against the room, there were 10 cubits from each side of the ark to the wall, meaning that even as it had dimension and was located within time and space, it nevertheless took up no space at all. Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6, and elsewhere.

²¹³ Exodus 25:8

²¹⁴ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

This is because *HaShem* 's-יהו"ה ultimate Supernal intent in creating something (*Yesh*) from nothing (*Ayin*) is for the nullification (*Bittul*) of the something (*Yesh*) to come about. It therefore is understood that specifically through the deeds of the righteous-*Tzaddikim* [who fulfill *HaShem* 's-יהו"ה ultimate intent in creation, in that they turn their "I-*Ani*-אני" to "nothing-*Ein*-אין"] the greatness (*Gedulah*) of the act of creation is revealed.

8.

Now, the power of the toil and "deeds of the righteous-*Tzaddikim*" in nullifying their something (*Yesh*) to nothing (*Ayin*) and becoming an empty vessel, must be granted from Above. This is the matter of the Holy Temple, about which the verse states,²¹⁵ "The foundation of Your dwelling that **You**, *HaShem*-יהו"ה, have made – the Sanctuary, Lord-*Adona*"י-אדוני, that **Your** hands established."

This refers to the granting of power from Above for the matter of the Holy Temple to be in every single Jew, which comes about by a Jew being as an empty vessel. In other words, strength is granted to each and every Jew from Above, to be able serve *HaShem*-יהו"ה, blessed is He, as an empty vessel, through which the formation of a covenant (*Brit*) with *HaShem*-יהו"ה is possible, as explained before about the teaching,²¹⁶ "A woman only forms a covenant (*Brit*) with the one who made her into a vessel."

²¹⁵ Exodus 15:17

²¹⁶ See Talmud Bavli, Sanhedrin 22b

Now, there are various levels in this granting of power. That is, there is the granting of power that comes through the revelations (*Gilyim*) revealed in one's self etc. However, if this is not enough [to turn one's "אני-אני" to "nothing-Ein-אין"], power is granted from *HaShem*-יהו"ה Himself, called "the Unknowable Head" (*Reisha d'Lo Ityada* [or *Radl"á*]).²¹⁷

About this the verse states, "that Your hands established." In other words, being that the verse states,²¹⁸ "no one shall remain banished from Him," it therefore is of utmost importance for a Jew to be a receptacle for this, and if this is not what he wants, he causes suffering upon himself that touches his very soul etc.

As explained in one of the talks of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,²¹⁹ if the arousal must stem from *HaShem*-יהו"ה Himself, blessed is He, it manifests in physical suffering, (putting the body under pressure). Therefore, by contemplating this deeply, (that [not being receptive to *HaShem's*-יהו"ה Godliness] ultimately leads to suffering etc.), a person will not wait for the consequences to happen, but will invest his heart into serving *HaShem*-יהו"ה, blessed is He, as an empty vessel. In other words, this knowledge itself empowers a person to serve *HaShem*-יהו"ה, blessed is He.

Now, being that this granting of power comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and in

²¹⁷ See Pri Etz Chayim, Shaar Kriyat Shema She'al HaMitah, Ch. 6, 7 & 11.

²¹⁸ Samuel II 14:14

²¹⁹ See Sefer HaSichot, Torat Shalom p. 135

relation to Him, all are equal, therefore, power is granted and drawn to every single Jew, including “the hewer of your wood to the drawer of your water.”

That is, it is in the power of a Jew to be in the aspect of an empty vessel – that is, the matter of serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*) – until through doing so, he becomes bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself and becomes one thing with Him, blessed is He, which is the matter of the above-mentioned formation of the covenant (*Brit*) with *HaShem*-יהו"ה.

In other words, through the uprooting-*Ha'atakah*-העתקה that a Jew affects in his own soul, in that he uproots-*Ma'atik*-מעתיק himself from his own matters and desires, he thereby reaches the aspect of the Ancient One-*Atik*-עתיק and beyond this, he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally!

9.

With the above in mind, we also can understand the superiority of the ten days of repentance (*Aseret Yemei Teshuvah*), which come after serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul. For, even though the entire forty days (from Rosh Chodesh Elul through Yom HaKippurim) is desirable to *HaShem*-יהו"ה, blessed is He,²²⁰ there nevertheless are two general levels in them. That is, there

²²⁰ See Rashi to Exodus 33:11; Deuteronomy 9:18; 10:10.

is the month of Elul, and there are the ten days of repentance (*Aseret Yemei Teshuvah*).

The explanation is that Elul-אלול is an acronym²²¹ for the words of the verse,²²² “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li*-אני לדודי ודודי לי; He grazes amongst the roses.” Now, about the “rose-*Shoshanah*-שושנה” it states,²²³ “Like a rose among thorns, so is My beloved among the maidens.” That is, there are thorns and thistles that stand in opposition to “the rose” and bring about concealment, but she overcomes them, and through this “her scent ascends.”²²⁴

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the toil of “bending one’s will-*Kayeif*-כייף” to *HaShem*’s-יהו"ה will, blessed is He. That is, even if a person finds himself to be “like a rose among thorns and thistles,” these being desires that are alien to *HaShem*’s-יהו"ה Godliness etc., he nonetheless overcomes himself by force (*Kofeh*-כופה), by nullifying his somethingness (*Yesh*) to *HaShem*-יהו"ה, blessed is He.

Through doing so, we then arrive at the ten days of repentance (*Aseret Yemei Teshuvah*), at which time our service of *HaShem*-יהו"ה, blessed is He, is in the aspect of the upper repentance (*Teshuvah Ila'ah*).²²⁵ For, as mentioned before, through serving *HaShem*-יהו"ה, blessed is He, in the way of

²²¹ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Orach Chayim, Siman 581, and elsewhere.

²²² Song of Songs 6:3

²²³ Song of Songs 2:2

²²⁴ See Zohar II 189b; Zohar III 233b; See Sefer HaMaamarim 5632 Vol. 2, p. 414; 5651 p. 221, and elsewhere.

²²⁵ See the preceding discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1.

“Nullify your desire before His desire,”²²⁶ one thereby comes to the matter of “Make your desire like His desire.” This is because through the “uprooting-*Ha'atakah*-העתקה” that he brings about in his own soul, he reaches the aspect of the Ancient One-*Atik*-עתיק.

This is also the meaning of the verse,²²⁷ “Praised is the nation (*Am*-עם) who know the cry (*Teruah*-תרועה) of the Shofar; *HaShem*-יהו"ה, they walk by the light of Your face.” That is, because of “the light of Your face,” which is the matter of assistance from the Essential Self of *HaShem*-יהו"ה, blessed is He, those who are called the “nation-*Am*-עם,”²²⁸ “know the cry (*Teruah*-תרועה) of the Shofar.” That is, they know how to break their coarseness and thereby be victorious in battle over the evil inclination.²²⁹

Additionally, they walk by the light of the face of *HaShem*-יהו"ה, blessed is He, beginning with toiling in a way of self-restraint (*Itkafiya*), until they have no relation at all to desires that are alien to *HaShem*'s-יהו"ה Godliness. That is, not only do they not have desires that are the opposite of holiness, or even desires for the permissible, or even holy desires, in which there still is the presence of an “I” who desires etc., that

²²⁶ Mishnah Avot 2:4; Also see Tanya, Iggeret HaKodesh, Epistle 11 (*Lehaskeelcha Binah*).

²²⁷ Psalms 89:16; Also see the end of the preceding discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1 *ibid*.

²²⁸ The term “nation-*Am*-עם” is a term that indicates “dimness-*Omemut*-עוממות,” indicating that they are separate, foreign, and distant from the level of the King. See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

²²⁹ The *Teru'ah*-תרועה is the battle alarm – See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The Order of the Shofarot.”

is, when one has no relation to any of this whatsoever, but instead is in the state of ultimate nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, about him the verse states,²³⁰ "They will be Yours alone."

This matter is present in each and every Jew because *HaShem*-יהו"ה, blessed is He, chooses it, as the verse states,²³¹ "He will choose our heritage for us, the pride of Yaakov that He loves always!"²³² That is, even a person who is in the [lesser] state called Yaakov, and even if his conduct throughout the preceding year was not as it should have been, he nevertheless has free choice. Moreover, this is not free choice that stems from reason and intellect, but is free choice that stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.²³³

²³⁰ Proverbs 5:17

²³¹ Psalms 47:5

²³² Also see the end of the preceding discourse of this year, 5719, entitled "*Shir HaMa'alot* – A song of ascents," Discourse 1 *ibid*.

²³³ The conclusion of this discourse is missing.

Discourse 3

*“K’Nesher Ya’eer Keeno -
As an eagle arouses his nest”*

Delivered on Shabbat Parshat Ha’azinu,
The 13th of Tishrei, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,²³⁴ “As an eagle arouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהו"ה alone guides us and no alien power is with Him.” Before this the verse states,²³⁵ “May My teaching shower like rain, may My utterance flow like dew,” by which we then come to the matter indicated by the verse, “As an eagle... carrying them on his pinions,” until we ultimately come to, “*HaShem*-יהו"ה alone guides us.”

Now,²³⁶ in explanation of the words, “carrying them on his pinions,” Midrash explains,²³⁷ “[An eagle] does not take [his young] with his claws, like other birds etc., but carries them on his wings.” The same is so as it is Above in *HaShem*’s-יהו"ה Godliness, blessed is He. That is, though He has neither a body

²³⁴ Deuteronomy 32:11-12

²³⁵ Deuteronomy 32:2

²³⁶ See the discourse entitled “*KaNesher*” 5641 (*Hemshech “Yonati”* 5640 p. 44; *Sefer HaMaamarim* 5640 p. 44; *Sefer HaMaamarim* 5640 p. 554 and on).

²³⁷ Cited in Rashi to Deuteronomy 32:11

nor the likeness of a body,²³⁸ our sages, of blessed memory, stated that the 248 positive *mitzvot* are the “248 limbs of the King.”²³⁹ That is, by us fulfilling the 248 positive *mitzvot*, we bring about the “248 limbs of the King.”

This being so, the words, “carrying them **on** his pinions,” refer to a matter that is higher than the 248 positive *mitzvot*.²⁴⁰ We must therefore understand how something higher than the *mitzvot* could be possible. That is, since the *mitzvot* are “the limbs of the King,” how could it apply for something to transcend the “limbs of the King,” especially since the *mitzvot* are *HaShem*’s-יהוה Supernal will, blessed is He, in which case the question is further strengthened. How could there be something higher than His Supernal will, blessed is He?

2.

The explanation is that the eagle (*Nesher*-נשר) represents the quality of mercy (*Rachmanut*)²⁴¹ and refers to the arousal of *HaShem*’s-יהוה abundant mercies for every single Jew. Now, simply speaking, mercy specifically applies to someone who has a lacking. That is, because of his lacking, we therefore have mercy upon him. Even if he himself is not conscious of his lacking, nevertheless, specifically because of

²³⁸ See the hymn “*Yigdal Elohi*’m *Chai*”; Also see the Rambam’s commentary to Mishnah Sanhedrin, Perek Chelek (Ch. 10), the third foundation of faith.

²³⁹ Tanya, Ch. 23, citing Tikkunei Zohar See Tikkunei Zohar, Tikkun 30, 74a; Also see Likkutei Torah, Ha’azinu 73a.

²⁴⁰ See Likkutei Torah, Ha’azinu *ibid.* 78b and on.

²⁴¹ See Rashi to Deuteronomy 32:11

this itself, that he does not even sense that he lacks, our mercy upon him is all the greater. However, in regard to someone who is not lacking, at first glance, it would seem that mercy does not apply to him.

Thus, at first glance, it would seem that also spiritually, *HaShem's* יהו"ה Supernal mercy (*Rachamim*) should specifically apply only to someone who is spiritually lacking. That is, to one who has sinned, transgressed, and has left the path of *HaShem*-יהו"ה, heaven forbid. At the very least, it should even apply to a person who has some lacking in a very refined way, as the verse states,²⁴² "I and my son Shlomo will be deemed as sinners," which Rashi explains to mean, "as lacking," in that mercy should even apply to such a person. However, in regard to the perfectly righteous (*Tzaddik Gamur*) who has no lacking, at first glance mercy does not apply to him.

Now, mercies (*Rachamim*) are aroused by contemplating the verse,²⁴³ "Your Kingdom is the Kingdom of all worlds." That is, the existence of all worlds come about solely by the quality of *HaShem's* יהו"ה Kingship-*Malchut*, which is merely a glimmer of His radiance.

However, it must first be mentioned that, as well-known, every matter is present both in the general and in the particular.²⁴⁴ Therefore, just as it is in the particular, that every year on Rosh HaShanah, the vitality for the existence of the world is renewed for an entire year, in that the vitality for the

²⁴² Kings I 1:21

²⁴³ Psalms 145:13

²⁴⁴ See Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

coming year is present on Rosh HaShanah in potential and [throughout the year] this vitality is drawn [into actuality] from the *Sefirah* of Kingship-*Malchut*. This is because the *Sefirah* of Kingship-*Binyan HaMalchut* is constructed on Rosh HaShanah.

The same is so of the general totality of the chaining down of the worlds (*Hishtalshelut*). This includes those worlds that already exist in actuality, as well as those worlds that are destined to exist, these being the fifty-thousand Jubilees.²⁴⁵ This is the meaning of the precise wording of the verse, “Your Kingdom is the Kingdom of **all** worlds-*Kol Olamim*-כָּל עוֹלָמִים,” in that the word “all-*Kol*-כָּל” has the numerical value of 50, referring to the fifty-thousand Jubilees that will be brought into being and currently only in exist in potential.

The vitality of all these worlds comes solely from the *Sefirah* of Kingship-*Malchut*, which is merely a title and glimmer of *HaShem*'s יהו"ה radiance. That is, even though the fifty-thousand Jubilees (“all worlds-*Kol Olamim*”) are by way of ascent following ascent. Even as this is understood in context with the explanation elsewhere²⁴⁶ that the “six thousand years [that this] world exists, and the one [thousand years that] it will be desolate,” is just one week, based on this calculation we can understand the length a year, as well as the length of a Sabbatical (*Shemittah*) and a Jubilee (*Yovel*), up to

²⁴⁵ See Sha"Ch to the beginning of the Torah portion of Behar; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 *ibid.* p. 268, and elsewhere.

²⁴⁶ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvah Tzitzit Ch. 1 (Derech Mitzvotecha 15a and on).

fifty-thousand Jubilees (*Yovlot*),²⁴⁷ that throughout, [each consecutive day is in a way of ascent], with ascent following ascent – nevertheless, all this is brought about solely from the *Sefirah* of Kingship-*Malchut*, which is merely a title and glimmer of *HaShem*'s יהו"ה radiance.

This is also understood from the word “worlds-*Olamim*-עולמים” itself, in that it is of the root “concealment-*He'elem*-העלם,”²⁴⁸ indicating hiddenness. This itself explains why the worlds are brought into being in a way of “something from nothing” (*Yesh MeAyin*), in that *HaShem*-יהו"ה is called “nothing-*Ayin*-אין” because He is beyond grasp,²⁴⁹ for if He would be revealed in the tangible created “something” (*Yesh*), the “something” (*Yesh*) would be utterly nullified of its existence.

As it relates to the general matter of worlds (*Olamot*-עולמות), what is understood from this is that even in regard to the world of Emanation (*Atzilut*), not just the particular world of Emanation (*Atzilut*), but also the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), since it is called a “world-*Olam*-עולם,” it is a matter of concealment-*He'elem*-העלם and hiddenness.

This is to such an extent that even in regard the ten *Sefirot* of the world of Emanation (*Atzilut*), though they are *Sefirot*-ספירות, the root of which is brilliance-*Sapeeroot*-ספירות

²⁴⁷ According to this calculation, since one day is one thousand years, totaling seven thousand years in a week, therefore one year is 365,000 of our years, one Sabbatical is 2,555,000 of our years, one Jubilee is 18,250,000 of our years and 50 thousand Jubilees is 912 billion, 500 million of our years.

²⁴⁸ See Likkutei Torah Shlach 37d and elsewhere.

²⁴⁹ See Likkutei Torah, Re'eh 21a and elsewhere.

and clarity,²⁵⁰ about which it states, “He is them and they are Him,”²⁵¹ all this is nevertheless only from the perspective of those below them. However, relative to He who is above them, the Sefirot of the world of Emanation (*Atzilut*) are concealment (*He’elem*-העלם) and hiddenness.

Thus, since,²⁵² “Your Kingdom is the Kingdom-*Malchut* of all worlds,” therefore, all worlds (*Kol Olamim*- כל עולמים) – including the fifty-thousand Jubilees (*Yovlot*) that are destined to be – all come into existence from the *Sefirah* of Kingship-*Malchut*, which is only a title and glimmer of *HaShem*’s יהו”ה radiance, blessed is He. It therefore is understood that even in relation to the most Supernal of worlds, there is the greatest of mercies (*Rachamim*) upon them.

The same is understood in relation to man, that even if he is perfectly righteous-*Tzaddik* in whom it is entirely inapplicable for there to be any lacking, even in a refined way, nevertheless, by virtue of his very existence, it is applicable for the greatest of mercies to be upon him.

3.

This is also why the verse,²⁵³ “As an eagle arouses his nest etc.,” comes after the verse,²⁵⁴ “May My teaching shower like rain, may My utterance flow like dew.”

²⁵⁰ See Pardes Rimonim, Shaar 8, Ch. 2; Likkutei Torah, Emor 35b and elsewhere.

²⁵¹ Zohar III 70a; Avodat HaKodesh Section. 1, Ch. 5; Also see the beginning of Shefa Tal.

²⁵² Psalms 145:13

²⁵³ Deuteronomy 32:11-12

²⁵⁴ Deuteronomy 32:2

The explanation is that on the verse, “May My teaching shower (*Ya’arof*-עורף) like rain,” the Midrash states,²⁵⁵ “When the backs (*Oref*-עורף) of the creatures are broken, the rain immediately comes.”²⁵⁶ In other words, the “back-*Oref*-עורף” must be broken. The matter of the “back-*Oref*-עורף” is understood from the verse,²⁵⁷ “They turned their backs (*Oref*-עורף) to Me and not their faces.” As known, the explanation of this²⁵⁸ is that “even when they turned to Me, they only turned their backs (*Oref*-עורף) to Me and not their faces (*Panim*-פנים).”

This is as explained in the preceding discourses,²⁵⁹ that it is possible for a person to fulfill the *mitzvot* (not only in a way of “commandments of men done by rote,”²⁶⁰ but) with fear and love of *HaShem*-יהו"ה, blessed is He, but nevertheless be lacking perfection in serving *HaShem*-יהו"ה, blessed is He, which specifically is when the *mitzvot* are fulfilled “with joy,” and beyond that, “with goodness of heart,” indicating abundant joy.²⁶¹

About the lack of abundant joy, the verse states,²⁶² “Because you did not serve *HaShem*-יהו"ה your God with joy and goodness of heart etc.” This is the meaning of the “back-*Oref*-עורף.” About this the verse states, “May My teaching

²⁵⁵ Midrash Bereishit Rabba 13:14

²⁵⁶ That is, rain comes about through humbling oneself in repentance and prayer to *HaShem*-יהו"ה, blessed is He. See Bereishit Rabba 13:14, and Rashi, Matnot Kehunah, and Etz Yosef there.

²⁵⁷ Jeremiah 2:27

²⁵⁸ See Likkutei Torah, Acharei 26d and elsewhere.

²⁵⁹ See the discourse of this year, 5719, entitled “*Shir HaMa’alot* – A song of ascents,” Discourse 1, Ch. 2 and on.

²⁶⁰ Isaiah 29:13

²⁶¹ See Sefer HaMaamarim 5697 p. 302; Sefer HaMaamarim 5710 p. 240.

²⁶² Deuteronomy 28:47

shower (*Ya'arof*-יערוף) like rain,” meaning that, “When the backs (*Oref*-עורף) of the creatures are broken, the rain immediately comes.” One therefore must be broken because of this.

This also is the meaning of the verse,²⁶³ “A mist (*Eid*-אד) ascended from the earth.” That is, even though the superiority of the earth (*Adamah*-אדמה) from which Adam, the first man, was created, is very great, in that he had all three matters; “the beginning-*Reishit*-ראשית,” “the first-*Rishon*-ראשון,” and “the head-*Rosh*-ראש,” there nevertheless must be toil in serving *HaShem*-יהו"ה, blessed is He, as indicated by the words, “A mist (*Eid*-אד) ascended from the earth.” The word “mist-*Eid*-אד” is of the same root as “their destruction-*Eideihen*-אידיהן,”²⁶⁴ meaning “breaking-*Shevirah*-שבירה,”²⁶⁵ which is the matter of broken heartedness (*Shivron Lev*-שברון לב).²⁶⁶

This is like plowing the earth to break up and soften the soil from its hardness. It is specifically when this is done that growth is then possible. This then, is the meaning of the verse, “May My teaching shower (*Ya'arof*-יערוף) like rain.” That is, after the toil indicated by the word “shower-*Ya'arof*-יערוף,” which is like the matter of plowing, the rain (*Matar*-מטר) is then drawn down, this being the arousal from Above that comes after the arousal from below, thus “causing it to produce and

²⁶³ Genesis 2:6; Also see Bereishit Rabba 13:12 and 13:14 ibid.

²⁶⁴ See Bereishit Rabba 13:12 and 13:14 ibid. Also see Talmud Yerushalmi, Taanit 2:1, Avodah Zarah 1:2

²⁶⁵ See also Deuteronomy 32:35 – “For the day of their destruction-*Yom Eidam*-יום אידם is near.”

²⁶⁶ See *Hemshech* 5672 Vol. 2 p. 1,070; See the discourse entitled “*Dirshu HaShem*” of Shabbat Teshuvah 5691 (Sefer HaMaamarim 5691 p. 29).

sprout.”²⁶⁷ This causes the matter of “My teaching-*Leekchee-*לקח,” as indicated by the teaching,²⁶⁸ “It is Me who you are taking-*Lokacheem-*לקחים.”

The verse then continues, “may My utterance flow like dew-*Tal-*טל.” The matter of “dew-*Tal-*טל” is higher than the matter of “rain-*Matar-*מטר.”²⁶⁹ That is, “rain-*Matar-*מטר” refers to arousal from Above in response to arousal from below. In contrast, it states about the “dew-*Tal-*טל,”²⁷⁰ “Dew-*Tal-*טל is never withheld.” That is, “dew-*Tal-*טל” is an arousal from Above that transcends arousal from Above in response to arousal from below.

More specifically, the aspect of “dew-*Tal-*טל” even transcends the “flow of the crystal dew (*Tala d’Bedolcha-*טלא דבדולחא).”²⁷¹ The difference may somewhat be understood by

²⁶⁷ Isaiah 55:10

²⁶⁸ Midrash Vayikra Rabba 30:13 and elsewhere.

²⁶⁹ See Likkutei Torah, Ha’azinu 73b and on.

²⁷⁰ Talmud Bavli, Taanit 3a; See Likkutei Torah, Ha’azinu 73b and on.

²⁷¹ See Zohar Terumah (Sifra d’Tzneyuta) 177b. This refers to third of the fixtures (*Tikkunim*) of the stature of the Long Patient One-*Arich Anpin*. The first of the fixtures is the skull itself (*Galgulta-*גלגלחא) which is *Keter* of *Arich Anpin* - the crown of the desire, within which kindness-*Chessed* of *Atik Yomin*, is manifest. The second fixture is called the “crystal dew” (*Tala d’Bedolcha-*טלא דבדולחא), and is the aspect of wisdom-*Chochmah* of *Arich Anpin*, within which judgement-*Gevurah* of *Atik Yomin* is manifest. (In other words, judgment-*Gevurah* of *Atik Yomin* is the aspect of precise pleasure for a specific thing, in a specific way. This manifests within *Chochmah* of *Arich Anpin*, the wisdom of the desire, which is called the “hidden aspect of the mind” (*Mocha Stima’ah-*מוחא סטימאה) and is the source of intellect. That is, this aspect of the wisdom of the desire determines that the desire should be in a specific manner, and not in any other manner, and is therefore the source of the discernment of the revealed power of wisdom-*Chochmah* itself, which is subsequently revealed. It therefore is called the power to conceptualize-*Ko’ach HaMaskeel* and is the source of wisdom-*Chochmah* itself.) The third fixture is called the “airy membrane” (*Kruma d’Avira-*קרומא דאווירא) that separates between the hidden source of wisdom and the revealed wisdom of the mind. See Shaar HaYichud of the Mittler Rebbe, Ch. 24-25; Zohar Terumah (Sifra d’Tzneyuta) 177b *ibid.*; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 6 *ibid.*; Zohar (*Idra Rabba*) *Naso* 128b;

the difference of their effects. The effect of the “flow of the crystal dew (*Tala d’Bedolcha*-טלא דבדולהא)” is that it purifies a person from the impurity contracted from a corpse, which is [the matter of death,] the source of all impurities. However, this purity (*Taharah*-טהרה) is merely the pushing away of impurity (*Tumah*-טומאה).

In contrast, “dew-*Tal*” refers to the “dew-*Tal* of Torah,” through which the resurrection of the dead (*Techiyat HaMeitim*) will come about.²⁷² That is, it is not merely a matter of pushing away impurity (*Tumah*-טומאה), but rather, the dead himself will come alive. With the above in mind, we can understand a small measure of the superiority of “dew-*Tal*-טל,”²⁷³ over the “flow of the crystal dew (*Tala d’Bedolcha*-טלא דבדולהא).”

Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 96; Also see Listen Israel, a translation and elucidation of Rabbi Hillel HaLevi of Paritch’s commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

²⁷² See Isaiah 26:19; Tanya, Ch. 36; Yalkut Shimoni to Isaiah, Remez 431

²⁷³ The “dew-*Tal*” refers to the revelation of the true reality of the simple and absolute oneness and unity of the Singular Preexistent Intrinsic and Essential Being, *HaShem* יהו"ה, blessed is He. Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheveh*-אהבה) as the dew-*Tal*-טל to Israel.” In other words, just as dew-*Tal* is constant and unchanging, *HaShem* is One-יהו"ה is the constant and unchanging essential reality of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהו"ה אחד-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal* that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, blessed is He, in the coming future, that the resurrection of the dead will come about. This itself is the essence of *HaShem*’s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is the desire, is the name *Eheveh*”ה-אהבה,

However, after all the above, the verse states, “As an eagle arouses his nest.” That is, even after the toil indicated by the words, “May My teaching shower like rain (*Ya’arof KaMatar Leekchee*-יערוף כמטר לקחי-),” which is the matter of arousal from below followed by a commensurate arousal from Above, and even after the aspect of “dew-*Tal*,” which is arousal from Above by itself, there nevertheless is the greatest of mercies (*Rachamim*). This is the meaning of “As an eagle arouses his nest etc.,” which is the arousal of abundant mercies (*Rachamim Rabim*).

The reason is because even after the rain and plowing (indicated by “May My teaching shower like the rain-*Ya’arof KaMatar Leekchee*-יערוף כמטר לקחי-), and even after the “dew-*Tal*” (indicated by “may My utterance flow like dew-*Tal*”), nonetheless, the earth is still earth, except that it no longer is hard, but soft. That is, the worlds (*Olamot*-עולמות) still exist as the existence of “somethingness” (*Yeshut*), in that the word “world-*Olam*-עולם” is of the root “concealment-*He’elem*,” indicating hiddenness, as explained above.

The same is understood in man’s service of *HaShem*-יהו"ה, blessed is He. That is, even if he is perfectly righteous (*Tzaddik Gamur*), in addition to the fact that even a perfectly righteous person (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה, blessed is He, with fear and abundant love and delight in Him,

which is the first of His desires, as it states (Proverbs 8:30), “And *Eheye*”ה-אחייה was with Him as His nursling, and *Eheye*”ה-אחייה was His delight every day, playing before Him at all times.” See *Ginat Egoz* of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

is nonetheless in a state in which there is the one who loves,²⁷⁴ there also is the essential concealment and hiddenness stemming from the existence of his body.

We therefore find it stated about Moshe, that when he ascended above, he left his body in the world of Formation (*Yetzirah*).²⁷⁵ (Only Eliyahu the prophet, who gestated in his mother's womb for twelve months,²⁷⁶ ascended to heaven with his body.)²⁷⁷ That is, even though Moshe was on such a great level that he was the first to receive Torah, and even though in prophecy, Moshe's level of prophecy was superior to all other prophets, in that all other prophets had to be divested of their physicality to receive prophecy etc.,²⁷⁸ whereas Moshe remained in full possession of all his faculties while prophesying,²⁷⁹ to the point that the Indwelling Presence of *HaShem*-יהוה, blessed is He, (the *Shechinah*), literally spoke through his throat,²⁸⁰ – meaning that not only did his body not obstruct or distract the prophetic revelation, but on the contrary, his physical body was a receptacle for prophetic revelation, which is why the Indwelling Presence of *HaShem*-יהוה, blessed is He (the *Shechinah*), spoke through his physical throat –

²⁷⁴ Torah Ohr 114d; See Tanya, Ch. 35 and Ch. 37

²⁷⁵ See *Hemshech* “v'Kachah” Ch. 88 (Sefer HaMaamarim 5637 Vol. 2); Sefer HaMaamarim 5698 p. 214.

²⁷⁶ And whose body was therefore extremely refined and nullified to *HaShem*'s-יהוה Godliness. Also see Shaar HaEmunah of the Mittler Rebbe, p. 100a and on.

²⁷⁷ Kings II 2:11

²⁷⁸ See Tanya, Kuntres Acharon, p. 156a citing Zohar II (Ra'aya Mehmna) 116b; Also see Radak to Samuel I 19:24 and elsewhere.

²⁷⁹ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

²⁸⁰ See Zohar III 232a, 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta to Exodus 18:19

nevertheless, when he ascended above, he left his body in the world of Formation (*Yetzirah*).

This is similar to what was explained above about the most Supernal worlds, that relative to that which is above them, they are aspects of concealment and hiddenness. The same was so of Moshe's body, that when his soul ascended even higher, he had to leave his body behind in the world of Formation (*Yetzirah*) etc. From all the above it is understood that the arousal of abundant mercies (*Rachamim Rabim*) is even applicable to perfectly righteous *Tzaddikim* of the loftiest levels.

4.

Now, just as the matter of abundant mercies (*Rachamim Rabim*) is even applicable to perfectly righteous *Tzaddikim* of the loftiest levels, the same is true in the reverse, that the arousal of abundant mercies (*Rachamim Rabim*) even applies to Jews who are on the lowest of levels. In other words, when the verse states, "As an eagle arouses his nest... carrying them on his pinions," this applies to each and every Jew, that the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, are awakened upon him.

This is also the meaning of the verse,²⁸¹ "You are standing today, all of you, before *HaShem*-יהו"ה your God: the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in your camp, from the hewer of your wood to the drawer

²⁸¹ Deuteronomy 29:9

of your water, for you to pass into the covenant of *HaShem*-יהו"ה your God etc.” That is, even those who are on the level of “the hewer of your wood” and “the drawer of your water,” they too have the covenant (*Brit*) with the Holy One, blessed is He, to be unified with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He,²⁸² and therefore there is the awakening of abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, upon them.

Now, as previously explained,²⁸³ for there to be the formation of the covenant (*Brit*), one must be a receptacle. About this our sages, of blessed memory, stated,²⁸⁴ “A woman only forms a covenant (*Brit*) with the one who made her into a vessel.” The woman (*Ishah*-אשה) here is the ingathering of the souls of Israel (*Knesset Yisroel*),²⁸⁵ referring to each and every Jew. That is, each and every Jew must be a receptacle for the Holy One, blessed is He, by which a covenant (*Brit*) with the Holy One, blessed is He, is formed.

As explained, the receptacle for the revelation of *HaShem*'s-יהו"ה Godliness is that,²⁸⁶ “An empty vessel holds the blessing of the Holy One, blessed is He,” and the empty

²⁸² See the preceding discourse of this year, 5719, Discourse 2, Ch. 2 and on.

²⁸³ See the preceding discourse of this year, 5719, Discourse 2 “*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said,” Ch. 5.

²⁸⁴ See Talmud Bavli, Sanhedrin 22b

²⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

²⁸⁶ Talmud Bavli, Brachot 40a; Also see the discourse entitled “*Atem Nitzivim* – You are standing this day, all of you, before *HaShem*-יהו"ה” 5711 (*Sefer HaMaamarim* 5711 p. 137 and on), translated in *The Teachings of The Rebbe*, 5711, Discourse 16; Also see the discourse of Shabbat Parshat Netzavim of the year 5718, entitled “*Teekoo* – Blow the Shofar at the Renewal of the Moon,” translated in *The Teachings of The Rebbe*, 5718, Discourse 31, Ch. 3 and on.

vessel is made through the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

That is, this is not the utter nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, but is specifically the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. This is because for there to be the matter of nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, the descent of the chaining down of the worlds (*Hishtalshelut*) all the way below is not necessary. This is because the nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is also present Above in *HaShem*'s-יהו"ה Godliness.

Rather, *HaShem*'s-יהו"ה Supernal intent is specifically for the self-nullification of one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.²⁸⁷ This is why there was the descent of the chaining down of the worlds (*Hishtalshelut*) until the existence of "something" (*Yesh*) was brought about, culminating in the "somethingness" (*Yesh*) of this physical world. It all is for there be the toil in serving *HaShem*-יהו"ה, blessed is He, by nullifying one's "somethingness" (*Bittul HaYesh*) to Him. In other words, even though a Jew senses himself as being "something" (*Yesh*), he nevertheless understands that he must sublimate himself to *HaShem*-יהו"ה, blessed is He, this being *HaShem*'s-יהו"ה ultimate Supernal intent.

²⁸⁷ See the end of the discourse entitled "*Ki Bo'alayich*" 5634 (Sefer HaMaamarim 5634 p. 304).

However, to truly toil and bring about the matter of being an empty vessel, assistance must be granted from Above. About this the verse states,²⁸⁸ “The Sanctuary, *HaShem*-יהו"ה, that Your hands established.” That is, in order for each and every Jew to have the ability to be a Sanctuary for *HaShem*-יהו"ה, blessed is He, as the verse states,²⁸⁹ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham* בתוכם,” meaning,²⁹⁰ within each and every Jew, this comes about specifically through “Your hands,” which is the matter of assistance from Above.

5.

However, this must be better understood.²⁹¹ That is, being that the Sanctuary (*Mikdash*) is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the angels have greater nullification (*Bittul*) to Him than souls in bodies, why is it that the matter of the sanctuary (*Mikdash*) specifically applies in the souls of the Jewish people, rather than in the angels?

²⁸⁸ Exodus 15:17

²⁸⁹ Exodus 25:8

²⁹⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. However, see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

²⁹¹ See the discourse entitled “*Ani LeDodr*” 5634 (Sefer HaMaamarim 5634, p. 307 and on).

This is explained elsewhere²⁹² on the verse,²⁹³ “Fear of *HaShem*-יהו"ה brings life,” that the matter of life stems from fear of *HaShem*-יהו"ה, blessed is He, and therefore, being that the angels have a greater degree of nullification (*Bittul*) to *HaShem*-יהו"ה stemming from fear of Him, they have a greater degree of life. This being so, the matter of the Sanctuary (*Mikdash*) should be in angels to a greater degree than in souls manifest in bodies, or at the very least, it should be equal in both. Nevertheless, we find that in actuality,²⁹⁴ when the angels argued,²⁹⁵ “Place Your majesty upon the heavens,” the response to them was that this specifically applies to souls below.

However, the explanation is that,²⁹⁶ “Israel arose in the Supernal thought.” This itself is the superiority of souls over and above angels. That is, all novel created beings – including the angels – were brought into existence by *HaShem*'s-יהו"ה Supernal speech (*Dibur*), as the verse states,²⁹⁷ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” In contrast, “Israel arose in the Supernal thought (*Machshavah*).”

Now, the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech is to another, and this being so, it is separate from the essential self of the speaker himself. In contrast, thought (*Machshavah*) is to oneself and is unified to him. This then, is the superiority of souls over and above

²⁹² Ohr HaTorah, Chanukah (Bereishit Vol. 5), p. 946a and elsewhere.

²⁹³ Proverbs 19:23

²⁹⁴ Talmud Bavli, Shabbat 88b and on

²⁹⁵ Psalms 8:2n

²⁹⁶ Midrash Bereishit Rabba 1:4

²⁹⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

angels. For, in regard to the angels, who are brought into being from *HaShem's*-יהו"ה Supernal speech (*Dibur*), the matter of separateness is applicable to them, as we find that,²⁹⁸ “[The angel Metatron] was taken and smitten with sixty lashes of fire.”

In contrast, this is not so of the souls of the Jewish people who are in the aspect of *HaShem's*-יהו"ה Supernal thought (*Machshavah*), and moreover, in His thought (*Machshavah*), they “**ascended** in the Supernal thought,” meaning that they are of the highest aspect of the Supernal thought (*Machshavah*).²⁹⁹ This is why they are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as the verse states,³⁰⁰ “As *HaShem*-יהו"ה, before Whom I stood, lives,” in which the term “standing-*Amidah*-עמידה” always refers to prayer (*Tefillah*) and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.³⁰¹ It therefore is specifically the souls of the Jewish people that are the Sanctuary (*Mikdash*) for *HaShem*-יהו"ה, blessed is He.

However, we still must understand that about the souls themselves, when the verse states,³⁰² “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee*

²⁹⁸ Talmud Bavli, Chagigah 15a; Also see Likkutei Torah, Matot 87a; Maamarei Admor HaZaken, Inyanim p. 69, p. 71; Igrot Kodesh of the Rebbe Rayatz, Vol. 2 p. 335; Also see the discourse entitled “*Kvod Malchutcha* – They will speak of the glory of Your kingdom,” of the second day of Rosh HaShanah 5712, translated in The Teachings of The Rebbe, 5712, Discourse 1 (as well as later throughout the year); However, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

²⁹⁹ See Likkutei Torah, Shir HaShirim 19b

³⁰⁰ Kings II 5:16

³⁰¹ Talmud Bavli, Brachot 6b, 26b; Midrash Bereishit Rabba 68:9

³⁰² Exodus 25:8

b'Tocham—”ושכנתי בתוכם” this specifically refers to the souls of the Jewish people as they are below. However, at first glance, it would seem that the matter of nullification (*Bittul*) of souls to *HaShem*-יהו"ה is as they are much higher than souls in bodies below, as the verse states, “As *HaShem*-יהו"ה, before Whom I **stood**, lives,” as explained above.

The explanation is that even in the statement,³⁰³ “Israel arose in the Supernal thought (*Machshavah*),” the aspect of thought (*Machshavah*) is only a garment (*Levush*). Thus, even though “Israel arose in the Supernal thought (*Machshavah*),” referring to the highest aspect of the Supernal thought, including the very power to think itself (*Ko'ach HaMachshavah*), nevertheless, it only is a garment and not the Essential Self of *HaShem*-יהו"ה Himself, blessed is He.

However, through the descent of the soul into a physical body below, there is an elevation, in that the novel creature reaches to the True Something (*Yesh HaAmeete*), this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.³⁰⁴ Therefore, upon the descent of the soul into a physical body, even assistance from Above for his toil in serving *HaShem*-יהו"ה as an empty vessel, is drawn from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

This is because the physical body reaches the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed

³⁰³ Midrash Bereishit Rabba 1:4

³⁰⁴ See Biurei HaZohar, Beshalach 43c; Likkutei Sichot, Vol. 25, p. 147, note 53.

is He. This is as explained before,³⁰⁵ that the true assistance comes from the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic and Unlimited One, blessed is He, who is called “The Unknowable Head” (*Reisha d’Lo Ityada* [or *Radl”a*]).³⁰⁶

This then, is the meaning of the words, “that Your hands established,” in a way that one is caused to undergo physical hardship and breaking etc. Therefore, this very knowledge itself – that he knows that the hardship that comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, – affects his physical matters – and is sufficient to affect him to serve *HaShem*-יהו"ה, blessed is He, in a way of being an empty vessel.

6.

Now, since the assistance that stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, stems from the physical body, that reaches the True Something (*Yesh HaAmeete*), as mentioned before, it is understood that this assistance is granted to each and every Jew, even the lowliest of Jews. For, from the angle of the body, they are all equal. This is as explained before, that the aspect of the mercies (*Rachamim*) of the eagle (“As an eagle arouses his nest etc.”) applies to even the lowest of levels. That is, from the angle of his body every Jew has

³⁰⁵ See the preceding discourse of this year, 5719, Discourse 2 “*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said,” Ch. 8.

³⁰⁶ See Pri Etz Chayim, Shaar Kriyat Shema She’al HaMitah, Ch. 6, 7 & 11.

assistance from the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The same is true in the reverse, that there even is an arousal of the abundant mercies (*Rachamim*) of *HaShem*-יהו"ה, blessed is He, upon the perfectly righteous *Tzaddikim* (as explained before). For, even one who is perfectly righteous (*Tzaddik Gamur*) is in a state in which "there is the one who loves etc.," which does not reach the Essential Self of *HaShem*-יהו"ה, blessed is He, and in this regard there is an arousal of abundant mercies upon him, so that he leaves his own existence and comes to a state of utter nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, at which point he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the matter of toiling in the upper repentance (*Teshuvah Ila'ah*) of returning to *HaShem*-יהו"ה, blessed is He, which is not over actual sins, nor even over refined sins, which also are a matter of lacking, (as explained before that the word "sinners-*Chata'im*-חטאים" means "lacking-*Chaserim*-חסרים").³⁰⁷ It rather is as the verse,³⁰⁸ "The spirit returns to God who gave it," specifying the matter of "giving-*Netinah*-נתנה," [meaning that the toil is to return the soul to *HaShem*-יהו"ה, blessed is He, in the same condition it was in when it first was given as a gift from Above].³⁰⁹ Through this there then is the actualization of the verse,³¹⁰ "I shall give (*v'Natati*-ונתתי) My

³⁰⁷ Kings I 1:21 and Rashi there.

³⁰⁸ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu

³⁰⁹ See the preceding discourse of this year, 5719, "*Shir HaMa'alot* – A song of ascents," Discourse 1, Ch. 6.

³¹⁰ Ezekiel 37:14; See *Hemshech* "Yonati" ibid. p. 35.

spirit into you,” in that the verse states “My spirit-*Ruchi*-רוחי” simply, without stating who, thus referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself,³¹¹ who transcends all titles.³¹²

7.

This is also the meaning of the continuation of the verse, “carrying them on His pinions.” That is, as the result of the arousal of mercies (*Rachamim*) stemming from one’s sense that all levels are merely a glimmer of radiance, due to which he leaves his own existence, this being the matter of repentance (*Teshuvah*) – (and as mentioned before, this is present in all Jews, whether they are righteous-*Tzaddikim* or whether they are lowly) – there thereby is an uprooting-*Ha’atakah*-העתקה of his soul [from all matters other than *HaShem*-יהו"ה Himself, blessed is He] through which he reaches the aspect of the Ancient of Days-*Atik Yomin*.³¹³ Through this, he reaches the aspect of “carrying them on His pinions,” which transcends the matter of *mitzvot*. This is because repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, transcends the *mitzvot*.

³¹¹ As the verse (Ezekiel 37:14) concludes – Then you will know that I *HaShem*-יהו"ה have spoken and I have fulfilled – the word of *HaShem*-יהו"ה.”

³¹² See the discourse entitled “*KaNesher*” 5641; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

³¹³ See the preceding discourses of this year, 5719, “*Shir HaMa’alot* – A song of ascents,” Discourse 1, Ch. 4 and on; Discourse 2 “*Amar Rabbi Shmuel Bar Nachmeini* – Rabbi Shmuel the son of Nachmeini said,” *ibid*.

This is as explained in one of the discourses³¹⁴ about the superiority of repentance and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He. For, at first glance, the fact that repentance (*Teshuvah*) is effective even if a person transgressed the *mitzvot*, is not proof that repentance (*Teshuvah*) is in a different category that transcends the *mitzvot*.

For, it could be that repentance (*Teshuvah*) is in the same category as all *mitzvot*, except that it even is effective when a person has transgressed the *mitzvot*. In other words, this is similar to the difference between *mitzvot* associated with the head and *mitzvot* associated with the feet. That is, even though the head is the source of the vitality of the feet, and when there is a lack of vitality in the feet there must be a drawing from the head, nevertheless, it is not an entirely different category, only that within the same category, one is the aspect of the head [and one is the aspect of the feet].

Another example is the difference between *mitzvot* that are considered to be minor and *mitzvot* that are considered to be major, [both of which are still *mitzvot*].³¹⁵ Thus, at first glance, it could be the same in regard to the *mitzvah* of repentance (*Teshuvah*), that it is the same as all other *mitzvot*, except that its matter is to affect a drawing of illumination even when one has transgressed the *mitzvot*.

However, in reality, repentance and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He, is of an entirely different category. The explanation is that all *mitzvot* are for those who

³¹⁴ See Sefer HaMaamarim 5672-5676 p. 1 and on; 5691 p. 9 and on; 5689 p. 5 and on.

³¹⁵ See Talmud Yerushalmi Pe'ah 1:1; Midrash Tanchuma Eikev 2

fulfill *HaShem*'s יהו"ה will, blessed is He, whereas repentance and return (*Teshuvah*) to Him is for those who transgress His will (*Ovrei Retzono*-עוברי רצונו).

The meaning of the words "transgress His will (*Ovrei Retzono*-עוברי רצונו)" is that they "pass-*Ovrims*" and transcend the aspect of the Supernal desire (*Ratzon*-רצון), meaning that they reach the aspect of the One who desires Himself, blessed is He.³¹⁶ This is because in the toil of serving *HaShem*-יהו"ה, blessed is He, through fulfilling the *mitzvot*, a person is still in a state of independent existence, as explained before (in chapter three) that even after the toil of the "rain-*Matar*-מטר" and "dew-*Tal*-טל," the earth is nevertheless still earth-*Aretz*-ארץ.

However, repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, stems from the arousal of mercies (*Rachamim*) in the general matter of independent existence, even the highest form of existence, which cause concealment and hiddenness. Thus, because of this, one uproots himself from his own existence, and thus repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, reaches the One who desires Himself, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the continuation of the verse, "*HaShem*-יהו"ה alone guides them." That is, through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in the ten days of repentance (*Aseret Yemei Teshuvah*), and on Yom HaKippurim, and especially during the final Ne'ilah prayer, "*HaShem*-יהו"ה alone guides them," as in the verse,³¹⁷

³¹⁶ See *Hemshech "Yonati"* ibid. p. 37.

³¹⁷ Proverbs 5:17; Midrash Shemot Rabbah 15:23

“They will be Yours alone, strangers not sharing them with You.”

Discourse 4

“*Chassidim v’Anshei Ma’aseh - The Pious and Men of Action*”

Delivered on the 2nd day of Sukkot, 5719

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

1.

It states,³¹⁸ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*), saying passages of song and praise before them etc. [Our sages taught], some would say, ‘Happy is our youth that [we did not sin and] did not shame our old age.’ Some would say, ‘Happy is our old age that atoned for [the sins of] our youth.’ These are those who returned in repentance (*Ba’alei Teshuvah*). Both these and those would say, ‘Happy is he who did not sin; and whoever sinned should repent and be forgiven.’”

That is, the matter of repenting and returning to *HaShem*-יהו"ה (*Teshuvah*) is emphasized in the joy of the House of drawing water (*Simchat Beit HaSho’evah*). This goes without saying about those who repent and return (*Ba’alei Teshuvah*), but also applies to “the Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*).” For, their words, “Happy is he

³¹⁸ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

who did not sin,” itself commits them not to sin in the future (this being a matter that relates to repenting-*Teshuvah*). Also, in their words, “Happy is our youth that we [did not sin and] did not shame our old age,” shame too is a matter that relates to repenting (*Teshuvah*).

This being said, we must understand the relation between repentance (*Teshuvah*) and the holiday of Sukkot. For, at first glance, when we come to the first day [of Sukkot],³¹⁹ having served *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, the ten days of repentance (*Aseret Yemei Teshuvah*) and Yom HaKippurim, at which time “one’s willful sins became like merits,”³²⁰ at this point we serve *HaShem*-יהו"ה, blessed is He, with great joy. This being so, at this point, how is the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה relevant? It therefore must be said that this return and repentance (*Teshuvah*) to *HaShem*-יהו"ה specifically relates to joy (*Simchah*).

Generally, this is as explained before³²¹ about the upper repentance (*Teshuvah Ila'ah*), which is not over actual sins, nor is it over “sins-*Chata'im*” חטאים meaning “lackings-*Chisaron-*חסרון,”³²² but is as indicated by the verse,³²³ “The spirit returns to God who gave it.” In other words, even as the soul is in the physical body, which covers and conceals, [such that even our teacher Moshe for whom “the Indwelling Presence of *HaShem*-

³¹⁹ Leviticus 23:40

³²⁰ Talmud Bavli, Yoma 86b

³²¹ In the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 6.

³²² Kings I 1:21 and Rashi there. Also see Likkutei Torah, Matot 82a; Netzavim 51a, and elsewhere.

³²³ Ecclesiastes 12:7; Also see Likkutei Torah, Ha'azinu.

יהו"ה, blessed is He, [the *Shechinah*] spoke through his throat,³²⁴ – in that not only did his physical body not obstruct the revelation of prophecy, but was a receptacle for the revelation of *HaShem's* יהו"ה Godliness, even so, when he ascended above, he left his body in the world of Formation-*Yetzirah*],³²⁵ – there nevertheless must be the aspect of the upper repentance (*Teshuvah Ila'ah*), in that the soul should be in the state it was before its descent into the body, and even beyond that. For, since its descent is for the purpose of ascent,³²⁶ it therefore must reach higher than its root.

To explain, the souls of the Jewish people arose in *HaShem's* יהו"ה Supernal thought (*Machshavah*).³²⁷ Moreover, [in contrast to all other beings, who were brought about by *HaShem's* יהו"ה Supernal speech (*Dibur*), which is to another],³²⁸ His Supernal thought (*Machshavah*) is to Himself etc.

Moreover, within thought (*Machshavah*) they are in the highest aspect of His Supernal thought (*Machshavah*), (in that “they arose in His Supernal thought”), in the primordial

³²⁴ See Zohar III 232a (Ra'aya Mehemna); Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19; Likkutei Sichot, Vol. 4, p. 1,087.

³²⁵ See the discourse entitled “*Kaneshet*” 5641 (*Hemshech “Yonati”* 5640 p. 44); Sefer HaMaamarim 5640 Vol. 2 p. 554 and on; *Hemshech “v'Kachah”* Ch. 88 (Sefer HaMaamarim 5637 Vol. 2); Sefer HaMaamarim 5698 p. 214. Also see the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 3.

³²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ז"ח ט"י ל"ג ה"ו ז"ח ז"ח ט"י ל"ג correspond to the twelve tribes of Israel”; Also see Likkutei Torah, Re'eh 27a; Drushim L'Yom HaKippurim 69a, and elsewhere.

³²⁷ Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5700 p. 17;

³²⁸ See the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 5.

thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*)³²⁹ and beyond that, in the power to think itself (*Ko'ach HaMachshavah*).

Nevertheless, by the soul descending below, it can ascend even higher, this being the matter of “becoming subsumed in the body of the King,”³³⁰ referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this being the true matter of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

This is why this return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is with great joy. For, since one reaches the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, who is utterly limitless, being that it is unlimited, the joy in this is very great.

Now, based on the explanation before,³³¹ that all matters are present both generally and particularly,³³² in particular this repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, takes place in the month of Tishrei, particularly during Rosh HaShanah and the ten days of repentance (*Aseret Yemei Teshuvah*), except that it is “covered (*BaKeseh*-בכסה),”³³³ whereas its revelation takes place on “the day of our Festival

³²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 17 & Ch. 44, and elsewhere.

³³⁰ Zohar I 217b

³³¹ In the preceding discourse of this year, 5719, entitled “*Amar Rabbi Shmuel Bar Nachmeini*,” Discourse 3, Ch. 2.

³³² See Maamarei Admor HaEmtza'ee, *Devarim* Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

³³³ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da"Ch 235b and on.

(*Yom Chageinu*-יום הגינו).³³⁴ However, generally, on every day of the year there is an element of the toil in serving *HaShem*-יהו"ה, blessed is He, like Yom HaKippurim.

2.

This may be understood³³⁵ by first explaining the verse,³³⁶ “I am black but beautiful, O’ daughters of Yerushalayim; Like the tents of Kedar, like the curtains of Shlomo.” About this Midrash states,³³⁷ “The words, ‘I am black,’ refer to Chorev³³⁸ as it states,³³⁹ ‘They made a calf at Chorev,’ and the words, ‘I am beautiful’ [also] refer to Chorev, as it states,³⁴⁰ ‘Everything that *HaShem*-יהו"ה spoke we will do and we will listen.’ The words, ‘I am black’ refer to the spies... and the words, ‘I am beautiful’ refer to Yehoshua and Calev. The words, ‘I am black’ refer to all the days of the year, and the words, ‘I am beautiful’ refer to Yom HaKippurim.”

The verse concludes with the words, “Like the curtains (*Yeriyot*-יריעות) of Shlomo.” About this, his honorable holiness, the Rebbe Maharash explained³⁴¹ that the “curtains” (*Yeriyot*-יריעות), which are an encompassing aspect (*Makif*), refer to the encompassing aspect (*Makif*) of the Sukkah, as expressed in the

³³⁴ Psalms 81:4 *ibid*.

³³⁵ See the discourse entitled “*Ha’Oseh Sukkato*” 5635 (Sefer HaMaamarim 5634 p. 340 and on); See Ohr HaTorah, Drushim L’Sukkot p. 1,710 and on.

³³⁶ Song of Songs 1:5

³³⁷ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³³⁸ Mount Sinai

³³⁹ Psalms 106:19

³⁴⁰ Exodus 24:7

³⁴¹ Sefer HaMaamarim 5634 p. 343

words,³⁴² “And spread the shelter (*Sukkah*) of Your peace over us.”

Now, on the words, “I am black but beautiful, O’ daughters of Yerushalayim,” we must understand who the “daughters of Yerushalayim” are, to whom it is said, “I am black but beautiful.” Moreover, we must understand who is saying about herself (to the “daughters of Yerushalayim”) “I am black but beautiful.”

3.

The explanation is that we recite daily,³⁴³ “The soul You have given within me, she is pure (*Tehorah*). You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me, and You preserve her within me.” The words, “You created her (*Baratah*-בראתה)” refer to the soul as it is in the world of creation (*Briyah*-בריאה), in which there is the inception of independent existence. In contrast, the words “She is pure (*Tehorah Hee*-טהורה היא)” refer to the soul as it transcends the aspect of “You created her (*Baratah*-בראתה),” and is not yet in a state of independent existence. This is the matter of purity (*Taharah*-טהרה) itself, that not only is the soul not sullied or dirtied, but it is utterly inapplicable for it to be so.

This is as we find in the *Schach*-covering [of the *Sukkah*], that it is not enough for the *Schach*-covering to not have contracted impurity, but it must be made in such a way

³⁴² At the end of the blessings of the *Shema* recital of the evening prayers.

³⁴³ In the “*Elohai Neshamah*” liturgy of the morning blessings (Talmud Bavli, Brachot 60b).

that contracting impurity becomes entirely inapplicable to it.³⁴⁴ The same is so of the words, “She is pure (*Tehorah Hee*-טהורה היא),” that it is entirely inapplicable for the aspect of the soul as it is before it comes into independent existence to be sullied or dirtied. That is, when the soul is in the world of Creation (*Briyah*), there already is the possibility for independent existence, meaning that the matter of independent existence conceals the aspect that is “like the essence of the heaven in purity.”³⁴⁵ In contrast, when the soul is in the state indicated by the words, “She is pure (*Tehorah Hee*-טהורה היא),” even the possibility of existing independent of *HaShem*-יהו"ה is non-existent.

Now, the soul descended into the aspects indicated by the words, “You have created her (*Baratah*-בראתה) etc.,” until it manifested in the physical body (by the power of He who does wonders, blessed is He).³⁴⁶ Each of these consecutive descents is indicated by the teaching,³⁴⁷ “Against your will you live.” This is because,³⁴⁸ “There is no man so wholly righteous on earth that he [only] does good and never sins.” This is so whether “sin” is understood literally, or whether “sin-*Cheit*-חטא” means a “lacking-*Chisaron*-חסרון,” as in the verse,³⁴⁹ “I and my son Shlomo will be deemed sinners-*Chata'im*-חטאים,” which Rashi explains to mean “lacking-*Chaserim*-חסרים.”

³⁴⁴ Mishnah Sukkah 11a; Ta”Z to Shulchan Aruch, Orach Chaim 629, section 2.

³⁴⁵ Exodus 24:10; Also see Likkutei Torah, Re’eh 27a; Drushim L’Yom HaKippurim 69a, and elsewhere.

³⁴⁶ See Rama to Orach Chaim 6:1

³⁴⁷ Mishnah Avot 4:22; Also see Tanya, Iggeret HaKodesh, Epistle 11

³⁴⁸ Ecclesiastes 7:20

³⁴⁹ Kings I 1:21

Nevertheless, through this descent the soul can ascend to a much higher state than before its descent.

This then, is the meaning of “I am black but beautiful, O’ daughters of Yerushalayim.” That is, the “daughters of Yerushalayim” refer to the souls of the Jewish people as they are above, where the soul is called “the daughter-*Bat*-בה” of the Holy One, blessed is He. The name Yerushalayim-ירושלים is as stated by Tosefot³⁵⁰ citing Midrash,³⁵¹ that the name “Yerushalayim-ירושלים” is comprised of two words, “complete fear-*Yirah Shalem*-שלם-יראה.”

Therefore, the meaning of “daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים” is that as the souls are Above in *HaShem*’s-יהוה Godliness, they are in a state of completion (*Shleimut*-שלמות) in their fear of *HaShem*-יהוה and nullification to Him, as in the verse,³⁵² “As *HaShem*-יהוה, before Whom I stood, lives,” in which the term “standing-*Amidah*-עמידה” always refers to nullification (*Bittul*) to *HaShem*-יהוה, blessed is He.³⁵³

Even so, it is the soul below that says to the daughters of Yerushalayim, “I am black but beautiful.” That is, there is a beauty and superiority to the soul as it is below, over and above the souls above, and this beauty is brought about by the very fact that “I am black-*Shechorah Ani*-שחורה אני.”³⁵⁴

³⁵⁰ Talmud Bavli, Taanit 16a, section entitled “*Har*-הר.”

³⁵¹ Midrash Bereishit Rabba 56:10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name-*Shem HaMeforash* is עי"ב-72 and יר"ר-216.

³⁵² Kings II 5:16

³⁵³ Talmud Bavli, Brachot 6b, 26b; Midrash Bereishit Rabba 68:9; See Torah Ohr, Vayeishev 29b and elsewhere.

³⁵⁴ Also see Numbers 12:1 and Onkelos there, cited in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part

4.

The explanation is that the matter of blackness is like the verse,³⁵⁵ “[His locks are curled and] black (*Shechorot*-שחורה) as a raven,” and as known, a raven is cruel.³⁵⁶ As this relates to our serving *HaShem*-יהו"ה, blessed is He, a person's Godly soul must be cruel to his body and animalistic soul, in that he must reject the desires of his body and animalistic soul. The same is so of the general matter of fulfilling Torah and *mitzvot*, which must be done in a way of, “I issued a decree and commanded an edict,”³⁵⁷ in that it is called “the yoke of Torah,”³⁵⁸ and “the yoke of *mitzvot*.”³⁵⁹

This is as stated in *Zohar*³⁶⁰ and cited in *Tanya*,³⁶¹ “[You shall serve Him] like an ox upon which one first places a yoke etc.” The ox refers to the body and animalistic soul, upon which one must place a yoke, this being the matter of cruelty (*Achzariyut*-אכזריות) toward the body and animalistic soul.

More particularly, the matter of cruelty primarily relates to transgressing the negative commandments, in that one must reject this, which requires serving *HaShem*-יהו"ה, blessed is He, with might (*Gevurah*). This is the difference between the positive *mitzvot* and the negative, prohibitive *mitzvot*. That is,

1), Section entitled “The twelve letters הו"ו זח טי"ל יב ט"ע צ"ק correspond to the twelve tribes of Israel”

³⁵⁵ Song of Songs 5:11

³⁵⁶ Talmud Bavli, Eruvin 22a; Ketubot 49a

³⁵⁷ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

³⁵⁸ Mishnah Avot 3:5

³⁵⁹ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

³⁶⁰ *Zohar* III 108a

³⁶¹ *Tanya*, Ch. 41 (57a)

the positive *mitzvot* are the aspect of “the upper white hairs,” in that the color white indicates the line and mode of kindness and mercy. In contrast, the negative *mitzvot* are “the upper black hairs.”³⁶²

However, in reality, even the positive *mitzvot* have the element of cruelty (*Achzariyut*-אכזריות). An example is charity, which is inclusive of all the commandments. However, Tanya explains³⁶³ that our sages, of blessed memory, only said, “your life takes precedence over the life of others” in a circumstance such as [two people who are in a desert and] “one of them has a canteen of water, but if they both drink, both will die.”³⁶⁴ That is, under these conditions, they equally need to revive their souls from thirst [to survive].

However, the sages never meant that a person should delight in food, drink, and fine garments, while his fellow dies of hunger, Heaven forbid. Therefore, charity requires judgment (*Mishpat b' Tzedakah*-משפט בצדקה), in that a person must judge what is necessary for his own needs and give the remainder to charity.³⁶⁵ This matter, that on behalf of those who are destitute he restrains the life of his own soul, is a matter of cruelty (*Achzariyut*-אכזריות).

³⁶² See Likkutei Torah, Shir HaShirim 6:4; 7:3

³⁶³ Tanya, Iggeret HaKodesh, Epistle 16; Also see the discourse of the preceding year, 5718, entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute,” translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9, Ch. 7.

³⁶⁴ Talmud Bavli, Bava Metziya 62a

³⁶⁵ See Torah Ohr, Beshalach 63b; Sefer HaMaamarim 5643 p. 46-47; 5689 p. 133; Also see the discourse of the preceding year, 5718, entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute,” translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9, Ch. 7 *ibid*.

The same is so of all the *mitzvot*, that there is a matter of cruelty to one's body and animalistic soul. This is especially so of the various decrees and safeguards which accompany the positive *mitzvot*. Moreover, as explained before, the fulfillment of all *mitzvot* must be by way of accepting the yoke (*Kabbalat Ol*), that is "the yoke of *mitzvot*."³⁶⁶ We thus find that even in fulfilling the positive *mitzvot* there is the "blackness (*Shechorot*-שחורות) of a raven."

This then, is the matter of "I am black-*Shechorah Ani*-שחורה אני, but beautiful." That is, through blackness and cruelty to one's body and animalistic soul, which cover over and conceal *HaShem*'s-יהו"ה Godliness, to the point that they oppose serving *HaShem*-יהו"ה, blessed is He, he thereby comes to "[I am] beautiful-נא'avaה-נא'avaה," by which he comes to an elevation that is even higher than "the daughters of Yerushalayim."

This is because through the concealment, and particularly through the opposition, a much stronger thirst and self-nullification (*Bittul*) to *HaShem*-יהו"ה comes about. For, as the nullification (*Bittul*) of the soul to *HaShem*-יהו"ה is above, even though it is like the verse,³⁶⁷ "As *HaShem*-יהו"ה, before Whom I stood, lives," it nevertheless is limited. It is specifically because of the concealment and blackness that the thirst and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is limitless, comes about.

³⁶⁶ Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

³⁶⁷ Kings I 17:1

This is like the known³⁶⁸ analogy of a stream, that when there is some obstruction to the flow of its waters, specifically because of the obstruction, the water pressure becomes all the more powerful, until even the obstruction itself is washed away. The same is so of the body and animalistic soul. They are like an obstruction that stops the flow of the soul, and through this, the strength of thirst for *HaShem*-יהו"ה comes about.

Now, in reality, the matter of “[I am] beautiful-*v'Na'avah*-ונאוה” is present throughout the year, only that throughout the year the matter indicated by the verse,³⁶⁹ “There is no man so wholly righteous on earth that he [only] does good and never sins,” is also present. This is why the matter of “[I am] beautiful-*v'Na'avah*-ונאוה” brought about by the descent, is not recognizable. However, on Yom HaKippurim, “this day of fasting and atonement that You have given in Your great mercy upon us, this day of pardoning iniquity, this day of holy convocation,” there is a revelation of the aspect of “[I am] beautiful-*v'Na'avah*-ונאוה” brought about by the descent of the soul below.

To explain, even the movement to repent (*Teshuvah*) on Yom HaKippurim is in an aspect of “[I am] beautiful-*v'Na'avah*-ונאוה.” This is because the movement to repent and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is the dominance of the thirst and yearning for *HaShem*'s-יהו"ה Godliness brought about by the concealment. This is the

³⁶⁸ See Likkutei Torah, Masei 91c; Talmud Bavli, Rosh HaShanah 55c; Sefer HaMaamarim 5697 p. 244 and on.

³⁶⁹ Ecclesiastes 7:20

meaning of the [above-mentioned] Midrash that,³⁷⁰ “[I am] beautiful-*v’Na’avah*-ונאוה’ refers to Yom HaKippurim.”

However, there are two matters in this. The first is that through the atonement of Yom HaKippurim there is a revelation of the aspect of “[I am] beautiful-*v’Na’avah*-ונאוה” throughout the year. The second stems from the movement to repent and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He, of Yom HaKippurim itself.

Now, according to the above explanation, that all matters are present both in general and in particular, therefore throughout all the days of the year there also is an element of Yom HaKippurim. This refers to times of prayer, during which it is forbidden to eat and drink, in that prayer has a similarity to Yom HaKippurim. Therefore, even then, there is the aspect of “[I am] beautiful-*v’Na’avah*-ונאוה.”

5.

The verse continues,³⁷¹ “Like the tents of Kedar, like the curtains of Shlomo.” The “curtains” (*Yeriyot*-יריעות) refer to the encompassing aspect (*Makif*) of the Sukkah (as mentioned in chapter two). These are drawn down by “the tents of Kedar,” about which Midrash states that,³⁷² “The tents of Kedar are repulsive, black, and in tatters.”

Even so, it is from them that “the curtains of Shlomo” are made. In other words, just as it was explained before that

³⁷⁰ Midrash Shir HaShirim Rabba to Song of Songs 1:5

³⁷¹ Song of Songs 1:5

³⁷² Midrash Shir HaShirim Rabba to Song of Songs 1:5

the matter of “[I am] beautiful-*v’Na’avah*-ונאוה” comes from the matter of “I am black-*Shechorah Ani*-שחורה אני,” so likewise, “the curtains of Shlomo” are made with the “tents of Kedar” which “are repulsive, black, and in tatters.”

The explanation is that the “tents of Kedar” refer to the side opposite holiness, (as our sages, of blessed memory, stated,³⁷³ “Yishmael came out from Avraham and Esav came out from Yitzchak”) and are the eleven princes of the side opposite holiness, corresponding to the eleven spices of the incense [of the Holy Temple].

Now, elsewhere³⁷⁴ it is explained why on the side of holiness the number is ten, as in the teaching,³⁷⁵ “Ten and not nine; Ten and not eleven,” whereas on the side opposite holiness the number is eleven. At first glance, how is it possible that the sinner is rewarded? However, the explanation is that there is Godly vitality in everything, as the verse states,³⁷⁶ “You enliven them all.”

This being so, even all the way down, in the side opposite holiness, there is Godly vitality. However, the vitality in the side opposite holiness is inner, (since vitality is something that manifests in an inner way), as in the verse,³⁷⁷ “The flame

³⁷³ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Also see Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*, Gate Five (*Tiferet*); Mehutam Shel Yisroel translated as On The Essence of the Jewish People, by Rabbi Yoel HaKohen Kahan.

³⁷⁴ Torah Ohr, Toldot 20b and on; Also see Ohr HaTorah, Toldot 152a and on (with the glosses).

³⁷⁵ Sefer Yetzirah 1:4

³⁷⁶ Nehemiah 9:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

³⁷⁷ Proverbs 24:20

of the wicked shall die out,” in that the Godly light will be extinguished from them.

Nonetheless, there also is vitality from the side of holiness that surrounds them in a transcendent encompassing way (*Makif*), which is the matter of the encompassing aspect (*Makif*) of the “pure frankincense-*Levonah Zakah*-זכה לבונה.”³⁷⁸ It is called “pure-*Zakah*-זכה,” because it never actually mingles with them and is separate from them, and therefore remains in a state of refinement and purity. It is this aspect that is the aspect of the eleventh.

Now, all matters present on the side opposite holiness are also present on the side of holiness, only that on the side of holiness it is wondrously beyond the way things are on the side opposite holiness. Thus, there also is the encompassing aspect (*Makif*) on the side of holiness, only that it is not in the enumeration of the *Sefirot*.

This refers to the matter indicated by the teaching,³⁷⁹ “You are He who is One, but not in enumeration.” In other words, on the side opposite holiness the number is eleven, whereas on the side of holiness it states, “Ten and not eleven,” being that the encompassing aspect (*Makif*) is “You are He who is One, but not in enumeration.” That is, on the side of holiness it is not counted in the enumeration of the *Sefirot*, but He rather is wondrously beyond and separate from them.

We similarly find this in the matter of the High Priest (*Kohen Gadol*). That is, in addition to the fact that the Priests

³⁷⁸ Exodus 34:30

³⁷⁹ Introduction to Tikkunei Zohar 17a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

(*Kohanim*) are separate from the rest of the tribe of Levites,³⁸⁰ and that the Levites are the matter of purity (*Taharah*) whereas the Priests are the matter of holiness (*Kedushah*),³⁸¹ nonetheless, even within the caste of Priests itself, it states,³⁸² “Aharon was separated to sanctify him as Holy of Holies (*Kodesh Kodashim*).” That is, he is likened to the One of whom it states, “You are He who is One, but not in enumeration.”

Now, just as this is so in the matter of souls (*Nefesh*), it likewise is so in the matter of place. That is, within the Holy Temple itself, there was the place of the Holy of Holies (*Kodesh Kodashim*),” this being the most sanctified place in the Holy Temple. The same is so of time, [that in time, the Holy of Holies] is Yom HaKippurim.

Thus, this was the service of *HaShem*-יהו"ה done by Aharon, the High Priest (*Kohen Gadol*), in the Holy of Holies (*Kodesh HaKodashim*), on Yom HaKippurim.³⁸³ That is, through his offering the eleven spices of incense, in the aspect of eleven as it is on the side of holiness – meaning, in a way that “You are He who is One, but not in enumeration,” – this brought about the refinement and repair of the eleven princes of the side opposite holiness.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in the soul of every single Jew. Through toiling in serving *HaShem*-יהו"ה, blessed is He, with the “High Priest” (*Kohen Gadol*) of one’s own soul, and in the Holy of Holies (*Kodesh*

³⁸⁰ Mishneh Torah, Hilchot Klei Mikdash, Ch. 4

³⁸¹ See Zohar III 176b; Biurei HaZohar of the Mittler Rebbe 69c and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 326 and on; Vol. 2 p. 904 and on.

³⁸² Chronicles I 23:13; Also see Likkutei Sichot Vol. 17 p. 36, note 23.

³⁸³ The holiest soul, in the holiest place, at the holiest time.

HaKodashim) of his soul on Yom HaKippurim, the holiest time, he can wage battle with the opposite of holiness and repair it.

That is, the toil in serving of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers of the soul are insufficient by themselves. This is because everything present in the side of holiness is also present in the side opposite holiness, as the verse states,³⁸⁴ "God has made this opposite that."

Therefore, something that only is present on the side of holiness is necessary, about which our sages, of blessed memory, said,³⁸⁵ "They [the side opposite holiness] do not have the shadow of a shadow," referring to the singular-*Yechidah* essence of the Godly soul. Thus, through the arousal of the singular-*Yechidah* essence of the Godly soul, which is our toil in serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, the refinement of the eleven princes of the side opposite holiness comes about.

This then, is the matter of "the tents of Kedar." For, Midrash states³⁸⁶ that though externally the tents of Kedar appear repulsive, black, and in tatters, nevertheless inside (internally) they are gems and pearls. In other words, through serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, with the singular-*Yechidah* essence of the soul, their innerness becomes revealed.

This then, is the meaning of the words, "Like the tents of Kedar, like the curtains of Shlomo." That is, through refining

³⁸⁴ Ecclesiastes 7:14

³⁸⁵ See Talmud Bavli, Gittin 66a

³⁸⁶ Midrash Shir HaShirim Rabba to Song of Songs 1:5

the side opposite holiness (“the tents of Kedar”), the encompassing aspect (*Makif*) of the side of holiness (“the curtains of Shlomo”) is drawn down and illuminates in a revealed way on the holiday of Sukkot. As explained before, on Yom HaKippurim it is “covered (*BaKeseh*-בכסה),”³⁸⁷ but on the holiday of Sukkot it is drawn down in the [protective] shade (*Tzeil*-צל) of the Sukkah, called “the shade of faith (*Tzila d'Mehemnuta*-צליל דמהימנותא).”³⁸⁸

This may be understood by what was explained above on the matter of “[I am] beautiful-*v'Na'avah*-ונאוה” brought about by the blackness, that is, serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* with the inner manifest powers of one’s soul. How much more is this so when serving Him on Yom HaKippurim, at which time “the Jewish people are like angels,”³⁸⁹ and serve Him with the self-sacrifice (*Mesirat Nefesh*) of setting oneself entirely aside. Through this, the encompassing aspect (*Makif*) of the side of holiness is drawn down and revealed, this being the greatest elevation.

This is further understood from what we find about the encompassing aspect (*Makif*) as it is on the side opposite holiness. That is, when the spies argued,³⁹⁰ “We cannot go up against the people [of Canaan] for they are stronger than us (*Mimmenu*-ממנו),” about which our sages, of blessed memory said,³⁹¹ “Do not only read it as ‘[stronger] than us-*Mimmenu*-

³⁸⁷ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da”Ch 235b and on.

³⁸⁸ See Zohar III 103a

³⁸⁹ Pirke d’Rabbi Eliezer Ch. 46; Midrash Devarim Rabba 2:36

³⁹⁰ Numbers 13:31

³⁹¹ Talmud Bavli, Sukkah 35a

ממנו,' but as '[stronger] than Him-*Mimmeno*-ממנו,' as if to say that even the Master of the House (*HaShem*-יהו"ה Himself, blessed is He), is incapable etc.,”

Yehoshua and Kalev responded,³⁹² “Their [protective] shade (*Tzilam*-צלם) has departed from them; *HaShem*-יהו"ה is with us. Do not fear them!” In other words, the Holy One, blessed is He, removed the encompassing aspect (*Makif*) from them, and they therefore have no power to act. What this demonstrates is that according to the error of the spies who thought that the [protective] “shade” (*Tzilam*-צלם) [of the Canaanites] had not departed from them, and that they indeed had the encompassing aspect (*Makif*) called “shade-*Tzeil*-צל,” this encompassing aspect is so strong that even the generation of the desert – the generation of knowledge (*Dor De'ah*)³⁹³ – had room to be concerned that “they are stronger than us.”

All this is due to the superiority of the transcendent encompassing aspect (*Makif*), even as it is on the side opposite holiness. Therefore, how much more is it certainly so on the side of holiness, regarding the aspect of “You are He who is One, but not in enumeration.”

This then, is the matter of “the curtains of Shlomo,” which refer to the encompassing aspect (*Makif*) of the Sukkah, which is “the [protective] shade of faith (*Tzila d'Mehemnuta*-צלל דמהימנותא)” that is revealed on Sukkot through serving *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, as indicated

³⁹² Numbers 14:9

³⁹³ See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

by the verse,³⁹⁴ “*HaShem*-יהו"ה is your [protective] shade (*Tzeelcha*-צלך).”

6.

This likewise is the meaning of what our sages, of blessed memory, said³⁹⁵ on the verse,³⁹⁶ “For *HaShem*-יהו"ה your God, walks within your camp to rescue you and deliver your enemies before you.” They said, “What is the meaning of the word ‘to rescue you-*Lehatzeelcha*-להצילך’? One [Amora] said: It means ‘to protect you’ [as in the verse],³⁹⁷ ‘to be a [protective] shade-*Tzeil*-צל over his head.’ One [Amora] said: It means ‘to empty the nations of all their possessions and give them to you,’ as in the verse,³⁹⁸ ‘And you shall empty Egypt-*Vayenatzlu*-וינצלו.’”

To explain, the first meaning of the word “to rescue you-*Lehatzeelcha*-להצילך” is of the root “shade-*Tzeil*-צל” indicating the encompassing aspect (*Makif*). This refers to service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* essence of the soul. Through this, there ultimately is a drawing even in the inner manifest powers of the soul, until one’s mind rules over his heart,³⁹⁹ in that his heart is under his control.⁴⁰⁰

³⁹⁴ Psalms 121:5; See Ohr HaTorah, Drushim L’Sukkot p. 1,710 and on; Also see Kedushat Levi, Beshalach (39c, 40b); Keter Shem Tov, Hosafot p. 8

³⁹⁵ Midrash Vayikra Rabba 24:7

³⁹⁶ Deuteronomy 23:15

³⁹⁷ Yona 4:6

³⁹⁸ Exodus 3:22

³⁹⁹ Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12 (17a), Ch. 17 (23a)

⁴⁰⁰ Midrash Bereishit Rabba 34:10; 67:8; Tanya, Ch. 17 ibid.

The second meaning of “to rescue you-*Lehatzeelcha*-להצילך” then comes about, as in the verse, “And you shall empty-*Vayenatzlu*-וינצלו Egypt,” meaning, “to empty the nations of all their possessions,” in that all the nations are called by the title “Egypt-*Mitzrayim*-מצרים.”⁴⁰¹ That is, wherever a Jew comes, he must extract the sparks of holiness from there. However, the extraction of the sparks of holiness from the external husks of *Kelipah* is insufficient by itself. Rather, there also must be the continuation “and give them to you.” That is, through unifying with them, one refines, clarifies, and elevates them to holiness.

This then, is the matter of the “the curtains of Shlomo,” which are brought about through the refinement of “the tents of Kedar,” referring to the refinement (*Birur*) of the sparks from the external husks of *Kelipah* and their elevation to holiness, until “willful sins become like merits.”⁴⁰² There thereby is a drawing of revelation of the aspect of “the [protective] shade of faith (*Tzila d’Mehemnuta*-צלל דמהימנותא-)” on Sukkot.

7.

This then, explains the teaching,⁴⁰³ “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*) and say passages of song and praise before them etc. [Our sages taught], some would say,

⁴⁰¹ Midrash Bereishit Rabba 16:4

⁴⁰² Talmud Bavli, Yoma 86b

⁴⁰³ Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

‘Happy is our youth that [we did not sin], and did not shame our old age.’ Some would say, ‘Happy is our old age, that atoned for [the sins] of our youth.’ These are those who returned in repentance (*Ba’alei Teshuvah*). Both these and those would say, ‘Happy is he who did not sin; and whoever sinned should repent and be forgiven.’”

This refers to the toil of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה with joy, because this repentance (*Teshuvah*) is the upper return (*Teshuvah Ila'ah*), as in the verse,⁴⁰⁴ “The spirit returns to God who gave it,” for it is the return of the soul to its state before its descent, and even beyond, until it unifies with the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as a result of which great joy comes about.

The joy of this form of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is also drawn into the inner manifest powers of the soul, so that all one’s matters in all three modes of serving *HaShem*-יהו"ה, blessed is He, are full of joy and goodness of heart, and when it is with abundant joy, our service of Him is perfect and whole. This also causes all one’s physical matters to be full of joy and goodness of heart, until the ultimate and complete joy that will be revealed in the coming future through the complete redemption, with the coming of our righteous Moshiach, may it be speedily in our days!

⁴⁰⁴ Ecclesiastes 12:7

Discourse 5

*“U’She’avtem Mayim b’Sasson -
You shall draw water with joy”*

Delivered on Shabbat, Chol HaMo’ed Sukkot, 5719

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

1.

The verse states,⁴⁰⁵ “You shall draw water with joy from the springs of salvation.” Throughout⁴⁰⁶ the year they would offer sacrifices of bullocks, rams, sheep, and goats upon the altar, and while these offerings were brought there were wine libations. However, on the holiday of Sukkot there was also the addition of water libations.

Now, as known,⁴⁰⁷ every sacrificial offering was accompanied by serving *HaShem*-יהוה, blessed is He, in action (*Ma’aseh*), speech (*Dibur*), and thought (*Machshavah*), (meaning, with intention-*Kavanah*, and with the desire of the heart-*Re’uta D’Leeba*). All Jews participated in serving *HaShem*-יהוה, blessed is He, in the sacrificial offerings. For, in addition to the Priests performing their service on behalf of the entire Jewish people, there also were groups known as “men of standing” (*Anshei Ma’amad*) who were appointed to be the

⁴⁰⁵ Isaiah 12:3

⁴⁰⁶ See Likkutei Torah, Drushei Sukkot, discourse entitled “*U’She’avtem*” 78c.

⁴⁰⁷ See Likkutei Torah, beginning of the Torah portion of Pinchas.

agents of the entire nation, by standing [and observing the offering of] the sacrifices.⁴⁰⁸

Thus, since the sacrificial offerings were brought on behalf of the entire Jewish people, and they all participated in this, it is understood that every Jew must know the matter of the sacrificial offerings (*Korbanot*), in order to serve *HaShem*-יהו"ה in this, blessed is He. This applies all the more so today, when we neither have the Holy Temple nor the altar, (which is why the prayers were established in lieu of the daily communal sacrificial offerings – *Temeedeen*).⁴⁰⁹ It therefore is certain that every Jew must find the desire in his soul to learn and understand the matter of offering the sacrifices, wine libations, and water libations⁴¹⁰ [especially as they are in one's soul and in his service of *HaShem*-יהו"ה, blessed is He].⁴¹¹

2.

Now, the explanation⁴¹² is that as it is in the *Sefirot*, the matter of wine (*Yayin*-יין) is the *Sefirah* of Understanding-*Binah*.⁴¹³ That is, wine (*Yayin*-יין) is the matter of revealing that which is concealed (*Gilyu HaHe'elem*), as it states,⁴¹⁴ “When

⁴⁰⁸ Mishneh Torah, Hilchot Klei Mikdash 6:1

⁴⁰⁹ Talmud Bavli, Brachot 26b

⁴¹⁰ See *Tzipita L'Yeshua*, by Rabbi Yisroel Meir Kagan, translated as “Anticipating Redemption,” chapter 3.

⁴¹¹ See Likkutei Torah, Drushei Sukkot, discourse entitled “*U'She'avtem*” 78c.

⁴¹² See the discourse entitled “*Lehavin Inyan Nisuch HaMayim BaChag*” in Maamarei Admor HaZaken, “*Et'halech Liozhna*” p. 47 and on; Also see the discourse entitled “*U'She'avtem Mayim*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 441 and on).

⁴¹³ See Likkutei Torah *ibid.* p. 79d and on.

⁴¹⁴ Talmud Bavli, Eruvin 65a

wine (*Yayin*-יין-70) enters, the secret (*Sod*-סוד-70) come out.” This is why joy is brought about through wine (*Yayin*-יין), as the verse states,⁴¹⁵ “My vintage (wine) gladdens God and men.” That is, joy stems from revelation (*Giluy*). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of *Hitbonenut*-contemplation (meaning, Understanding-*Binah*),⁴¹⁶ by which everything comes to be revealed.

Now, the *Sefirah* of Understanding-*Binah* is the source of Judgments-*Gevurot*.⁴¹⁷ As this is in our service of *HaShem*-יהו"ה, blessed is He, it is contemplation (*Hitbonenut*) during prayer, in the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema*, and the recital of *Shema* itself. That is, through contemplating (*Hitbonenut*) that “before Him everything is as nothing,”⁴¹⁸ one comes to be aroused with a burning love like flames of fire,⁴¹⁹ similar to the elevation of the sacrificial offerings with the fire of the altar. For, the matter of elevation and ascent (*Ha'ala'ah*) is the aspect of Judgements-*Gevurot*.

However, the verse states,⁴²⁰ “He did not create [the world] for chaos and emptiness (*Tohu*); He formed it to be inhabited.” That is, *HaShem*'s-יהו"ה's Supernal intent is not for ascent and withdrawal, but there also must be a drawing down

⁴¹⁵ Judges I 9:13

⁴¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and also known as Kuntres HaHitbonenut – A Tract on Contemplation), Ch. 1.

⁴¹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*), Gate Eight (*Binah*); Tanya, Likkutei Amarim, Ch. 13 (18b); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and elsewhere.

⁴¹⁸ See Daniel 4:32; Zohar I 11b; Reishit Chochmah, Shaar HaYirah, and elsewhere.

⁴¹⁹ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁴²⁰ Isaiah 45:18

to below. About this the verse states,⁴²¹ “For *HaShem*-יהו"ה your God – He is a consuming fire.”

That is, we find two matters in the lower earthly fire; that of ascension (*Ha'ala'ah*) and that of being drawn down (*Hamshachah*). This is because the nature of fire is to constantly ascend from below to above, and therefore a wick is necessary to hold the fire down, being that, in and of itself, it ascends above. Thus, it is specifically the wick that causes the drawing down [of the fire] below. This refers to the matter of the receptacle (*Klee*) that causes the light (*Ohr*) be drawn down.

Now, in this, the wick must not be too thin, because a thin wick will quickly be consumed, in which case the fire will immediately withdraw above. We thus find that it's drawing down specifically relates to the thickness of the wick. On the other hand, if there is no withdrawal at all, it also will not illuminate. For example, in a place that lacks sufficient air, (such as the stifling air of a musty cellar), the fire goes out quickly. This is because the thickness of the air obstructs [the fire] causing its ascension to cease, and the fire is immediately extinguished.

The same is so spiritually, in our service of *HaShem*-יהו"ה, blessed is He. There must be ascent (*Aliyah*) and if ascent is missing, it is like a flame in a cellar. On the other hand, there also must be a drawing down (*Hamshachah*) to below stemming from the receptacle (*Klee*), for, if there only is ascent, the fire withdraws.

This likewise is the reason for the withdrawal of the lights of the world of *Chaos-Tohu*, because their vessels

⁴²¹ Deuteronomy 4:24; See Likkutei Torah, Acharei 25c and on.

(*Keilim*) were small. That is, the vessels were very narrow (like a thin wick) and therefore the light (*Ohr*) could not take hold of them to be drawn down below. The light (*Ohr*) therefore withdrew from the vessels (*Keilim*).

However, this is not in accordance to *HaShem* 's-יהו"ה's ultimate Supernal intent. For, His Supernal intent in emanating the lights (*Orot*) is specifically for them illuminate within vessels (*Keilim*), as known about the emanation of the lights (*Orot*), that the intention in their emanation is not for the lights (*Orot*) themselves. For, as the lights (*Orot*) were in their source, before being emanated, they were on a much loftier level than after being emanated, at which point they descended from their own level.⁴²²

It therefore cannot be said that *HaShem* 's-יהו"ה's Supernal intention is for the lights (*Orot*), but is rather for the vessels (*Keilim*), meaning for the lights (*Orot*) to illuminate in the vessels (*Keilim*). However, for this to be, the matter of drawing down (*Hamshachah*) must also be in them. That is, there must be many vessels (*Keilim*) that are capable of taking hold of the lights (*Orot*) and drawing them down.

From this it is understood that the primary aspect of superiority and elevation in the lights (*Orot*) and vessels (*Keilim*), is when they are aligned with each other, since then the ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*) will be in the proper proportion.

The same is so of the soul and the body, and in the toil of the Godly soul with the animalistic soul. That is, the Godly

⁴²² See the discourse entitled "*Bati LeGani* – I have come to My garden" 5711, translated in *The Teachings of The Rebbe, 5711, Discourse 1*.

soul and the body and animalistic soul must be properly aligned with each other, as explained at length in the continuum of discourses (*Hemshech*) of the year 5672.⁴²³

From all the above we can also understand the matter of the wine libations. That is, since the matter of wine (*Yayin*-יין) as it is in our service of *HaShem*-יהו"ה, blessed is He, is the contemplation (*Hitbonenut*) of how “before Him everything is considered as nothing,”⁴²⁴ through which one comes to be aroused with a burning love like flames of fire,⁴²⁵ which is the matter of Judgments-*Gevurot* and ascent (*Ha'ala'ah*), therefore there also must be the matter of drawing down (*Hamshachah*), which is the matter of libations.⁴²⁶

With the above in mind, we can also understand why there were differences in the measure of the wine libations that accompanied the various sacrificial offerings of bullocks, rams, and sheep.⁴²⁷ For, since the “running” (*Ratzo*) and “returning” (*Shov*) must be in proportion to each other, therefore, with the bullocks, whose fire is much greater, indicating greater ascent and withdrawal, a greater proportion of wine libations was necessary, in greater measure. This is because, the greater degree of ascent (*Ha'ala'ah*), the greater measure of drawing down (*Hamshachah*), in that the ascent (*Ha'ala'ah*) and the

⁴²³ See the discourse entitled “*Va'etchanan*” and the subsequent discourses of the year 5674 (*Hemshech* 5672 Vol. 1 p. 572 and on).

⁴²⁴ See Daniel 4:32; Zohar I 11b; Reishit Chochmah, Shaar HaYirah, and elsewhere.

⁴²⁵ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁴²⁶ See Likkutei Torah, Shlach 40a and on, and elsewhere.

⁴²⁷ See Numbers 28:14; Also see Mishneh Torah, Ma'aseh Korbanot 2:4

drawing down (*Hamshachah*) must be in proper proportion to each other.

3.

However, there were no differences of limitations to the water libations, as our sages, of blessed memory, stated,⁴²⁸ that in the water libations there was no measure to how much water [should be poured in the libation].

The explanation is that in the *Sefirot*, water (*Mayim*-מים) is the *Sefirah* of Wisdom-*Chochmah*, which is the source of the Kindnesses-*Chassadim*. In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of nullifying one's self-existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*), that is, nullifying (*Bittul*) oneself to *HaShem*-יהו"ה in the *Amidah* prayer, at which point "he is like a servant standing before his Master."⁴²⁹ That is, this is not a matter of yearning desire nor of ascent, but is the matter of nullifying one's self-existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*).

To further explain, the yearning to ascend (*Ha'ala'ah*) stems from one's sense of distance from the Godly "nothingness" (*Ayin*), and though one senses that at every moment the Godly "nothingness" (*Ayin*) brings him into being, enlivens and sustains him, nevertheless, he is not in the Godly "nothingness" (*Ayin*) itself. This moves him with a yearning to ascend (*Ha'ala'ah*) with a burning love like flames of fire.

⁴²⁸ See Talmud Bavli, Sukkah 49b

⁴²⁹ Talmud Bavli, Shabbat 10a

In contrast, during the *Amidah* prayer, in which one is in the Godly “nothingness” (*Ayin*) itself, he is in a state of nullification of his own existence to *HaShem*-יהו"ה, blessed is He (*Bittul b'Metziyut*) and the matter of ascent (*Ha'ala'ah*) is inapplicable. By way of analogy, when a person bows before the king, his state is the complete nullification of his self-existence (*Bittul b'Metziyut*) in submission to the king. In contrast, the matter of ascent and yearning specifically applies when he is distant from the king and yearns to be in his presence. However, when he actually comes and stands before the king, he becomes completely nullified of his own sense of self.

This then, is the difference between wine (*Yayin*-יין) and water (*Mayim*-מים). That is, wine (*Yayin*-יין) is the quality of Understanding-*Binah*, in that one understands and has some grasp of the Godly “nothingness” (*Ayin*) but is nonetheless in a state of distance from Him. This is what causes a yearning love like flames of fire. In contrast, water (*Mayim*-מים) is the quality of Wisdom-*Chochmah*, which is the matter of sight, in that he sees the presence of the Godly “nothingness” (*Ayin*) Himself, and thus becomes utterly nullified of his own sense of self-existence (*Bittul b'Metziyut*).

Another difference between Understanding-*Binah* and Wisdom-*Chochmah* is that in Understanding-*Binah* there is division and differentiation. That is, the arousal of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is not equal in everyone. For, since this love (*Ahavah*) stems from contemplation (*Hitbonenut*), therefore, the more one

understands, the greater his sense of yearning etc.⁴³⁰ We thus find that this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, has differences commensurate to one's grasp and understanding.

However, this is not so of water (*Mayim*-מים), which is analogous to a person standing in a state of nullification of his self-existence (*Bittul b'Metziyut*) in the presence of the king. Here, differences are entirely inapplicable. This is because differences stem from a person's own sensibilities. However, being that the nullification of his sense of self-existence (*Bittul b'Metziyut*) does not stem from his own sensibilities, but from seeing the face of the king, therefore, relative to the king all are equal.

This then, is why in the wine libations there were differences between the offering of bullocks and rams etc., because this is a matter that stems from the sensibilities [of the person himself] etc. In contrast, in the nullification of one's self-existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, stemming from water (*Mayim*-מים), it is equal in everyone. Therefore, in the water libations there were no limitations or differentiations etc.

Now, there is also a higher level in the aspect of water (*Mayim*-מים) itself, as in the verse,⁴³¹ "And above the heads of the *Chayot* [angels] there was a firmament like the awesome ice (*Kerach*-קרחה)." Ice (*Kerach*-קרחה) is the matter frozen water,⁴³² which is the state of the water (*Mayim*-מים) that has yet to be drawn down. That is, in the water (*Mayim*-מים) itself there are

⁴³⁰ See *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:2; *Hilchot Teshuvah* 10:6

⁴³¹ *Ezekiel* 1:22

⁴³² *Zohar* I 77a; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 44.

two aspects. There are flowing waters, in that the waters are being drawn down and there is the aspect of the firmament (*Rakiya*-רקיע), which are the frozen waters that are not yet in the category of being drawn down.⁴³³ In our service of *HaShem*-יהו"ה, blessed is He, this refers to nullifying oneself to the Essential Godly “nothingness” (*Ayin*) that has yet to be drawn down.

To further explain the aspect of water (*Mayim*-מים) mentioned above, which is nullification (*Bittul*) to *HaShem*-יהו"ה in the *Amidah* prayer, though this is a very great level of nullification (*Bittul*), in that it is the nullification of one’s self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, as one is present in the Godly “nothingness” (*Ayin*) itself, nevertheless, it is the aspect of the Godly “nothingness” (*Ayin*) as it already is drawn down to be the source of the created “something” (*Yesh*). It therefore follows automatically that there is some room for a sense of independent existence in this.

In other words, even though the nullification (*Bittul*) to *HaShem*-יהו"ה indicated by the aspect of water (*Mayim*-מים) is not nullification (*Bittul*) stemming from comprehension, but the sense that before *HaShem*-יהו"ה, he literally is as nothing, and moreover, not just **as** nothing, but actual nothing – [as nothing] being the nullification of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה and [actual nothing being] the nullification of his existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, – nevertheless, with all this, he still remains in his existence.

⁴³³ Also see *Hemshech* “*Chayav Adam Levarach*” 5638, Ch. 28 (Sefer HaMaamarim 5638 p. 161 and on), and at length in the later discourses of this year entitled “*Torah Tzivah*,” Ch. 5 and and “*Tzor Te’udah*” Ch. 4 (Discourses 6 & 7).

This is because here the Godly “nothingness” (*Ayin*) gives room for the existence of the “something” (*Yesh*).

In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה indicated by the firmament (*Rakiya*-רקיע) is nullification to the Essence of His Godly “nothingness” (*Ayin*), before it comes into the category of being drawn down (*Hamshachah*). This nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is a most awesome nullification (*Bittul*) and comes after the *Amidah* prayer, in that one’s very existence is utterly nullified.⁴³⁴

4.

Now, the order of the ascent in this service *HaShem*-יהו"ה, blessed is He, is from below to Above. That is, it is like our daily service of *HaShem*-יהו"ה, blessed is He, beginning with the recitation of the prayer, “Submit to *HaShem*-*Hodu LaHaShem*-ליהו"ה,” which is just submission and acknowledgement (*Hoda'ah*-הודאה). This is followed by the toil of contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema*, and the recital of *Shema* itself, which are the matter of arousing the burning love like flames of fire. This is followed by nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer etc.

This likewise is the order throughout the course of the year. That is, we begin serving *HaShem*-יהו"ה, blessed is He, on the holiday of Pesach, by eating the matzah, matzah being the aspect of the immaturity (*Katnut*) of [Wisdom-*Chochmah*,

⁴³⁴ See Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying With Passion.

called] Father-*Abba*,⁴³⁵ similar to what our sages, of blessed memory, said,⁴³⁶ “A baby does not know how to call ‘*Abba*’ until he has had the taste of grain.” Now, when a baby calls “*Abba*,” he has no understanding whatsoever [about the matter of fatherhood]. That is, he does not know how or why this is his father, only that he calls him “*Abba*.”

The same is spiritually true of the *mitzvah* of eating matzah on Pesach. It is the aspect of the immaturity (*Katnut*) of [Wisdom-*Chochmah*, called] the Father-*Abba*. That is, this is as [Wisdom-*Chochmah*] is below the comprehension of it. (This is like the beginning of our daily prayers, which only are in a way of acknowledging and submitting – *Hoda'ah* הודאה – *HaShem*-יהו"ה). Nevertheless, though it is below comprehension and grasp, it nonetheless includes the grasp and feeling one will later have [for *HaShem*-יהו"ה]. For example, when an infant calls out “*Abba*,” this includes everything he will grasp [of his father] when he grows and matures, that presently is concealed.⁴³⁷

The same is spiritually true, that the toil of serving *HaShem*-יהו"ה, blessed is He, on Pesach, includes all matters of serving Him throughout the year, including the aspect of the water libations on the holiday of Sukkot, which is the matter of Wisdom-*Chochmah*, only that on Pesach it is in the state of the

⁴³⁵ See Likkutei Torah, Tzav 12b; Also see the beginning of Shaar HaEmunah of the Mittler Rebbe, and elsewhere.

⁴³⁶ Talmud Bavli, Brachot 40a; See Matnot Kehunah to Bereishit Rabba 15:7; Mevo She'arim, Shaar 5, Section 1, Ch. 12 in the Hagahot Tzemach (1), and elsewhere.

⁴³⁷ That is, when he was a baby, he only knew that this is his father (*Abba*), and the more he grew and matured, the more he understood how and why he is his father (*Abba*), however all along, his father (*Abba*) is the same father (*Abba*), only that as he matures, he has a greater and greater appreciation of this.

immaturity (*Katnut*) of the Father-*Abba* (Wisdom-*Chochmah*), and is subsequently revealed on the holiday of Sukkot with the water libations (*Mayim*-מים).

5.

Now, the water libations on Sukkot are with joy, as the verse states,⁴³⁸ “You shall draw water with joy.”⁴³⁹ The explanation is that on Sukkot the aspect of the encompassing lights (*Makifim*) is drawn down. That is, on Rosh HaShanah and Yom HaKippurim, that which is drawn down is in an inner way (*Pnimityut*). This is because on Rosh HaShanah fear of *HaShem*-יהו"ה and great love of *HaShem*-יהו"ה, blessed is He, is drawn down for the whole year. On Yom HaKippurim forgiveness, pardon, and atonement are drawn down for the whole year.

However, the drawings down on Sukkot are of the encompassing transcendent aspect (*Makif*), in that they are very lofty drawings down that cannot be contained in vessels (*Keilim*) and therefore remain transcendent and encompassing (*Makif*).

About this the verse states,⁴⁴⁰ “His left arm is under my head, His right arm hugs me.” The words, “His left arm is under my head” refers to the drawings down on Rosh HaShanah and Yom HaKippurim. The words, “His right arm hugs me” refer

⁴³⁸ Isaiah 12:3

⁴³⁹ See Talmud Bavli, Sukkah 48b and Rashi there entitled “*M'na Hanei Meelee*” (as well as Rashi on 48a entitled “*Tikoo*”); Also see 50b and Rashi there entitled “*Beit HaSho'evah*.”

⁴⁴⁰ Song of Songs 2:6

to the drawing down of the encompassing lights (*Makifim*) of the Sukkah,⁴⁴¹ which is the meaning of “hugs me-*Techabkeinee*-תהבקיני.” That is, it is like a father who takes his little child and hugs him.

Now, hugging is not a form of bonding in which the child receives in an inner way, in his actions, speech, and thoughts, since a hug is only a surrounding embrace. Nevertheless, the hug is a form of bonding by which the child is uplifted, as clearly observable that though the child does not understand the bonding or its reason, nevertheless, through this embrace he is uplifted and closer to his father.

The same is so of the matter of “His right arm hugs me” on the holiday of Sukkot, which is the matter of drawing down the encompassing light (*Makif*), bringing closeness to *HaShem*-יהוה in the Jewish people. This is why the drawing of the water was with joy. This is analogous to a prince, that when he returns home from captivity and comes to his father the king, there is very great joy in this. The same is so of closeness to *HaShem*-יהוה, blessed is He, on the holiday of Sukkot – (as explained, the water libations of the holiday of Sukkot is the matter of nullification of one’s existence (*Bittul b’Metziyut*) as a result of closeness to the Godly “nothingness” (*Ayin*), which is like a person who bows before the king) – which causes very great joy.

Beyond this, just as in the analogy, because of the great joy of the king, he reveals his precious hidden treasures to his son, even his most precious possession which he delights and

⁴⁴¹ See Likkutei Torah, Drushei Sukkot 79a-b; Shmini Atzeret 87a, and elsewhere.

rejoices in even more than his joy that his son is with him, nevertheless, since joy breaks all boundaries,⁴⁴² he gives his most precious belongings as a gift to his son.

The same is likewise true of *HaShem*-יהו"ה Above. That is, because of the great joy brought about by repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, on Yom HaKippurim, in which “the essence of the day itself atones,”⁴⁴³ and therefore forgiveness, pardon, and atonement are drawn to all Jews, so that they all become close to *HaShem*-יהו"ה - because of the great joy in this (which primarily is revealed on the holiday of Sukkot, being that the matter of Yom HaKippurim is drawn into revelation on the holiday of Sukkot, as known about the verse,⁴⁴⁴ “covered-*BaKeseh* בכסה for the day of our Festival-*Yom Chageinu*-יום הגינו-”),⁴⁴⁵ there thereby is a revelation of the hidden treasures to all Jews, moreover they are given to them as a gift. This is the true matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, about which the verse states,⁴⁴⁶ “The spirit returns to God who gave it (*Netanah*-נתנה),” meaning, [as it was when it was first] given as a gift (*Matanah*-מתנה) from Above.⁴⁴⁷

This also is the meaning of what we recite,⁴⁴⁸ “You uplifted us above all the languages... and called Your Great and

⁴⁴² See Sefer HaMaamarim 5657 p. 223 and on.

⁴⁴³ Mishneh Torah, Hilchot Teshuvah 1:3-4

⁴⁴⁴ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Likkutei Torah, Rosh HaShanah 54d; Siddur Im Da"Ch 235b and on.

⁴⁴⁵ Also see the preceding discourse of this year, 5719, entitled “*Chassidim v'Anshei Ma'aseh*” Discourse 4, Ch. 1.

⁴⁴⁶ Ecclesiastes 12:7

⁴⁴⁷ See the preceding discourse of this year, 5719, entitled “*Shir HaMa'a lot*,” Discourse 1, Ch. 6.

⁴⁴⁸ In the liturgy of the *Musaf* prayer of the holidays.

Holy Name upon us. And You have given (*VaTiten*-ותתן) us *HaShem* our God-*HaShem Elohei”nu*-יהו"ה אלהינו." In other words, through the uplifting brought about in the Jewish people ("His right arm hugs me"), there thereby is the continuation, "You have given us *HaShem*-יהו"ה our God-*VaTiten Lanu*-ותתן לנו יהו"ה אלהינו," in that the aspect of the gift-*Matanah*-מתנה is drawn down.

This is also the meaning of the verse,⁴⁴⁹ "I shall give (*v'Natati*-ונתתי) My spirit within you," – simply My spirit, without identifying "the spirit of *HaShem*-יהו"ה," because it refers to ascent to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He⁴⁵⁰ who transcends all titles.⁴⁵¹

6.

This then, is the meaning of the verse,⁴⁵² "You shall draw water with joy from the springs of salvation." That is, throughout the year there were wine libations (*Yayin*-יין), which are the aspect of the Mother-*Imma* (Understanding-*Binah*). However, on Sukkot, there also were water libations (*Mayim*-מים), which is the aspect of the Father-*Abba* (Wisdom-*Chochmah*), and the superiority of [Wisdom-*Chochmah*] the Father-*Abba* over and above [Understanding-*Binah*] the Mother-

⁴⁴⁹ Ezekiel 37:14; See *Hemshech* "Yonati" *ibid.* p. 35.

⁴⁵⁰ As the verse (Ezekiel 37:14) concludes – Then you will know that I *HaShem*-יהו"ה have spoken and I have fulfilled – the word of *HaShem*-יהו"ה."

⁴⁵¹ See the discourse entitled "*KaNesher*" 5641, as well as Discourse 3, Ch. 6 of this year, 5719; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴⁵² Isaiah 12:3

Imma, is beyond comparison, as explained at length in the continuum of discourses (*Hemshech*) entitled “*V’Kachah*.”⁴⁵³ As explained before, Understanding-*Binah* is according to the sensibilities of the person himself, and therefore there is division in this. In contrast, Wisdom-*Chochmah* is in the nullification of his own existence (*Bittul b’Metziyut*) because of the King, King of the world, which is equal in everyone. This is particularly true of the higher aspect of this, which is the aspect of the “firmament (*Rakiya*-רקיע)⁴⁵⁴ like the awesome ice (*Kerach*-קרחה).”⁴⁵⁵

Now, in the preceding discourses,⁴⁵⁶ it was explained that all matters of Torah are present both generally and particularly.⁴⁵⁷ Therefore, just as in special times of the year, on Pesach there is the matter of calling “Father-*Abba*,” and on the festivals there are wine libations (the matter of *Hitbonenut*-contemplation etc.), and on Sukkot there is the water libation (the matter of nullifying one’s existence to *HaShem*-יהו"ה, blessed is He, and the drawing down the encompassing transcendent aspect-*Makif*), and on Shemini Atzeret there is the matter of absorbing (*Kleetah*-קליטה) [the seed] to the point of

⁴⁵³ See *Hemshech “V’Kachah”* (Sefer HaMaamarim 5637 Vol. 2) Ch. 98.

⁴⁵⁴ The word “firmament-*Rakia*-רקיע” has the numerical value of 380, which is the same as “HaShem is King, HaShem was King, HaShem will be King-*HaShem Melech, HaShem Malach, HaShem Yimloch*-מלך יהויה מלך יהויה ימלך plus the twenty-two letters of the *Alef-Beit*. Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 5.

⁴⁵⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek חרק vowel

⁴⁵⁶ The preceding discourses of this year, Discourse 3, Ch. 2, and Discourse 4, Ch. 1.

⁴⁵⁷ See Maamarei Admor HaEmtza’ee, Devarim Vol. 1, p. 267 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

giving birth to one like himself – so likewise, this is so throughout all the days of the year.

That is, on every day throughout the year, there is a similar element of all above-mentioned levels. That is, the beginning of one's service of *HaShem*-יהו"ה, blessed is He, every day, is in a way of acknowledgement and submission (*Hoda'ah*) to *HaShem*-יהו"ה. This is followed by contemplation (*Hitbonenut*) during the verses of praise, the blessings of *Shema* and the recital of *Shema* (which is comparable to the wine libations-*Yayin*-יין). Then, in the *Amidah* prayer, there is the nullification of one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (comparable to the water libations-*Mayim*-מים). Then, in the Torah study following the prayers, there is absorption (*Kleetah*) etc. In other words, the service of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, and the Torah study that follows, are comparable to the holidays of Sukkot and Shemini Atzeret, at which time we serve *HaShem*-יהו"ה with great joy.

Afterwards, this joy is drawn down, breaking all boundaries, concealments, and hiddenness, so that all matters related to serving *HaShem*-יהו"ה, blessed is He, are with great abundance. Through this, physical (*Gashmiyut*-גשימיות) abundance is also brought about as well, as the verse states,⁴⁵⁸ “If you will follow My decrees” then “I will provide your rains (*Gishmeichem*-גשמיכם) in their time,” along with all of the other blessings mentioned in that Torah portion.⁴⁵⁹

⁴⁵⁸ Leviticus 26:3-4 and on.

⁴⁵⁹ I will provide your rains in their time, and the land will give its produce and the tree of the field will give its fruit. Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your bread to satiety and you will

dwell securely in your land. I will provide peace in the land, and you will lie down with none to frighten you; I will cause wild beasts to withdraw from the land, and a sword will not cross your land. You will pursue your enemies; and they will fall before you by the sword. Five of you will pursue a hundred, and a hundred of you will pursue ten thousand; and your enemies will fall before you by the sword etc.

Discourse 6

“Torah Tzivah Lanu Moshe - The Torah that Moshe commanded us”

Delivered on the day of Simchat Torah, 5719

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

1.

The verse states,⁴⁶⁰ “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov.” About this, our sages, of blessed memory, said,⁴⁶¹ “Do not only read it as ‘inheritance-*Morashah*-מורשה,’ but as, ‘betrothed-*Me’orasah*-מאורסה.” That is, the Torah is betrothed to the Jewish people, in that the Torah is called the bride (*Kalah*-כלה), and the Jewish people are called the groom (*Chatan*-חתן).

However, this must be understood.⁴⁶² For, another verse states,⁴⁶³ “O’ maidens of Tziyon, go out and gaze upon King Shlomo, wearing the crown that his mother crowned him with on the day of his wedding, on the day of his rejoicing.” Our sages, of blessed memory, stated⁴⁶⁴ that the words, “on the day of his wedding-*b’Yom Chatunato*-ביום חתונתו” [in the masculine] refer to the giving of the Torah. However, at first glance this seems to contradict the statement above, that the

⁴⁶⁰ Deuteronomy 33:4

⁴⁶¹ Talmud Bavli, Pesachim 49b

⁴⁶² See Likkutei Torah, Zot HaBrachah 93d and on.

⁴⁶³ Song of Songs 3:11

⁴⁶⁴ Talmud Bavli, Taanit 26b

Torah is the bride (*Kalah*-כלה) and the Jewish people are the groom (*Chatan*-חתן).

2.

The explanation⁴⁶⁵ is that in Torah itself there also are the two aspects of the groom (*Chatan*-חתן) and bride (*Kalah*-כלה), these being the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*).⁴⁶⁶

To explain, the verse states,⁴⁶⁷ “Day after day utters speech, and night after night declares knowledge.” The aspects of day (*Yom*-יום) and night (*Laylah*-לילה) as they are in Torah, are the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), respectively. This is as stated in Midrash,⁴⁶⁸ that when our teacher Moshe ascended to the heights, when the Holy One, blessed is He, taught him Scriptures, he knew it was day (*Yom*-יום), and when the Holy One, blessed is He, taught him Mishnah, he knew it was night (*Laylah*-לילה).

Thus, in the words, “Day after day utters speech,” referring to the Written Torah (*Torah SheB'Khtav*), called “day” (*Yom*-יום), the verse states, “utters-*Yabiya*” which is of the root “flowing-*Nevi'ah*,” like a spring that flows (*Nove'ah*-נובע) water drop by drop, and does not at all spread

⁴⁶⁵ See the discourse entitled “*BaYom HaShmeenee*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 447 and on) Also see *Hemshech* “*Chayav Adam Levarach*” 5638, Ch. 26 and on (Sefer HaMaamarim 5638 p. 155 and on).

⁴⁶⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Five (*Tiferet*).

⁴⁶⁷ Psalms 19:3

⁴⁶⁸ Midrash Tehillim to Psalms 19:3

out in length and breadth. Rather, it itself is very constricted, only flowing water drop by drop. Nonetheless, the superiority of the spring (*Ma'ayan*-מעין) is that it constantly flows (*Nove'ah*-נובע) from its source and is always connected to its source.⁴⁶⁹

However, this is not so of the river (*Nahar*-נהר) which spreads out from the spring (*Ma'ayan*-מעין) with breadth and abundance until it overflows on all its banks. That is, the river itself does not adhere to its source, and whatever water is in the river is not the source itself, but is merely its subsequent spreading forth.⁴⁷⁰

The same is understood about the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*). That is, in the Written Torah (*Torah SheB'Khtav*) everything is included in general and in abbreviated form, whereas its expansion and explanation is specifically in the Oral Torah (*Torah SheBa'al Peh*). This is as stated in Tanya,⁴⁷¹ that from the Written Torah (*Torah SheB'Khtav*) itself, it is not possible to know the details of *HaShem's*-יהוה's Supernal will, blessed is He, but the revelation of His Supernal will is specifically in the Oral Torah (*Torah SheBa'al Peh*).

This is why the Oral Torah (*Torah SheBa'al Peh*) is compared to the river (*Nahar*-נהר), in which there is the expansion and spreading forth of the spring (*Ma'ayan*-מעין). Thus, about this the verse continues, “night after night declares knowledge.” This refers to the matter of the explanation and

⁴⁶⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁴⁷⁰ See Shaar HaYichud Ch. 1 *ibid*.

⁴⁷¹ Tanya, Iggeret HaKodesh, Epistle 29

understanding [of the Oral Torah], in that each matter is brought into revelation.

Even so, there is a superiority to the Written Torah (*Torah SheB'Khtav*) over and above the Oral Torah (*Torah SheBa'al Peh*), like the superiority of the spring (*Ma'ayan*) over and the river (*Nahar*), in that the spring (*Ma'ayan*) is the source. We find this throughout Torah, that for every matter mentioned in the Oral Torah (*Torah SheBa'al Peh*), the question is asked, "From where [which verse] do we know this?" This is because everything in the Oral Torah (*Torah SheBa'al Peh*) is rooted and has its source in the Written Torah (*Torah SheB'Khtav*), except that the Written Torah (*Torah SheB'Khtav*) states it in short form. Nevertheless, through studying the precision and exactness of the words of the Written Torah (*Torah SheB'Khtav*), we thereby learn the various laws and details of the Oral Torah (*Torah SheBa'al Peh*), like a river (*Nahar*) that receives from the spring (*Ma'ayan*).

It is in this regard that in Torah itself there are the two aspects, the groom (*Chatan*-חתן) and bride (*Kalah*-כלה). That is, the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*) are like groom and bride, a husband and wife.

3.

Now, this matter, that the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*) are like a groom and bride, a husband and wife, is in general. However,

more specifically, there are two aspects in this; betrothal and marriage.

This may be better understood by prefacing that in the relationship between a husband his wife, that the wife is subservient to her husband. This is also why⁴⁷² women are exempt from all positive time-bound *mitzvot*.⁴⁷³ For, since they are subservient to their husbands, they cannot be obligated to do positive *mitzvot* that are time-bound, being that at those times they could be busy in subservience to their husbands. Therefore, on her behalf, the husband satisfies the obligation of his wife. Even in regard to single women who are not actually in a state of subservience, nevertheless, since they are rooted in the feminine aspect (*Nukvah*), which the aspect of Kingship-*Malchut*, and Kingship-*Malchut* is subservient to her husband *Zeir Anpin*,⁴⁷⁴ therefore, also single women are exempt from positive time-bound *mitzvot*.

Now, the subservience of Kingship-*Malchut* to *Zeir Anpin* is in the root of matters as they are Above in *HaShem's*-יהו"ה Godliness. However, in the chaining down (*Hishtalshelut*) to below, there indeed is a difference between a married woman and a single woman. That is, the matter of subservience specifically applies to a married woman, rather than single woman.

Even a betrothed woman is not subservient to her groom, in that her groom is not obligated to sustain her.

⁴⁷² See Avudraham, Seder Tefilot shel Chol; Kolbo, Siman 73 citing the author of HaMelamed.

⁴⁷³ Mishnah Kiddushin 1:7; Talmud Bavli, Kiddushin 29a and elsewhere.

⁴⁷⁴ Ta'amei HaMitzvot of Rabbi Chayim Vital, Bereishit, cited in Ohr HaTorah, Bo p. 349.

Therefore, her deeds are not on behalf of the groom, (as explained in Talmud,⁴⁷⁵ that these two matters are interdependent). In other words, the matter of betrothal is solely in a transcendent encompassing (*Makif*) manner. For, even though through betrothal, the groom caused her to be forbidden to the entire world and singularly permitted to him, this nevertheless remains in a transcendent encompassing (*Makif*) state. Inner union (*Yichud Pnimi*) only happens specifically upon actual marriage, whereas betrothal remains in a state of encompassing transcendence (*Makif*).

This also is why Jewish custom (and “a Jewish custom is Torah”)⁴⁷⁶ is to betroth a woman by giving her a ring, which is round,⁴⁷⁷ being that betrothal affects a drawing down of the transcendent surrounding aspect (*Makif*).⁴⁷⁸

Now, the explanation of betrothal and marriage, as they are in Torah itself, is as follows: As known, in Torah there are letters (*Otiyot*), crowns (*Tagin*), vowels (*Nekudot*), and cantillations (*Ta’amim*). Now, that which is revealed from the Written Torah (*Torah SheB’Khtav*) in the Oral Torah (*Torah SheBa’al Peh*) is only the letters (*Otiyot*) of the Torah,⁴⁷⁹ in that from an additional letter or from the precision and exactness of a single letter, we learn many laws.

⁴⁷⁵ Talmud Bavli, Ketubot 47b

⁴⁷⁶ See Talmud Yerushalmi Pesachim 4:1; Talmud Bavli, Menachot 20b in Tosefot entitled “*Nifsal-נספס*,” and elsewhere.

⁴⁷⁷ See Rama to Shulchan Aruch, Even HaEzer 27:1; Also see the Sichah talk of the 10th of Elul, 5711, Ch. 2 (Torat Menachem, Vol. 3, p. 294).

⁴⁷⁸ See Ohr HaTorah, Bereishit (Vol. 3) p. 511a.

⁴⁷⁹ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2).

However, the matters of the crowns (*Tagin*) [of the letters] are not openly revealed in the Oral Torah (*Torah SheBa'al Peh*). For, even though “Rabbi Akiva would expound mounds and mounds of Torah laws from each thorn [of the crowns-*Tagin*],”⁴⁸⁰ nevertheless, this is not similar to the matter of the letters (*Otiyot*). For, whatever is openly revealed from the crowns (*Tagin*) [of the letters] is only a tiny revelation.

The same is so regarding the matter of the vowels (*Nekudot*) of the Written Torah (*Torah SheB'Khtav*). All that is openly revealed of them in the Oral Torah (*Torah SheBa'al Peh*) is a tiny revelation.⁴⁸¹ This is especially so of the cantillations (*Ta'amim*) of the Written Torah (*Torah SheB'Khtav*), which were not openly revealed in the Oral Torah (*Torah SheBa'al Peh*).

That is, the revelation of the cantillations (*Ta'amim*-טעמים) will specifically take place in the coming future, as it states⁴⁸² that in the coming future “the hidden reasons (*Ta'amim*-טעמים) of Torah will be revealed,” which also refers to and includes the cantillations (*Ta'amim*-טעמים) of the Written Torah (*Torah SheB'Khtav*).⁴⁸³

This is especially so considering the well-known matter,⁴⁸⁴ that for every word in Torah there are six-hundred thousand explanations on the simple (*Pshat*) level, six-hundred

⁴⁸⁰ Talmud Bavli, Menachot 29b and Rashi there.

⁴⁸¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

⁴⁸² See Rashi to Song of Songs 1:2

⁴⁸³ See Shefa Tal of Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishayah Horowitz, the author of the Shnei Luchot HaBrit – *ShaLa"l*), in his commentary on Iggeret HaTa'amim (The Epistle on the Cantillations).

⁴⁸⁴ Shaar HaGilgulim, Introduction 17

thousand explanations on the hint (*Remez*) level, six-hundred thousand explanations on the homiletical (*Drush*) level, and six-hundred thousand explanations on the mystical (*Sod*) level, all of which are currently concealed. In other words, the primary revelation of the Written Torah (*Torah SheB’Khtav*) within the Oral Torah (*Torah SheBa’al Peh*), will specifically take place in the coming future.

This itself is the primary difference between Torah as it currently is, and Torah as it will be revealed by Moshiach. About this our sages, of blessed memory, stated,⁴⁸⁵ “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach.”⁴⁸⁶

However, the primary difference in this is specifically in the Oral Torah (*Torah SheBa’al Peh*). For, in the Written Torah (*Torah SheB’Khtav*) there is no difference between revelation as it currently is and the revelation of the coming future. Rather, the difference is in the Oral Torah (*Torah SheBa’al Peh*). That is, right now, all that is openly revealed in the Oral Torah (*Torah SheBa’al Peh*) is only a tiny revelation, whereas in the coming future, all matters of the Written Torah (*Torah SheB’Khtav*) will be openly revealed in the Oral Torah (*Torah SheBa’al Peh*).⁴⁸⁷

⁴⁸⁵ Midrash Kohelet Rabba 11:8

⁴⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volumes 1 through 4.

⁴⁸⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations); Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), and Vol. 4 (The Vowels of Creation); Shefa Tal of Rabbi Shabtai Sheftel Horowitz on Iggeret HaTa’amim (The Epistle on the Cantillations).

Even though there will not be another giving of the Torah,⁴⁸⁸ since all matters that will be revealed in the coming future were already given with the giving of the Torah [at mount Sinai], nevertheless, currently this is in a state of concealment, whereas in the coming future they will be openly revealed.

These then, are the two aspects of betrothal and marriage, as they are in Torah. In other words, currently the matter of the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), are like a groom and bride, in that the Written Torah (*Torah SheB'Khtav*) bestows to the Oral Torah (*Torah SheBa'al Peh*) in a state of betrothal. This is because most matters of the Written Torah (*Torah SheB'Khtav*) are still in a state of being transcendent and encompassing (*Makif*), this being the matter of betrothal, as explained above. However, in the coming future there will be the aspect of marriage.⁴⁸⁹

With the above in mind, we can understand our request on Shemini Atzeret, “He makes the rain descend.” This refers to the bestowal of the seminal drop, in which there is an essential drawing down from the groom, which is the Written Torah (*Torah SheB'Khtav*), to the bride, which is the Oral Torah (*Torah SheBa'al Peh*). It is called “rain-*Geshem*-גשם,” because about the coming future it states,⁴⁹⁰ “The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days.”

⁴⁸⁸ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5678 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

⁴⁸⁹ See Midrash Shemot Rabba 15; Likkutei Torah, Shir HaShirim 48a

⁴⁹⁰ Isaiah 30:26

Rashi explains⁴⁹¹ that “seven times as strong, like the light of the seven days” is “seven times seven, which is forty-nine times seven, which is three-hundred and forty-three,” the numerical value of “rain-*Geshem*-גשם-343.”

4.

The explanation⁴⁹² is that every drawing down is in the order of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”⁴⁹³ In other words, the beginning of revelation is in a state of light (*Ohr*-אור), meaning that it does not yet have defined form. This is then made into the aspect of water (*Mayim*-מים), which already has some tangible existence, but in a state of simplicity, until it finally is made into the aspect of a firmament (*Rakiya*-רקיע), in which the waters are frozen.⁴⁹⁴ At this point it has form in all its details. That is, as known, waters are simple having no specific form or color. In contrast, this is not so of the firmament (*Rakiya*-רקיע), where the waters are frozen, in that the waters take on specific and particular form.

⁴⁹¹ Rashi to Isaiah 30:26; Also see Rashi to Judges 5:31; Zachariah 4:3; Talmud Bavli, Pesachim 68a, section entitled “*Yihiyeh*-יהיה.”

⁴⁹² See the discourse entitled “*Ohr Mayim Rakiya*” 5636 (Sefer HaMaamarim 5636 *ibid.* p. 451 and on); Also see *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 21 and on (Sefer HaMaamarim 5638 p. 143 and on).

⁴⁹³ See Siddur Im Divrei Elohi”m Chayim, p. 70a-b; Ohr HaTorah, Chanukah 308b and on; Sefer HaArachim ChaBa”D, Vol. 3, section on “*Ohr, Mayim, Rakiya*,” sections 1 & 2.

⁴⁹⁴ Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

The same is true of Torah, that there are these three levels.⁴⁹⁵ For, “Moshe received the Torah from Sinai and transmitted it etc.”⁴⁹⁶ To explain, as the Torah was given by the Holy One, blessed is He, it was in the state of light (*Ohr*-אור), in which all form is inapplicable. Then, as it was drawn down to Moshe, it was in the aspect of water (*Mayim*-מים). Then, as Moshe transmitted it to his students etc., it then was the Oral Torah (*Torah SheBa'al Peh*), in that it took on complete form. For, the Written Torah (*Torah SheB'Khtav*) does not yet have the matter of form, as explained above, that as matters are in the Written Torah (*Torah SheB'Khtav*), they are general and with the utmost brevity. This is not so the Oral Torah (*Torah SheBa'al Peh*), in which there is form with all its details.

Now, these three levels are present in the drawing down of every matter. For example, in the drawing down of the seminal drop, we also find these three aspects. That is, there is the essence of the seminal drop as it is in the brain, where it still is in a state of spiritual moisture (*Lachluchit*)⁴⁹⁷ with no tangible existence at all, and is the aspect of light (*Ohr*-אור). Then, as it is drawn down by way of the spinal cord and further down, it comes into the aspect of water (*Mayim*-מים). Then, as it is absorbed in the womb of the female (*Nukva*), it takes on the particulars of its form. This is especially so after forty days, at which time praying for the child to be male etc., is a vain

⁴⁹⁵ See Sefer HaArachim ChaBa”D, Vol. 3, section on “*Ohr, Mayim, Rakiya*,” section 9.

⁴⁹⁶ Mishnah Avot 1:1

⁴⁹⁷ I.e., pleasure.

prayer,⁴⁹⁸ since the form as a whole has already been made. This then, is the aspect of the firmament (*Rakiya*-רקיע).

Now, just as this so in physical birth, it likewise is so in spiritual birth, which is the matter of drawing intellect (*Sechel*) down. In this too there are these three aspects. That is, the root of intellect (*Sechel*) is the power to conceptualize (*Ko'ach HaMaskeel*).⁴⁹⁹ However, the power of conceptualization (*Ko'ach HaMaskeel*) itself is not at all revealed. All that is revealed of it, is the sense that novel insight has a source from where it is drawn. However, the power of conceptualization (*Ko'ach HaMaskeel*) itself is concealed, and is not drawn into tangible existence at all. It therefore is the aspect of light (*Ohr*-אור).

Then, when there is a drawing forth of the novel insight of wisdom-*Chochmah* from the power of conceptualization (*Ko'ach HaMaskeel*), this is the aspect of water (*Mayim*-מים). For, in the flash of the insight of wisdom-*Chochmah*, there is not yet the form of reasoning and explanation, since it may be explained in various different ways with various different details.

Moreover, [in the flash of wisdom-*Chochmah*] there certainly are not yet any leanings toward the emotions of kindness-*Chessed* or judgment-*Gevurah*, since this is something that comes about specifically in the Understanding-*Binah*. However, in Wisdom-*Chochmah* there are not yet any leanings to the emotions, meaning, to a final ruling of the law

⁴⁹⁸ Talmud Bavli, Brachot 60a

⁴⁹⁹ See Listen Israel, a translation of Rabbi Hillel Paritcher's commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and the notes there.

in practice (*Halachah*). Moreover, even the intellectual insight (*Sechel*) itself has no defined form. Thus, it is the aspect of water (*Mayim*-מים).

Then, when the intellectual insight comes into the grasp and comprehension of Understanding-*Binah*, it takes on form with all the various manners and details of the intellectual insight, to the point that form is also given to the emotions of the insight. This is the aspect of the firmament (*Rakiya*-רקיע).

5.

However, we must better understand this. For, based on our explanation here, the aspect of the firmament (*Rakiya*-רקיע) is below the aspect of water (*Mayim*-מים). However, at first glance, this seems to contradict what we explained above⁵⁰⁰ about the verse,⁵⁰¹ “And **above** the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרה),” where we explained that the firmament (*Rakiya*-רקיע) is higher than the aspect of water (*Mayim*-מים).

That is, before we explained that the water (*Mayim*-מים) is light (*Ohr*-אור) as it already is in a state of being drawn down, whereas the firmament (*Rakiya*-רקיע) whose waters are frozen, is the essence of the light (*Etzem HaOhr*) before it is drawn down. This is the meaning of its waters being frozen, that it has yet to be drawn down.

⁵⁰⁰ In the preceding discourse of this year, 5719, entitled “*U’She’avtem* – You shall draw water with joy,” Discourse 5, Ch. 3.

⁵⁰¹ Ezekiel 1:22

However, in reality, there is no contradiction here at all. For, relative to the levels below it, it is the aspect of “a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרחה),” this being the firmament (*Rakiya*-רקיע) that is above the aspect of water (*Mayim*-מים). However, relative to the levels above it, it is the lower aspect of the firmament (*Rakiya*-רקיע), as explained here.

By way of analogy, this may be understood from physical ice. That is, there is ice from water that has frozen, and is therefore below the water, and there is ice that melts into water, and is therefore above the water.

The same is understood about how it is Above in *HaShem*'s יהו"ה Godliness. That is, when we explained here that Understanding-*Binah* of the world of Emanation (*Atzilut*) is the aspect of the firmament (*Rakiya*-רקיע) below the aspect of water (*Mayim*-מים), this specifically is in relation to Wisdom-*Chochmah* and the Crown-*Keter*. For, the Crown-*Keter* and Wisdom-*Chochmah* are the aspects of light (*Ohr*-אור) and water (*Mayim*-מים), whereas Understanding-*Binah* is the aspect of the firmament (*Rakiya*-רקיע) on a lower level. However, in relation to *Zeir Anpin*, Understanding-*Binah* is the aspect of the transcendent encompassing (*Makif*) firmament (*Rakiya*-רקיע).

In the same way, there is also the aspect of the upper firmament (*Rakiya HaElyona*) in relation to the whole world of Emanation (*Atzilut*), this being the aspect of the Crown-*Keter*. (For, though it was explained before that the Crown-*Keter* is the aspect of light (*Ohr*-אור), this refers to the aspect of Wisdom-*Chochmah* of the Crown-*Keter*, which is the aspect of the Hidden Wisdom (*Chochmah Stima'ah*). In the soul, this is like

the power to conceptualize (*Ko'ach HaMaskeel*), which is the aspect of light (*Ohr-אור*) and the beginning of the drawing down. However, [relative to it,] the aspect of the Crown-*Keter* of the Crown-*Keter* is the aspect of the transcendent encompassing (*Makif*) firmament (*Rakiya-רקיע*), and is the aspect of the “air-*Avir*-אוויר,” which is “The light of the *Yod-Ohr Yod-אור יי*.”⁵⁰²

6.

Now, these three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” are present in all Supernal levels. For example, within the Crown-*Keter* itself, they are the aspects of the Crown of the Crown (*Keter SheB'Keter*), Wisdom of the Crown (*Chochmah SheB'Keter*), and the Understanding of the Crown (*Binah SheB'Keter*). However, all this is in the aspect of the Long Patient One (*Arich Anpin*).

However, this is so even higher, in the aspect of the Ancient One-*Atik*, in which there are the aspects of the “clear light” (*Ohr Tzach-אור צה*), the “brilliant light” (*Ohr Metzuchtzach-אור מצוחצח*), and the “primordial light” (*Ohr Kadmon-אור קדמון*). These are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” as they are in the three upper *Sefirot* of the Ancient One-*Atik*. About these three aspects our sages, of blessed memory, said,⁵⁰³ “During the

⁵⁰² Zohar I 16b; Zohar III 245b (Ra'ayah Mehemna), and elsewhere.

⁵⁰³ Talmud Bavli, Avodah Zarah 3b

first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study.”

The same is so even higher, in the light of *HaShem* יהוה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*. That is, here too there are these three aspects⁵⁰⁴ of “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*.” The aspect of the firmament (*Rakiya*) is that it arose in His Supernal desire to bring [the worlds] into novel existence, and therefore, immediately upon the arousal of His desire, they were brought into novel existence. Thus, there is already the form of the aspect of the firmament (*Rakiya*) here.

However, the desire for a particular is only applicable specifically when that matter or thing is already present in the world, and it then is applicable for Him to desire it. This being so, it must be said that even before it arose in His Supernal desire, He already made an estimation within Himself in potential. This is as explained in the teachings of the Mittler Rebbe,⁵⁰⁵ that the aspect that transcends the arousal of the desire is called “the estimation in potential” (*Hash’arah b’Ko’ach* (השערה בכח)). It is specifically after He already made this estimation, and the matter is already present, that it then is applicable for Him to desire it.

Thus, the aspect of the estimation (*Hash’arah*) is called “water” (*Mayim*). For, since it is only an estimation,

⁵⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁵⁰⁵ *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on.

and does not have form, as it subsequently does when it comes into the category of the arousal of desire, at which time it is immediately brought into novel existence, this is only the aspect of water (*Mayim*-מים). However, there also is the totality of the light of *HaShem*-יהו"ה, blessed is He, as it is revealed even before He made an estimation within Himself, and this is the aspect of light (*Ohr*-אור).

Now, *HaShem*'s-יהו"ה ultimate Supernal intent is that from the aspect of light (*Ohr*-אור), there should be a drawing down into the aspect of water (*Mayim*-מים), and then a drawing down into the aspect of a firmament (*Rakiya*-רקיע). That is, all the most Supernal levels and loftiest matters present in the aspect of light (*Ohr*-אור) in its loftiest state, should all be drawn down until the aspect of the firmament (*Rakiya*-רקיע). This is the inner matter of our supplication, "He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם)." That is, all matters present in the aspect of the light (*Ohr*-אור) should be drawn down and revealed below in the aspect of "rain-*Geshem*-גשם,"⁵⁰⁶ which is the aspect of the firmament (*Rakiya*-רקיע).

The same is so of Torah. That is, all matters that are present in Torah as it is in the aspect of light (*Ohr*-אור) – (and as explained before, the matter of Torah as it is in the aspect of light (*Ohr*-אור), is the Torah as it was given from Above) – should all be drawn down into open revelation. This is the matter of the marriage that will take place in the coming future, as explained above. Nevertheless, even now, on Shemini Atzeret, there must be an element of the revelation of the

⁵⁰⁶ Which also means physicality.

coming future, which is the matter of “He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם-).”

7.

Now, the drawing down of the aspect of marriage in Torah is brought about by the souls of the Jewish people, as in the teaching,⁵⁰⁷ “Just as the Holy One, blessed is He, gazed into the Torah and created the world, so likewise, a person who is occupied in the study of Torah upholds the world.” In other words, the souls of the Jewish people affect the drawing down into the Torah.

This then, is our toil in serving *HaShem*-יהו"ה, blessed is He, on Shemini Atzeret, to draw down an element of the coming future in a way of inner manifestation (*b'Pnimiyut*) and absorption (*Klitah*),⁵⁰⁸ about which the verse states,⁵⁰⁹ “*HaShem*-יהו"ה alone will be exalted on that day.”⁵¹⁰ Likewise, on Shemini Atzeret we must serve Him as indicated by the verse,⁵¹¹ “They will be Yours alone, strangers not sharing them with You.”

In other words, before Shemini Atzeret is the matter of drawing down the transcendent surrounding lights (*Makifim*),

⁵⁰⁷ Zohar II 161b

⁵⁰⁸ See the discourse entitled “*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah” 5712, translated in *The Teachings of The Rebbe, 5712*, Discourse 2, regarding the relationship between the term “*Atzeret*-עצרת” and inner absorption (*Klitah*-קליטה) and elsewhere.

⁵⁰⁹ Isaiah 2:11, 2:17

⁵¹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (*The Foundations*), *The Gate of Intrinsic Being (Shaar HaHavayah)*.

⁵¹¹ Proverbs 5:17; Midrash Shemot Rabba 15:23; *Torat Menachem*, *Sefer HaMaamarim Tishrei* p. 82.

which are like the matter of betrothal. However, on Shemini Atzeret is the matter of marriage and absorption in an inner way (*b'Pnimityut*).⁵¹² This is the matter of the inner union (*Yichud Pnimiti*) between the souls of the Jewish people and *HaShem*-יהו"ה, until He gives birth to one who is similar to Himself etc. All this is also drawn down physically (*b'Gashmiyut*-בגשמיות), which is the inner matter of our supplication "He makes the rain descend (*Moreed HaGeshem*-מוריד הגשם)." That is, all the most Supernal and loftiest matters should be drawn down below in open revelation, even in physical matters, in children, health, vitality, and abundant sustenance!

⁵¹² Likkutei Torah, Zot HaBrachah 95a and elsewhere.

Discourse 7

*“Tzor Te’udah Chatom Torah b’Limudai -
Fasten this warning and seal the Torah into [the
hearts of] My students”*

Delivered on Shabbat Bereishit,
Shabbat Mevarchim Marcheshvan, 5719⁵¹³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁴ “Fasten this warning and seal the Torah into [the hearts of] My students.” Rashi explains,⁵¹⁵ “The words, ‘*Tzor Te’udah*-צור תעודה’ is of the same root as [in the verse],⁵¹⁶ ‘To bear witness against you this day-*Ha’eedoti Bachem Hayom* היום-בכם העדותי,’ which is a term of ‘warning-*Hatra’ah*-התראה.’ The verse therefore reads, ‘Fasten this warning and seal the Torah into [the hearts] of My students.’ The words, ‘into the hearts of My students-*Leemoodai*-למודי,’ means ‘Your students who fear Heaven and are called,⁵¹⁷ ‘students of *HaShem-Leemoodei HaShem*-הה”ה-לימודי.’ Now, if you say that the matter of fastening does not apply to Torah

⁵¹³ This discourse is a direct continuation of the discourse that preceded it, Discourse 6 entitled “*Torah Tzivah*.”

⁵¹⁴ Isaiah 8:16 – “צור תעודה חתום תורה בלימודי”

⁵¹⁵ Rashi to Isaiah 8:16; Also see *Ohr HaTorah, Na”Ch Vol. 1* to Isaiah there (p. 178 and on); *Hemshech “Chayav Adam Levarech”* 5638, Ch. 39 (Sefer HaMaamarim 5638 p. 203).

⁵¹⁶ Deuteronomy 30:19

⁵¹⁷ Isaiah 54:13

study, [know that] it indeed applies, as the verse states,⁵¹⁸ ‘Tie them upon your heart always.’”

Now, we must better understand this,⁵¹⁹ For, what does it mean that the Torah requires a seal (*Chotem*-חותם)? Moreover, what does it mean that the seal of Torah is fear of Heaven? For, the true matter of the fear of Heaven is the acceptance of the yoke of Heaven stemming from an inner bond, and the awakening of yearning, which primarily takes place in the emotions (*Midot*) of the heart. In contrast, Torah is primarily a matter of grasp and understanding in the mind and brain (*Mochin*).

For example, in the study of the Oral Torah (*Torah SheBa'al Peh*), in which the particulars of *HaShem*'s-יהו"ה Supernal will are revealed, [which is] specifically so [of the Oral Torah] (as explained in Tanya),⁵²⁰ its study must specifically be with toil and deep analysis (*Iyun*), in a manner that everything is clearly grasped and understood. However, as explained in various places, the mind (*Mochin*) and emotions (*Midot*) are not only different from each other, but beyond this, they are opposites of each other. This being so, how can it be said that the seal (*Chotem*-חותם) of Torah is fear of Heaven?

2.

Now, to understand this, we must begin with what was explained before.⁵²¹ That is, in Torah itself there is the aspect

⁵¹⁸ Proverbs 6:21

⁵¹⁹ See the discourse entitled “*Tzor Te'udah*” 5693

⁵²⁰ Tanya, Iggeret HaKodesh, Epistle 29

⁵²¹ In the preceding discourse, Discourse 6 entitled “*Torah Tzivah*.”

of the groom (*Chatan*-חתן) and the aspect of the bride (*Kalah*-כלה). These are the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*), respectively, in that the Oral Torah (*Torah SheBa'al Peh*) receives from the Written Torah (*Torah SheB'Khtav*).

It was explained that the drawing down in Torah is like all drawings down, the order of which is “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*.”⁵²² *HaShem*'s ultimate Supernal intent is for there be a drawing down from the aspect of the light (*Ohr*) to the aspect of the water (*Mayim*), and finally to the aspect of the firmament (*Rakiya*). In other words, all the lofty and Supernal matters present in the aspect of light (*Ohr*) should be drawn down into open revelation. This is the matter of the marriage that will take place in the coming future, which currently is in a state of concealment, like betrothal. However, in the coming future this will be openly revealed.

However, we must better understand this. For, about the superiority of the coming future, the verse states,⁵²³ “The earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.” However, if *HaShem*'s ultimate Supernal intent is the drawing down of the aspect of the firmament (*Rakiya*), why then does the verse state, “as the waters (*Mayim*) covers the ocean floor”? This seems to indicate that the drawing down is in the aspect of water (*Mayim*-מים) rather than the aspect of the firmament (*Rakiya*-רקיע).

⁵²² See Siddur Im Divrei Elohi'm Chayim, p. 70a-b; Ohr HaTorah, Chanukah 308b and on; Sefer HaArachim ChaBa"D, Vol. 3, section on “*Ohr, Mayim, Rakiya*,” sections 1 & 2.

⁵²³ Isaiah 11:9

3.

The explanation is as previously explained about the aspects of “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*,” as they are on all levels of the chaining down of the worlds (*Seder Hishtalshelut*). That is, all drawings down are by way of the three aspects; “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*.”

An example is the bestowal of the seminal drop, which begins in the brain of the father and is the aspect of spiritual moisture (*Lachluchit*),⁵²⁴ which is the aspect of light (*Ohr*). Then, as it is in the spinal cord and further down, it is the aspect of water (*Mayim*). Then, when it finally is absorbed in the womb of the female (*Nukva*), particularly after the first forty days of gestation, it is the aspect of the firmament (*Rakiya*).

The same is so of spiritual birth, which is the matter of drawing intellect down. That is, in this too there are these three aspects. In other words, as the intellect is in the power to conceptualize (*Ko'ach HaMaskeel*), it is the aspect of light (*Ohr*). Then, the novel flash of wisdom-*Chochmah*, which does not yet have specific form, is the aspect of water (*Mayim*). Then, the grasp and comprehension of the Understanding-*Binah*, is the aspect of the firmament (*Rakiya*).

Now, just as this is below, so it is Above, in all the particular levels in the chaining down of the worlds (*Seder Hishtalshelut*). That is, they all have these three aspects. Even

⁵²⁴ i.e., pleasure.

the world of Emanation (*Atzilut*) has these three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

That is, the aspect of the firmament (*Rakiya*-רקיע) as it is in the world of Emanation (*Atzilut*) is as in the verse,⁵²⁵ “And above the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרה).” That is, the *Chayot* angels are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Thus, “the heads of the *Chayot* [angels]” refers to the heads and beginnings of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Therefore, when the verse states, “And above the heads of the *Chayot* [angels] there was a firmament (*Rakiya*-רקיע) like the awesome ice (*Kerach*-קרה),” this refers to the firmament (*Rakiya*-רקיע) of the world of Emanation (*Atzilut*), which transcends and encompasses (*Makif*) over the heads of the *Chayot* angels.

However, the highness of this aspect of firmament (*Rakiya*-רקיע) is only relative to the heads of the *Chayot* angels, which specifically are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). However, in the world of Emanation (*Atzilut*) itself, this is its lowest aspect. For, the matter of the firmament (*Rakiya*-רקיע) means that the drawing down has already taken form. Therefore, this generally refers to the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*). In contrast, the Crown-*Keter* (called the Concealed Wisdom-*Chochmah Stima'ah*), and Wisdom-*Chochmah* [of the world of Emanation-*Atzilut*] are the aspects of light (*Ohr*-אור) and water (*Mayim*-מים), respectively.

⁵²⁵ Ezekiel 1:22

However, even in the aspect of the Long Patient One-*Arich Anpin* there also are these three aspects. That is, there is the Crown-*Keter* of the Crown-*Keter*, the Wisdom-*Chochmah* of the Crown-*Keter*, and the Understanding-*Binah* of the Crown-*Keter*. These are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,” [as they are in the Long Patient One-*Arich Anpin*].

The aspect of the Ancient One-*Atik* likewise has these three aspects, these being the three upper *Sefirot* of the Ancient One. About this our sages, of blessed memory, said,⁵²⁶ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study.” For, when our sages, of blessed memory, stated,⁵²⁷ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” they were referring to a drawing down from Above that is elicited through studying Torah below. Thus, this drawing down is from the aspect of the Long Patient One-*Arich*.

However, the teaching, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” refers to a drawing down from Above that comes in and of itself, and transcends arousal from below. Thus, this refers to the drawing down of the aspect of the Ancient One-*Atik*. However, even in the aspect of the Ancient One-*Atik*, there also are the three aspects; “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.” That is, the three upper *Sefirot* of the Ancient One-*Atik* are the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע.”

⁵²⁶ Talmud Bavli, Avodah Zarah 3b

⁵²⁷ Tanna d’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eicha, Remez 1,034

This is likewise so of the three aspects of the “clear light” (*Ohr Tzach*-אור צה), the “brilliant light” (*Ohr Metzuchtzach*-אור מצוחצח), and the “primordial light” (*Ohr Kadmon*-אור קדמון). They too are the aspects of “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*.” In other words, even though generally all three are in the category of light (*Ohr*), nevertheless, more particularly, within this itself, there are these three lights (*Orot*-אורות), which are the aspects of “Light-*Ohr*,” “Water-*Mayim*,” and “Firmament-*Rakiya*.”

To explain, although in earlier discourses⁵²⁸ this was only advanced as a possible explanation, however, in the discourse⁵²⁹ of the Rebbe Rashab, whose soul is in Eden, it is explicitly explained in this way.⁵³⁰

⁵²⁸ See the discourse entitled “*v’HaInyan... Ohr, Mayim, Rakiya*” 5636 (Sefer HaMaamarim 5635 Vol. 2 p. 456)

⁵²⁹ See the discourse entitled “*BaYom HaShmini Shilach*” 5678 (Sefer HaMaamarim 5678 p. 43).

⁵³⁰ The following is a note from the Rebbe to another discourse entitled “*Lecha Dodi*” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 23, Ch. 2: “In this vein, there is a well-known story that in one of the discourses that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, recited privately (in *Yechidut*) to his son, his honorable holiness, my father-in-law the Rebbe, he stated a matter (giving an analogy from the power of depiction (*Ko’ach HaTziyur*) that the soul possesses) as a possibility. Subsequently, his honorable holiness, my father-in-law the Rebbe was visiting his father-in-law the Rav and Chassid, Rabbi Avraham Schneerson in Kishinev (Chişinău), and was asked to repeat the words of the Living God (Chassidus), saying “Open the faucet, and it will start pouring.” He repeated the aforementioned discourse, including the aforementioned matter, and stated it simply, as a matter of fact. Upon his return to Lubavitch, he recounted the entire incident to his father. His father, his honorable holiness the Rebbe Rashab, whose soul is in Eden, asked him, “From where do you get this? I only stated it as a possibility?” To this he responded: “That which for you is only a possibility, for me becomes something that is certain!”] (In other words, though in the earlier discourses the matter was explained in the form of “water-*Mayim*,” nevertheless, as matters are drawn down further, they become more concrete, like a “firmament-*Rakiya*.”)

The same is so even higher, in the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*. That is, here too there are these three aspects.⁵³¹ That is, the aspect of the firmament (*Rakiya*-רקיע) is that which He estimated within Himself in potential etc., as well as the arousal of the Supernal desire [to bring novel existence in to being], in that immediately upon the arousal of His Supernal desire, they were immediately brought into novel being.⁵³²

This is because the desire (*Ratzon*) for a particular matter is only applicable once there first is the general presence of that matter. Thus, this refers to the general matter of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which is in the category of revelation (*Gilyu*) and is the aspect of water (*Mayim*-מים). The aspect of the light (*Ohr*-אור), is the aspect of the essence of the light of *HaShem*-יהו"ה, blessed is He, as it is before it comes into revelation (*Gilyu*).⁵³³

⁵³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁵³² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 and on. Also see the preceding Discourse 6 entitled "*Torah Tzivah*."

⁵³³ Note: This is as written in the discourse entitled "*Bayom HaShemini Shilach*" 5678 (*Sefer HaMaamarim* 5678 p. 43 and on), that even "the essence of the light of *HaShem*-יהו"ה, blessed is He, that transcends the aspect of revelation (*Gilyu*)" is included in these three categories of "light-*Ohr*-אור," "water-*Mayim*-מים," and "firmament-*Rakiya*-רקיע." In regard to what was explained in the preceding discourse (entitled "*Torah Tzivah*" [Discourse 6] Ch. 6), that the arousal of the Supernal desire (*Ratzon*) is the aspect of the firmament (*Rakiya*-רקיע), and that the estimation within Himself in potential, is the aspect of water (*Mayim*-מים), and that the general light of *HaShem*-יהו"ה, blessed is He, that is in the category of revelation (*Gilyu*), is the aspect of light (*Ohr*-אור), (whereas, the essence of the light of *HaShem*-יהו"ה, blessed is He, that transcends the aspect of revelation (*Gilyu*) is not included in these three aspects of "light-*Ohr*-אור," "water-*Mayim*-מים," and "firmament-*Rakiya*-רקיע,") – this is as written in various discourses of his honorable holiness, the

Now,⁵³⁴ in Mikdash Melech⁵³⁵ it is explained that the aspect of the firmament (*Rakiya*-רקיע) refers to the matter of the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), and that the aspects of light (*Ohr*-אור) and water (*Mayim*-מים) are the aspects of the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*). However, according to the explanation in Etz Chayim,⁵³⁶ all three aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are present in both the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*), as well as in the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*).

The explanation is that the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” as they are in the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*), is that they are present on all levels, as already explained at length. The matter of the presence of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” as they are in the arousal of the feminine waters

Rebbe Maharash, (such as the discourse entitled “*V'Halnyan... Ohr Mayim Rakiya*” 5636 (Sefer HaMaamarim 5635 Vol. 2, p. 456); *Hemshech* “*Chayav Adam Levarach*” 5638, Ch. 22). However, there is no contradiction in this. For, the aspects of “light-*Ohr*-אור,” “water-*Mayim*-מים,” and “firmament-*Rakiya*-רקיע,” all are present in the chaining down of the worlds itself (*Seder Hishtalshelut*), or are combined with that which transcends the chaining down of the worlds. That is, this is similar to the fact that the *Sefirah* of Crown-*Keter* is sometimes counted amongst the *Sefirot*, and sometimes is not counted.

⁵³⁴ See the discourse entitled “*Bayom HaShmini Shilach*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 42 and on).

⁵³⁵ Mikdash Melech to Zohar I 32b

⁵³⁶ Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 6

(*Ha'ala'at Mayim Nukvin*), may be understood by how they are in man's service of *HaShem*-יהו"ה, blessed is He.⁵³⁷

To explain, in man's service of *HaShem*-יהו"ה the matter of the firmament (*Rakiya*-רקיע) is the existence of the recipient, by which there is receptacle to receive the light (*Ohr*-אור). The aspects of the light (*Ohr*-אור) and water (*Mayim*-מים) as they are in man's service of *HaShem*-יהו"ה, is that they both refer to the inner point of the heart which transcends reason and intellect. In this, both aspects of light (*Ohr*-אור) and water (*Mayim*-מים) are equal, in that both transcend reason and intellect. In other words, even though the light (*Ohr*-אור) and the water (*Mayim*-מים) themselves differ from each other, nonetheless, they both are equal, in that both are still in a state of simplicity.

This is how they differ from the aspect of the firmament (*Rakiya*-רקיע). For, the matter of the firmament (*Rakiya*-רקיע) is that "its waters have become frozen,"⁵³⁸ in that it already has defined form. In contrast, both aspects of light (*Ohr*-אור) and water (*Mayim*-מים) transcend defined form. This is why they sometimes are called by one name, as our sages, of blessed memory, stated,⁵³⁹ "Every time the word 'light-*Orah*-אורה' is mentioned by Elihu, it only refers to rainfall." Another verse similarly states,⁵⁴⁰ "[Even when it is clear, He troubles thick clouds to form]; He spreads out his rain clouds-*Anan Oro*-ענן אורו." This matter, that they both are called by one name, is

⁵³⁷ See Sefer HaArachim ChaBa"D, Vol. 3, section on "*Ohr, Mayim, Rakiya*," section 10 (p. 447 and on).

⁵³⁸ Zohar I 77a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44.

⁵³⁹ Midrash Bereishit Rabba 26:7

⁵⁴⁰ Job 37:11; See Rashi there.

because generally they are one matter, in that both are in a state of simplicity.

This also is as is explained in Pardes Rimonim,⁵⁴¹ that in and of themselves the lights (*Orot*-אורות) are simple, and form is given to the lights specifically by means of the vessels (*Keilim*). He explains with the analogy of water (*Mayim*-מים) placed in a vessel, that the water (*Mayim*-מים) itself is simple, and only appears to take on color [and form] according to the form of the vessel.

That is, like the light (*Ohr*-אור), the water (*Mayim*-מים) itself is simple, except that the light (*Ohr*-אור) has no tangible existence whatsoever, and it therefore is inapplicable for it to have any form at all. In contrast, the matter of water (*Mayim*-מים) refers to how matters already are in a state of being drawn down, and already have the appearance of form, except that the form only stems from the vessel. For, it is possible for the water (*Mayim*-מים) to be placed in a different vessel etc.

The same is understood as it relates to serving *HaShem*-יהו"ה, blessed is He. That is, the aspects of light (*Ohr*-אור) and water (*Mayim*-מים) refer to service of *HaShem*-יהו"ה, blessed is He, that transcends reason and understanding, only that they nevertheless differ from each other. That is, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the aspect of water (*Mayim*-מים), is in a way that, at the very least, relates to reason and intellect. In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the aspect of light (*Ohr*-אור), is in a way that has no relation to reason and intellect.

⁵⁴¹ Pardes Rimonim, Shaar Atzmut v'Keilim, Ch. 4.

This is similar to the difference between the transcendent encompassing (*Makif*) aspect of the soul called *Chayah*, and the transcendent encompassing (*Makif*) aspect of the soul called singular-*Yechidah*. Although both are transcendent and encompassing (*Makif*), there nevertheless is a difference between them. That is, at the very least, the close encompassing aspect (*Makif HaKarov*) has some relation to the inner manifest (*Pnimi*) powers of the soul, whereas the distant encompassing aspect (*Makif HaRachok*) utterly transcends the inner manifest (*Pnimi*) aspects of the soul.

The same is understood in man's service of *HaShem*-יהו"ה, blessed is He. That is, nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the firmament (*Rakiya*-רקיע), is the nullification of the ego and "somethingness" (*Yeshut*) of the recipient. Nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the water (*Mayim*-מים), is nullification (*Bittul*) to Him that transcends reason and intellect, but nonetheless, at the very least, has some relation to reason and intellect. Nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, indicated by the light (*Ohr*-אור), is the transcendent encompassing (*Makif*) aspect of the singular-*Yechidah* aspect of the soul.

Now, through toil in serving *HaShem*-יהו"ה, blessed is He, in the three aspects of "Light-*Ohr*," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-"רקיע" as they are in the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), there thereby is caused to be a drawing down from Above to below in the aspects of "Light-*Ohr*," "Water-*Mayim*-"מים," and "Firmament-*Rakiya*-"רקיע" as they are in the drawing down of the masculine waters (*Hamshachat Mayim Dechurin*).

Now, based upon the general principle⁵⁴² that whatever is higher descends further down, it is understood that through our toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of the firmament (*Rakiya*-רקיע), we affect a drawing down of a much loftier aspect, which even transcends the aspect of the light (*Ohr*-אור). In other words, the aspect of the light (*Ohr*-אור) already relates to the aspect of water (*Mayim*-מים). However, through our toil with the aspect of the firmament (*Rakiya*-רקיע), we bring about a drawing down of that which even transcends the aspect of the light (*Ohr*-אור), and even transcends the aspect of the light (*Ohr*-אור) as it is on the loftiest level.

To elucidate, it was explained before that the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are present on all levels, including the loftiest of levels. That is, they even are present in the aspect of the light (*Ohr*-אור) as it is in the world of Emanation (*Atzilut*), and even in the aspects of the Long Patient One-*Arich*, and the Ancient One-*Atik*, and even as they are in the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.

As explained before, the aspect of the light (*Ohr*-אור) as it is in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, is the essence of the light (*Etzem HaOhr*-עצם האור), which utterly transcends revelation (*Giluy*). Nevertheless, even after all the lofty elevations, they still are all only the aspect of light (*Ohr*-אור).

⁵⁴² See the citations in Sefer HaMaftachot (Kehot 5741) l'Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

In contrast, through our service of *HaShem*-יהו"ה, blessed is He, in the aspect of the firmament (*Rakiya*-רקיע), we draw down the aspect of the light (*Ohr*-אור) as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the aspect of light (*Ohr*-אור). This aspect of the firmament (*Rakiya*-רקיע) transcends and surrounds (*Makif*) all aspects of "Light-*Ohr*-אור," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-רקיע."

The drawing down of this aspect specifically comes about through the nullification of the existence (*Bittul b'Metziyut*) of the recipient to *HaShem*-יהו"ה, blessed is He. This is the aspect of the firmament (*Rakiya*-רקיע) of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), through which there is a drawing down of the loftiest aspect of the firmament (*Rakiya*-רקיע), which is the matter of the light of *HaShem*-יהו"ה, blessed is He, as it is included in His Essential Self, blessed is He.

5.

Now, about the coming future it states,⁵⁴³ "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor." However, at first glance, it seems that *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be a drawing down all the way to the aspect of the firmament (*Rakiya*-רקיע).⁵⁴⁴

⁵⁴³ Isaiah 11:9

⁵⁴⁴ See the question as it is further elucidated in Ch. 2 of this discourse.

The explanation is that in the coming future, the lower beings will be refined. Therefore, currently, while the lower beings are not fully refined, for them to be capable of receiving, the drawing down must be until the aspect of the firmament (*Rakiya*-רקיע). However, because of the refinement of the lower beings in the coming future, the bestowal will only have to descend and materialize in the aspect of water (*Mayim*-מים).

6.

This then, is the matter of betrothal and marriage as it is in Torah.⁵⁴⁵ That is, presently there only is the aspect of betrothal, whereas in the coming future there will be the aspect of marriage.⁵⁴⁶ This is as explained before about the matter of letters (*Otiyot*), crowns (*Tagin*), vowel points (*Nekudot*), and cantillations (*Ta'amim*).

That is, currently what is revealed of these aspects in the Oral Torah (*Torah SheBa'al Peh*) is only the aspect of the letters (*Otiyot*). In contrast, regarding the crowns (*Tagin*) and vowel points (*Nekudot*), all that is openly revealed currently is a tiny revelation. This is especially so regarding the aspect of cantillations (*Ta'amim*), which is currently concealed, and is thus similar to the matter of betrothal. However, in the coming future there will be an open revelation of all Torah matters, which will be drawn down in an inner way, similar to the matter of marriage.

⁵⁴⁵ See the discourse entitled “*U’Lehavin Inyan Eirusin v’Neesu’in BaTorah*” 5636; *Sefer HaMaamarim* 5635 Vol. 2, p. 456 and on); *Hemshech* “*Chayav Adam Levarech*” 5638, Ch. 24 and on (*Sefer HaMaamarim* 5638 p. 149 and on).

⁵⁴⁶ See *Midrash Shemot Rabba*, Ch. 15; *Likkutei Torah*, *Shir HaShirim* 48a

To further explain, the reason for the difference between the Oral Torah (*Torah SheBa'al Peh*) as it currently is, and as the Oral Torah will be in the coming future, is because in reality, there also is this difference in the Written Torah (*Torah SheB'Khtav*). That is, right now the Written Torah (*Torah SheB'Khtav*) is in the aspect of a “jug-Kad-כד,”⁵⁴⁷ as the verse states,⁵⁴⁸ “She descended to the spring and filled her jug-Kadah-כדה.” That is, the whole spring (*Ma'ayan-מעין*) has not been revealed, but just one “jug-Kad-כד.”

This is like the teaching,⁵⁴⁹ “The excess of the upper Wisdom-*Chochmah* is Torah.” This is the matter of betrothal. However, in the coming future the totality of Torah will be revealed in an inner manifest way (*Pnimiyut*), this being the matter of marriage. This is why currently the primary revelation is of the revealed parts of Torah, whereas in the coming future the inner teachings of the Torah (*Pnimiyut HaTorah*) will be revealed.⁵⁵⁰

About this the verse states,⁵⁵¹ “Unveil my eyes that I may perceive wonders from Your Torah.” That is, one must say that this verse refers to the inner teachings of Torah (*Pnimiyut HaTorah*). For, if we say that it refers to the revealed parts of Torah, it is not understood why it is called “wonders-

⁵⁴⁷ The numerical value of “jug-Kad-כד” is 24, corresponding to the twenty-four books of Torah, Prophets (*Nevi'im*) and scriptures (*Ketuvim*). See the citations in the next note.

⁵⁴⁸ Genesis 24:16; Introduction to Tikkunei Zohar (14a); Tikkun 21 (46b); See Sefer HaMaamarim 5638 *ibid*.

⁵⁴⁹ Midrash Bereishit Rabba 17:5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Sefer HaMitzvot of the Tzemach Tzedek 40b and on, and elsewhere.

⁵⁵⁰ Likkutei Torah, Tzav 17a-b and elsewhere.

⁵⁵¹ Psalms 119:18

Nifla'ot-נפלאות,” and it also is not understood why it says, “Unveil my eyes-*Gal Einai*-גל עיני-*Gal Einai*.” For, the revealed parts of Torah have already been given, and one must simply toil in Torah study to ascend higher and higher in his grasp of it. This being so, what is the meaning of the request, “Unveil my eyes-*Gal Einai*-גל עיני-*Gal Einai*,” indicating that something novel should be given.

However, the explanation is that this verse refers to the inner teachings of Torah (*Pnimityut HaTorah*), called “wonders-*Nifla'ot*-נפלאות.” The word “wonders-*Nifla'ot*-נפלאות,” indicates that it is wondrous and completely beyond. This refers to the inner teachings of Torah (*Pnimityut HaTorah*), which will be revealed in the coming future.

That is, currently there only is the revelation of the revealed parts of Torah, whereas the inner teachings of Torah (*Pnimityut HaTorah*) are concealed, which is the aspect of betrothal. However, in the coming future the inner teachings of Torah (*Pnimityut HaTorah*) will also be revealed. This refers to the secrets (*Razin*) of Torah,⁵⁵² and the secrets of the secrets (*Razin d'Razin*),⁵⁵³ which were revealed in the teachings of Kabbalah, and were brought out with even greater depth and breadth in the teachings of Chassidus. That is, they are akin to

⁵⁵² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

⁵⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), Vol. 2-3 (The Letters of Creation, Parts 1 & 2); Vol. 4 (The Vowels of Creation); Also see Shefa Tal of Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishayah Horowitz, the author of the *Shnei Luchot HaBrit – ShaLa”H*), in his commentary on *Iggeret HaTa’amim* (The Epistle on the Cantillations).

the revelations of the coming future, which is the aspect of marriage.

In other words, just as in the coming future the inner teachings of Torah (*Pnimiyyut HaTorah*) will be openly revealed, meaning that even the loftiest aspects of Torah (as explained before about the aspects of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע”) will be drawn down into open revelation, there also is something akin to this right now, in the revelations of Kabbalah and Chassidus.

7.

Now, since the revealed parts of Torah are only the aspect of betrothal, and there is yet to be the matter of inner absorption in them, they therefore need protection. This is like the matter of intellectual comprehension, which requires protection for a person not to err [from truth] and veer to a crooked path, and just as this so of intellect, it likewise is so of Torah. For, since it was given into human intellect and comprehension, and one does not sense the inner aspects present in it, in that they remain concealed in a state of encompassing transcendence (*Makif*), which is the state of betrothal, therefore it is necessary to protect these matters.

This is the meaning of the verse,⁵⁵⁴ “I am a wall (*Chomah*-חומה),” referring to Torah.⁵⁵⁵ That is, Torah requires a wall (*Chomah*-חומה).⁵⁵⁶ This is like the physical purpose of a

⁵⁵⁴ Song of Songs 8:10

⁵⁵⁵ Talmud Bavli, Pesachim 87a

⁵⁵⁶ See the discourse entitled “*Bereishit Bara*” 5678 (Sefer HaMaamarim 5678 p. 47 and on); Also see the discourse entitled “*Tzor Te'udah*” 5693.

wall, which is to protect against enemies entering the city. Moreover, the purpose of a wall is also to protect against internal matters going out. The same is so of the revealed parts of Torah. Since in the revealed parts of Torah there may be a lack of sensitivity to the inner aspects (*Pnimiyut*) of Torah, it therefore is necessary to guard them (as explained in Kuntras Etz HaChayim),⁵⁵⁷ so that the external forces will not enter etc.,⁵⁵⁸ and derive vitality.

This then, is the meaning of the words,⁵⁵⁹ “Seal the Torah-*Chatom Torah*-חֹתֵם תּוֹרָה,” in which the word “seal-*Chatom*-חֹתֵם,” shares the same letters as “wall-*Chomat*-חֹמַת,” indicating that Torah requires a [protective] wall-*Chomah*-חֹמָה (as explained above). The verse then continues and explains the wall required for Torah, stating, “My students-*Leemoodai*-לְמוּדֵי,” which Rashi explains means, “Your students who fear Heaven [called,⁵⁶⁰ ‘students of *HaShem-Leemoodei HaShem*-הַיְהוָה לְמוּדֵי יְהוָה.’]” In other words, fear of Heaven is what protects the Torah.

This is why a wall-*Chomah*-חֹמָה is specifically built of stones (*Avanim*-אֲבָנִים). For, “stones-*Avanim*-אֲבָנִים” refers to the letters (*Otiyot*).⁵⁶¹ Thus, this refers to guarding and protecting the letters (*Otiyot*) of Torah.⁵⁶² In other words, even in the Oral

⁵⁵⁷ See Kuntres Etz HaChayim, Ch. 11 and on, and Ch. 21.

⁵⁵⁸ There is a small portion of the discourse missing at this juncture.

⁵⁵⁹ Isaiah 8:16

⁵⁶⁰ Isaiah 54:13

⁵⁶¹ Sefer Yetzirah 4:12 (or 4:16 in some editions).

⁵⁶² For example, although it may seem to be a minor matter, if a translation of Torah (which by definition is an Oral Torah that explains the Written Torah) would conflate the Name *HaShem*-הַיְהוָה and substitute it the generic term “God-*Elohi*”-מֵאלֹהִים,” it no longer would be the Torah of *HaShem*-הַיְהוָה. On the contrary, even in regard to equating the Name *Eheye*”הֵיְהִי־הַ to the Singular Preexistent Essential

Name *HaShem*-יהוה, blessed is He, the wondrous Rishon, Rabbi Yosef Gikatilla, states as follows in *Ginat Egoz*, translated as *HaShem Is One*, “Now, after all these explanations, I must make you aware that I have seen a number of commentators, who shall remain nameless, who misunderstood and took the words of our sages out of context, thus blundering dreadfully in this matter. They were not discerning in their understanding and apparently thought there is no difference between Preexistent Being and novel being. These commentators should have feared to “approach the darkness” (Ex. 20:17) and pronounce such verdicts on how these verses and matters are to be understood. About the question of our teacher Moshe, peace be upon him (Ex. 3:13), “They will tell me ‘What is His name?’” they explained that the Holy One, blessed is He, responded to Moshe as follows: “Perhaps it will arise in your mind that I have a fixed name. This is not the case. Rather, all my names are derived according to my actions.” This is how they interpreted the words, “I will be that I will be-*Ehe*”*yeH Asher Ehe*”*yeH*-אהייה אשר אהייה-יהוה.” Their words are extremely problematic and unacceptable, to say the least, for they lump together and equate His Singular Preexistent Name together with all His other novel titles. They therefore thought that all His names, including *HaShem*-יהוה, are novel and are only derived according to His actions, thus making no distinction or separation between the holy and the mundane. If their words were justified, why then did *HaShem* answer Moshe with the name *Ehe*”*yeH*-יהוה? The name *Ehe*”*yeH*-יהוה is not indicative of any action whatsoever, but is solely a terminology of “being-*Havayah*”-הויי.” This name is not derived according to any action. Moreover, the name *HaShem*-יהוה **certainly** is not indicative of any action whatsoever, but solely indicates His Preexistent Intrinsic Being. If so, how can these commentators resolve the fact that these two names do not indicate action at all, but only “Being?” What actions could they possibly ascribe to these names? Yet, in their minds, they equate and place the Singular Preexistent Intrinsic Essential name of the Holy One, blessed is He, in the same category as tangible action. I find no room in my mind to judge these commentators favorably and exonerate them. Even if I were to judge them favorably, I would not be able to extract them from their destruction, for at the very least, their words destroy the very foundations of faith and the truth of His Singularity. Yet, these commentators, “Put the man and the snake in the same basket,” (Ketubot 77a; This is a Talmudic expression, used to describe a destructive conjoining of two things) since their intention was to destroy. Even if their intention was not to destroy, they nevertheless trampled the truth due to their abject ignorance and abhorrent impudence. Therefore, “One must distance oneself from even an innocuous bull a distance of fifty cubits... because the Satan dances between his horns.” (Brachot 33a. In other words, even a bull that is generally passive, is dangerous and should be avoided. The same principle applies here.) It is beyond me to understand how these commentators, who have no eyes with which to see, deign to dispute and distort the Divine intention and the words of the Living God, and dare to turn the holy into the mundane. It is certain that their path is not properly instructed or disciplined. Let us therefore return to the discussion at hand and continue to explain these matters properly. Know that the name *Ehe*”*yeH*-יהוה is a name that indicates the truth of His intrinsic being, blessed is He. Nevertheless, it does not do so to the same extent

Torah (*Torah SheBa'al Peh*) one must be precise in examining its letters (*Otiyot*). Precise examination of the letters (*Otiyot*) does not stem from grasp and comprehension, since in the actual concept itself, the precision of the letters (*Otiyot*) is not relevant, as we observe that various Tana'im or Rishonim present the same logical argument, but each in his own words and style. This shows us that from the standpoint of the concept of the matter, the precision of the letters (*Otiyot*) is not so relevant. Rather, precision in preserving the letters (*Otiyot*) specifically stems from fear of Heaven and accepting the yoke (*Kabbalat Ol*). This is the matter of a wall (*Chomah*-חומה), which is made of many stones (*Avanim*-אבנים).

Now, the matter of fear of Heaven as it is in Torah itself, is the matter of studying the inner teachings of Torah (*Pnimiyyut HaTorah*). This is also why Rashi explained the words, “*Tzor Te'udah*” צור תעודה-Te'udah to mean ‘bind My warning-*Keshor*

as His singular name *HaShem*-יהו"ה. For the name *HaShem*-יהו"ה indicates His Preexistent Intrinsic Singular Being as He is, one and alone, and it is not shared with any other being whatsoever. Rather, it is unique and exclusive to His Singular Preexistent Intrinsic Being alone. In contrast, the name *Ehe'yeh*-אהי"ה which is the name *Ye'ho*-יהי"ו-21, indicates both the truth of His Being, as well as the existence of all non-intrinsic novel beings that are brought forth into existence from the true reality of His Being. Therefore, the name *Ehe'yeh*-אהי"ה-21 is not exclusive to Him, blessed is He, as it indicates both His being, as well as the being of all other beings. Therefore, these two names are not equal.” Now, if this is the case with the error of conflating the name *Yeh"o*-יהי"ו or *Eheye'h*-אהי"ה with the Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He, then how much more so is this certainly the case with the conflation and equation of the novel created generic shared title “God-*Elohi*”m-אלהיים,” with the Name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Rather, the truth of the matter is as expressly stated (Ex. 15:3), “*HaShem*-יהו"ה is His Name,” and similarly (Isaiah 42:8), “I am *HaShem*-יהו"ה, that is My Name.” For further elucidation, see at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*. Also see the discourse entitled “*Amar Rabbi Oshiyah*” of the year 5714, translated in *The Teachings of The Rebbe*, 5714, Discourse 6.

Hatra'ati-הַתְּרֵאֲתִי.” The word, “My warning-*Hatra'ati*-הַתְּרֵאֲתִי” refers to Torah,⁵⁶³ and one must bind (*Likshor*-לִקְשׁוֹר) the aspect of the revealed parts of Torah to the inner teachings of Torah (*Pnimiyut HaTorah*). Through doing so, the second meaning of the word “*Tzor*-צוֹר,” comes about, in that it indicates the “strength-*Tokef*-תּוֹקֵף” of Torah,⁵⁶⁴ in a way that the strength (*Tokef*-תּוֹקֵף) of Torah illuminates all of one’s matters and his portion of the world at large, in that he makes the entire world the dwelling place of the Holy One, blessed is He, in the lower worlds.⁵⁶⁵

⁵⁶³ See Metzudat Tziyon to Isaiah 54:13 *ibid*.

⁵⁶⁴ See the discourse entitled “*Bereishit Bara*” 5678 (Sefer HaMaamarim 5678 p. 47 and on); Also see the discourse entitled “*Tzor Te'udah*” 5693.

⁵⁶⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 8

*“Patach Rabbi Yossi v’Amar -
Rabbi Yossi opened and said”*

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kisle, 5719
By the grace of *HaShem*, blessed is He,

1.

It states in Zohar,⁵⁶⁶ “Rabbi Yossi opened and said: [The verse states],⁵⁶⁷ ‘The advantage of land is in everything; [even] the king is dependent on the worked field etc.’ When she (the field-*Sadeh*-שדה) is properly worked (*Ne’evad*-נעבד) etc., the Supernal King bonds with her.”

This⁵⁶⁸ may be understood by the explanation in the additions to Biurei HaZohar, that this verse refers to the *Sefirah* of Kingship-*Malchut*, which is called “Field-*Sadeh*-שדה,” and is also called “land-*Eretz*-ארץ.” The difference is that the term “land-*Eretz*-ארץ” includes of all parts of the earth, including several categories, such as seas, wilderness, and settled land. Even within the settled land, there are various parts, one of which is the “field-*Sadeh*-שדה,” this being the choicest part of the land (*Eretz*-ארץ), in that it is fit for planting. That is, the

⁵⁶⁶ Zohar I 122a (Chayei Sarah)

⁵⁶⁷ Ecclesiastes 5:8 – “ויתרון ארץ בכל היא מלך לשדה נעבד”

⁵⁶⁸ See the discourse entitled “*Patach Rabbi Yossi v’Amar*” in Biurei HaZohar of the Mittler Rebbe (*Hosafot*) 129c and on; Also see Likkutei Levi Yitzchak to Zohar there (p.78-79).

other parts of earth (*Eretz*-אֶרֶץ) do not require being worked. In contrast, a field (*Sadeh*-שָׂדֶה) must undergo the toil of plowing and sowing it.

The same is spiritually so, that the spiritual field (*Sadeh*-שָׂדֶה) requires the toil of plowing and sowing in serving *HaShem*-יהו"ה, blessed is He, as stated,⁵⁶⁹ “[*HaShem* God-*HaShem Elohi*” מ-אלהי"ם took the man] and placed him in the Garden of Eden, to work it and to guard it.” The word “To work it-*Le'avdah*-לְעַבְדָה” refers to doing the 248-רמ"ח positive *mitzvot*,⁵⁷⁰ which is the matter of sowing the *mitzvot*.

Now, just as after plowing and sowing there must also be the toil of weeding and hoeing, the matter of which is to remove undesirable foliage and anything else that prevents [growth] etc., this likewise is spiritually so in regard to the positive and negative *mitzvot*.

That is, in addition to the fact that first of all, a person must guard himself against transgressing any of the negative *mitzvot*, which then must be followed by toiling in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His positive *mitzvot*, nonetheless, even after sowing the positive *mitzvot*, one must still toil in “turning from evil,”⁵⁷¹ only that the form of serving *HaShem*-יהו"ה, blessed is He, by “turning from evil” that follows sowing the positive *mitzvot* is much loftier.

That is, there first is the toil of removing coarse obstacles (through plowing), followed by “turning from evil,”

⁵⁶⁹ Genesis 2:15

⁵⁷⁰ See Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 55 (85b) and elsewhere; Also see Targum Yonatan ben Uziel to Genesis 2:15; Yalkut Re'uveini, Bereishit.

⁵⁷¹ Psalms 34:15

which is to even remove more refined obstructions [to growth] (through weeding and hoeing). All the above brings about the matter of growth, which is the ultimate purpose of the field (*Sadeh*-שדה).

This then, is the meaning of the words, “The king is dependent on the worked field-*Melech L’Sadeh Ne’evad*- מלך לשדה נעבד.” That is, through working (*Avodah*-עבודה) the field (*Sadeh*-שדה), the King becomes bound to the field (*Sadeh*-שדה). That is, the “field-*Sadeh*-שדה” refers to the *Sefirah* of Kingship-*Malchut*, and the King-*Melech*-מלך refers to the Holy One, blessed is He, which is the aspect of *Zeir Anpin*.

For, as known, the *Sefirah* of Kingship-*Malchut* is the root and source of novel created beings, and *Zeir Anpin* is the aspect of the Holy One, blessed is He-*Kudsha Breech Hoo*-קודשא בריך הוא, of the root “Holy-*Kadosh*-קדוש,” meaning transcendent and removed, in that *Zeir Anpin* transcends the worlds. This is especially so considering the explanation elsewhere, that *Zeir Anpin* is the end of the worlds of the Unlimited One, *HaShem*-יהו"ה, blessed is He.⁵⁷² However, toil (*Avodah*-עבודה) brings about a bond and union between *Zeir Anpin* and Kingship-*Malchut*.

Now, all the above is specifically about the “field” (*Sadeh*-שדה) in which there must be toil (*Avodah*-עבודה) in service of *HaShem*-יהו"ה, blessed is He. In contrast, this is not so of the “land” (*Eretz*-ארץ), about which it states, “The advantage of land (*Eretz*-ארץ) is in everything.” In other words,

⁵⁷² See Torah Ohr, Terumah; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33; Sefer HaMitzvot of the Tzemach Tzedek 4b, and elsewhere.

even without any toil (*Avodah*-עבודה) it has an advantage. Nevertheless, this advantage is only in the external bond and union (*Yichud Chitzoni*), which is always present in [the land], in order to sustain the worlds.⁵⁷³ In contrast, the words “The king is dependent on the worked field-*Melech L’Sadeh Ne’evad*-מלך לשדה ועבד,” refer to the inner union (*Yichud Pnimi*) specifically brought about through toil (*Avodah*) in serving *HaShem*-יהו"ה, blessed is He.⁵⁷⁴

Below this, the “field” (*Sadeh*-שדה) also refers to the aspect of Kingship-*Malchut* as it already has become the root for novel created existence. In this case, the essence of the aspect of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*), is called the “King-*Melech*-מלך” and “The Holy One, blessed is He-*Kudsha Breech Hoo*-קודשא בריך הוא.” Then, through toil (*Avodah*) in serving *HaShem*-יהו"ה, blessed is He, a union (*Yichud*) of the aspect of the King-*Melech*-מלך with the aspect of the field-*Sadeh*-שדה comes about.

2.

Now, to explain this in greater detail,⁵⁷⁵ [we will begin by explaining] the verse,⁵⁷⁶ “For man is the tree of the field (*Eitz HaSadah*-עץ השדה).” About this Zohar states⁵⁷⁷ that the “field”

⁵⁷³ See Likkutei Torah, Emor 33c and elsewhere.

⁵⁷⁴ See Likkutei Torah Emor ibid.

⁵⁷⁵ See the discourses entitled “*Vayita Eishel*” 5678 (Sefer HaMaamarim 5678 p. 60 and on) and 5699 (Sefer HaMaamarim 5699 p. 89 and on); Also see the discourse entitled “*Vayar v’Hinei Ayil*” 5635 (Sefer HaMaamarim 5635 p. 319 and on).

⁵⁷⁶ Deuteronomy 20:19; See Talmud Bavli, Taanit 7a; Likkutei Sichot, Vol. 24 p. 115.

⁵⁷⁷ Zohar III 202b

(*Sadeh*-שדה) is the aspect of Kingship-*Malchut*, as it states,⁵⁷⁸ “[The fragrance of my son is like the fragrance of] the field (*HaSadeh*-השדה) that *HaShem*-יהו"ה has blessed.” The “tree” (*Eitz*-עץ) is the aspect of *Zeir Anpin*, which is the Tree of Life. Man’s toil in service of *HaShem*-יהו"ה, blessed is He, is to draw down the aspect of the “tree” (*Eitz*-עץ) into the “field” (*Sadeh*-שדה), meaning, to draw down the aspect of *Zeir Anpin* (the “tree-*Eitz*-עץ”) into the aspect of Kingship-*Malchut* (the “field-*Sadeh*-שדה”).

Now, just as in a tree there is the trunk of the tree and the root of the tree, so it is Above in the Supernal tree, which is the aspect of *Zeir Anpin*.⁵⁷⁹ That is, it too has all these particulars, only that Above in *HaShem*’s-יהו"ה Godliness, it is different than how it is below. For, as it states in *Pardes Rimonim* - *Shaar Erchei HaKinuyim*, section on the word “Foundation-*Yesod*-יסוד” - that as it is below, the foundation and root is under the building and the building is built upon it, however, as it is above in *HaShem*’s-יהו"ה Godliness, the foundation and root is above and the building and construct are below.⁵⁸⁰

The same is so of the Supernal tree, which has the three matters of root, trunk, and branches. That is, the general matter of the “tree” is the aspect of *Zeir Anpin*. The trunk of the “tree”

⁵⁷⁸ Genesis 27:27

⁵⁷⁹ See the introduction to *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*.

⁵⁸⁰ Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of The Foundation (*Shaar HaYesod*) and The Gate of Construct (*Shaar HaBinyan*); Also see Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters א"מ"ש correspond to He is King-*Melech*-מלך, He was King-*Malach*-מלך, He will be King-*Yimloch*-ימלך,” and elsewhere therein.

is the aspect of Splendor-*Tiferet*, the branches of the tree are the aspects of Kindness-*Chessed* and Might-*Gevurah*,⁵⁸¹ and the lower branches are the aspects of Victory-*Netzach* and Majesty-*Hod*.⁵⁸² The root of the “tree” is the matter of the emotional qualities (*Midot*) as they are in their root, meaning, in the aspect of the Understanding-*Binah*, which is “the mother of the children (*Eim HaBanim*-אם הבנים),”⁵⁸³ in which the emotional qualities (*Midot*) are in a much loftier level and state.

This may be better understood by the matter of the emotions (*Midot*) as they are in man below. That is, as the emotions (*Midot*) are felt in one’s heart, they are in a state of felt existence and are the matter of sense of self. In contrast, as the emotions (*Midot*) are in the intellect, their state is not a felt existence, nor are they the sense of self. For example, in serving *HaShem*-יהוה, blessed is He, with love (*Ahavah*) of Him, as the love comes into the heart, it is with [heartfelt] feeling and arousal of excitement. That is, it is the aspect of sense of self (*Hergesh Atzme*-הרגש עצמי), in that he feels that “closeness to God is good for me.”⁵⁸⁴

In contrast, this is not so as the emotions (*Midot*) are included in the contemplation (*Hitbonenut*) of the intellect. For, as they are in the contemplation (*Hitbonenut*) of the intellect, because of the abundant of light [of the intellect] there is no

⁵⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁵⁸² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Three & Four (*Netzach & Hod*)

⁵⁸³ Psalms 113:9; Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar Erchei HaKinuyim, section on “The mother of the sons-*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, Ch. 6, Ch. 26 and elsewhere.

⁵⁸⁴ Psalms 73:28

room for emotional arousal and sense of self. This is why [as the emotions (*Midot*) are included in the contemplation (*Hitbonenut*) of the intellect], the emotions are without the arousal of excitement, and all that is sensed is that closeness to God is good.⁵⁸⁵

Even higher than this is are the emotions (*Midot*) as they are included in Wisdom-*Chochmah*, in which they are in an even loftier state than how they are in Understanding-*Binah*. For, in Understanding-*Binah* there already is the tangible existence of emotions (*Midot*), except that they are not in a state of excitement and sense of self. Nonetheless, even so, the emotions (*Midot*) are felt, which is the matter of the arousal of the intellect. However, in Wisdom-*Chochmah*, the emotions are not felt at all, being that Wisdom-*Chochmah* is the [seminal] point as it is before its expression and spreading down.

However, the true root and source of the emotions (*Midot*) is in the aspect of the Crown-*Keter*, which is the matter of desire (*Ratzon*). This is because the essential being and root of the emotions (*Midot*) is the matter of desire (*Ratzon*), only that they are brought forth through the [medium of the] intellect. When the emotions (*Midot*) are in the aspect of the Crown-*Keter*, they then have no tangible existence whatsoever. However, even though in the aspect of the Crown-*Keter* the emotions (*Midot*) have no tangible existence, nevertheless, their true root is specifically the Crown-*Keter*.

⁵⁸⁵ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration; Also see the lengthy introduction to Ch. 34 of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, as well as Ch. 34 and 35 there.

Now, just as the Supernal tree has both root and branch, so likewise in man below, about whom our sages, of blessed memory, said,⁵⁸⁶ “The ‘root-*Shoresh*-שרש’ refers to the soul (*Neshamah*); the ‘branch-*Anaf*-ענף’ refers to the body (*Guf*).”

However, more specifically, even in the soul itself there is the aspect of a root (*Shoresh*-שרש) and branch (*Anaf*-ענף). In other words, the soul as it manifests within the body is the aspect of the branch (*Anaf*), whereas the essence of the soul is the aspect of the root (*Shoresh*).

For, as known,⁵⁸⁷ it is not the whole soul that manifests in the body. Proof of this is from the statement our sages, of blessed memory, that,⁵⁸⁸ “An angel stands in the space of one-third of the world.” From this it is understood that this certainly is all the more so in regard to the soul of a Jew, who is higher than angels,⁵⁸⁹ that his physical body is incapable of containing the essence of his soul. Thus, that which manifests in the body is but a glimmer of the radiance of the soul, whereas the essence of the soul remains above.

To further explain, our sages, of blessed memory stated,⁵⁹⁰ “The soul is called by five names; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.”⁵⁹¹ Now, the aspects of the

⁵⁸⁶ Talmud Bavli, Sanhedrin 110b

⁵⁸⁷ See Likkutei Torah, Bamidbar 16a; Ha’aziu 74d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid*.

⁵⁸⁸ Midrash Bereishit Rabba 68:12

⁵⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה'יו ד'יה ט'י ל'ין correspond to the twelve tribes of Israel.”

⁵⁹⁰ Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in Etz Chayim, Shaar Drushei ABY”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

⁵⁹¹ See the explanation of all five levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

Nefesh, *Ru'ach*, and *Neshamah* indeed manifest in the body. However, the *Chayah* and *Yechidah* remain above. These then, are the aspects of “root” (*Shoresh*-שרש) and “branch” (*Anaf*-ענף) as they are in the soul. That is, the “branch” (*Anaf*-ענף) is the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, whereas the “root” (*Shoresh*-שרש) is the aspects of the *Chayah* and *Yechidah* of the soul.

As this relates to our service of *HaShem*-יהו"ה, blessed is He, is that those forms of serving Him that accord to reason and intellect, stem from the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, which are aspects of the “branch” (*Anaf*-ענף). In contrast, serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, stems from the *Chayah* and *Yechidah* of the soul, which are the aspect of the “root” (*Shoresh*-שרש).

3.

Now, to affect a drawing down from the root and primary aspect of the “tree,” this is brought about through fulfilling the *mitzvot*, as our sages, of blessed memory, said,⁵⁹² “One whose deeds exceed his wisdom, to what may he be compared? To a tree whose branches are few but whose roots are many, so that even if all the winds in the world come and blow upon it, they cannot dislodge it from its place, as it states,⁵⁹³ ‘He will be like a tree planted near water, which

⁵⁹² Mishnah Avot 3:17; Also see Likkutei Sichot Vol. 4, p. 1210 and on, which is based upon this discourse.

⁵⁹³ Jeremiah 17:8

spreads out roots along the brook and does not see when heat comes, whose foliage is ever fresh; it will not worry in a year of drought and will not stop producing fruit.” In contrast, about one whose wisdom exceeds his deeds, it states the opposite.

We thus find that deed (*Ma'aseh*-מעשה) is the aspect of the “root” (*Shoresh*-שרש), whereas wisdom-*Chochmah* is the aspect of the “branch” (*Anaf*-ענף). In other words, we reach the aspect of the “root” (*Shoresh*-שרש) through deed (*Ma'aseh*).

However, this must be better understood, because wisdom-*Chochmah* is the aspect of revelation (*Giluy*), whereas deed (*Ma'aseh*), is just the action, in which there is no revelation (*Giluy*). This being so, how is it possible for the drawing down of the “root” (*Shoresh*-שרש) to specifically be through deed (*Ma'aseh*-מעשה)? That is, specifically when one's deeds exceed his wisdom, he thereby draws down the aspect of the “root” (*Shoresh*-שרש), thus also strengthening the body of the tree, to the point that even its trunk and branches become immovable [and cannot be dislodged] from their place because of the strength caused in them by the root.

4.

This may be understood with a preface explaining the dispute⁵⁹⁴ whether *mitzvot* require devotional intent (*Kavanah*) or not. In general, the matter of the devotional intentions (*Kavanot*) of the *mitzvot*, is that each *mitzvah* in particular has

⁵⁹⁴ Talmud Bavli, Brachot 13a; Pesachim 114b

its unique devotional intent (*Kavanah*) connected to the light of *HaShem*-יהו"ה, blessed is He, drawn down through that *mitzvah*.

An example of this can be seen in the *mitzvah* of *Tefillin*, the matter of which is that through it there should be a drawing down of the four aspects of the brain and mind (*Mochin*). This is why there are four Torah portions in the *Tefillin*, corresponding to the four aspects of the brain and mind (*Mochin*). Likewise, through the thirty-two strings of the *mitzvah* of *Tzitzit*, we bring about a drawing down of the thirty-two pathways of Wisdom-*Chochmah*. Through the *Schach*-covering of the Sukkah, we draw down the aspect of the Crown-*Keter*.

Now, all these drawings down come about through the devotional intentions (*Kavanot*) in fulfilling the *mitzvot*. In other words, through the intention (*Kavanah*) that a Jew has when he fulfills the *mitzvah*, he becomes a receptacle for the light of *HaShem*-יהו"ה, blessed is He [that relates to that *mitzvah*], and he thereby adheres to Him.

In other words, when donning *Tefillin*, he has the intention (*Kavanah*) that the four Torah portions in the *Tefillin* correspond to the four aspects of the mind and brain (*Mochin*), which are Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* which divides into Kindness-*Chessed* and Might-*Gevurah*,⁵⁹⁵ and he thereby becomes a receptacle for the drawing down of the four aspects of the brain and mind (*Mochin*). Similarly, when he has intention (*Kavanah*) that the thirty-two strings of the *Tzitzit* correspond to the thirty-two

⁵⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes there.

pathways of Wisdom-*Chochmah*,⁵⁹⁶ he thereby becomes a receptacle for that drawing down. The same is true of the Sukkah, as well as all other *mitzvot*.

However, there is another way to serve *HaShem*-יהו"ה, blessed is He, which is serving Him by accepting His yoke, like a servant who serves his Master without any calculations or investigations into the reasons behind the commands of his master. Rather, he serves his Master with complete self-investment and without any calculations whatsoever.

The same is so in serving *HaShem*-יהו"ה, blessed is He. One must do everything in a way of accepting the yoke of *HaShem*'s-יהו"ה Kingship, without any calculations whatsoever, like the well-known saying [of the Alter Rebbe],⁵⁹⁷ "Even if we were commanded to chop wood, we would do so with the same stormy vitality as we do when fulfilling *mitzvot* whose reasons we know."

Now, these two matters are on two different levels. That is, the general difference between them is the difference between desire (*Ratzon*) and pleasure (*Taanug*). That is, in desire (*Ratzon*) there is no division into particulars, in that relative to the desire all the particulars are equal. That is, even if a single particular is not actualized according to the desire (*Ratzon*), it is not according to the desire (*Ratzon*). In other words, in relation to the desire (*Ratzon*) there is no division whatsoever.

⁵⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 *ibid*.

⁵⁹⁷ See Likkutei Torah, Shlach 40a and elsewhere.

In contrast, this is not so of pleasure (*Taanug*). That is, from the perspective of pleasure (*Taanug*), there is a particular pleasure (*Taanug*) in each particular *mitzvah*. About this our sages, of blessed memory, said,⁵⁹⁸ “There are *mitzvot* that are the lightest of the light, and there are *mitzvot* that are the most severe of the severe etc.” This is because, when it comes to the pleasure (*Taanug*), there indeed is division into particulars.

This then, is why there are two views as to whether the *mitzvot* require devotional intention (*Kavanah*) or not. The view that the *mitzvot* indeed require devotional intent (*Kavanah*), is that since there must be a drawing down of the revelation of *HaShem*'s-יהו"ה light through each particular *mitzvah*, it therefore is necessary to have devotional intent (*Kavanah*) in fulfilling the *mitzvah*. For, it is through the devotional intent (*Kavanah*) that he becomes a receptacle for the drawing down of *HaShem*'s-יהו"ה light, blessed is He. In contrast, the view that the *mitzvot* do not require devotional intent (*Kavanah*), is that service of *HaShem*-יהו"ה, blessed is He, must be done in a way of accepting His yoke, which transcends reasoning.

However, we still must better understand the logic of these two views. For, according to the view that *mitzvot* do not require devotional intent (*Kavanah*), it still is not understood. That is, since it was revealed to us that through each particular *mitzvah* there is a drawing down of a unique light and illumination, this being so, one must have devotional intent

⁵⁹⁸ See Midrash Tanchuma, Eikev; Yalkut Shimoni, Yitro, Remez 298; Mishlei, Remez 937, and elsewhere; Also see Likkutei Sichot, Vol. 4, p. 1191 and on; Kuntres Sichot Shabbat Parshat Matot-Masei 5747.

(*Kavanah*) in fulfilling the *mitzvah*, to affect the drawing down of that particular light and illumination, through that particular *mitzvah*.

Likewise, according to the view that the *mitzvot* require devotional intent (*Kavanah*), it also is not understood, being that the reasons of the Torah are not currently revealed and will only be revealed in the coming future. This being so, how is it possible to have devotional intent (*Kavanah*) of the intentions and reasons for the *mitzvot*, if they have yet to be revealed?

However, the explanation is that there are two aspects to the reasons (*Ta'amim*) of the *mitzvot*,⁵⁹⁹ one as they are in the Crown-*Keter*, and one as they are in Wisdom-*Chochmah*. The reasonings (*Ta'amim*) of Torah that are currently not revealed are the reasons (*Ta'amim*) as they are in the Crown-*Keter*. That is, those reasons (*Ta'amim*) will specifically be revealed in the coming future. However, as the reasons (*Ta'amim*) are in Wisdom-*Chochmah* they indeed are revealed even now. Thus, one opinion holds that the *mitzvot* do require devotional intent (*Kavanah*), since there indeed are reasons (*Ta'amim*) as they were revealed in Wisdom-*Chochmah*.

However, even in pleasure (*Taanug*) itself, there are two levels. That is, there is simple pleasure (*Taanug Pashut*) and there is composite pleasure (*Taanug Murkav*). The pleasure of Wisdom-*Chochmah* is not simple pleasure (*Taanug Pashut*), being that Wisdom-*Chochmah* already has some tangible existence. This being so, the pleasure in Wisdom-*Chochmah* is pleasure that already is a composite with something else. In

⁵⁹⁹ See Ohr HaTorah, Va'era (Vol. 7) p. 2,575.

contrast, simple pleasure (*Taanug Pashut*) is the essential pleasure that transcends Wisdom-*Chochmah*.

This is why the other opinion holds that *mitzvot* do not require devotional intent (*Kavanah*). For, the matter of devotional intent (*Kavanah*) in the *mitzvot*, is because in each *mitzvah* there is a particular and unique pleasure (*Taanug*), which is pleasure composed with Wisdom-*Chochmah*. These reasons (*Ta'amim*) were revealed, and it therefore is applicable for there to be devotional intent (*Kavanah*) in them.

However, from the perspective of simple pleasure (*Taanug Pashut*), no division is applicable whatsoever. Thus, to draw down the simple pleasure (*Taanug Pashut*), (does not come through devotional intent-*Kavanah*, but) through serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke. This is why this opinion takes the position that *mitzvot* do not require devotional intent (*Kavanah*), since the reason and intent can diminish the acceptance of His yoke (*Kabalat Ol*), whereas the drawing down of simple pleasure (*Taanug Pashut*) is specifically through serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke (*Kabalat Ol*).

5.

Now, just as there is this difference between the actual fulfillment of the *mitzvot* in deed and the devotional intentions (*Kavanot*) of the *mitzvot*, there likewise is a difference between the matter of *mitzvot* and Torah in general. Torah has divisions, in that Torah, as it is below, cannot compare to Torah as it is

above. This is like the teaching,⁶⁰⁰ “The word,⁶⁰¹ ‘And for Your Torah,’ refers to the Torah of the world of Emanation (*Atzilut*), and the next word, ‘that You taught us,’ refers to the [Torah of the] worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).”

Even as Torah is below, it is not equal in each and every person. This applies both to the divisions in the grasp and comprehension of Torah, in that each person grasps in a different way, as well as the divisions in the revelation of the light of Torah. An example is Rabbi Shimon bar Yochai. When he studied Torah, there was a revelation of the light (*Ohr*) of Torah, and this is why he revealed the inner teachings of Torah (*Pnimiyyut HaTorah*). This is because, for him, in the revealed, there was a revelation of the concealed aspect of Torah,⁶⁰² which was not so of other Tana'im. Likewise, even on lower levels there are many different ways in the division of the light (*Ohr*) of Torah.

In contrast, this is not so of the *mitzvot*, in which there are no divisions whatsoever, and all Jews are equal in them. From this it is understood that the root of the *mitzvot* is higher than the root of the Torah, in that the root of the *mitzvot* is in the aspect of simple pleasure (*Taanug Pashut*), which is why there is no division in them. This is also why Torah is spiritual, whereas the *mitzvot* specifically manifest in physical things.

⁶⁰⁰ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10

⁶⁰¹ See the second blessing of the grace after meals (*Birkhat HaMazon*)

⁶⁰² See *Hemshech “Chayav Adam Levarech”* 5638 Ch. 23, Ch. 25 (Sefer HaMaamarim 5638 p. 148, p. 151 and on); See the discourse entitled “*Lehavin Inyan Rashbi*” 5745 Ch. 2 and on (Torat Menachem, Sefer HaMaamarim Iyaar p. 277 and on).

By way of analogy, this is like the difference between the bestowal of intellect and the bestowal of the seminal drop.⁶⁰³ That is, the bestowal of intellect (*Sechel*) is a spiritual bestowal, and is only the bestowal of a glimmer of radiance. This is why specifically if the student has intellect himself, he will understand the intellect being bestowed, whereas if he has no intellect, it is like common saying,⁶⁰⁴ “A head you cannot give someone.” This is because this only is the bestowal of a radiance of light.

In contrast, in the bestowal of the seminal drop there is a drawing down of the essence, which is why it causes new birth, so much so, that it even is possible for “the power of the son to be greater than the power of the father.”⁶⁰⁵ This is because in the bestowal of the seminal drop, there is a drawing down of the essence of the father, which transcends the revealed powers of his soul, as known.⁶⁰⁶ This is also why the bestowal of the seminal drop is specifically physical, since the essence is specifically drawn down into the physical.

The same is understood about the difference between Torah and *mitzvot*, that the Torah is spiritual and does not have the essence in it. In contrast, the *mitzvot* are physical deeds, and have the essence in them. This is especially so according to what is known about the word deed-*Ma'aseh*-מעשה, which also

⁶⁰³ See Likkutei Torah, Shir HaShirim 39d; Sefer HaMitzvot of the Tzemach Tzedek 3a and on, and elsewhere.

⁶⁰⁴ Sefer HaMitzvot of the Tzemach Tzedek 3a; Sefer HaMaamarim 5659 p. 3, and elsewhere.

⁶⁰⁵ Talmud Bavli, Shevuot 48a

⁶⁰⁶ Also see the discourse entitled “*B'Sha'ah SheHeekdeemo*” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 17, Ch. 3.

means “by force” as in the teaching,⁶⁰⁷ “Charity may be extracted by force-*Ma’asin*-מעשיך.” In other words, the *mitzvot* must specifically be done by force.

This is as explained before in the discourse of Sukkot,⁶⁰⁸ that the matter of forcing oneself and accepting the yoke (*Kabbalat Ol*) does not only apply to keeping the negative *mitzvot*, but even fulfilling the positive *mitzvot* must specifically be by force. That is, they must transcend reason and intellect, and surpass what one is accustomed to. For example, a person must review his studies one-hundred and one times, meaning, beyond what he is accustomed to.⁶⁰⁹ Likewise, fulfilling Torah and *mitzvot* must be in a manner of, “I issued a decree and commanded an edict.”⁶¹⁰ It is specifically through force and acceptance of the yoke (*Kabbalat Ol*) that a person reaches the aspect of the essential pleasure (*Taanug Pashut*).

There is yet another element of superiority in fulfilling the *mitzvot* over and above Torah. That is, Torah is the aspect of light (*Ohr*), whereas the *mitzvot* are the aspect of vessels (*Keilim*). Now, as known about the matter of vessels (*Keilim*), not only do they receive the light (*Ohr*) within them, but the vessels (*Keilim*) also draw the light (*Ohr*) down. This is because the root of the vessels (*Keilim*) transcends the lights (*Orot*), which is why they draw down the light (*Ohr*).

In the same way, even in Torah itself there are these two aspects. This is the difference between the grasp and

⁶⁰⁷ Beit Yosef to Tur, Yoreh De’ah 248

⁶⁰⁸ In the preceding discourse of this year entitled “*Chassidim v’Anshei Ma’aseh*,” Discourse 4, Ch. 4.

⁶⁰⁹ See Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15

⁶¹⁰ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

comprehension of Torah, and the letters (*Otiyot*) of Torah. That is, in grasping and comprehending Torah, there are the above-mentioned divisions. However, this is not so in reading the letters (*Otiyot*) of Torah, for this even applies to a simple person and is thus equal to everyone. The matter of the letters (*Otiyot*) is one and the same as the matter of the vessels (*Keilim*), similar to the *mitzvot*, which also are vessels (*Keilim*), as discussed above. Thus, this is the difference as it is in Torah itself. However, the general explanation is that it is the difference between Torah and *mitzvot*, as discussed above.

6.

Based on the above, we can understand the teaching of our sages, of blessed memory,⁶¹¹ “One whose deeds exceed his wisdom, to what may he be compared? To a tree whose branches are few but its roots are many, so that even if all the winds in the world come and blow upon it, they cannot dislodge it from its place.” This is because through fulfilling the *mitzvot* in a way of accepting the yoke (*Kabbalat Ol*) upon oneself, he thereby reaches the aspect of the root of the tree, which is the aspect of the Crown-*Keter* and the aspect of the simple pleasure (*Taanug Pashut*).

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, and stems from the revelation of the *Chayah* and *Yechidah* levels of the soul. This is why all

⁶¹¹ Mishnah Avot 3:17; Also see Likkutei Sichot Vol. 4, p. 1210 and on, which is based upon this discourse.

the winds in the world cannot dislodge him from his place, because the revelation of the *Chayah* and *Yechidah* aspects of his soul also come into the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of his soul, and through this, they also strengthen the trunk and branches of the tree, so that it is impossible to dislodge them. In other words, fulfilling the *mitzvot* also strengthens the Torah.

This is also the meaning of the verse,⁶¹² “He will be like a tree planted near water, which spreads its roots along the brook-*Yuval*-יובל.” The word “brook-*Yuval*-יובל” is of the root, “to carry-*Hovalah*-הובלה” indicating a drawing down (*Hamshachah*). That is, the aspect of the root (*Shoresh*-שרש) is also drawn into the trunk and branches of the tree.

This is also the meaning of the verse about Avraham,⁶¹³ “He planted an *Eshel* in Be’er Shava and called there in the name *HaShem*-יהוה, the eternal God world.” To preface, Avraham lived at the beginning of the two-thousand years of Torah,⁶¹⁴ during which time the matter of giving the Torah began.⁶¹⁵ In other words, even though, generally, “the deeds of our forefathers were only like scents in comparison to doing [physical] *mitzvot* once the Torah is given,”⁶¹⁶ in that they only reached the root and source of created beings,⁶¹⁷ whereas to reach higher than this, the Torah had to be given, still and all,

⁶¹² Jeremiah 17:8

⁶¹³ Genesis 21:33

⁶¹⁴ Talmud Bavli, Avodah Zarah 9a

⁶¹⁵ See at length in Sefer HaArachim, Chabad, section on “Avraham,” Ch. 4.

⁶¹⁶ Midrash Shir HaShirim Rabba 1:3

⁶¹⁷ See the discourse entitled “*v’Khol HaAm*” 5678 (Sefer HaMaamarim 5678 p. 164 and on); Also see the discourse entitled “*Kodesh Yisroel LaHaShem*” 5718, translated in The Teachings of The Rebbe, 5718 Vol. 2, Discourse 28, Ch. 7 (Sefer HaMaamarim 5718 p. 287); Likkutei Sichot, Vol. 15, p. 75 and on.

Avraham was indeed given the *mitzvah* of circumcision, and this *mitzvah* was [physical], thus bearing similarity to Torah once it is given.⁶¹⁸

Now, about Avraham it states,⁶¹⁹ “He planted an *Eshel* (tree) in Be’er Shava.” The name “The wellspring of seven-*Be’er Shava*-באר שבע” refers to the root and source of the seven emotional qualities (*Midot*), this being the aspect of Understanding-*Binah*. It also refers to the aspect of Kingship-*Malchut*, which also is called “The wellspring of seven-*Be’er Sheva*-באר שבע,” in that Kingship-*Malchut* receives from the seven emotional qualities (*Midot*) above it.⁶²⁰ The “*Eshel*-אשל” refers to the Supernal tree, which is the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). That is, Avraham drew the tree down from its root and source.

In other words, he drew down the aspect of the root and source of the tree, as indicated by the name “*Eshel*-אשל,” which is composed of *Aleph*-א, *Shin*-ש, *Lamed*-ל.⁶²¹ That is, the *Aleph*-א is the aspect of the Supernal wondrousness-*Pele*-פל, which is the aspect of the Crown-*Keter*, and is the root of the

⁶¹⁸ See Likkutei Sichot Vol. 5 p. 88-89.

⁶¹⁹ Genesis 21:33

⁶²⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*); Also see Biurei HaZohar of the Mittler Rebbe, Vayeitzei 16c and on, 17d and on; Biurei HaZohar of the Tzemach Tzedek Vol 1, p. 97; Also see the first discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” of this year, Discourse 9; Also see at length in the discourse entitled “*Mi Manah Afar Yaakov*” of the year 5718 Vol. 2, translated in The Teachings of The Rebbe, 5718, Discourse 26, Ch. 3 and on.

⁶²¹ See the discourse entitled “*Vayita Eishel*” 5678 (Sefer HaMaamarim 5678 p. 66), and the discourse by the same title of the year 5699 (Sefer HaMaamarim 5699 p. 94); See the discourse entitled “*Chayav Inish*” 5658 (Sefer HaMaamarim 5658 p. 139 and on); Also see the discourse entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim” 5718, translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 16, Ch. 8 and on (Sefer HaMaamarim 5718 p. 169 and on).

tree. This he drew down into the aspect of the *Shin-w*, referring to the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. The *Lamed-למ"ד* refers to the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, about which the verse states,⁶²² “All your children will be students of *HaShem-Leemoodei HaShem-יהו"ה*.”

In other words, the service of our forefather Avraham, was to bring about a drawing down from the aspect of the root of the tree - the aspect of the Crown-*Keter* - to the aspects of Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, until it also is drawn down into the aspect of Kingship-*Malchut*, and even further below, into the creatures.

About this the verse concludes,⁶²³ “And he called there in the name *HaShem-יהו"ה*, Eternal God world.” That is, he drew down a revelation of “God world-*E”L Olam-עולם*” even in the creatures. That is, he did not merely bring about the drawing down of “the God **of the** world-*E”L Olam-עולם*,” which would mean that the world-*Olam-עולם* is one thing ..., only that *HaShem*’s-*יהו"ה* Godliness rules over it. Rather, he drew down a revelation of “God world-*E”l Olam-עולם*”⁶²⁴

⁶²² Isaiah 54:13

⁶²³ Genesis 21:33

⁶²⁴ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 5672 Vol. 1, p. 257 (Ch. 133); Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5711, Discourse 1, Ch. 8: “Moreover, the verse actually reads, “God world-*E”l Olam-עולם*” and not “God **of the** world-*E”l HaOlam-עולם*.”⁶²⁴ In other words, one must realize that Godliness is not one independent thing unto itself and the world is another independent thing unto itself, only that the Godliness has dominion and rule over the world. Rather, the world and Godliness are entirely one.”

in that the world itself is Godliness, being that “there is nothing besides Him.”⁶²⁵

7.

This then, is the meaning of the teaching in Zohar,⁶²⁶ “Rabbi Yossi opened and said: [The verse states],⁶²⁷ ‘The advantage of land is in everything; [even] the king is dependent on the worked field etc.’” For, as explained before, even though to sustain the existence of the worlds, the external bonding and union (*Yichud Chitzoni*) is constant, nevertheless, the inner union (*Yichud Pnimi*) - meaning drawing down the root of the tree from the Crown-*Keter* and simple pleasure (*Taanug Pashut*) - is specifically through the toil of serving *HaShem*-יהו"ה, blessed is He, by force, and by accepting His yoke.

Through doing so, there is a drawing down from the Crown-*Keter* to *Zeir Anpin* and Kingship-*Malchut*, until it also is drawn into the creatures. This all comes through the toil of “plowing” and “sowing,” by way of accepting the yoke of Heaven upon oneself, by which he thereby brings about a drawing of the “tree” into the “field” (*Sadeh*-שדה), which is the aspect of Kingship-*Malchut*, and even further down, into the creatures, so that they sense the matter of “God world-*E*” *Olam*-עולם-א"ל in that “there is nothing but Him alone.”

⁶²⁵ Deuteronomy 4:35; See Sefer HaMaamarim 5661, p. 197 and on; Discourse entitled “*Lehavin HaHefresh Bein Neivot Chanukah l'Neivot Shabbat* – To understand the difference between the lights of Chanukah and the lights of Shabbat” of this year, 5719, Discourse 11, Ch. 2.

⁶²⁶ Zohar I 122a (Chayei Sarah)

⁶²⁷ Ecclesiastes 5:8 – “ויתרון ארץ בכל היא מלך לשדה נעבד”

Discourse 9

“Padah b’Shalom Nafshi - He redeemed my soul in peace”

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²⁸ “He redeemed my soul in peace from battles against me, for the many were with me.” The simple meaning⁶²⁹ is that King David, peace be upon him, said this on behalf of his own soul and the souls of all Jews. In addition, our sages, of blessed memory, explained that,⁶³⁰ “The Holy One, blessed is He, said: ‘Whosoever is occupied in the study of Torah, acts of lovingkindness, and prays with the congregation (*Tzibur*-צִיבּוּר), I ascribe merit to him as if he redeemed Me and My children from the nations of the world,” by which it is understood that this verse refers to the coming redemption (*Ge’ulah*).

This is further demonstrated in the discourse in Iggeret HaKodesh entitled, “The Jewish people will only be redeemed through charity.”⁶³¹ It is explained there that through charity (*Tzeddakah*) – called “peace-*Shalom*-שלום” – personal

⁶²⁸ Psalms 55:19

⁶²⁹ Also see Ohr HaTorah (Yahal Ohr) Tehillim to Psalms 55:19 (p. 204).

⁶³⁰ Talmud Bavli, Brachot 8a

⁶³¹ Tanya, Iggeret HaKodesh, Epistle 4

redemption (*Ge'ulah*) comes about in the soul of every Jew, by which the general redemption (*Ge'ulah*) then comes about. Thus, the verse, “He redeemed my soul in peace,” also refers to the coming redemption (*Ge'ulah*).

Now, this verse elucidates the manner of redemption (*Ge'ulah*) and therefore specifies that it was “in peace-*b'Shalom*-בשלום.” In other words, even though there were “battles against me,” nevertheless, [the redemption] was “in peace-*b'Shalom*-בשלום.” This is because “the many (*Rabim*-רבים) were with me.”

The word “many-*Rabim*-רבים” indicates [the multiplicity and plurality of] the opposite of holiness.⁶³² For example, about Esav, whose family consisted of only six souls, the verse⁶³³ states “souls-*Nefashot*-נפשות” in the plural (*Rabim*-רבים). That is, through toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the words “the many (*Rabim*-רבים) were with me,” which even causes the “many-*Rabim*-רבים” to be with me, there thereby is caused to be redemption in peace (*b'Shalom*-בשלום).

This is like the teaching of our sages, of blessed memory,⁶³⁴ on the verse,⁶³⁵ “Peace, peace (*Shalom Shalom*-שלום שלום) for the distant and the close,” that he who is distant should become close. In other words, through the toil of influencing the distant to be close, a doubled peace (*Shalom*-שלום) comes about. The same is so of this verse, that through the toil in affecting the “many-*Rabim*-רבים” (the distant) to be

⁶³² See Ohr HaTorah (Yahal Ohr) Tehillim to Psalms 55:19 *ibid*.

⁶³³ Genesis 35:6

⁶³⁴ Talmud Bavli, Brachot 34b

⁶³⁵ Isaiah 57:19

“with me” (close), the redemption comes “in peace-*b'Shalom*-בשלוֹם,” specifically “*b'Shalom*-בשלוֹם,” meaning, “*Beit*-ב-2 times *Shalom*-שלוֹם.”⁶³⁶

2.

This can be aligned to this week’s Torah portion, which begins with the words,⁶³⁷ “Yaakov departed from Be’er Shava and went toward Charan,” referring to the descent of the soul to below.⁶³⁸ (For, as known,⁶³⁹ the word “*Charan*-חרנה” has two meanings. It either refers to the aspect of Kingship-*Malchut* [of the world of Emanation-*Atzilut*], or on a lower level, it refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which is the matter of the descent of the soul to below.) More specifically, it refers to the time of exile (*Galut*).⁶⁴⁰

The Torah portion then continues with Yaakov’s vow,⁶⁴¹ “If God will be with me, and guards me on this way that I go; giving me bread to eat and clothes to wear; and I return in

⁶³⁶ See the discourse entitled “*Padah b'Shalom*” in Ohr HaTorah, Na”Ch, Vol. 3 p. 1,308.

⁶³⁷ Genesis 28:10

⁶³⁸ See Ohr HaChayim to Genesis 28:14; Also see the discourse entitled “*Vayeitzei*” 5680 & 5687; Also see the discourse entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” of 5718, translated in The Teachings of The Rebbe, 5718 Vol. 2, Discourse 26, Ch. 2 and on (Sefer HaMaamarim 5718 p. 257 and on; p. 272 and on).

⁶³⁹ See Biurei HaZohar of the Mittler Rebbe, *Vayeitzei* 16c and on, 17d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 97; Also see the discourses in the preceding citation.

⁶⁴⁰ Midrash Bereishit Rabba 68:13; Ramban to the beginning of the Torah portion of *Vayeitzei*, citing Pirke d’Rabbi Eliezer; Also see Likkutei Sichot, Vol. 25 p. 153 and on, and p. 355 and on.

⁶⁴¹ Genesis 28:20-22

peace to my father's house, and *HaShem*-יהו"ה will be a God to me – then this stone that I have set as a pillar shall become a house of God, and whatever You give me, I shall surely tithe to You.” About this Zohar states,⁶⁴² “Because Yaakov perceived with the Holy Spirit and saw the constraints of the exile in the end of days... He therefore said, ‘and I return in peace to my father's house.’”

This also is the meaning of the verse,⁶⁴³ “Return, return, O' you perfect one; return, return, that we may gaze upon you; What will you see in the perfect one as in the encircling of the camps?” The verse states “return-*Shuvee*-שוב” four times, and as our sages, of blessed memory, said,⁶⁴⁴ this refers to the return from the four exiles (as explained at length in the *Drushei Chatunah* pamphlet.)⁶⁴⁵ Thus, about this the verse states, “Return, O' you perfect one-*HaShulameet*-השולמית,” indicating that the return is “in peace-*b'Shalom*-בשלום,” as in the verse, “and I return in peace-*v'Shavtee b'Shalom*-ושבתי בשלום [to my father's house.]”

More specifically, several levels⁶⁴⁶ from below to above are enumerated in this verse. That is, it first states, “[giving me bread to eat and clothes to wear.” This refers to the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* in fulfilling Torah and *mitzvot*. That is, “bread-*Lechem*-לחם” refers to Torah, which is the matter of inner sustenance, as in the verse,⁶⁴⁷ “Your

⁶⁴² Zohar I 23b

⁶⁴³ Song of Songs 7:1

⁶⁴⁴ Midrash Shir HaShirim Rabba to Song of Songs 7:1

⁶⁴⁵ See the discourse entitled “*v'Khol Banayich*” 5689, Ch. 2 (Sefer HaMaamarim 5689 p. 112 and on).

⁶⁴⁶ See *Torat Chayim*, Vayetzei 166d and on.

⁶⁴⁷ Psalms 40:9

Torah is in my innards,” and “clothes to wear” refers to the *mitzvot*, which are like garments (*Levushim*) and surrounding lights (*Makifim*).

The verse then states, “and I return in peace to my father’s house,” referring to the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*), which is loftier than the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), as our sages, of blessed memory, taught,⁶⁴⁸ “In the place where returnees (*Ba'alei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”

Then, after enumerating the order of serving *HaShem*-יהו"ה, blessed is He, the verse specifies the particulars of the drawings down [of influence] from Above, brought about by serving *HaShem*-יהו"ה, blessed is He. This begins with Yaakov’s statement, “and *HaShem*-יהו"ה will be a God-*Elohi*”*m*-אלהי”*m* to me,” in that currently, *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי”*m*,” covers over and conceals His Name *HaShem*-יהו"ה.⁶⁴⁹ For, if the Name *HaShem*-יהו"ה would be openly revealed, all of existence would be nullified. Therefore, the title “God-*Elohi*”*m*-אלהי”*m*” covers over and conceals the Name *HaShem*-יהו"ה. However, in the coming future, the Name *HaShem*-יהו"ה will be openly revealed.⁶⁵⁰

⁶⁴⁸ Mishneh Torah, Hilchot Teshuvah 7:4

⁶⁴⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁶⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

This is what our sages, of blessed memory, meant when they said,⁶⁵¹ “In the coming future, the Holy One, blessed is He, will remove the sun from its sheath.” That is, “the sun of *HaShem*-יהו"ה,”⁶⁵² will illuminate as He is, without the concealment of His title “God-*Elohi*”*m*-אלהי"ם.” This is what Yaakov meant when he said, “and *HaShem*-יהו"ה will be a God-*Elohi*”*m*-אלהי"ם to me,” that the Name *HaShem*-יהו"ה will be openly revealed.

The verse then continues, “then this stone that I have set as a pillar shall become a house of God-*Beit Elohi*”*m*-בית ׁ,אלהי"ם,” referring to a second drawing down [of influence]. That is, once there already is a drawing down of the transcendent encompassing light (*Makif*) (“the sun of *HaShem*-יהו"ה”) in an inner way (*b'Pnimiyut*), there then will be the drawing down of the higher transcendent encompassing lights (*Makifim*), indicated by the “house of God-*Beit Elohi*”*m*-בית ׁ,אלהי"ם.” Here the title “*Elohi*”*m*-אלהי"ם” is higher than the [lower] Name *HaShem*-יהו"ה,⁶⁵³ and is specifically drawn down through repentance and return (*Teshuvah*).

⁶⁵¹ Talmud Bavli, Nedarim 8b

⁶⁵² See Psalms 84:12; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.

⁶⁵³ See Zohar I 251a – That is, the name *HaShem*-יהו"ה referred to here is the lower Name *HaShem*-יהו"ה, which is the *Sefirah* of Splendor-*Tiferet* (and is the primary aspect of *Zeir Anpin*) of the world of Emanation (*Atzilut*), and thus refers to the initial ascent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the aspect of *Zeir Anpin* of the world of Emanation. On the other hand, “the house of God-*Beit Elohi*”*m*-אלהי"ם” refers to the second ascent of Kingship-*Malchut* to the aspect of the Living God-*Elohi*”*m* *Chayim* אלהי"ם חיים, which is the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*), and is also the aspect of repentance (*Teshuvah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*) section on the term “repentance-*Teshuvah*.”

However, we must better understand this matter of the “house of God-*Beit Elohi*” מ-אלהי”מ made from the “stone-*Even*-אבן,” and what it is. We also must understand why the verse specifies, “**this** stone-*HaEven HaZot*-זאת היא.” For, at first glance, the verse could have simply stated, “The stone that I have set,” and we would know which stone is being referred to. Why then does the verse specify, “**this** stone-*HaEven HaZot*-זאת היא”?⁶⁵⁴

3.

Now, Zohar states⁶⁵⁵ that the word “this-*Zot*-זאת” [in the feminine] refers to the aspect of Kingship-*Malchut*. About this the verse states,⁶⁵⁶ “With this-*Zot*-זאת shall Aharon come into the sanctuary,” in that, “This-*Zot*-זאת is the gate of ascension.”⁶⁵⁷ This is also the meaning of the verse,⁶⁵⁸ “Thus said *HaShem*-יהוה: Let not the wise man glorify in his wisdom, and let not the mighty man glorify in his might, let not the rich man glorify in his wealth. For only in this-*Zot*-זאת shall one who glorifies glorify – contemplating and knowing Me.” That is, when the verse states, “With this-*Zot*-זאת shall one who

⁶⁵⁴ Also see the beginning of the discourse entitled “v’*HaEven HaZot*” 5634 (Sefer HaMaamarim 5634 p. 66).

⁶⁵⁵ See introduction to Tikkunei Zohar, 11b, cited in Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*), section on the term “*Zot*-זאת”; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-*Zot*-זאת.”

⁶⁵⁶ Leviticus 16:3

⁶⁵⁷ see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-*Zot*-זאת” *ibid.*; Also see Likkutei Torah, Vayikra; Sefer HaMaamarim 5689 p. 170.

⁶⁵⁸ Jeremiah 9:22-23; See Zohar II 158b

glorifies glorify,” it refers to the nullification (*Bittul*) of the aspect of Kingship-*Malchut* to *HaShem*-יהו"ה, blessed is He.

To further explain,⁶⁵⁹ at first glance, the beginning of this verse seems to contradict the end of the verse. For, the verse begins, “Let not the wise man (*Chacham*-חכם) glorify in his wisdom (*Chochmato*-חכמתו).” This also applies to the wisdom (*Chochmah*-חכמה) of Torah, which is true wisdom. As Zohar states [on this verse],⁶⁶⁰ “The prophet [Yirmiyahu, who knew the quality called “This-*Zot*-זאת,”] cried out to the masters of Torah – these being Torah sages who have wealth in Torah knowledge and rejoice in their lot – and said to them, ‘Thus said *HaShem*-יהו"ה: Let not the wise man glorify in his wisdom etc.’” This is because knowledge of Torah is not enough, including the levels of “the masters of the Torah, who are wise and wealthy in Torah” (which includes the matter of wealth), similar to David, who would bind the Torah to the Holy One, blessed is He.⁶⁶¹

This being so, what then is the meaning of the end of the verse, “For only in this-*Zot*-זאת shall one who glorifies glorify – contemplating and knowing Me,” referring to the matter of Godly wisdom, about which the verse first stated “Let not the wise man glorify in his wisdom.”

⁶⁵⁹ See the discourse entitled “*v'HaEven HaZot*” 5634 (Sefer HaMaamarim 5634 p. 66) and the citations there.

⁶⁶⁰ Zohar II 158b *ibid*.

⁶⁶¹ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra'aya Mehemna); Tola'at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na"Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390. Also see *Hemshech* 5666 p. 390.

4.

However, the explanation is that all matters in the chaining down of the worlds (*Hishtalshelut*) are in a way of a seal that is stamped, in which the stamp is the inverse of the seal.⁶⁶² This is as stated in Talmud,⁶⁶³ that when Rabbi Yehoshua ben Levi's son became deathly ill and then returned to good health, he said to his father, "I saw an inverted world, those above were below and those below were above." Rabbi Yehoshua ben Levi responded, "My son, you have seen a clear world."

Now, in discussing the son of Rabbi Yehoshua ben Levi, it is understood that when he saw that "those above were below and those below were above," this refers to the matters of above and below as they truly are. This is why specifically Rabbi Yehoshua ben Levi had to explain that, "You have seen a clear world," being that from the perspective Above, this indeed is "a clear world."

This is because the chaining down of the worlds (*Hishtalshelut*) is like the stamp of a seal, in which the stamp is the inverse of the seal. Therefore, that which is highest Above is lowest below, and that which lowest Above is highest below.

⁶⁶² See Likkutei Torah, Eikev 13c; Shir HaShirim 4c, 45a and elsewhere. (That is, when a seal is impressed into wax, the impression in the wax is the exact inverse of the image on the seal itself. That is, that which protrudes in the seal, becomes indented in the wax, and that which is indented in the seal becomes protruded in the wax).

⁶⁶³ Talmud Bavli, Pesachim 50a – "I saw an inverted world, those above [that is, elevated and important in this world] were below [insignificant], whereas those below [that is, are considered insignificant in this world] were above." See Rashi.

The general explanation is that this is the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). That is, that which is higher in the concealed world (*Alma d'Itkasiya*), is lower in the revealed world (*Alma d'Itgaliya*).

Now, as known, the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) are compared to thought (*Machshavah*) and speech (*Dibur*). That is, thought (*Machshavah*) is to oneself and is concealed, whereas speech (*Dibur*) is to another and is revealed.

By way of analogy, this is like the bestowal of intellect from a teacher to his student through speech (*Dibur*). That is, the intellect of the teacher is far superior to the intellect of the student. Therefore, within himself, the teacher must find the matter as it relates to the student. However, even after he limits himself to find the matter in himself as it relates to the student, nevertheless, this all is still within himself, and cannot yet be transmitted to the student. Rather, in order to transmit it to the student, he first must give over various prefaces and introductory statements and present the student with various suggestions and ideas. Only then can he give the matter [that he wants to bestow to his student].

From this it is understood that as it is in the teacher, he first has the concept, and then brings out the prefaces and introductory explanations, whereas as it is in the student, he first receives the prefaces and introductory explanations, and then receives the concept itself. (Moreover, it is only once “the student comes to grasp the original intent of his teacher after

forty years,”⁶⁶⁴ that for him too, the prefaces and introductory explanations become secondary and the concept becomes primary.)

The same is so of every cause and effect, that whatever is first in the cause, comes out last in the effect, in that “the end action arose first in thought.”⁶⁶⁵ That is, whatever is first and higher in *HaShem's*-ה"ה Supernal thought (*Machshavah*), comes out as the end action in creation.

With the above in mind, we can understand the two views,⁶⁶⁶ on whether the heavens came first or the earth came first, and that both are true. That is, in the revealed world (*Alma d'Itgaliya*) the heavens came first, and in the concealed world (*Alma d'Itkasiya*) the earth came first. As explained in Tanya,⁶⁶⁷ *HaShem's*-ה"ה ultimate Supernal intent in the chaining down of all worlds, is specifically for this lowest world. For, even though as it is revealed it is lowest, nevertheless, as it is concealed it is first.

Now, in this world itself, *HaShem's*-ה"ה primary Supernal intent is for man, as the verse states,⁶⁶⁸ “I (*Anochi*-אנכי) made the earth and I created (*Barati*-בראתי) man upon it.” That is, the reason that “I-*Anochi*-אנכי” – referring to **the** “I-*Anochi*-אנכי” [who gave us His Torah with the word “I-*Anochi*-אנכי,”]⁶⁶⁹ “made the earth” is to create man, so that he will fulfill

⁶⁶⁴ See Talmud Bavli, Avodah Zarah 5b

⁶⁶⁵ See the liturgy of the “*Lecha Dodi*” in the Kabbalat Shabbat prayers.

⁶⁶⁶ Talmud Bavli, Chagigah 12a

⁶⁶⁷ Tanya, Likkutei Amarim, Ch. 36

⁶⁶⁸ Isaiah 45:12

⁶⁶⁹ Exodus 20:2; Also see the discourse entitled “*Lehavin Inyan Matan Torah* – To understand the matter of the giving of the Torah,” 5715, translated in The Teachings of The Rebbe, 5715, Discourse 15, Ch. 1.

the 613 תרי"ג-*mitzvot*. This is the meaning of the word “I created-*Barati*”-בראתי-613,” which has the same numerical value as the 613 תרי"ג-⁶⁷⁰.

Nonetheless, in the actualization of creation, man was created last, as the verse states,⁶⁷¹ “Last (*Achor*-אחור) and first (*Kedem*-קדם) You formed me.” That is, though in the act of creation man was created last (*Achor*-אחור), this is only in the revealed world (*Alma d’Itgaliya*). However, in the concealed world (*Alma d’Itkasiya*), man is first (*Kedem*-קדם) in the act of creation, being that he is *HaShem*’s-יהו"ה primary Supernal intent.

Though it states that [the reason man was created last is because],⁶⁷² “Even a mosquito preceded you,” this only is so if a person sins, at which time he does not accord to *HaShem*’s-יהו"ה Supernal intent. However, when he does accord to *HaShem*’s-יהו"ה Supernal intent, he is first (*Kedem*) etc., and is only last chronologically, in that he was created last.

This is also why man was [first] created as inanimate matter (*Domem*), as in the verse,⁶⁷³ “Your eyes saw my unshaped clod.” For, as known, man was formed differently than all other creatures.⁶⁷⁴ That is, all other creatures were created together with their souls, whereas about the creation of man it states, “Your eyes saw my unshaped clod (*Galmi*-גלמי),” which is [inanimate and is the] lowest aspect.

⁶⁷⁰ See Mikdash Melech to Zohar I 205b; Ohr HaTorah, Bereishit Vol. 6, p. 1,044b, and elsewhere.

⁶⁷¹ Psalms 139:5

⁶⁷² Talmud Bavli, Sanhedrin 38a

⁶⁷³ Psalms 139:16

⁶⁷⁴ See Torah Ohr, Bereishit, discourse entitled “*Lehavin... Yetzirat Guf HaAdam*” 3d and on, and elsewhere.

Nevertheless, the reason for this is because *HaShem's*-יהו"ה ultimate Supernal intent in creating man is to refine the physical. We thus find that though man was created at the end of the act of creation, nevertheless, in truth, he precedes it all. This is like the teaching⁶⁷⁵ of our sages, of blessed memory, that “the Supernal thought of Israel preceded everything, including the thought of the Torah.”

5.

With the above in mind, we can understand the meaning of the verse, “Let not the wise man glorify in his wisdom etc.” Now, “the wise man (*Chacham*-חכם)” and “his wisdom (*Chochmato*-חכמתו)” refer to the wisdom-*Chochmah*-חכמה of the world of Emanation (*Atzilut*) and higher, and though this is very lofty, the verse nevertheless states, “Let not the wise man glorify in his wisdom,” being that [the world of Emanation-*Atzilut*] is not *HaShem's*-יהו"ה ultimate Supernal intent. That is, *HaShem's*-יהו"ה ultimate Supernal intent in the creation and emanation of wisdom-*Chochmah* is for *HaShem*-יהו"ה to be revealed below through knowledge of *HaShem*-יהו"ה.

This is like [the teaching],⁶⁷⁶ “The Torah came out from wisdom-*Chochmah*.” What is meant here is not Torah as it is in the world of Emanation (*Atzilut*) but,⁶⁷⁷ “[the Torah] that You taught us,” in the worlds of Creation, Formation, and Action

⁶⁷⁵ Midrash Bereishit Rabba 1:4

⁶⁷⁶ Zohar II 62a, 85a, and elsewhere.

⁶⁷⁷ See the second blessing of the grace after meals (*Birkhat HaMazon*)

(*Briyah, Yetzirah, Asiyah*).⁶⁷⁸ For, as wisdom-*Chochmah* is in the world of Emanation (*Atzilut*), revelation below is not yet possible.⁶⁷⁹ Rather, it only is possible through the aspect of Kingship-*Malchut*. Moreover, in Kingship-*Malchut* itself, it is not [possible] as it is in the world of Emanation (*Atzilut*), but specifically as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is also the meaning of the verse,⁶⁸⁰ “Wisdoms (*Chochmot*-חכמות) will sing outside (*Bachutz*-בחוץ),” in which the word “Wisdoms-*Chochmot*-חכמות” is plural, referring to the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*),⁶⁸¹ meaning, the upper wisdom (*Chochmah Ila’ah*) as it illuminates in the lower wisdom (*Chochmah Tata’ah*) which is Kingship-*Malchut* [of the world of Emanation-*Atzilut*], and by her hand there thereby is illumination below to the outside (*Bachutz*-בחוץ), which is *HaShem*’s יהו"ה ultimate Supernal intent.

As explained in Tanya,⁶⁸² *HaShem*’s יהו"ה ultimate Supernal intent is not for the upper worlds, being that for them it is a descent from the light of *HaShem*’s יהו"ה countenance, blessed is He. Rather, *HaShem*’s יהו"ה ultimate Supernal intent is specifically for this world, and to restrain the side opposite holiness etc.

⁶⁷⁸ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10; Also see the preceding discourse, “*Patach Rabbi Yossi* – Rabbi Yossi began and said,” of this year, 5719, Discourse 8, Ch. 5.

⁶⁷⁹ As is understood from the prior analogy of the teacher and student.

⁶⁸⁰ Proverbs 1:20; See Torah Ohr, Yitro 70a; Torat Chayim, Bereishit 1a and on.

⁶⁸¹ See Zohar I 141b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

⁶⁸² Tanya, Likkutei Amarim, Ch. 36

This then, is the meaning of the verse,⁶⁸³ “Let not the wise man glorify in his wisdom... for only in this-Zot-זאת shall one who glorifies glorify.” That is, the verse seems to indicate that there indeed must be a matter of glorification (*Hilul*-הילול) and that glorification is specifically applicable in “This-Zot-זאת.” However, at first glance, it could seem that the matter of glorification (*Hilul*-הילול) is not necessary at all.

However, the explanation is that the word “glorification-*Hilul*-הילול” is of the same root as in the verse,⁶⁸⁴ “When His flame shone-*b’Heelo*-בהילו above my head,” referring to revelation (*Giluy*). Thus, since in wisdom-*Chochmah* itself, there is no matter of revelation (*Giluy*) to below, it therefore is not *HaShem*’s-ה"ה ultimate Supernal intent.

This is why the verse states, “For only in this-Zot-זאת shall one who glorifies glorify,” in that revelation (*Giluy*) is specifically brought about through “This-Zot-זאת,” about which it states,⁶⁸⁵ “This is the gate of ascent.” This refers to the aspect of Kingship-*Malchut*, which is called a “gate-*Shaar*-שער,” in that the gate is used to go outside, meaning, to bring revelation (*Giluy*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The verse then continues, “contemplating and knowing Me.” However, this “contemplation and knowing” is not for

⁶⁸³ Jeremiah 9:22-23; See Zohar II 158b

⁶⁸⁴ Job 29:3; Talmud Bavli, Niddah 30b; Also see Torah Ohr, Vayeishev 30a, and elsewhere.

⁶⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-Zot-זאת” *ibid.*; Also see Likkutei Torah, Vayikra; Sefer HaMaamarim 5689 p. 170.

oneself, but to bring revelation to another (for his fellow to understand), which is *HaShem*'s-יהו"ה ultimate Supernal intent. About this the verse states, “(contemplating and knowing) Me-*Otee*-אותי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In other words, it is specifically in this, that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, who transcends all revelations (*Gilyim*).

This is also the meaning of the conclusion of the verse, “For I am *HaShem*-יהו"ה, who does kindness, justice, and righteousness in the land.” In other words, *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is specifically below in the land.

6.

This also explains the verse,⁶⁸⁶ “This stone-*HaEven HaZot*-הזאת האבן that I have set as a pillar shall become a house of God-*Beit Elohi*"m-אלהי"ם.” That is, in order to bring about the drawing down of the new encompassing aspects (*Makifim*) that transcend the [lower] Name *HaShem*-יהו"ה (as explained above), there specifically must be the toil of serving *HaShem*-יהו"ה, blessed is He, in the aspect of “This-*Zot*-זאת.” About this the verse specifies “This stone-*HaEven HaZot*-האבן הזאת... shall become a house-*Beit*-בית,” meaning, a receptacle (*Kli*) for the revelation of “*Elohi*"m-אלהי"ם,” meaning, the

⁶⁸⁶ Genesis 28:22

aspect of *HaShem's* יהו"ה Godliness that is higher than the [lower] Name *HaShem*-יהו"ה.⁶⁸⁷

This comes about after being preceded by the service of *HaShem*-יהו"ה, blessed is He, enumerated beforehand, as explained above, that the verse first states, “[and He] will give me bread to eat and clothes to wear,” referring to the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim* [in fulfilling Torah and *mitzvot*].

However, this itself is not *HaShem's*-יהו"ה ultimate Supernal intent. Rather, *HaShem's*-יהו"ה ultimate Supernal intent is specifically the toil of repenting and returning (*Teshuvah*) to Him, blessed is He. About this it states,⁶⁸⁸ “Moshiach will come to bring the righteous (*Tzaddikim*) to return in repentance (*Teshuvah*).” The matter of repentance and return (*Teshuvah*) is specifically the refinement and clarification of the lower, to the point of even refining willful transgressions.⁶⁸⁹

This then, is the meaning of the words, “and I return in peace to my father’s house.” That is, Yaakov’s father was Yitzchak, who is called Yitzchak-יצחק as in the verse,⁶⁹⁰ “God-*Elohi*”מ-אלהי” has made laughter-*Tzchok*-צחוק for me,” referring to the matter of the Upper laughter and delight,

⁶⁸⁷ See Zohar I 251a and the prior note. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁸⁸ Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; Also see Zohar III 153b.

⁶⁸⁹ See Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 7

⁶⁹⁰ Genesis 21:6

brought about through refining the concealments of *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם."⁶⁹¹

The verse then concludes, "and *HaShem*-יהו"ה will be a God-*Elohi*"*m*-אלהי"ם to me, then this stone which I have set as a pillar shall become a house of God-*Beit Elohi*"*m*-אלהי"ם." In other words, through serving *HaShem*-יהו"ה, blessed is He, in the aspects indicated by the words, "[and He] will give me bread to eat and clothes to wear," which is the matter of the righteous-*Tzaddikim* serving Him in ascending (*Ha'ala'ah*) and drawing down (*Hamshachah*), – [which is the meaning of the verse,⁶⁹² "He took the stone... and set it as a pillar," this being the matter of ascent (*Ha'ala'ah*), and after this, "he poured oil on its top," which is the matter of drawing down (*Hamshachah*)] – that there thereby is caused to be the revelation of, "*HaShem*-יהו"ה is a God-*Elohi*"*m*-אלהי"ם to me," which is the matter of the revelation of the Name *HaShem*-יהו"ה, as explained above.

However, it is through the subsequent service of, "and I return (*v'Shavtee*-ושבתי) in peace to my father's house," which is the toil of repentance and return (*Teshuvah*), that "the house of God-*Beit Elohi*"*m*-אלהי"ם is brought about, which is the matter of drawing down the new encompassing and transcendent aspects (*Makifim*) that even transcend the general encompassing light (*Sovev*).

In other words, even though the revelation of the Name *HaShem*-יהו"ה transcends the worlds, and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds

⁶⁹¹ See Torah Ohr, Toldot 17d and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of His Title (*Shaar HaKinuy*).

⁶⁹² Genesis 28:18

(*Sovev Kol Almin*), it nevertheless has relation to worlds. This is why it is called of the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*). Moreover, in this there are a number of levels, from the particular encompassing lights (*Makifim*), to the most general and all-encompassing light (*Makif HaKlalli*) of *HaShem*-יהו"ה, blessed is He. However, all this already relates to worlds. In contrast, through serving *HaShem*-יהו"ה, blessed is He, in repentance and return (*Teshuvah*) to Him, a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, comes about.

7.

This is also the meaning of the verse,⁶⁹³ “He redeemed my soul in peace from battles against me, because the many were with me.” That is, through affecting the refinement (*Birur*) so that even the “many” (*Rabim*-רבים) are “with me,” there thereby is caused to be redemption in peace-*b'Shalom*-בשלום, which transcends the revelation of the Name *HaShem*-יהו"ה.

For, in the revelations of the coming future there are two matters. The first is the revelation of the Name *HaShem*-יהו"ה, as it states,⁶⁹⁴ “The glory of *HaShem*-יהו"ה will be revealed.” This is as stated before, that,⁶⁹⁵ “In the coming future, the Holy One, blessed is He, will remove the sun from its sheath.” This

⁶⁹³ Psalms 55:19

⁶⁹⁴ Isaiah 40:5

⁶⁹⁵ Talmud Bavli, Nedarim 8b

comes about through the toil of the righteous-*Tzaddikim* in serving *HaShem*-יהו"ה, blessed is He.

The second is the revelation and drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is brought about by serving Him in repenting and returning (*Teshuvah*) to Him. That is, through the refinement (*Birur*) of the lower ("the many-*Rabim*-רבים were with me"), the fulfillment of *HaShem*'s-יהו"ה ultimate Supernal intent to make the lower worlds into a dwelling place for the Holy One, blessed is He, comes to be.⁶⁹⁶

The meaning of a "dwelling place" is that it is an abode for the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He.⁶⁹⁷ By way of analogy, this is like the dwelling place of a human being, in that his essential self and being dwells there. The same is so of the dwelling place for *HaShem*-יהו"ה in the lower worlds, meaning that there should be a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the lower worlds, literally!

⁶⁹⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁶⁹⁷ See *Hemshech* 5666 p. 3; Also see the discourses of the year, 5717, entitled "*Na'aseh Adam* – Let us make man," and "*Vayavo Moshe* – Moshe came into the cloud," translated in *The Teachings of The Rebbe, 5717*, Vol. 1, Discourse 4, Ch. 3 and on, and Discourse 13, Ch. 3 (*Sefer HaMaamarim 5717*, p. 33 and on; p. 127).

Discourse 10

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace”*

Delivered on the 19th of Kislev, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁹⁸ “He redeemed my soul in peace.” The Alter Rebbe, whose joyous occasion we are celebrating, explained in *Iggeret HaKodesh*,⁶⁹⁹ that this refers to the teaching, “The Jewish people will only be redeemed through charity,”⁷⁰⁰ in that “charity-*Tzedakah*-צדקה” is called “peace-*Shalom*-שלום.” This is as stated in Talmud, in Tractate Bava Batra,⁷⁰¹ “All charity and kindness that the Jewish people do in this world [make] great peace and great intercessors between the Jewish people and their Father in Heaven.” It similarly states in *Zohar*,⁷⁰² “This charity (*Tzedakah*-צדקה) is peace (*Shalom*-שלום).” Thus, it is in this regard that through charity (*Tzedakah*-צדקה) that the matter of peace (*Shalom*-שלום) and the matter of release and redemption comes about.

⁶⁹⁸ Psalms 55:19

⁶⁹⁹ Tanya, *Iggeret HaKodesh*, end of Epistle 4

⁷⁰⁰ See Mar’eh Mekomot, Hagahot, v’Ha’arot Ketzarot to *Iggeret HaKodesh*, Epistle 4 p. 10.

⁷⁰¹ Talmud Bavli, Bava Batra 10a

⁷⁰² *Zohar* I 200b

He starts by explaining that in serving *HaShem*-יהו"ה, blessed is He, which generally refers to serving Him in prayer, about which the verse states,⁷⁰³ “To You *HaShem*-יהו"ה I uplift my soul,” there are two manners. There is service that stems from the externality (*Chitzoniyut*) of the heart, and there is service that stems from the innerness (*Pnimiyyut*) of the heart.

Now, the ultimate form of serving *HaShem*-יהו"ה stems from the innerness (*Pnimiyyut*) of the heart. This is the meaning of the verse,⁷⁰⁴ “Your innerness (*Panecha*-פניך) *HaShem*-יהו"ה do I seek,” for which reason there must be the matter of, “[To you My heart has said], ‘seek my innerness (*Panai*-פני).”⁷⁰⁵ The substance of this, as it relates to serving *HaShem*-יהו"ה in prayer, is that it refers to love of *HaShem*-יהו"ה stemming from the innerness (*Pnimiyyut*) of the heart, which transcends reason and intellect and is called the removal of the awareness (*Hesei'ach HaDa'at*), in that it transcends a person’s own awareness in his contemplation on the greatness of *HaShem*-יהו"ה, blessed is He, but is rather a gift granted from *HaShem*-יהו"ה, blessed is He, (similar to the verse said to Aharon and his sons,⁷⁰⁶ “This service is a gift that I have given your priesthood”).

However, not every person merits this, (that his service will stem from the innerness (*Pnimiyyut*) of the heart), because this aspect is in a state of exile and captivity in him. The cause of this exile is as our sages, of blessed memory, stated,⁷⁰⁷ “They

⁷⁰³ Psalms 25:1

⁷⁰⁴ Psalms 27:8

⁷⁰⁵ Psalms 27:8 *ibid.*

⁷⁰⁶ Numbers 18:7

⁷⁰⁷ Talmud Bavli, Megillah 29a

were exiled to Babylonia (*Bavel*-בבל) and the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) went with them.”

This is because he enclothed the aspect of the inner point of his heart in the opposite of holiness, meaning, in the soiled garments of worldly matters and lusts, which are called “Babylonia-*Bavel*-בבל.”⁷⁰⁸ This is the aspect of the “foreskin-*Orlah*-ערלה” that covers over the inner point of the heart,⁷⁰⁹ and in order to take her out of her imprisonment and nullify the concealment and hiddenness, the general matter of circumcision (*Milah*-מילה) is necessary.

Now, in circumcision (*Milah*-מילה) itself, there are two aspects. This is as stated,⁷¹⁰ “**You** shall cut away (lit. “circumcise-*Maltem*-מלתם”) the barrier (lit. “foreskin-*Orlat*-ערלה”) of your hearts,” meaning that you yourselves must do so. This refers to removing the coarse outer foreskin,⁷¹¹ this being concealment and hiddenness stemming from coarse lusts, which every individual is capable of doing by his own strength.

Nevertheless, as long as the thin inner foreskin has not been removed, referring to concealments and hiddenness brought about through refined lusts, the innerness (*Pnimityut*) of the heart is still covered in a thin garment in the aspect of exile and imprisonment stemming from the forces of externality (*Chitzoniyim*). About this the verse states,⁷¹² “*HaShem*-יהו"ה

⁷⁰⁸ See Zohar I 225a and elsewhere.

⁷⁰⁹ Deuteronomy 10:16; Talmud Bavli, Sukkah 52a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁷¹⁰ Deuteronomy 10:16 *ibid*.

⁷¹¹ Regarding the levels of the “foreskin-*Orlah*-ערלה” see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

⁷¹² Deuteronomy 30:6

your God, will circumcise your heart.” That is, this matter must stem from an arousal from Above, with strength from Above.

Now, this latter matter takes place during prayer, when service of *HaShem*-יהו"ה, blessed is He, in prayer, stems from the innerness (*Pnimityut*) of the heart. As stated before, this is called “the removal of the awareness” (*Hesei'ach HaDa'at*), being that it does not stem from the contemplations of a person through his own reasoning and intellect. It rather stems from the spark of *HaShem*'s-יהו"ה Godliness in the soul of every Jew. Through this, even refined lusts are removed, about which the verse states, “*HaShem*-יהו"ה your God will circumcise your heart.”

Nevertheless, even arousal from Above in a way that service of *HaShem*-יהו"ה is like a gift from Above, must specifically be preceded by arousal from below. This is why the person must be involved in actual deed. In other words, this comes about through giving charity to *HaShem*-יהו"ה, blessed is He, from the toil of one's own hands.

For, it cannot be that a person was not involved in [earning money] from the inner point and very depths of his heart, as common in the business dealings and occupations of the world at large etc. Therefore, when a person scatters the earnings of the toil of his hands and gives it to *HaShem*-יהו"ה, blessed is He, – [which also applies to one who does not delight in the toil [of earning a livelihood], nevertheless, since he could have used these funds to purchase his needs and sustain the life of his own soul, he too gives his vitality and life to *HaShem*-יהו"ה, blessed is He]⁷¹³ – and through doing so, he redeems the

⁷¹³ Tanya, Likkutei Amarim, Ch. 37 (48b)

inner point of his heart, which was in a state of exile and captivity.

This is as stated,⁷¹⁴ “More than everything that you guard (*Mishmar*-משמר), guard your heart.” The meaning of the word “*Mishmar*-משמר” is “a prison (*Beit HaAsurim*-בית האסורים),”⁷¹⁵ and through charity (*Tzedakah*) the heart is redeemed from the external forces, as in the verse,⁷¹⁶ “He redeemed my soul in peace.” This is also the meaning of the verse,⁷¹⁷ “Righteousness shall walk before him-*Tzedek Lefanav Yehalech*-יהלך לפניו יתקן,” in which the word “before him-*Lefanav*-לפניו” indicates “innerness-*Pnimityut*-פנימיות,” and the word “walk-*Yehalech*-יהלך” indicates “transference-*Holachah*-הולכה,” meaning that he transfers the innerness (*Pnimityut*) of his heart to *HaShem*-יהו"ה, blessed is He.

The general explanation of the above-mentioned section of *Iggeret HaKodesh*, is that for there to be [personal] redemption (the coming of one’s particular *Moshiach*), two matters are necessary. The first is that one’s service of *HaShem*-יהו"ה in prayer, must be from the innerness (*Pnimityut*) of his heart. However, for this to be whole and complete, it is not enough for one’s service of *HaShem*-יהו"ה to solely be in a way of serving Him as a gift from Above, stemming from the spark of *HaShem*’s-יהו"ה Godliness in his soul. There also must be the second matter, which is to give charity (*Tzedakah*), through which the matter of transferring (*Holachah*-הולכה) the

⁷¹⁴ Proverbs 4:23

⁷¹⁵ Rashi to Genesis 42:17

⁷¹⁶ Psalms 55:19

⁷¹⁷ Psalms 85:14

innerness (*Pnimityut*) of the heart to *HaShem*-יהו"ה, blessed is He, comes about.

This is also explained in a later section of *Iggeret HaKodesh*,⁷¹⁸ about the statement of our sages, of blessed memory,⁷¹⁹ “Rabbi Elazar would first give a coin (*Perutah*) to a poor person, and [only] then would he pray, as the verse states,⁷²⁰ ‘I will behold Your face (*Panecha*-פניך) through charity.’” In other words, giving charity (*Tzeddakah*) is an arousal from below, through which one thereby can come to the revelation of the light of *HaShem*-יהו"ה, blessed is He, in a way of abundance and strength during prayer.

That is, for the matter of “I will behold Your face (*Panecha*-פניך)” to be possible, meaning, to perceive the innerness (*Pnimityut*) of *HaShem*'s-יהו"ה Godliness, this is in the way indicated by the verse,⁷²¹ “As water reflects a face back to a face, so is man’s heart reflected in (the Supernal) Man.” This is why a revelation of the innerness (*Pnimityut*) of one’s own soul is necessary, as in the verse,⁷²² “More than everything that you guard (*Mishmar*-משמר), guard your heart.” This comes about through giving charity (*Tzeddakah*).

However, based on what was stated above, it could seem that prayer and charity are equal, in that through both the matter of redemption and emancipation comes about. However, this must be better understood. When our sages, of blessed

⁷¹⁸ Tanya, *Iggeret HaKodesh*, Epistle 8

⁷¹⁹ Talmud Bavli, Bava Batra 10a

⁷²⁰ Psalms 17:15

⁷²¹ Proverbs 27:19

⁷²² Proverbs 4:23

memory, stated that,⁷²³ “The Jewish people will only be redeemed through charity,” this seems to indicate that charity (*Tzedakah*) is paramount. This also seems to be the meaning of the verse,⁷²⁴ “He redeemed my soul in peace,” which specifies “in peace-*b’Shalom*-בשלום,” referring to acts of “charity-*Tzedakah*-צדקה,” which is called “peace-*Shalom*-שלום,” (as explained above).

Our sages, of blessed memory, likewise stated,⁷²⁵ “One who gives charity (*Tzedakah*) is greater than [one who sacrifices] all the sacrificial offerings (*Korbanot*), as the verse states,⁷²⁶ ‘Doing charity and justice is more desirable to *HaShem*-יהו"ה than a sacrificial offering.’” However, prayer (*Tefillah*) is the matter of sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,⁷²⁷ “The prayers were established in place of the sacrificial offerings (*Korbanot*).”

In other words, at first glance, these two matters should be equal, rather than, “One who does charity (*Tzedakah*) is greater,” and, “The Jewish people will only be redeemed through charity,” and, “He redeemed my soul in peace-*b’Shalom*-בשלום,” specifically. Even though, in truth, the words (“One who does charity (*Tzedakah*) is greater than [one who offers] all the sacrificial offerings-*Korbanot*”) indicate the equality between them, in that they are compared to each other, except that one is major and one is minor, but they nevertheless are in the same category – [because the matter of redemption

⁷²³ Tanya, Iggeret HaKodesh, Epistle 4

⁷²⁴ Psalms 55:19

⁷²⁵ Talmud Bavli, Sukkah 49b

⁷²⁶ Proverbs 21:3; See Tanya, Iggeret HaKodesh, Epistle 10.

⁷²⁷ Talmud Bavli, Brachot 26b

(*Geulah*) is the revelation of the innerness (*Pnimityut*) of the soul (prayer) which comes after the release from imprisonment through charity (*Tzedakah*), as discussed before] – nevertheless, even after the comparison of the two, in that both are of the same category, we nevertheless arrive at the conclusion that, “One who does charity (*Tzedakah*) is greater.” We therefore must understand the reason for this.

2.

To better understand this, we first must understand the superiority of prayer (*Tefillah*). For, when it was stated above that prayer (*Tefillah*) is the matter of revealing the innerness (*Pnimityut*) of the soul – as in the verse,⁷²⁸ “[To you My heart has said], ‘seek my innerness (*Panai*-פני); Your innerness (*Panecha*-פניך), *HaShem*-יהו"ה, do I seek,” – this is not a matter of extra beautification or additional strength in prayer, but this itself is the whole matter of prayer (*Tefilah*).

That is, the primary matter of prayer is the toil of [rousing] self-sacrifice (*Mesirat Nefesh*) in serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, as in the verse,⁷²⁹ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך).”

This is also understood from the effect brought about through prayer (*Tefillah*). For, as known,⁷³⁰ there is the matter

⁷²⁸ Psalms 27:8

⁷²⁹ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

⁷³⁰ See the discourse entitled “*Anochi*” 5678 (Sefer HaMaamarim 5678 p. 399 and on); Also see the second discourse entitled “*Padah b'Shalom*” 5679 (Sefer HaMaamarim 5679 p. 131 and on).

of blessing (*Brachah*), and there is the matter of prayer (*Tefillah*),⁷³¹ and the matter of both is to have an effect in this world. Nevertheless, there is a superiority to prayer (*Tefillah*) over and above blessing (*Brachah*), (as will be explained). This superiority will be understood with greater strength and might once the superiority of blessing (*Brachah*) is first explained.

The explanation is that, in addition to what already is clearly explained⁷³² about the matter of a blessing (*Brachah*), as in the verse,⁷³³ “He blessed each one according to the blessing appropriate to him,” meaning that through the blessing (*Brachah*) the same matter that [already] was present in concealment is brought out into revelation, but nothing beyond this; rather, as known, on a deeper level the drawing out affected by a blessing (*Brachah*) is higher than this. That is, the drawing out from concealment into revelation is not just from the concealment (*He’elem*) of this world, but is even a drawing out from the aspect of the concealment (*He’elem*) of the highest worlds, until it even affects a drawing from the very first concealment (*He’elem*).

This is known about the meaning of the verse,⁷³⁴ “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from this world to the coming world,” which includes the entire chaining down of the worlds (*Hishtalshelut*). The effect of the

⁷³¹ See Likkutei Torah, Re’eh 19a; Sefer HaMaamarim 5626 p. 132 and on; 5629 p. 2; Also see the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5675, Vol. 2 p. 766 and on).

⁷³² See the discourse entitled “*Re’eh Anochi* – Behold I have placed before you this day a blessing,” 5717, translated in *The Teachings of The Rebbe, 5717*, Vol. 2, Discourse 33, Ch. 7.

⁷³³ Genesis 49:28

⁷³⁴ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

blessing (*Brachah*) is for there be a drawing “from this world to the coming world,” meaning, from the beginning of the chaining down of the worlds (*Hishtalshelut*), to the end of the chaining down of the worlds (*Hishtalshelut*).

The explanation⁷³⁵ is that the general bestowal of influence from Above to the world, is divided into two aspects. There is the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

The aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is that which is drawn after the restraint of the *Tzimtzum* from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of *Tzimtzum*. (This is the meaning of the statement⁷³⁶ that at first the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire void and there was no space for the existence of worlds.)

In other words, this refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which has utterly no limitation. About this the verse states,⁷³⁷ “Do I-אני *Ani* not fill the heavens and the earth? – The word of *HaShem*-יהו"ה.” This aspect, indicated by the word “I-אני,” even transcends the [lower] Name *HaShem*-יהו"ה, and fills the heavens and the earth, since He Himself utterly transcends the restraint of

⁷³⁵ See Sefer HaMaamarim 5668 p. 86 and on.

⁷³⁶ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

⁷³⁷ Jeremiah 23:24

Tzimtzum, only that in relation to the worlds, this is concealed, meaning that they have no sense of it.

Now, in regard to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), the word “fills-*Memaleh*-ממלא” indicates that it is in a way of “filling-*Miluy*-מילוי,” meaning that it manifests in such a way that it is recognized and felt in the existence of novel created beings. That is, being that it is drawn forth by way of the restraint of *Tzimtzum*, this is the light of *HaShem*-יהו"ה that comes in a way of measure and limitation.

In other words, this is unlike the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which only was affected by the restraint of *Tzimtzum* insofar that, in relation to the worlds, it is not in a state of revelation.

[For, just as the Great Circle (*Iggul HaGadol*) was only “touched” by the restraint of *Tzimtzum*, in that the effect of *Tzimtzum* is the withdrawal of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), so that it is in a state of concealment relative to the empty space and void, the same applies to the effect of the *Tzimtzum* on the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), that it only is not in a state of revelation in relation to the worlds. That is, in reality, even now “I fill the heavens and the earth,” in that *HaShem*-יהו"ה, blessed is He, is present everywhere, except that relative to the worlds, He is concealed.]

In contrast, the effect of the restraint of *Tzimtzum* on the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), is that the light itself comes with measure and limitation, in a

way that novel created beings can recognize and sense it. From this aspect, there is a drawing down of beneficence to the worlds in a way that they are divided according to their station in the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is like a chain (*Shalsholet*) in which there are many different levels of particulars, and particulars of particulars etc.

About this the verse states,⁷³⁸ “And maidens-*Alamot*-עלמות beyond number,” about which it states,⁷³⁹ “Do not read it as ‘maidens-*Alamot*-עלמות’ but read it as, ‘worlds-*Olamot*-עולמות.’” All this is because this light is drawn down by way of the restraint of *Tzimtzum* and is the matter of the light of the Line-*Kav*, which is short and constricted, by which the light is constricted to be in a state of filling all worlds (*Memaleh Kol Almin*).

The explanation of the matter as it is in the *Sefirot*, is that the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), as it is in the chaining down of the worlds (*Hishtalshelut*), begins with the *Sefirah* of Wisdom-*Chochmah*. For, Wisdom-*Chochmah* is the beginning (*Reishit*-ראשית) of the chaining down (*Hishtalshelut*), and is the matter of sight (*Re'iyah*-ראיה).⁷⁴⁰

In other words, this is the matter of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), in that through it, it is possible for the eye of the mind to even see the loftiest aspects of the matter of sight (*Re'iyah*-ראיה). Nevertheless, in the matter of sight (*Re'iyah*-ראיה) one has some relation to that

⁷³⁸ Song of Songs 6:8

⁷³⁹ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

⁷⁴⁰ See Torah Ohr, Vayera 15d; Yitro 71d, and elsewhere.

which is perceived, and in an inner (*Pnimityut*) way, that which is perceived has some relation to the one who perceives.

However, as it is in the *Sefirot*, the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is the *Sefirah* of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. As explained in *Pardes Rimoni*,⁷⁴¹ the *Sefirah* of the Crown-*Keter* is called “first-*Rishon*-ראשון,” because it is not the “beginning-*Reishit*-ראשית” of the chaining down of the worlds (*Hishtalshelut*), but transcends the chaining down (*Hishtalshelut*).

About this the verse states,⁷⁴² “He made darkness His hiding place,” in that it does not come into revelation in the novel creatures by way of recognition or sensation. [Even though the existence of tangible novel creation, and the creation of all worlds stems from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds (*Sovev Kol Almin*), (about which it states, “I fill the heavens and the earth”), and is the meaning of the verse,⁷⁴³ “Everything that *HaShem*-יהו"ה desired He did,” nevertheless, this matter is hidden and concealed.]

This then, is the effect of the blessing (*Brachah*-ברכה) – “Blessed is *HaShem-Baruch HaShem*-יהו"ה ברוך” – in that the Name *HaShem*-יהו"ה means “He who is and was and will be as One-*Hoveh* v’*Hayah* v’*Yihyeh*-והיה ויהיה ויהיה.”⁷⁴⁴ Therefore,

⁷⁴¹ See *Pardes Rimoni*, Shaar 2 (Shaar Taam Atzilut) Ch. 3 & Ch. 4.

⁷⁴² Psalms 18:12; See *Likkutei Torah*, *Pekudei* 3d and on, and elsewhere.

⁷⁴³ Psalms 135:6; See *Shaarei Orah* of the *Mittler Rebbe*, discourse entitled “*Yaviyu Levush Malchut*,” Ch. 75 and on.

⁷⁴⁴ *Ginat Egoz* of *Rabbi Yosef Gikatilla*, translated as *HaShem Is One*, Vol. 1 (*The Foundations*), *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on; *Zohar* III 257b (*Ra’aya Mehemna*); *Pardes Rimoni*, Shaar 1 (Shaar Eser v’Lo Teisha),

this comes into the four letters of the [lower] Name *HaShem*-יהו"ה, the beginning of which is the letter *Yod*-י, which is the *Sefirah* of Wisdom-*Chochmah*,⁷⁴⁵ this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*).

The effect of the blessing (*Brachah*-ברכה) is an additional drawing down of light and illumination into the [lower] Name *HaShem*-יהו"ה, from the aspect of the Crown-*Keter*, which is the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), so that it is not in a way of concealment and hiddenness, but is drawn down in a way of revelation.

3.

However, even the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), drawn down by the blessing (*Brachah*), is in a way that has some relation to worlds, which is why it is called “the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all **worlds** (*Sovev Kol Almin*).” We therefore find that even in the *Sefirah* of the Crown-*Keter* there are a number of levels, and this applies generally to the whole matter of Crowns-*Ketarim* and Circles-*Iggulim*, (which are rooted in the Great Circle-*Iggul HaGadol* that transcends and precedes the Line-*Kav*).

Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

That is, there is a difference between the aspect of Circles-*Iggulim* of this world, and the aspect of the Circles-*Iggulim* of a higher world, until the aspect of Circles-*Iggulim* of Primordial Man (*Adam Kadmon*), which encompasses all four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*),⁷⁴⁶ until the highest Circles-*Iggulim* [meaning, until that which precedes and transcends the restraint of *Tzimtzum*, where there is the matter of the estimation within Himself, in potential, of that which is destined to be brought out in actuality,⁷⁴⁷ and therefore there automatically are numerous details and levels,] only that it is in a way of **surrounding** all worlds (*Sovev Kol Almin*).

This is why this light of *HaShem*-יהוה, blessed is He, is drawn into the world in a way of “I fill [it],” only that relative to the worlds He is concealed, which as explained before, was only “touched” by the restraint of the *Tzimtzum*. Nevertheless, the very fact that some degree of the matter of *Tzimtzum* applies to this aspect, even if only in a way that it is “touched” by it, is because it has some relation to worlds.

In the language of Chassidus, the general explanation is that, though it is true that by means of the blessing (*Brachah*) there is a drawing down from the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), nevertheless, the drawing down is only from the root of the creations and emanations, (though it reaches the

⁷⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17, and the notes there.

⁷⁴⁷ See Etz Chayim, Shaar I (Drush Iggulim v'Yosher) Ch. 1; Mikdash Melech to Zohar I 15a; Maamarei Admor HaZaken 5578 Vol. 1, p. 324 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

highest level of their root). In the *Sefirah* of the Crown-*Keter*, this refers to the aspect of the Long Patient One-*Arich Anpin*, but not higher.

The well-known proof for this is from what we find in the blessings of Yaakov. That is, when Yosef requested Yaakov to place his right hand on Menashe's head, being that he was the firstborn, Yaakov responded,⁷⁴⁸ "I know, my son, I know; he too will become a people, and he too will become great; but his younger brother will become greater than him," and this is why "he crossed his hands."⁷⁴⁹

Now, at first glance, this is not understood. From the fact that Yaakov explained, "I know, my son... he too will become great; but his younger brother will become greater than him," this indicates that it did not depend on Yaakov. This being so, what need was there for Yaakov's blessing? On the other hand, if Yaakov's blessing did indeed have an effect, why could he not affect it to be according to Yosef's request, that Menashe, who was his firstborn, should be greater?

However, the explanation is that the purpose a blessing (*Brachah*) is to affect a drawing down of something from its root and source, as it states,⁷⁵⁰ "He blessed each one according to the blessing appropriate to him" (as mentioned above). In other words, even when the drawing is from the root and source as it is in the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), nevertheless, this is only as it is in the root of the Emanated. Thus, since on that

⁷⁴⁸ Genesis 48:19

⁷⁴⁹ Genesis 48:14

⁷⁵⁰ Genesis 49:28

level matters were such that “his younger brother will become greater than him,” this cannot be changed.

Even so, there is the need for the blessing (*Brachah*) to affect the drawing of the matter from its root and source in the aspect of *HaShem*’s יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), for it be drawn into revelation in the aspect of *HaShem*’s יהו"ה light that fills all worlds (*Memaleh Kol Almin*). Thus, [the effect of the blessing (*Brachah*)] is to remove all possible obstructions and obstacles within the chaining down (*Hishtalshelut*) of that matter from coming from its source and root in the aspect of *HaShem*’s יהו"ה light that transcends all worlds (*Sovev Kol Almin*), until it is drawn down below to manifest in physical terms.

However, the matter of prayer is to bring about a new desire (*Ratzon*). In other words, even though matters such as children, health, life, and sustenance, were already decreed on Rosh HaShanah to be in a particular way, the effect of prayer (*Tefillah*) is to rouse a new desire and overturn the decree. This is as stated in Talmud,⁷⁵¹ “Why are the prayers of the righteous-*Tzaddikim* compared to a pitchfork (*Eter*-עֵתֶר)?⁷⁵² To teach that just as this pitchfork overturns the grains on the threshing floor and moves them from place to place, so too, the prayers of the righteous-*Tzaddikim* overturn the mind of the Holy One, blessed is He, from the quality of cruelty to the quality of mercy (*Rachamim*).”

⁷⁵¹ Talmud Bavli, Sukkah 14a

⁷⁵² The verse states, (Genesis 25:21), “Yitzchak prayed (*Vaye’ater*-וַיַּעֲתֶר) to *HaShem*-יהו"ה,” which the word “prayed-*Vaye’ater*-וַיַּעֲתֶר” is of the same root as “pitchfork-*Eter*-עֵתֶר.”

In other words, without any consideration whatsoever as to what is drawn forth in the order of the chaining down of the worlds (*Hishtalshehut*), even as matters are in the loftiest state in their root and source, prayer (*Tefilah*) brings about a new desire, that it should be transformed into the quality of mercy (*Rachamim*), and that there should be a drawing down of beneficence in all matters related to children, health, life, and sustenance.

We find this in the prayers of our forefathers, that “though she did not have a womb,”⁷⁵³ nevertheless, prayer affected the matter of having children. This is because, prayer (*Tefillah*) brings about a drawing forth from the aspect of the Ancient One-*Atik*, which transcends the root of the creations and emanations.

4.

However, we still must understand the difference between a blessing (*Brachah*) and prayer (*Tefilah*) on a deeper level. For, even though it was explained above that the drawing forth affected by a blessing (*Brachah*) is only from the root of the emanated, meaning, from the aspect of the Long Patient One-*Arich Anpin*, nevertheless, even in a blessing (*Brachah*) there also must be additional illumination and radiance from an aspect that even transcends the Long Patient One-*Arich Anpin*.

⁷⁵³ Midrash Bereishit Rabba 47:2, 53:5; Yalkut Shimoni, Lech Lecha, Remez 82.

This is similar to what is explained⁷⁵⁴ on the verse about the splitting of the sea,⁷⁵⁵ “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה).” To explain, at the splitting of the sea there was the transformation of the sea to dry land.⁷⁵⁶ As explained elsewhere at length, the matter of the “sea” (*Yam*-ים) refers to the concealed world (*Alma d’Itkasiya*), which is the aspect of *HaShem’s* יהו"ה light, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). “Dry land” (*Yabashah*-יבשה) refers to the revealed world (*Alma d’Itgaliya*), which is the aspect of *HaShem’s* יהו"ה light that fills all worlds (*Memaleh Kol Almin*).

The matter of the transformation of the “sea” (*Yam*-ים) to “dry land” (*Yabashah*-יבשה), means that there was a drawing down of *HaShem’s* יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*) into *HaShem’s* יהו"ה light that fills all worlds (*Memaleh Kol Almin*). About this the verse states, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” (with a doubled language).

In other words, by itself the matter of “arrogance-*Ga’oh*-גאה” is insufficient, since it still is connected with the order of the chaining down (*Hishtalshelut*) and root of the emanated. In and of itself, even when this aspect is drawn down, it is possible for it to only be drawn down in concealment, (meaning that it does not come to be openly recognized or sensed). Moreover, even as it is drawn down by way of a blessing (*Brachah*) and in a way that it is recognized

⁷⁵⁴ See Torah Ohr, Beshalach 62c, 63c; Torat Chayim, Beshalach 237a, 253a and on; Sefer HaMaamarim 5710 p. 153.

⁷⁵⁵ Exodus 15:1

⁷⁵⁶ Psalms 66:6

and sensed, nevertheless, this is only as it is in its root and source.

However, to affect a drawing down that is different from how it is in its root and source, including the highest level of the root of the emanated, created, formed, and actualized, as indicated by the verse,⁷⁵⁷ “He **transformed** (*Hafach*-הפך) the sea to dry land,” (similar to the transformation from the quality of cruelty to the quality of mercy), the matter indicated by the verse, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה)” (with the doubled language) is necessary. This refers to a drawing from the aspect of the Ancient One-*Atik*, which transcends the aspect of the Long Patient One-*Arich Anpin*.

We thus find that the matter of a blessing (*Brachah*) has an equality to the matter of prayer (*Tefillah*). That is, in order for there to be the drawing forth indicated by the verse,⁷⁵⁸ “Blessed (*Baruch*-ברוך) is *HaShem*-יהוה, the God of Israel, from this world to the coming world,” there must be the matter indicated by the verse, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” meaning, that there must be a drawing forth from the aspect of the Ancient One-*Atik*.

On the other hand, there also is [another element of equality between them]. That is, just as the matter of a blessing (*Brachah*) is that the drawing down comes in a manner of recognition and is sensed in the aspect of *HaShem*’s-יהוה light that fills all worlds, so likewise with prayer (*Tefilah*), there subsequently must be a drawing down into the vessels (*Keilim*) and limitations of matters of the natural order.

⁷⁵⁷ Psalms 66:6

⁷⁵⁸ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

This is why we likewise find that, about service of *HaShem*-יהו"ה, blessed is He, in prayer, our sages, of blessed memory, said,⁷⁵⁹ “Why is it that the Jewish people cry out in prayer, but are not answered? Because when they call out, they do not direct their intention to the Explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).”

In other words, even though prayer (*Tefillah*) must be to the point of “squeezing” the soul (as stated in Sifri),⁷⁶⁰ and as expressed in the verse,⁷⁶¹ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of the removal of self-awareness (*Hese’ach HaDa’at*), which transcends reason and intellect, nonetheless, they also must “direct their intention to the Explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).”⁷⁶² In general, this refers to the matter of the ten *Sefirot*, beginning with the *Sefirah* of Wisdom-*Chochmah*, until the final-most *Sefirah*.

We thus find that in both prayer (*Tefilah*) as well as blessing (*Brachah*) there are two matters. That is, there is the additional light and illumination from the aspect of the Ancient One-*Atik*, and there is the drawing down “from this world to the coming world,” into measure and limitation within vessels (*Keilim*), until [it is drawn] all the way down.

⁷⁵⁹ See Midrash Tehillim 91; Pesikta Rabbati 22:7; Yalkut Shimoni Tehilim, Remez 843; Cited in the beginning of Shnei Luchot HaBrit (ShaLa”H) 2a; Also see the Opening Gateway (Petach HaShaar) to Inrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on.

⁷⁶⁰ Sifri to Deuteronomy 6:5

⁷⁶¹ Deuteronomy 6:5

⁷⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

5.

However, the explanation is that there are two differences between a blessing (*Brachah*) and prayer (*Tefillah*). The first difference is like the difference between that which passes through (*Ma'avar*) and that which comes in a way of manifestation (*Hitlabshut*). For, as known,⁷⁶³ when it comes to the matter of drawing down from the upper to the lower, there is a manner in which the drawing down is solely in a way of passing through (*Ma'avar*), and there is a manner in which it is in a way of manifestation (*Hitlabshut*).

To explain, the matter of manifestation (*Hitlabshut*) means that the upper becomes en clothed in the lower. In other words, the action is performed by the lower, but because the upper is manifest and en clothed in the lower, the lower is caused to be in a more elevated state. This is similar to the manifestation (*Hitlabshut*) of the intellect (*Mochin*) in the emotions (*Midot*), wherein, although the drawing is from the aspect of the emotions (*Midot*), meaning that the emotions affect whatever they effect as emotions (*Midot*), and that which they effect is called by their name [emotions-*Midot*], nevertheless, due to the investment and manifestation of the intellect (*Mochin*) into the emotions (*Midot*), the emotions come to be in a higher state than how they are by themselves.

In our service of *HaShem*-יהו"ה, blessed is He, this is the difference between “natural fear and love of *HaShem*-יהו"ה”

⁷⁶³ See Tanya, Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (158a); Likkutei Torah, Masei 89b and on; Ohr HaTorah, Vayikra Vol. 2 p. 462 and on, and elsewhere.

(*Dechilu u'Rechimu Tiveeyeem*), and “intellectual fear and love of *HaShem*-יהו"ה” (*Dechilu u'Rechimu Sichleeyeem*).⁷⁶⁴ Beyond this, even when it comes to service of *HaShem*-יהו"ה, blessed is He, that stems from the inner aspect of the emotions (*Pnimiyyut HaMidot*), in which case the emotions (*Midot*) literally operate like the brain and mind (*Mochin*), nevertheless, this still is the inner aspect of the emotions (*Pnimiyyut HaMidot*), rather than the inner aspect of the intellect (*Pnimiyyut HaMochin*), only that due to their union with the brain and mind (*Mochin*), the emotions (*Midot*) are elevated to a higher state. Even so, their effect is that of emotions (*Midot*).

However, this is not so when it comes to the matter [of a bestowal in a manner] of “passing through” (*Ma'avar*). Even though, in this too, there is the matter of the manifestation of the upper within the lower, nevertheless, it is in such a way that the effect and action is that of the upper, only that for the bestowal to be received by the lower, it necessarily must pass through by way of the lower, so that the element of superiority of the lower will also be in this.

This is similar to the explanation in *Iggeret HaKodesh*,⁷⁶⁵ with the example of the holidays (*Yom Tov*). That is, on the holidays (*Yom Tov*), Kindness-*Chessed* of the world of Emanation (*Atzilut*) is completely manifest and encloded within Kindness-*Chessed* of the world of Creation

⁷⁶⁴ See at length in *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as *Divine Inspiration*; Also see at length in *Shaar HaYichud* of the Mittler Rebbe translated as *The Gate of Unity* (with commentary, Vol. 1), Introduction to Ch. 34, Ch. 34 & 35.

⁷⁶⁵ See Tanya, *Kuntres Acharon*, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” *ibid*.

(*Briyah*), and enlivens this physical world by way of passing through (*Ma'avir*) the Kindness-*Chessed* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) and this too is called a “manifestation (*Hitlabshut*),” for, otherwise, it would not affect the physicality of this world.

This also is why on the holidays (*Yom Tov*), various forms of labor are forbidden, but labors related to the preparation of food are permitted.⁷⁶⁶ That is, because of the manifestation (*Hitlabshut*) in the world of Creation (*Briyah*), it is permitted to engage in labors related to the preparation of food, which relates to the world of Creation (*Briyah*), which is not so in relation the other forms of labor that relate to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) and are forbidden on the holidays (*Yom Tov*). This is because there is no matter of manifestation (*Hitlabshut*) in the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

In other words, even though for there to be a drawing down and effect in the world of Action (*Asiyah*), a manifestation (*Hitlabshut*) by way of “passing through” the worlds of Formation and Action (*Yetzirah* and *Asiyah*) is necessary, (and as mentioned before, this “passing through” (*Ma'avir*) is also called “manifestation (*Hitlabshut*)”), nevertheless, the effect is brought about by the world of Creation (*Briyah*), and this is why there then is a negation of matters that relate to the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

The same may be understood about the difference between a blessing (*Brachah*) and prayer (*Tefilah*). That is, in

⁷⁶⁶ See Exodus 12:16 and Rashi there.

the matter of a blessing (*Brachah*) – as in,⁷⁶⁷ “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from this world to the coming world,” – although there indeed is a drawing down of additional light and illumination in the [letters of the] Name *HaShem*-יהו"ה from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), and even of the aspect indicated by the verse,⁷⁶⁸ “For He is arrogant above the arrogant (*Ga'oh Ga'ah*-גאה),” which refers to the aspect of the Ancient One-*Atik*, which transcends the aspect of the Long Patient One-*Arich* (as explained in chapter four), nevertheless, this drawing down comes in a way of manifestation (*Hitlabshut*) within the aspect of the Long Patient One-*Arich* and the *Sefirot* below it, which is the matter of the four letters of the [lower] Name *HaShem*-יהו"ה.

It thus is drawn down into each particular world according to the matter of that particular world, only that they are elevated to a higher state and manner. However, even so, the effect is that of the lower. This is why [the blessing (*Brachah*)] is in the manner indicated by the verse,⁷⁶⁹ “He blessed each one according to the blessing appropriate to him,” meaning that each one was blessed according to the blessing appropriate to **him**, in accordance with the measures and limitations of the chaining down of the worlds (*Hishtalshelut*), even to the root of the emanated.

However, this is not so of prayer, in which the effect is that of the upper, that is, the aspect of the Ancient One-*Atik*,

⁷⁶⁷ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

⁷⁶⁸ Exodus 15:1

⁷⁶⁹ Genesis 49:28

only that for there to be an effect in physical matters, such as healing the sick or blessing the years, it is necessary for there to be a drawing down by passing through (*Ma'avir*) the Name *HaShem*-יהו"ה, blessed is He, and His titles, (in that one must have devotional intent in the [appropriate] title), since it is by way of them that there is a drawing down and the matter is brought into actualization.⁷⁷⁰

The second difference, which is primary and more inner, is that the actual effect of the Ancient One-*Atik*, (“For He is arrogant above the arrogant-*Ga'oh Ga'ah* גאה גאה”), as it is in the matter of a blessing (*Brachah*), is not in a way that there is a drawing down of the actual aspect of the Ancient One-*Atik* itself. Rather, the aspect of the Ancient One-*Atik* only affects there to be a drawing and revelation of the aspect of the Long Patient One-*Arich*.

However, this is not so of the matter of prayer (*Tefillah*). For, in prayer (*Tefillah*) not only does the aspect of the Ancient One-*Atik* affect the drawing down of the aspect of the Long Patient One-*Arich*, but there is a drawing of the aspect of the Ancient One-*Atik* itself.⁷⁷¹

This is also in accordance with the statement in *Zohar*⁷⁷² about the matter of Grace after meals (*Birchat HaMazon*), (which is one of the blessings, and is the matter of a blessing-*Brachah*). That is, one must say, “Who enlivens us **in** His

⁷⁷⁰ See at great length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, from the authors introduction and on.

⁷⁷¹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (*The Foundations*), *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

⁷⁷² *Zohar* II 168b; See *Talmud Bavli*, *Brachot* 50a; *Pardes Rimonim*, *Shaar* 9 (*Shaar Mehut v'Hanhagah*), Ch. 1

goodness-*b'Tuvo*-בטובו,” rather than “**with** His goodness-*m'Tuvo*-מטובו.”

The explanation is that the word “**with** His goodness-*m'Tuvo*-מטובו” refers to the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), which is drawn from the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*). In contrast, the word “Who enlivens us **in** His goodness-*b'Tuvo*-בטובו,” refers to the totality of *HaShem*'s-יהו"ה Supernal goodness, blessed is He, literally meaning the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, referring to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

However, even so, this only is a drawing of the aspect of *HaShem*'s-יהו"ה light, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and thus already has some relation to worlds, which is the aspect of the Long Patient One-*Arich*. However, the aspect of the Ancient One-*Atik* Himself, is not drawn down in the matter of a blessing (*Brachah*), but solely and specifically in the matter of prayer (*Tefillah*).

6.

Based on the explanation that the effect of prayer (*Tefillah*) is to actualize a new desire for a drawing down from the aspect of the Ancient One-*Atik*, which transcends the root of the emanated, in a way that the Ancient One-*Atik* Himself is drawn down, (only that for the effect to be all the way down, it

must pass through (*Ma'avir*) the matter of *HaShem*'s יהו"ה Name and titles, and therefore one must direct his intentions to His Name and titles),⁷⁷³ this may be understood as it relates to serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). That is, even as this is in the soul of man, it is a level that transcends the revealed powers of the soul and even transcends the aspect of the Long Patient One-*Arich* as it is in the soul.

This is also the meaning of the statement in Iggeret HaKodesh, that service of *HaShem*-יהו"ה, blessed is He, in prayer, must be in a way of, "Seek my countenance-*Panai*-פני," meaning, the inner aspect (*Pnimityut*-פנימיות) of the heart. This refers to service in a way of the removal of one's self-awareness (*Hese'ach HaDa'at*), which is the matter of self-sacrifice (*Mesirat Nefesh*) stemming from the innerness (*Pnimityut*) of the soul.

This is similar to the effect of prayer (*Tefillah*) as it is Above, in that it is a drawing forth from the inner aspect (*Pnimityut*) of the chaining down of the worlds (*Hishtalshelut*), from the inner aspect of the Line-*Kav*, and even from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

The explanation is that there is a difference between serving *HaShem*-יהו"ה in prayer (*Tefilah*), and serving Him with Torah and *mitzvot*. That is, the matter of serving *HaShem*-יהו"ה in prayer (*Tefilah*) is self-sacrifice (*Mesirat Nefesh*) and the nullification of one's independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, "like a servant before his Master."⁷⁷⁴ In

⁷⁷³ See at great length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, from the authors introduction and on.

⁷⁷⁴ Talmud Bavli, Shabbat 10a

contrast, this is not so of Torah and *mitzvot*. For, even though the study of Torah must be as indicated by the words,⁷⁷⁵ “Let my soul be as dust to all,” (which is an introduction and preparation to the continuing words), “open my heart to Your Torah,” nevertheless, Torah study itself is specifically the matter of grasp, understanding, and knowledge, which is a matter of drawing the light to manifest in an inner way (*b’Pnimityut*), as lights (*Orot*) within vessels (*Keilim*), which is the aspect of *HaShem*’s-יהוה light that manifests within and fills all worlds (*Memaleh Kol Almin*). Moreover, the matter of, “Let my soul be as dust to all,” is only in **preparation** for the [study of] Torah, and the preparation itself is not a matter of Torah, but is something **external** to Torah.

Even when Torah study itself is in a loftier manner, about which it states, “It was said-*Itmar*-איִתְמַר,” meaning, “It was automatically said,”⁷⁷⁶ in that the speech of the person is only “like one who repeats after the reader,”⁷⁷⁷ which is the meaning of the teaching,⁷⁷⁸ “The Holy One, blessed is He, sits and studies opposite him,” nevertheless, as explained elsewhere,⁷⁷⁹ this matter itself is brought about in the study of Torah and through prayer (*Tefillah*). This itself is the substance of the supplication,⁷⁸⁰ “Let my prayers be in proximity to my bed,” so that the effects of the prayer (*Tefillah*) will be in one’s study of Torah, so that the study will be “like one who repeats

⁷⁷⁵ See the liturgy of the “*Elohai Netzor*” paragraph at the end of the *Amidah*.

⁷⁷⁶ Likkutei Torah, Pekudai 6a

⁷⁷⁷ See Talmud Bavli, Sukkah 38b; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b and elsewhere.

⁷⁷⁸ See Tanna D’Vei Eliyahu Rabba, Ch. 18.

⁷⁷⁹ See Siddur Im Divrei Elohi”m Chayim, 19a

⁷⁸⁰ Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

after the reader.” Nevertheless, in and of itself, Torah study is a matter of knowledge, understanding, and comprehension.

This is even true of the loftiest Torah study, which is in a way of seeing (*Re'iyah*-ראיה). The known example for this is the Arizal, who saw what would take sixty or eighty years to express in speech in the Torah portions of Balak and Bilaam.⁷⁸¹ This refers to the sight of the eye of the intellect (*Re'iyat Ein HaSechel*). Nevertheless, the general matter of sight (*Re'iyah*-ראיה) relates to the inner powers that manifest in the body and the lights (*Orot*) that manifest in vessels (*Keilim*).

This being so, it is all the more so in relation to the *mitzvot*, which manifest in physical things, the entire matter of which is limitation. As explained in *Iggeret HaKodesh*,⁷⁸² most *mitzvot* have limited measurement. For example, the length of the *Tzitzit* must be at least twelve times the width of the thumb,⁷⁸³ whereas the *Tefillin* must be at least two fingers by two fingers in size.⁷⁸⁴ The same is so of all the other limitations that define the *mitzvot*. That is, in this regard the *mitzvot* are the

⁷⁸¹ Pri Etz Chayim, Shaar HaKriyat Shema She'al HaMitah, Ch. 1; See Likkutei Torah, Tzav 17b and elsewhere. Also see *Mafte'ach HaChochmot* by the wondrous and Godly Rishon, Rabbi Avraham Abulafia, may the mention of his holiness bring blessing, Parshat No'ach – “If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would be incapable of writing all we have received by way of the received knowledge of the holy Names.”

⁷⁸² *Iggeret HaKodesh*, Epistle 10

⁷⁸³ Shulchan Aruch, Orach Chayim 11:4; Shulchan Aruch of the Alter Rebbe, Orach Chayim 11:4

⁷⁸⁴ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

opposite of self-sacrifice (*Mesirat Nefesh*), which is the matter of leaving measure and limitation.

This is likewise understood from the explanation in Tanya⁷⁸⁵ about why Moshe commanded the generation that was about to enter the land, that in order to accept the yoke of the Kingship of Heaven upon themselves with self-sacrifice, they must recite the *Shema* twice daily. Was it not already so that he promised them,⁷⁸⁶ “*HaShem*-יהו"ה your God will set the terror and fear of you on the entire face of the earth where you will tread”? However, the reason is because the fulfillment of Torah and *mitzvot* depends on one’s constant recollection of the matter of sacrificing oneself (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. This shows us that in essence, in and of itself, studying Torah and the fulfillment the *mitzvot* is not the matter of self-sacrifice (*Mesirat Nefesh*) to its ultimate truth.

This then, is the superiority of prayer (*Tefilah*) over and above fulfilling Torah and *mitzvot*. For prayer is the matter of serving *HaShem*-יהו"ה, blessed is He, as indicated by the verse,⁷⁸⁷ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

[Although in various places⁷⁸⁸ it is explained that the primary matter of prayer is in the *Amidah*, nevertheless, the verse states,⁷⁸⁹ “*HaShem*-יהו"ה is close to all who call Him, to

⁷⁸⁵ Tanya, Likkutei Amarim, Ch. 25

⁷⁸⁶ Deuteronomy 11:25

⁷⁸⁷ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

⁷⁸⁸ Likkutei Torah, Balak 71c and elsewhere.

⁷⁸⁹ Psalms 145:18

all who call Him in truth-*Emet*-אמת,” referring to,⁷⁹⁰ “the eternal truth-*Emet*-אמת of *HaShem*-יהו”ה.”

This is brought about and actualized in the recital of *Shema*, when we say “*HaShem* is One-*HaShem Echad*-יהו”ה אחד.”⁷⁹¹ That is, we draw down the “truth of *HaShem-Emet HaShem*-יהו”ה-אמת” [indicated by the letter *Aleph*-א-1 of the word “One-*Echad*-אחד”] into the heavens and the earth (the seven firmaments and the earth [indicated by the letter *Chet*-ח-8 of the word “One-*Echad*-אחד”], and the four [*Dalet*-ד-4] directions of the world.⁷⁹² In other words, this matter of prayer (*Tefillah*) [the *Amidah*] comes about by being preceded with the self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו”ה, blessed is He, in the recital of *Shema* that preceded the *Amidah* prayer.]

This then, is the meaning of the statement in Iggeret HaKodesh, that through serving *HaShem*-יהו”ה, blessed is He, in prayer (*Tefillah*) stemming from the inner aspect (*Pnimityut*) of the heart, in a way of the removal of self-awareness (*Hesei’ach HaDa’at*), there comes to be the matter of the redemption and emancipation of every spark of *HaShem*’s-יהו”ה Godliness in the soul of each and every Jew, (as in the verse, “He redeemed my soul in peace”), from its captivity in the external forces. Through this the general redemption also

⁷⁹⁰ Psalms 117:2

⁷⁹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*; *Torat Chayim*, Vayeishev 201b and on, 202b; *Siddur Im Divrei Elohi”m Chayim* 19a and on, and elsewhere.

⁷⁹² *Sefer Mitzvot Katan* cited in *Beit Yosef to Orach Chayim* 61; *Shulchan Aruch* and *Shulchan Aruch of the Alter Rebbe*, *Orach Chayim* 61:6; See *Torah Ohr*, *Va’era* 55b and on.

comes to be. This is the meaning of the teaching,⁷⁹³ “Moshiach comes with the removal of the awareness (*Hesei’ach HaDa’at*),” of the whole Jewish people.

In other words, this is because the general matter of serving *HaShem*-יהו"ה, blessed is He, in prayer, is the service of self-sacrifice (*Mesirat Nefesh*) to Him, which is service stemming from the essential self of the soul, which is the singular-*Yechidah* essence of the soul. Therefore, when a Jew serves *HaShem*-יהו"ה, blessed is He, from the innerness (*Pnimityut*) of his soul, with the singular-*Yechidah* essence of the soul, this brings about a revelation of the general singular-*Yechidah* essence, which is the matter of Moshiach.

As known from the writings of the Arizal,⁷⁹⁴ there only is a revelation of the aspects of the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul in the Jewish people in general. Even in Adam, the first man, there only was a revelation of the *Chayah* level of his soul. However, it states about Moshiach,⁷⁹⁵ “He will be exalted and become high, and exceedingly lofty,” even loftier than Adam, the first man, since there also will be a revelation of the singular-*Yechidah* essence of his soul.

Thus, when our service of *HaShem*-יהו"ה below is in a way of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, stemming from the revelation of the singular-*Yechidah* essence of our soul, this brings about the revelation of

⁷⁹³ See Talmud Bavli, Sanhedrin 97a

⁷⁹⁴ See Sefer Arba Me’ot Shekel Kessef of the Arizal, p. 241 (in the Jerusalem 5745 edition); Ramaz to Zohar II 40b; Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200, and elsewhere.

⁷⁹⁵ Isaiah 52:13

the general *Yechidah* of Moshiach, through whom the general redemption will come.

7.

However, not every mind is capable of withstanding this, that his service of *HaShem*-יהו"ה, blessed is He, will be in a way of the removal of self-awareness (*Hesei'ach HaDa'at*), stemming from the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect. This is why Heavenly assistance is necessary, as it states,⁷⁹⁶ “The Holy One, blessed is He, assists him,” which is the matter of a gift from *HaShem*-יהו"ה, blessed is He, in a way of arousal from Above. It is to this end that there first must be an arousal from below, which comes about through giving charity, about which the verse states,⁷⁹⁷ “Righteousness will walk before him-*Tzedek Lefanav Yehalech*-יהלך לפניו” [in which the word “before him-*Lefanav*-לפניו” indicates “innerness-*Pnimityut*-פנימיות,” and the word “walk-*Yehalech*-יהלך” indicates “transference-*Holachah*-הולכה,”] indicating that he transfers the innerness (*Pnimityut*) of his heart to *HaShem*-יהו"ה, blessed is He (as explained before).⁷⁹⁸ About this our sages, of blessed memory, said,⁷⁹⁹ “One who does charity (*Tzeddakah*) is greater than [one who sacrifices] all the sacrificial offerings (*Korbanot*), as the verse

⁷⁹⁶ See Talmud Bavli, Sukkah 52b

⁷⁹⁷ Psalms 85:14

⁷⁹⁸ In chapter one of this discourse.

⁷⁹⁹ Talmud Bavli, Sukkah 49b

states,⁸⁰⁰ ‘To do charity and justice is more desirable to *HaShem*-יהו"ה than a sacrificial offering.’”

Now, the explanation is that even though charity (*Tzedakah*) is one *mitzvah*, and the general totality of all *mitzvot* are called “charity-*Tzedakah*-צדקה,”⁸⁰¹ and as explained before, fulfilling the *mitzvot* is not a matter of self-sacrifice (*Mesirat Nefesh*), but self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is only preparatory to fulfilling the *mitzvot*, whereas the *mitzvot* themselves are essentially limited, nevertheless, there are two matters in charity (*Tzedakah*) itself.

To further explain, there is charity (*Tzedakah*) that is limited, in which “one [ordinarily] gives one tenth (*Ma'aser*) of his resources, however the most desirable way to fulfill the *mitzvah* of charity (*Tzedakah*) is to give one fifth (*Chomesh*) of one’s resources.”⁸⁰² In other words, even giving one-fifth (*Chomesh*) of one’s resources to charity (*Tzedakah*) is limited, similar to the limitations in all other *mitzvot*, and is not the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, to the point of “squeezing the soul.”

However, there is another form of charity (*Tzedakah*) that transcends limitation, as in the verse,⁸⁰³ “Redeem your sin through charity (*Tzidkakah*-צדקה).” For, since he must rectify and emancipate his own soul, it is simply understood that the health of one’s soul is no less important than the health of his body, in that money is no object [when it comes to saving his life], as the

⁸⁰⁰ Proverbs 21:3; See Tanya, Iggeret HaKodesh, Epistle 10.

⁸⁰¹ See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

⁸⁰² Mishneh Torah, Hilchot Matanot Aniyim 7:5;

⁸⁰³ Daniel 4:24

verse states,⁸⁰⁴ “Whatever a man has he would give up for his life.” Therefore, giving charity must be without limitation, neither the limitation of one-tenth (*Ma’aser*), nor the limitation of one-fifth (*Chomesh*), (as explained in *Iggeret HaTeshuvah*,⁸⁰⁵ and in *Iggeret HaKodesh*).⁸⁰⁶ In other words, this form of charity (*Tzedakah*) completely departs from the limitations of the *mitzvot*.

With the above in mind, we can understand the verse about a person who closes his eyes to charity, which states,⁸⁰⁷ “[and you will look malevolently upon your destitute brother and refuse to give him] – then he may appeal against you to *HaShem*-יהו"ה, and it will be a sin upon you.” At first glance, this is not specifically related to the matter of charity (*Tzedakah*), since this is so of all *mitzvot*. That is, if a person closes his eyes to any *mitzvah*, whatever it may be, he then is lacking in drawing down *HaShem*’s-יהו"ה Godliness that is drawn down through that *mitzvah*, which is the meaning of “it will be a sin upon you.” For, “sin-*Chet*-חט"ה” itself means “a lacking-*Chisaron*-חסרון,”⁸⁰⁸ meaning, a devolvement.

However, the explanation is that this specifically refers to charity (*Tzedakah*-צדקה) about which the verse states,⁸⁰⁹ “Redeem your sin through charity (*Tzidkah*-צדקה).” When one

⁸⁰⁴ Job 2:4

⁸⁰⁵ Tanya, *Iggeret HaTeshuvah*, Ch. 3 (92b)

⁸⁰⁶ Tanya, *Iggeret HaKodesh*, Epistle 10 (115b and on)

⁸⁰⁷ Deuteronomy 15:9; Talmud Bavli, Ketubot 68a (and Rashi there).

⁸⁰⁸ See Kings I 1:21 and Rashi there; Likkutei Torah, Masei 82a; Also see the prior discourse of this year, 5719, entitled “*Chassidim v’Anshei Ma’aseh* – The pious and Men of Action,” Discourse 4, Ch. 1 and on.

⁸⁰⁹ Daniel 4:24

hides his eyes from **this** charity, the sin remains in him, being that it was not rectified through giving charity (*Tzedakah*-צדקה).

The explanation is that giving charity (*Tzedakah*) stemming from the verse, “Redeem your sin through charity (*Tzidkiah*-צדקה),” relates to the level of those who truly repent and return (*Ba’alei Teshuvah*) to *HaShem*-יהו"ה, blessed is He. The matter of person who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה is that he becomes a completely new being, brought about by leaving all limitations until he utterly leaves his previous state of existence, (meaning that [his previous existence] becomes completely non-existent).

This is why our sages, of blessed memory, said,⁸¹⁰ “In the place where those who repent and return (*Ba’alei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” For, even though one who is a perfectly righteous individual (*Tzaddik Gamur*) serves *HaShem*-יהו"ה, blessed is He, with love and delight in Him, he nevertheless is in a state that “there is the one who loves,”⁸¹¹ meaning that he remains in a state of independent existence. In contrast, one who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה transcends this, since his state is the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which is true self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

Now, although as a result of this, one who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה is elevated to a higher state, nevertheless, this is not at all why he repented

⁸¹⁰ Mishneh Torah, Hilchot Teshuvah 7:4

⁸¹¹ See Tanya, Ch. 35, Ch. 37; Torah Ohr, Hosafot 114d

(*Ba'al Teshuvah*). He rather did so because he wanted to escape evil, or because he wanted goodness, but not because he sensed or recognized that “closeness to God is good for me.”⁸¹² It rather is because the essential self of his soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, in a way that cannot be explained by way of understanding, grasp, or knowledge – just that his essential self is drawn to the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, since this must be brought into physical action, about this the verse states, “Redeem your sin through charity (*Tzidkiah*-צדקה).” In other words, this is expressed in giving charity (*Tzedakah*) in a limitless way, (without the limitations of one-tenth (*Ma'aser*) or even one-fifth (*Chomesh*)), but in a way that,⁸¹³ “Whatever a man has he would give up for his life,” since the matter of, “He redeemed my soul in peace (*Shalom*-שלום)” must be actualized.

With the above in mind, we can understand the relationship between giving charity (*Tzedakah*) and prayer (*Tefillah*), according to the two explanations of the verse,⁸¹⁴ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך).” The first explanation is that it refers to the “excess-*Me'od*-מאד” of the soul, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of the removal of self-awareness (*Hesei'ach HaDa'at*), which transcends reason and intellect and is beyond measure and limitation, to the point of “squeezing the soul.” The second accords to what

⁸¹² Psalms 73:28

⁸¹³ Job 2:4

⁸¹⁴ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

our sages, of blessed memory explained on the words, “With all your being-*Bechol Me’odecha*-בכל מאדך,” meaning,⁸¹⁵ “With all of your money.” Now, at first glance, the relationship between these two matters is not understood. However, the explanation is that “with all your money” refers to giving charity (*Tzedakah*) in a limitless way, and in a way of, “Redeem your sin through charity (*Tzidkah*-צדקה),” stemming from the bond between the essential self of one’s soul with the Essential Self of *HaShem*-יהוה, blessed is He, as discussed above.

8.

Now, the superiority of giving charity (*Tzedakah*) in a way of limitlessness is not only relative to studying Torah and fulfilling *mitzvot*, which are limited, but is even superior to prayer (*Tefillah*). The explanation is that even though prayer is the matter of “seek my innerness (*Panai*-פני),”⁸¹⁶ meaning, the innerness (*Pnimityut*) of the soul, which is the matter of serving *HaShem*-יהוה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) stemming from the singular-*Yechidah* essence of the soul, nevertheless, this form of serving *HaShem*-יהוה, blessed is He, is only spiritual. However, it could be that his body, and how much more so his portion in the world, remain as they are and are unmoved.

However, the ultimate purpose in serving *HaShem*-יהוה, blessed is He, is to bring about that “the many (*Rabim*-

⁸¹⁵ Talmud Bavli, Brachot 54a; Also see Rashi to Deuteronomy 6:5

⁸¹⁶ Psalms 27:8 *ibid*.

רבים) were with me.”⁸¹⁷ That is, one must also cause “the many-*Rabim*-רבים” to join with him (“with me”), referring to all the sparks of holiness that are related to him, not only including his body and animalistic soul, but even his portion of the world, all of which fell into the physicality of the world, until [they even fell] into the coarseness of the world.

Thus, through this he brings about the matter of “He redeemed my soul in peace.” (For, when the verse states, “**for-Ki** **כי** the many were with me,” this gives the reason for why “He redeemed my soul in peace.”) This is understood from the analogy of the tool, called a lever, used to lift things. That is, in order to lift the entire building, one specifically begins by lifting its lowest level. This is the superiority of charity (*Tzedakah*) over and above prayer (*Tefillah*).

Moreover, charity (*Tzedakah*) is even greater than the sacrificial offerings (*Korbanot*). For, even though the sacrificial offerings (*Korbanot*) were also physical, (unlike prayer (*Tefillah*), which is a spiritual form of serving *HaShem*-יהוה, blessed is He), nevertheless, there are various limitations in the matter of the sacrificial offerings (*Korbanot*). That is, sacrificial offerings (*Korbanot*) must specifically be offered in the Holy Temple, and specifically during daytime,⁸¹⁸ including many other limitations. In contrast, charity (*Tzedakah*) has no such measures or limitations.

This is in addition to the fact that, on the one hand, it is physical, but on the other hand, it touches the very innerness of

⁸¹⁷ Psalms 55:19

⁸¹⁸ Mishnah Keritut 7:2; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:13.

one's soul, in that he gives of the toil of his hands, in that he labored [for these funds] with the inner point of his soul and the depths of his heart, as is common amongst the people of the world in their occupation in earning a livelihood. [Even if a person is not fully invested in this] he nevertheless gives funds that he could have otherwise used to invest in the life of his own soul, (as discussed in chapter one).

Beyond all the above, sacrificial offerings (*Korbanot*) are the matter of ascent from below to Above,⁸¹⁹ which is the general matter of serving *HaShem*-יהו"ה spiritually, blessed is He. However, *HaShem*'s-יהו"ה ultimate Supernal intent in our serving Him, is to bring about a drawing down from Above to below, until it penetrates the physical.

That is, the physical – as it is in its place – should be a dwelling place for the Holy One, blessed is He,⁸²⁰ meaning, a dwelling place for the aspect of “I-*Ani*,” about whom it states,⁸²¹ “Do I (*Ani*-אני) not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” (not in a way of concealment (as discussed in chapter two), but) in an openly revealed way, as a King who is openly revealed with His dwelling place.⁸²² It is in this regard that charity (*Tzedakah*) is superior, not only to prayer, but even the sacrificial offerings (*Korbanot*).

⁸¹⁹ Likkutei Torah, Shlach 41c, and elsewhere.

⁸²⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36; See *Hemshech* 5666 p. 351 and on.

⁸²¹ Jeremiah 23:24

⁸²² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses, in Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3 translated as Revealing the Infinite, Discourse 1.

Nonetheless, there also must be sacrificial offerings (*Korbanot*) and prayer (*Tefilah*), for through them we elevate physical matters to the most spiritual world, brought about by serving *HaShem*-יהו"ה, blessed is He, with the singular-*Yechidah* essence of the soul – “seek my innerness (*Panai-*פני).”⁸²³ For, through this we reach [the continuation of the verse], “Your innerness (*Panecha*-פניך) *HaShem*-יהו"ה” (in a way of “passing through” (*Ma'avar*-מעבר) all the intermediary levels, by knowing how to direct one’s intention to the Name *HaShem*-יהו"ה).⁸²⁴ This is by way of serving *HaShem*-יהו"ה, blessed is He, as a gift granted from *HaShem*-יהו"ה,⁸²⁵ as in the verse,⁸²⁶ “This service is a gift that I have given to your priesthood,” which is brought about through arousal from below caused by the act of charity (*Tzedakah*).

9.

This then, is the meaning of the verse,⁸²⁷ “He redeemed my soul in peace.” For, even though this matter includes all three lines and modes of serving *HaShem*-יהו"ה, blessed is He – as our sages, of blessed memory, explained this verse,⁸²⁸ “The Holy One, blessed is He, says, ‘Whoever engages in Torah

⁸²³ Psalms 27:8 *ibid*.

⁸²⁴ See Midrash Tehillim 91; Pesikta Rabbati 22:7; Yalkut Shimoni Tehilim, Remez 843; Cited in the beginning of Shnei Luchot HaBrit (ShaLa”H) 2a; The Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on.

⁸²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁸²⁶ Numbers 18:7

⁸²⁷ Psalms 55:19

⁸²⁸ Talmud Bavli, Brachot 8a

study, acts of kindness, and prays with the congregation, I ascribe it to him as if he redeemed Me and My children from amongst the nations of the world” – nevertheless, the primary matter that relates to redemption and emancipation is charity (*Tzedakah*).

About this they stated,⁸²⁹ “The Jewish people will only be redeemed through charity.” Likewise, it is about this that the verse states,⁸³⁰ “Righteousness will walk before him-*Tzedek Lefanav Yehalech*-יהלך לפניו יהלך,” [in which the word “before him-*Lefanav*-לפניו” indicates “innerness-*Pnimityut*-פנימיות,” and the word “walk-*Yehalech*-יהלך” indicates “transference-*Holachah*-הולכה,”] indicating that he transfers the innerness (*Pnimityut*) of his heart to *HaShem*-יהוה, blessed is He, even in prayer (*Tefillah*).

This is likewise so of Torah study, (as explained in chapter six), that for the study of Torah to be, “like one who repeats after the reader,” there first must be the matter of prayer, which itself is preceded by giving charity (*Tzedakah*), as it states,⁸³¹ “[Rabbi Elazar would first give a coin (*Perutah*) to a poor person, and [only] then would he pray], as it states,⁸³² ‘I will behold Your face (*Panecha*-פניך) through charity’”.

This is also why charity (*Tzedakah*) is called “peace-*Shalom*-שלום,” for through it peace (*Shalom*-שלום) is brought between the Jewish people and their Father in Heaven, and

⁸²⁹ See Mar’eh Mekomot, Hagahot, v’Ha’arot Ketzarot to Iggeret HaKodesh, Epistle 4 p. 10.

⁸³⁰ Psalms 85:14

⁸³¹ Talmud Bavli, Bava Batra 10a

⁸³² Psalms 17:15

between the upper entourage and the lower entourage,⁸³³ so that there is an exodus from constraints to expansiveness, from the physical to the spiritual, and even from purgatory (*Gehinom*).⁸³⁴ In other words, instead of the conduct of “me, today (*Ani Hayom*-אני היום),” (in which one only sees today [and therefore is in a state of confusion and discord]),⁸³⁵ there instead is the conduct of, “Today is the time to do them,”⁸³⁶ being that we indeed see what we actualize and bring about through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, through doing good deeds in the world. This is as our sages, of blessed memory, stated,⁸³⁷ “One hour of repentance and good deeds in this world is more precious than all of the coming world.”

Through the above is the actualization of, “He redeemed my soul in peace,” referring to the soul of each Jew as an individual, as well as the general soul of all Jews, until we even bring about the matter of “He redeemed my soul in peace” within the *Sefirah* of Kingship-*Malchut*, which is rooted in the aspect of the “unknowable head” (*Reisha d’Lo Ityada*),⁸³⁸ which is the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*,⁸³⁹ which is the Essential Self of the Singular Preexistent Intrinsic

⁸³³ See Talmud Bavli, Sanhedrin 99b; Likkutei Torah, Shlach 47b

⁸³⁴ See the Sichah talk of the 19th of Kislev, 5699 (Sefer HaSichot, 5699 p. 315); Also see the Sichah talk that preceded this discourse (Ch. 4 and on – Torat Menachem, Vol. 24, p. 254 and on).

⁸³⁵ See the aforementioned Sichah talk, Ch. 4 (Torat Menachem, Vol. 24, p. 254 and on).

⁸³⁶ Deuteronomy 7:11 and Rashi there; Talmud Bavli, Avodah Zarah 3a; Eruvin 22a

⁸³⁷ Mishnah Avot 4:17

⁸³⁸ Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 2; Sefer HaMaamarim 5679 p. 65 and on.

⁸³⁹ See Likkutei Torah, Drushim L’Yom HaKippurim 71c and on.

and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so that He is drawn down and revealed below, thus making a dwelling place for the Holy One, blessed is He, in the lower worlds.

Discourse 11

*“Lehavin HaHefresh Bein Neirot Chanukah -
To understand the difference between the Chanukah
lights...”*

Delivered on Shabbat Parshat Vayeishev,
Shabbat Mevarchim Teivet, Erev Chanukah, 5719
By the grace of *HaShem*, blessed is He,

1.

We must better understand⁸⁴⁰ the difference between the lights of Chanukah, the lights of Shabbat and the lights of the Holy Temple.⁸⁴¹ The lights of the candelabrum in the Holy Temple were required to be kindled specifically when it still was daylight, from the time of *Plag HaMincha*, which is one and a quarter [*halachic*] hours before sunset,⁸⁴² (which even precedes the beginning of sunset).

⁸⁴⁰ See the discourse entitled “*Mitzvatah Mishetishka HaChamah*” 5678 (Sefer HaMaamarim 5678 p. 112 and on); Also see the discourse by the same title (“The commandment is from sunset...”) of Shabbat Parshat Vayeishev, Chanukah, Shabbat Mevarchim Teivet 5713, translated in The Teachings of The Rebbe 5713, Discourse 7 (Sefer HaMaamarim 5713, p. 56 and on).

⁸⁴¹ See the discourse entitled “*Mitzvatah Mishetishka HaChamah*” in Ohr HaTorah, Chanukah, Vol. 5, p. 940b; Discourse by the same title in Sefer HaMaamarim 5730 (p. 43 and on); 5654 (p. 97); 5738 (Torat Menachem, Kislev p. 169 and on).

⁸⁴² See Lechem Mishneh, Hilchot Tefilah 3:2; Discourse entitled “*Tanu Rabbanan, Neirot Chanukah*” 5738 (Torat Menachem Kislev ibid. p. 162), note 11.

The Shabbat lights too must be kindled when it still is daylight. This is as stated in Talmud,⁸⁴³ “Rav Yosef’s wife would kindle the candles late (that is, very close to the onset of Shabbat, when it was beginning to become dark). Rabbi Yosef told her, ‘From the verse,⁸⁴⁴ ‘He did not remove the pillar of cloud by day and the pillar of fire by night from before the people,’ it was taught that the pillar of cloud overlapped the pillar of fire and the pillar of fire overlapped the pillar of cloud.”

Rashi explains that “the pillar of fire came before the departure of the pillar of cloud, [that is before sunset] and therefore this is the way of the world.” Moreover, Rabbi Yosef’s wife obviously did not kindle the Shabbat lights after sunset, or even during twilight (*Bein HaShmashot*), because,⁸⁴⁵ “If there is uncertainty whether it is nightfall or not, one may not kindle the Shabbat lights,” (since there already is doubt as to whether it is nighttime). In other words, she certainly kindled the lights before sunset, since adding extra time to Shabbat is of Biblical origin.⁸⁴⁶ Even so, Rabbi Yosef told her the above teaching to instruct her that it is specifically necessary to kindle them significantly before sunset.

In contrast, about the kindling of the Chanukah lights we learn that,⁸⁴⁷ “The *mitzvah* (to kindle the Chanukah lights) is from the time the sun sets” specifically, and the conclusion of the time for lighting them is, “when the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” We

⁸⁴³ Talmud Bavli, Shabbat 23b and Rashi there.

⁸⁴⁴ Exodus 13:22

⁸⁴⁵ Talmud Bavli, Shabbat 34a (in the Mishnah).

⁸⁴⁶ Shulchan Aruch of the Alter Rebbe, Orach Chayim 261:4

⁸⁴⁷ Talmud Bavli, Shabbat 21b

therefore must understand why there is this difference between the lights of Chanukah, and the lights of Shabbat and the Holy Temple.

2.

Now, the general matter of lights (*Neirot*) is to illuminate the darkness. As this is spiritually, it is to illuminate the darkness of the side opposite holiness. For, *HaShem* 's-יהו"ה ultimate Supernal intent, blessed is He, in the entire chaining down of the worlds (*Hishtalshehut*), is specifically to light up and illuminate this world. This is as the Alter Rebbe stated,⁸⁴⁸ that *HaShem* 's-יהו"ה ultimate Supernal intent [in creation] is not for the upper worlds, such as the world of Emanation (*Atzilut*), since for them, it is a descent from the light of the face of *HaShem*-יהו"ה, blessed is He.

In other words, it cannot be said that *HaShem* 's-יהו"ה Supernal intent is for the world of Emanation (*Atzilut*), since as known, in a concealed way the ten *Sefirot* are already present in their Source, referring to the matter of the ten hidden *Sefirot* (*Eser Sefirot HaGanuzot*).⁸⁴⁹ As they are in their Source, they are in a much loftier state beyond any comparison.

By way of analogy, this is like the light of the sun as it is included in its source in the body of the sun. About this, the Alter Rebbe explains in Tanya,⁸⁵⁰ that as the light is included in

⁸⁴⁸ Tanya, Likkutei Amarim, Ch. 36

⁸⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁸⁵⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

its source, it is in a much loftier state than when it spreads outside of its source.

The same is understood about the ten *Sefirot* of the world of Emanation (*Atzilut*), that their coming into emanation and revelation is a descent relative to their state when they were concealed in their Source. It therefore cannot be said that *HaShem's* יהו"ה ultimate Supernal intent is for the world of Emanation (*Atzilut*).

Moreover, the matter of the ten *Sefirot* – and this applies to the totality of the chaining down of the worlds (*Hishtalshelut*) – is only a glimmer of the light of His radiance. Rather, *HaShem's* יהו"ה Supernal intent in bringing novel existence forth, is for the Essential Self of *HaShem* יהו"ה Himself, blessed is He. This being so, it cannot be said that His intent is for revelation and light, since relative to His Essential Self, the matter of revelation (*Gilyu*) is of utterly no comparison to Him.

Now, although it is stated elsewhere that *HaShem's* יהו"ה Supernal intent in bringing about novel existence is for the purpose of revelation (*Gilyu*), what is meant is not that there should be an aspect of revelations (*Gilyuim*) per se. Rather, what is meant is that there should be the revelation of the Essential Self of *HaShem* יהו"ה, the Singular Preexistent Intrinsic and Unlimited One Himself, blessed is He. That is, His intention is for His Essential Self and Being, as He is, in and of Himself, to be revealed, (to the fullest extent that the revelation of His Essential Self is applicable).

This matter, that there should be a revelation of the Essential Self of *HaShem* יהו"ה, blessed is He, (which

transcends the aspect of “revelations” (*Giluyim*), is specifically possible in this world. As explained in Tanya,⁸⁵¹ it thus arose in His Supernal will, that when the side opposite holiness is subdued here below, it brings Him satisfaction of spirit, blessed is He. In other words, it is specifically in this world that there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, this itself is the difference between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*). That is, in the world of Emanation (*Atzilut*) and that which transcends it, it all is the matter of the light and revelation of *HaShem*-יהו"ה, blessed is He, in that they are in a state of adhesion to Him etc.

In contrast, this is not so of the novel coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is in a way of an unquantifiable leap, namely, the novel creation of something from nothing. Specifically in this there is a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

More particularly, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), *HaShem*'s-יהו"ה Supernal intent is specifically for this world. As stated in Tanya,⁸⁵² this world is the lowest, in that there is nothing lower than it. In other words, the worlds of Creation and Formation

⁸⁵¹ See Tanya, Ch. 27 (34a)

⁸⁵² Tanya, Likkutei Amarim, Ch. 36

(*Briyah* and *Yetzirah*) indeed have a matter of light and revelation in them. This goes without saying in regard to the world of Creation (*Briyah*), which is in a state that only the possibility of a sense of independent existence is given. However, it even applies to the world of Formation (*Yetzirah*), which already is in a state of sense of independent existence, and is an admixture of half good and half evil.⁸⁵³

Even so, there is the matter of light and revelation in it, and as said above, *HaShem* 's-יהו"ה Supernal intent is not the matter of revelations (*Gilyim*). Therefore, it is specifically in this world where a person feels that he exists independently, in and of himself, that there can be a revelation of the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, whose existence truly is intrinsic to Him, as explained in *Iggeret HaKodesh*.⁸⁵⁴

Now, though in this world the feeling that one exists independently, in and of himself, is only his perception [and not the reality], nonetheless, the very fact that a person feels this is because, in reality, the existence of the created something (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He.⁸⁵⁵

Now, as known, all matters that are present currently will be revealed in the coming future. The same is true of the

⁸⁵³ See *Etz Chayim*, Shaar 43 (Shaar Tziyur Olamot), the introduction to the *Drush*; Also see Shaar HaYichud of the Mittler Rebbe, translated as the *Gate of Unity*, Ch. 54.

⁸⁵⁴ Tanya, *Iggeret HaKodesh*, Epistle 20

⁸⁵⁵ See *Biurei HaZohar* of the Mittler Rebbe, *Beshalach* 43c; See the discourse entitled "*Bati LeGani* – I have come to My garden" 5711, translated in *The Teachings of The Rebbe*, 5711, Discourse 1, Ch. 4 (*Torat Menachem*, *Sefer HaMaamarim Shvat*, p. 266 and on).

feeling of the created something (*Yesh HaNivra*) that his existence is intrinsic to him. This is because it truly is so, except that presently it is concealed, whereas in the coming future it will be revealed, so that the created something (*Yesh HaNivra*) will then feel that, in reality, his existence is the existence of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, whose existence truly is intrinsic to Him. This is why, even now, a person feels his existence as being independent and intrinsic.

This itself is the general difference between a tangible “something” (*Yesh*) and light (*Ohr*). For, in regard to light (*Ohr*-אור), the luminary (*Ma'or*-מאור), which is its source, is sensed. However, what we mean here – that in the light (*Ohr*) there is a sense of its source – is not through intellect, meaning that the contemplation of the existence of light (*Ohr*) intellectually necessitates that it must be drawn from a luminary (*Ma'or*), being that this also applies to the created something (*Yesh HaNivra*), in that through intellectually contemplating (*Hitbonenut*) the existence of the “something” (*Yesh*), it must be said that its entire existence is solely from the intangible Godly “nothing” (*Ayin*) that brings it into existence, enlivens it, and constantly sustains it at every moment, as explained in Shaar HaYichud VeHaEmunah,⁸⁵⁶ especially in the discourses that followed it). Rather, in regard to the tangible “something” (*Yesh*), this is **only** necessitated intellectually, whereas in regard to the light (*Ohr*), it is not only necessitated intellectually, but its source is sensed in its very existence.

⁸⁵⁶ See Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity and Faith, Ch. 1 and on.

This is why the nullification (*Bittul*) of the light (*Ohr*) to *HaShem*-יהו"ה, blessed is He, is in a way that, “Before Him everything is considered like nothing-*K’Lo*-כֵּלָא,” in which it specifically is “**like nothing-*K’Lo***-כֵּלָא,” (with the prefix *Khaf*-כ indicating that it only is “like”).⁸⁵⁷ This is because the sense of its Source does not affect it to actually be nothing-*Lo*-לֹא, (that is, to actually make it into nothing), but it only is “**like nothing-*K’Lo***-כֵּלָא.”

In contrast, in the created “something” (“*Yesh HaNivra*”) who indeed feels his Source, there is true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is he, to actually be nothing-*Lo*-לֹא. This is because his whole existence is solely the existence of the True Something (*Yesh HaAmeete*) and in reality, “there is nothing but Him alone.”⁸⁵⁸ This explains that the matter of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is specifically in this world, and that the entire chaining down of the worlds (*Hishtalshelut*) is specifically for this.

3.

With the above in mind, we can understand the verse,⁸⁵⁹ “The sun rises and the sun sets – it rushes to its place, there it rises.” Now at first glance, this is not understood. How is it

⁸⁵⁷ This is called the *Khaf*-כ *HaDimyon*. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the distinction of the letters from each other, (section on the motion of the letter *Khaf*-כ).

⁸⁵⁸ Deuteronomy 4:35; Also see *Sefer HaMaamarim* 5661 p. 197 and on.

⁸⁵⁹ Ecclesiastes 1:5

possible to say, “it rushes to its place, there it rises,” which seems to indicate that its rising is in the same place as its setting, which is a contradiction in terms. Rashi explains, “Just as the sun rises in the morning and sets in the evening, and goes throughout the night yearning to return to where it arose the day before, it also will rise from there today.” However, “Scripture does not depart from its simple meaning,”⁸⁶⁰ and the simple meaning of the verse is that with its setting, it rises. We therefore must understand this, since it seems to be a contradiction in terms.

We also must understand the meaning of the words, “it rushes to its place,” which seem to indicate that the place it was first in [in the morning], is not its true place, but that its true place is specifically where it sets.

However, the explanation⁸⁶¹ is that the “sun” refers to the sun of *HaShem*-יהו"ה, [as in the verse,⁸⁶² “For a sun and a shield, is *HaShem Elohi*”מ"ם-אלהי"ה.” That is, the word “sun-*Shemesh*-שמש,” refers to the Name *HaShem*-יהו"ה, which is the matter of light and revelation. However, since as the light (*Ohr*) is, in and of itself, the place of its rising does not have a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore is not called “His place-*Mekomo*,” since the word “His place-*Mekomo*” refers to the Essential Self of *HaShem*-יהו"ה, blessed is He.

⁸⁶⁰ Talmud Bavli, Shabbat 63a

⁸⁶¹ See Biurei HaZohar of the Mittler Rebbe, Vayetztei 17b and on; Ohr HaTorah Chanukah ibid. p. 941a.

⁸⁶² Psalms 84:12; See Tanya, Shaar HaYichud veHaEmunah translated as The Gate of Unity and Faith, Ch. 4 and on.

This is as our sages, of blessed memory, taught,⁸⁶³ “He is the place-*Mekomo*-מקומו of the world, and the world is not His place-*Mekomo*-מקומו.” That is, the true matter of “His place-*Mekomo*-מקומו” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.⁸⁶⁴ Therefore, the place of the rising [of the sun] is not His place, but the place of the setting is His place, meaning that His true place-*Mekomo*-מקומו is concealed in this world, since this world is where there is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This then, is likewise the meaning of the words, “it rushes to its place, there it rises,” indicating that its true rising is specifically in the place of its setting. This is because, in the place of the rising, there is an illumination of the light (*Ohr*) in an openly revealed way, which is not the true matter of the light (*Ohr*), being that the Essential Self of *HaShem*-יהו"ה, blessed is He, is not revealed. Rather, it is specifically in the matter indicated by the words “the sun sets,” which refers to the darkness of this world, where there is the true matter of the rising – the true matter of revelation – meaning, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

From all the above it is understood that *HaShem*'s-יהו"ה ultimate Supernal intent is for the revelation of His Essential Self, blessed is He, specifically in this world. Now, the way to draw down the Essential Self of *HaShem*-יהו"ה, blessed is He, is

⁸⁶³ Midrash, Bereishit Rabba 6:

⁸⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

through,⁸⁶⁵ “A *mitzvah* is a flame (*Ner*-נר), and Torah is light (*Ohr*).” This explains why,⁸⁶⁶ “The *mitzvah* (to kindle the Chanukah lights) is from the time the sun sets.” For, this is *HaShem*’s-יהו"ה ultimate Supernal intent, that through “a *mitzvah* is a flame (*Ner*-נר),” there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, specifically when the “sun” sets, meaning, specifically in the darkness of this world.

4.

Now, the reason the Shabbat lights must specifically be kindled when it still is day, may be understood based on the well-known matter that there are two ways in serving *HaShem*-יהו"ה, blessed is He; ascent (*Ha'ala'ah*) from below to Above and drawing down (*Hamshachah*) from Above to below.

This is reflected in the two explanations of the verse,⁸⁶⁷ “I will exalt You my God, the King (*Aromeemcha Eloh"ai HaMelech*-המלך אלה"י).” The first is that it refers to the elevation (*LeRomem*-לרומם) of the aspect of “my God the King-*Eloh"ai HaMelech*-המלך אלה"י” from below to Above, to the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות). The second is that it refers to drawing down the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות) into the aspect of “my God the King-*Eloh"ai HaMelech*-המלך אלה"י.”

⁸⁶⁵ Proverbs 6:23

⁸⁶⁶ Talmud Bavli, Shabbat 21b

⁸⁶⁷ Psalms 145:1; See the discourse entitled “*Ki Atah Neiri HaShem*” in Torah Ohr, Mikeitz 40b.

The explanation is that “my God the King-*Eloh*” *ai HaMelech*-אלה"י המלך refers to the vitality of the worlds, which only stems from the lowest aspect, which the *Sefirah* of Kingship-*Malchut*. That is, even though all the *Sefirot* are merely a glimmer of *HaShem*'s-יהו"ה radiance and are called “garments” (*Levushim*) etc.,⁸⁶⁸ nevertheless, the matter of all the [other] *Sefirot* is to reveal *HaShem*'s-יהו"ה Godliness. In contrast, this is not so of the *Sefirah* of Kingship-*Malchut*, the matter of which is concealment (*He'elem*).

This may be better understood by way of analogy to man below, that there is a difference between all his other powers, and the power of Kingship-*Malchut*. That is, the aspect of Kingship-*Malchut* is only the aspect of a name (*Shem*-שם), as it states,⁸⁶⁹ “Then His Name was called King-*Melech*-מלך over them.”

That is, even though all the other powers are also not the essence of the soul, but only its garments, nevertheless, the other powers of the soul reveal the soul. In other words, the soul is revealed through its powers, in that through them a person is “wise” or “kind” etc. However, this is not so of one’s name (*Shem*-שם), for when one’s name is revealed, its relationship to the soul is not revealed, since, he could have been called by a different name, and whether he is called by this name or another name makes no difference. This demonstrates that one’s name (*Shem*-שם) seems to have no relation to the person himself and is an aspect of concealment (*He'ele'em*).

⁸⁶⁸ See introduction to Tikkunei Zohar 17a-b (*Maamar Eliyahu*).

⁸⁶⁹ In the liturgy of the “*Adon Olam*” prayer.

Though elsewhere⁸⁷⁰ it indeed is explained that the name (*Shem*-שם) of something is its true vitality, this is indeed so from the perspective of the true reality of the matter of a name (*Shem*-שם). However, here we are explaining the matter of revelation (*Giluy*), and in this, it makes no difference whether one is called by one name or another, since a name (*Shem*-שם) is not a revelation (*Giluy*) of the soul, like the other powers, but is rather an aspect of concealment (*He'elem*). This is so of the matter of a name (*Shem*-שם) in general, as it relates to the person himself, and is especially so when one's name is called upon another object,⁸⁷¹ in which there is even greater concealment (*He'elem*).

The same is understood in regard to how it is Above in *HaShem*'s-יהו"ה Godliness, that in regard to all other *Sefirot*, though they only are garments (*Levushim*), their matter is to reveal *HaShem*'s-יהו"ה Godliness, as in the teaching,⁸⁷² "He and His life force are one, He and His organs are one."

In contrast, the *Sefirah* of Kingship-*Malchut* is not to reveal *HaShem*'s-יהו"ה Godliness. Proof of this is the fact that Kingship-*Malchut* is the root of the created being, meaning that it brings the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) into existence, and as explained before, the matter of a tangible "something" (*Yesh*) is that it's Source is not

⁸⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; *Shnei Luchot HaBrit*, introduction to *Beit HaMikdash* (14a); *Ohr Torah* of Maggid of Mezhrich, Section 14 (p. 16 in the 5766 Kehot edition); Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on; *Sefer HaMaamarim* 5699 p. 163 and on, and elsewhere.

⁸⁷¹ Such as saying, "The House of David."

⁸⁷² Introduction to *Tikkunei Zohar* 3b

felt within it. This being so, if we were to say that Kingship-*Malchut* is like all [other] *Sefirot*, the matter of which is to reveal, it then would be incapable of bringing the novel “something” (*Yesh*) into existence. Therefore, it must be said that Kingship-*Malchut* is the aspect of concealment (*He'elem*).

All the above is so of the essential aspect of Kingship-*Malchut*, meaning, even as it is in the world of Emanation (*Atzilut*), and is thus especially so as it is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), to be the aspect of,⁸⁷³ “His Name was called King-*Melech*-מלך over them.” In this, it certainly is the aspect of hiddenness and concealment to an even greater extent.

It therefore is necessary to bring about the matter of exaltedness (*Romemut*-רוממות) in it, in which there are two ways, ascent (*Ha'ala'ah*) from below to Above, or drawing down (*Hamshachah*) from Above to below, these being the two meanings of the verse,⁸⁷⁴ “I will exalt You my God, the King (*Aromeemcha Eloh"ai HaMelech*-המלך אלהי)”.⁸⁷⁴

The difference between these two ways may be understood through the analogy of a teacher who bestows intellect to his student, who is not intellectually comparable to himself. There are two ways that he may do this. If the student has intellect in and of himself, and is receptive to the teachings, except that his own intellect is nowhere near his teacher's intellect, the order of teaching him is that the teacher constricts his own intellect according to the capacity of the receptacle of

⁸⁷³ In the liturgy of the “*Adon Olam*” prayer.

⁸⁷⁴ Psalms 145:1; See the discourse entitled “*Ki Atah Neiri HaShem*” in Torah Ohr, Mikeitz 40b.

the student to receive. Through this, the receptacle of the student is refined, and he ascends and becomes receptive to the higher intellect, until ultimately, over time, he becomes a receptacle for the intellect of the teacher. This is the order of ascent from below to above, meaning that little by little, he becomes refined and elevated.

However, when the student is not a receptacle at all, meaning that his intellect is of utterly no comparison to the teacher, then the order of teaching him is by way of drawing down from above to below. That is, the teacher bestows the essence of his own intellect to the recipient, as the student is. For, from the perspective of the essence of the light (*Etzem HaOhr*), it certainly can descend all the way down, being that “whatever is higher can descend lower.”⁸⁷⁵

That is, this is not in a way of ascent (*Ha'ala'ah*) from below to above, in which the recipient becomes more refined, but rather, the light (*Ohr*) descends to the level of the recipient, as he is. The superiority of this, is that there then is a drawing down of the essence and innermost aspect of the light (*Ohr*). For, since it does not stem from the vessels (*Keilim*), but from the light (*Ohr*), therefore, there can even be a drawing down of the essence and innermost aspect of the light (*Ohr*) etc., which is drawn down to the level of the recipient.

The same is understood Above in *HaShem's* יהוה's Godliness. That is, the first meaning of the words, “I will exalt You my God, the King (*Aromeemcha Eloh'ai HaMelech-*

⁸⁷⁵ See Likkutei Torah, Shlach 47b, Re'eh 19c; Also see the citations in Sefer HaMaftichot (Kehot 5741) to the works of the Alter Rebbe, section entitled “*Kol HaGavo'ah* – That which is higher.”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

אָרוממך אלה"י המלך,)” is that it refers to the ascent (*Ha'ala'ah*) of the aspect of Kingship-*Malchut* to the aspect of *HaShem*'s יהו"ה's exaltedness (*Romemut*-רוּמְמוֹת), which is the matter of ascent, in a way of step by step etc.

In contrast, the second meaning is in a way that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, descends to the aspect of Kingship-*Malchut*, as it is in its place. For, from the perspective of the Essence of the Light (*Ohr*), it can even descend to the place of darkness, as the verse states,⁸⁷⁶ “and *HaShem*-יהו"ה ויהו"ה illuminates my darkness,” specifying “**and** *HaShem*-יהו"ה” with the addition of the [prefix] letter *Vav*-ו [indicating a drawing down (*Hamshachah*)]. He therefore is even capable of illuminating in a place of darkness.⁸⁷⁷

This then, is the difference between the lights of Shabbat and the lights of Chanukah. For, the matter of the Shabbat lights is ascent (*Ha'ala'ah*) from below to Above, and therefore, they must specifically be kindled when it still is day. In contrast, the matter of the Chanukah lights (*Neirot*) is that of drawing down (*Hamshachah*) from Above to below, and therefore, “The *mitzvah* (to kindle the Chanukah lights) is from the time that the sun sets,” specifically.

5.

With the above in mind, we can also understand why the conclusion of the time for lighting the [the Chanukah lights]

⁸⁷⁶ Samuel II 22:29

⁸⁷⁷ Torah Ohr, Mikeitz 41a

is,⁸⁷⁸ “when the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” To explain, it states in books of Kabbalah⁸⁷⁹ that the name “*Tarmod*-תַּרְמוֹד” shares the same letters as “she is rebellious-*Moredet*-מְוֹרֶדֶת.” The matter of “she is rebellious-*Moredet*-מְוֹרֶדֶת” refers to a woman who does not do her husband’s will. For, “a proper woman fulfills the will of her husband,”⁸⁸⁰ and,⁸⁸¹ “A woman only forms a covenant (*Brit*) with the one who made her into a vessel.”

As this relates to serving *HaShem*-יהו"ה, blessed is He, is that “a proper woman who fulfills the will of her husband,” refers to sublimation and nullification (*Bittul*) to *HaShem*’s-יהו"ה Godliness, which is the matter of being a receptacle, that is, an empty vessel. This was explained at length in the earlier discourses,⁸⁸² about the toil of serving *HaShem*-יהו"ה, blessed is He, as an empty vessel. That is, one must affect within himself to have utterly no desires, such as “this I want, but this I do not want etc.”

By way of analogy, this is like how a physical vessel is made. One must first beat the metal with a blacksmith’s hammer to completely flatten it and then bend and shape it, making it into a vessel. The same is so in our service of

⁸⁷⁸ Talmud Bavli, Shabbat 21b

⁸⁷⁹ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kohelet Yaakov, section on “*Tarmod*-תַּרְמוֹד.”

⁸⁸⁰ Tanna d’Bei Eliyahu Rabba, Ch. 9, cited in Rama to Even HaEzer 69:7

⁸⁸¹ See Talmud Bavli, Sanhedrin 22b

⁸⁸² See the discourse entitled “*Tikoo* – Blow the Shofar at the renewal of the moon,” 5718, translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718, p. 308 and on); Also see the preceding discourses of this year, 5719, “*Amar Rabbi Shmuel Bar Nachmeini*” Discourse 2, Ch. 5 (Sefer HaMaamarim 5719, p. 16 and on), and “*KaNesher* – He was like an eagle arousing its nest,” Discourse 3, Ch. 4 (Sefer HaMaamarim 5719, p. 25 and on).

HaShem-יהו"ה, blessed is He. There first must be the toil of "flattening-*Pasheit*-פשיט" [meaning to become "divested-*Mufshat*-מופשט"] of all desires, followed by the toil of "bending-*Kayeif*-כייף."⁸⁸³

This is why the beginning of service of *HaShem*-יהו"ה, blessed is He, is through self-nullification (*Bittul*) and submission (*Hoda'ah*). This is so in our service of Him each and every day, that the beginning of our serving Him is by reciting "I submit to You-*Modeh Ani*-מודה אני," and "Submit to *HaShem*-*Hodu LaHaShem*-הודו ליהו"ה," followed by serving Him in the verses of song (*Pesukei d'Zimra*) etc., until we arrive at the nullification (*Bittul*) to *HaShem*-יהו"ה of the *Shema* recital, and the aspect of "[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך)," until we finally arrive at the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Amidah prayer, which is the matter of nullifying one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is as explained before, that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Amidah prayer, is nullification (*Bittul*) to Him that transcends reason and intellect, and is the inner aspect of the heart (*Pnimitiyut HaLev*). Through this nullification (*Bittul*) to Him we thereby elicit a new desire, since one is in a state of the complete nullification (*Bittul*) of the totality of his existence to *HaShem*-יהו"ה, blessed is He.

⁸⁸³ See Talmud Bavli, Rosh HaShanah 27b; Also see Sefer HaMaamarim 5689 p. 9; Also see the preceding discourses of this year, 5719, "*Amar Rabbi Shmuel Bar Nachmeini*" Discourse 2, Ch. 6 *ibid*.

Now, although even in the Amidah prayer there is the matter of asking for one's needs, which, at first glance, seems to contradict the matter of nullifying one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, nevertheless, the explanation is that because this was preceded by the toil of the *Shema* recital, "with all your **being** (*Bechol Me'odecha*-בכל מאדך)," he no longer is an independent existence unto himself at all.

This is like what was explained before, that the true existence of the created "something" (*Yesh HaNivra*), is the existence of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He. Therefore, even his requests for his particular needs are not in contradiction to the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, since even the existence of the created "something" (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He. All this comes about through toil in serving *HaShem*-יהו"ה, blessed is He, as an empty vessel.

However, the matter of "she is rebellious-*Moredet*-מורדת" means that he is not a receptive vessel. This is because he has his own personal desires, such as "this I want, but this I do not want etc." Moreover, those desires that are foreign to *HaShem*'s-יהו"ה Godliness will sometimes bend his intellect as well, in that he rationalizes to himself, "this I can do and that I cannot do." In other words, even though he knows that this is the Supernal will of *HaShem*-יהו"ה, blessed is He, and that "the Holy One, blessed is He, does not come with tyrannical commands upon his creatures [which they are incapable of

fulfilling],”⁸⁸⁴ from which it is understood that since this is what *HaShem*-יהו"ה demands of him, he is granted the power to do it, however, his desires that are foreign to *HaShem*'s-יהו"ה Godliness also bend his intellect, so that he thinks he is not capable etc.

This likewise is the meaning of Rashi's explanation about the “wood-carriers-*Tarmuda'ei*-תרמודאי,” that “[this is a name for those] who gather small pieces of wood and stay in the marketplace [after the people of the marketplace have gone home].” The “wood-*Eitzeem*-עצים” refers to the tree of the knowledge (*Etz HaDa'at*) of good and evil, from which the sparks of holiness fell into the place of the external husks of *Kelipah* etc.

That “they stay in the marketplace” refers to the domain of the many (*Reshut HaRabim*),⁸⁸⁵ which refers to “the mountains of separateness” (*Turei d'Pruda*).⁸⁸⁶ This aspect is affected by the lights (*Neirot*) of Chanukah. For, since the lights of Chanukah are the aspect of drawing down from Above to below, they even can illuminate the darkness, the aspect of the “wood-carriers-*Tarmuda'ei*-תרמודאי.”

6.

This then, is the element of superiority of the lights (*Neirot*) of Chanukah, over and above the lights of the Holy Temple and the lights of Shabbat. For, the lights of the Holy

⁸⁸⁴ Talmud Bavli, Avodah Zarah 3a

⁸⁸⁵ That is, public domain, as opposed to domain of the singular (the private domain).

⁸⁸⁶ See Tanya, Likkutei Amarim, Ch. 33.

Temple and the lights of Shabbat are the matter of the ascent (*Ha'ala'ah*) from below to Above. In contrast, the matter of the Chanukah lights (*Neirot*) is the matter of drawing down (*Hamshachah*) from Above to below, which is much loftier.

This is why the lights of the Holy Temple were seven in number, whereas the Chanukah lights are eight in number, similar to the Lyre (*Kinor*-כנור) of the coming future, which will have eight strings.⁸⁸⁷ This refers to the aspect of the eighth, which transcends the chaining down of the worlds (*Hishtalshelut*).⁸⁸⁸

This refers to the matter of eight times the Name *HaShem*-יהו"ה-26, which is the numerical value of Yitzchak-יצחק-208,⁸⁸⁹ which is why, in the coming future it will be said about Yitzchak,⁸⁹⁰ “For You are our father.” This likewise is the meaning of the verse,⁸⁹¹ “and *HaShem*-יהו"ה illuminates my darkness.” That is, because of the additional [prefix] letter *Vav*-ו [indicating a drawing down (*Hamshachah*)], it can even illuminate in a place of darkness.

Through this we fulfill *HaShem's*-יהו"ה ultimate Supernal intent, blessed is He, that there should be a dwelling place for Him in the lower worlds.⁸⁹² For, His primary intent is for there to be illumination even in the darkness of this lowest world, as explained before, and specifically through this, we

⁸⁸⁷ Talmud Bavli, Arachin 13b

⁸⁸⁸ See Likkutei Torah, Tazriya 21d

⁸⁸⁹ See Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5698 p. 182 and on.

⁸⁹⁰ Isaiah 63:16; Talmud Bavli, Shabbat 89b

⁸⁹¹ Samuel II 22:29

⁸⁹² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

The meaning of a “dwelling place” is that it is the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He, that dwells in the dwelling place.⁸⁹³ This refers to the matter of drawing down (*Hamshachah*) and revealing the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, below, so that “there is a dwelling place for the Holy One, blessed is He, in the lower worlds.”

⁸⁹³ See *Hemshech* 5666 p. 3; Also see the discourses of the year, 5717, entitled “*Na’aseh Adam* – Let us make man,” and “*Vayavo Moshe* – Moshe came into the cloud,” translated in *The Teachings of The Rebbe, 5717*, Vol. 1, Discourse 4, Ch. 3 and on, and Discourse 13, Ch. 3 (*Sefer HaMaamarim 5717*, p. 33 and on; p. 127).

Discourse 12

“*Mi Sam Peh LaAdam - Who gave man a mouth*”

Delivered on Shabbat Parshat Shemot,
23rd of Teivet, Shabbat Mevarchim Shvat, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁹⁴ “*HaShem*-יהו"ה said to him, ‘Who gave man a mouth, or who makes one dumb or deaf, sighted, or blind? Is it not I, *HaShem*-יהו"ה?’” About this Talmud Yerushalmi explains,⁸⁹⁵ “When Moshe fled from Pharaoh, all his troops became dumb, deaf, or blind. He asked the dumb, ‘Where is Moshe?’ but they could not speak. He asked the deaf, but they could not hear. He asked the blind, but they could not see. About this the Holy One, blessed is He, said to Moshe, ‘Who gave man a mouth, or who makes one dumb or deaf, sighted or blind?’” That is, *HaShem*-יהו"ה, blessed is He, told Moshe, that since [at that time] all this was done to save him, certainly now, when he goes to Pharaoh, the Holy One, blessed is He, will make a miracle for him to succeed in his mission.

Now, this must be understood.⁸⁹⁶ For, to save Moshe, it was not necessary for all of Pharaoh’s servants to become deaf,

⁸⁹⁴ Exodus 4:11

⁸⁹⁵ Talmud Yerushalmi, Brachot, Ch. 9; Also see Midrash Shemot Rabba 1:31

⁸⁹⁶ See the discourse entitled “*Mi Sam Peh*” 5634 (Sefer HaMaamarim 5634 p. 97 and on), and 5678 (Sefer HaMaamarim 5678 p. 133 and on).

mute, and blind. Instead, there could have been a miracle involving a single person, Moshe himself, who would be unseen by them all. Why then was it necessary for there to be a miracle affecting all of Pharaoh's servants to become deaf, mute, and blind? As self-understood, a miracle that involves a single person is easier than a miracle involving many people.

Now, though it is true that for *HaShem*-יהו"ה, blessed is He, something being difficulty or easy is utterly inapplicable, being that He is all capable (*Kol Yachol*) and to Him it all is equal, we nevertheless find that our sages, of blessed memory, said the dictum,⁸⁹⁷ "To match [a couple for holy matrimony] is as difficult as the splitting of the Red Sea."

That is, being that the miracle of the splitting of the sea was above nature, it is [considered to be] difficult. In other words, even though for *HaShem*-יהו"ה it all is equally [effortless], nonetheless, being that it arose in His Supernal will that the world will be conducted according to the natural order, therefore, a miracle that changes [His Supernal will for] the natural order is considered to be "difficult," so to speak.

From this it is understood that also in the matter of miracles themselves, there is a difference between a small miracle and a big miracle, and the greater the miracle, the more "difficult" it is, so to speak. As our sages, of blessed memory, expressed it, this is like,⁸⁹⁸ "A miracle within a miracle."

This is also understood from the general matter of drawing down revelations of *HaShem*'s יהו"ה Godliness into the world, specifically through man's toil in serving his Maker,

⁸⁹⁷ Talmud Bavli, Sotah 2a

⁸⁹⁸ Talmud Bavli, Shabbat 97a

HaShem-יהו"ה, blessed is He. That is, in and of itself, *HaShem*'s-יהו"ה Godliness is hidden in the world, and out toil is needed to reveal Him. That is, though *HaShem*'s-יהו"ה ultimate Supernal intent in creation is to reveal His Godliness in the world, nonetheless [He made it that] for this to be, our toil (*Avodah*) is needed.

An example is the matter of natural conduct versus miraculous conduct. That is, the Godly vitality for the existence of the worlds is as the verse states,⁸⁹⁹ “day and night, they shall not cease,” in that this vitality is drawn down [from Above] by itself, without any toil on the part of man. That is, the natural order does not require our toil to exist. However, for the revelation of *HaShem*'s-יהו"ה Godliness to be in the world, this being the matter of miraculous conduct, our toil (*Avodah*) is specifically needed. Because this [is above nature] it is “difficult” and requires our toil and effort.

The same is so of miracles themselves, that the greater the miracle, the greater the toil (*Avodah*) required. From this it is understood that a miracle that happens to many people is more difficult than a miracle that happens to one person. This being so, the question becomes all the greater. Why was it necessary for them to all become deaf, mute, and blind, if the miracle could have simply happened to Moshe alone?

We must also understand an additional matter.⁹⁰⁰ That is, from the wording of the verse, “Who gave man a mouth,” it seems as if a miracle happened to Moshe and he began speaking

⁸⁹⁹ Genesis 8:22

⁹⁰⁰ See Ohr HaTorah, Yitro, p. 783; Discourse entitled “*Mi Sam Peh*” in Ohr HaTorah, Shmot p. 75; “*Mi Sam Peh*” 5627 (Sefer HaMaamarim 5627, p. 84); 5658 (Sefer HaMaamarim 5658 p. 77).

[clearly].⁹⁰¹ However, in truth, we find that even after this Moshe said,⁹⁰² “But I have blockage of the lips.” This is also explained in Midrash⁹⁰³ on the verse,⁹⁰⁴ “These are the words that Moshe spoke,” [forty years after the exodus from Egypt.] That is, “From where did Moshe have [the ability to] speak? Was he not ‘heavy of mouth and heavy of tongue’?⁹⁰⁵ Rather, he was healed at the giving of the Torah.”

It must therefore be said that he went to Pharaoh in one of two ways. Either at the time that he went to Pharaoh, he spoke well, (even though both before and after, he had “blockage of the lips”), or when he went to Pharaoh, he was “heavy of mouth and heavy of speech,” but, even so, his words were heard and understood by Pharaoh.

In either case, the miracle was greater than if he had been completely healed [beforehand], because although he was “heavy of mouth etc.,” he still was successful. We therefore must understand this. Why the bigger miracle, when he could have been healed from the onset?

2.

The explanation is that the verse states, “Who gave man-*LaAdam*-אדם a mouth,” with a *Komatz*-קמץ vowel-point under the *Lamed*-ל, which is like saying “to the man-*HaAdam*-

⁹⁰¹ As known, Moshe had a very bad speech impediment caused by burning his lips as a small infant, and it was very difficult to understand his speech.

⁹⁰² Exodus 6:30

⁹⁰³ Midrash Devarim Rabba 1:1

⁹⁰⁴ Deuteronomy 1:1

⁹⁰⁵ Exodus 4:10

האדם,” with the prefix *Hey*-ה indicating “the known man” (*Hey HaYediyah*-ה' הידיעה). As explained in Torah Ohr,⁹⁰⁶ this hints at “the known man-*Adam*-אדם,” meaning, the Supernal Man, as the verse states,⁹⁰⁷ “Upon the likeness of the throne there was the likeness of the appearance of man-*Adam*-אדם.” However, this itself requires explanation, being that “He has no form or image etc.”⁹⁰⁸ This being so, how is it applicable to say about Him, “the likeness of the appearance of man-*Adam*-אדם”?

However, the explanation is that there are two kinds of drawings down from Above. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Now, the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a way that He has no likeness or form. However, the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), is called “the likeness of the appearance of a man-*Adam*-אדם.”⁹⁰⁹

Now, these two matters, as they are above in *HaShem*'s-יהו"ה Godliness are in the ultimate state of unity. This is why both are included in a single title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo*-הוא הקדוש ברוך הוא.” That is, the word “The Holy One-*HaKadosh*-הקדוש” indicates His elevated separateness, referring to the light of *HaShem*-יהו"ה that

⁹⁰⁶ Torah Ohr, Shmot 52b

⁹⁰⁷ Ezekiel 1:26

⁹⁰⁸ See the liturgical hymn “*Yigdal Elohi'm Chai*”; Also see the third principle of the thirteen principles of faith, in Rambam’s commentary to Mishnah, Sanhedrin, Perek Cheilek (Ch. 10).

⁹⁰⁹ See Likkutei Torah, Matot 81c-d

surrounds and transcends all worlds. In contrast, the words “blessed is He-*Baruch Hoo*-הוא ברוך,” are a matter of “Blessing-*Brachah*-ברכה,” which means to draw down (*Hamshachah*),⁹¹⁰ referring to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). That is, these two opposites are included in a single title. Now, the explanation of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Amin*) and the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is as follows:

The matter of “Holy-*Kadosh*-קדוש” refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). However, what is meant here is not His essential transcendence, meaning as He utterly is beyond and removed from worlds altogether. For, His essential transcendence is called “*Kodesh*-קדש is a thing unto itself.”⁹¹¹ However, this is not so of the word “*Kadosh*-קדוש,” with the letter *Vav*-ו.

The letter *Vav*-ו indicates the matter of drawing down (*Hamshachah*), except that here, the drawing down is in a way that is separate and removed, referring to the (essence of the) line-*Kav*, as it is [above and] removed from the worlds. From this aspect there also is a drawing down in the aspect of “blessed-*Baruch*-ברוך,” referring to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), meaning the drawing down of a short, constrained line-*Kav* commensurate to the capacities of the worlds.

⁹¹⁰ See Mishnah Kilayim 7:1 – “One who draws down-*Mavreech*-מבריך a vine to the ground,” in which the root “*Barech*-ברך” itself means to “draw down.”

⁹¹¹ Zohar III 94b

The matter of these two aspects that are drawn down, as they have their effect in the creations, is that from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, there is a drawing down of limitlessness (*Bli Gvul*). However, what is meant here is not the actual limitlessness (*Bli Gvul*) of the Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is because this drawing down is from the aspect of “Holy-Kadosh-שקדוש” with the letter *Vav*-ו, and not from the aspect of “*Kodesh*-שקדש is a thing unto itself.” Rather, what is meant is the drawing down of limitlessness (*Bli Gvul*) as it is within the parameters of limitation (*Gvul*).

To explain, this is like the verse,⁹¹² “The number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted.” That is, though it is beyond count, it still is within the definition of number and division. For example, the sand of the sea is within the definition of division, in that each granule is distinct from all other granules. Moreover, it is within the definition of number, such that if sand is placed in a vessel, it is possible to count the number of granules in the vessel. Still and all, all the sand granules of the sea are beyond count and enumeration.⁹¹³

On a deeper level, even a clump of earth, that at first glance, does not seem to have division and numeration, is

⁹¹² Hosea 2:1

⁹¹³ This refers to the limited ability of man to count them. Nevertheless, in fact, there indeed is a limit and measure to their count. See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the existence of all beings is dependent upon the Name *HaShem*-יהו"ה, blessed is He.

nevertheless in the category of division and numeration. For, if its moisture would be extracted from it, all that would remain would be many granules of sand. That is, it only is the water mixed with it that gives it the appearance of not having division and numeration. These are examples of drawing down limitlessness (*Bli Gvul*) within the parameters of limitation.

We likewise find this about the angels. It states in Talmud,⁹¹⁴ “One verse states,⁹¹⁵ ‘A thousand thousands ministered Him, and ten-thousand times ten-thousand stood before Him,’ and another verse states,⁹¹⁶ ‘Is there a number to His battalions?’ [The explanation is that] the verse, ‘A thousand thousands ministered to Him,’ refers to the number [of angels] in a single battalion, but ‘To His battalions there is no number.’” In other words, since each battalion is separate from another battalion, they are in the category of division and numeration, being that each battalion only has a certain number of angels in it. Nonetheless, “to His battalions there is no number.”

Now, all the above refers to the drawing down that stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). However, in regard to the drawing down that stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, it actually is in a state of limitation (*Gvul*), as understood from the teaching of our sages, of blessed memory,⁹¹⁷ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc.” That is, because of the limitations of the body, it also is

⁹¹⁴ Talmud Bavli, Chagigah 13b

⁹¹⁵ Daniel 7:10

⁹¹⁶ Job 25:3

⁹¹⁷ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

possible to measure and quantify matters of the soul as they manifest in the body.

3.

However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends both above-mentioned drawings down. That is, He not only transcends the aspect of His light that fills all worlds (*Memaleh Kol Almin*), but even the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is because, as explained above, even the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is within the category of limitation and division.

In contrast, *HaShem*-יהו"ה is utterly limitless and is a simple unity (*Achdut Peshutah*). That is, unity (*Achdut*) negates multiplicity (*Ribuy*), and simplicity (*Psheetoot*) negates division (*Hitchalkut*). This being so, it is self-understood that *HaShem*-יהו"ה transcends the light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is also the meaning of the verse,⁹¹⁸ “For My thoughts are not your thoughts.” As known about thought (*Machshavah*) and speech (*Dibur*), the creatures of the concealed world (*Alma d’Itkasiya*) were brought into being through the aspect of thought (*Machshavah*), which at its root, is the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*). About this the verse states, “For My thoughts are not your thoughts,” meaning that *HaShem*-יהו"ה

⁹¹⁸ Isaiah 55:8

transcends the aspect of thought (*Machshavah*), meaning that He even transcends His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

Therefore, “My thoughts are not your thoughts.” This is because man’s thoughts are such that he becomes caught up in his thoughts. For, at the moment that he thinks [the Mishnah],⁹¹⁹ “Two people holding a shawl” in his mind, he is incapable of thinking [the Mishnah],⁹²⁰ “One who exchanges a cow with a donkey.” In contrast, *HaShem*-יהו"ה, blessed is He, is not caught up by His thoughts, being that they are utterly of no comparison to Himself and He therefore is not caught up by them.

Now, it is true that from a different angle, *HaShem*’s-יהו"ה Supernal thoughts indeed have greater closeness and relationship to His Essential Self than the relationship between man’s thoughts and man himself. This is another meaning of the verse, “For My thoughts are not your thoughts.” That is, man’s thoughts do not actualize anything, in that man only actualizes things through speech and action. Moreover, even his speech and action cannot bring about the novel existence of something from nothing, because bringing novel existence from nothing is solely the ability of the Creator, *HaShem*-יהו"ה, blessed is He.

Nevertheless, something from something is indeed brought about through man’s the speech and actions, as in the Talmudic saying,⁹²¹ “If the king says, ‘uproot the mountain’

⁹¹⁹ Bava Metziya 1:1

⁹²⁰ Bava Metziya 8:4

⁹²¹ Talmud Bavli, Bava Batra 3b

[the mountain will be uprooted],” as in the verse,⁹²² “The word of the king rules.” In contrast, man’s thoughts do not actualize anything.

However, this is not so Above in *HaShem*’s-יהו"ה Godliness, for His thoughts bring novel existence from nothing to something, as our sages, of blessed memory, stated,⁹²³ “All worlds were created with a single thought.” This is because *HaShem*’s-יהו"ה thought (*Machshavah*) is one with Him. Thus, just as He brings novel existence from nothing to something, His thought brings novel existence from nothing to something.

However, even though His thought brings about novel existence, He is not caught up by it, and it utterly is of no comparison to Himself, as explained before that even the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is of utterly no comparison to *HaShem*-יהו"ה Himself, blessed is He.

4.

Now, since the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) are of utterly no comparison to *HaShem*-יהו"ה Himself, they must therefore be drawn down. This comes about through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and doing His *mitzvot*.

⁹²² Ecclesiastes 8:4

⁹²³ See Zohar II 20a; Likkutei Torah, Shir HaShirim 9b, and elsewhere.

As our sages, of blessed memory, explained⁹²⁴ on the verse,⁹²⁵ “And you shall actualize them-*v’Asitem Otam* ועשיתם אותם,” the word *Otam* is written “*Atem*-אתם” [missing the letter *Vav*-ו, thus rendering it to mean, “and you made”] that, “I consider it as though you have made Me-*Asa* עשאוני-”⁹²⁶

That is, through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, by learning His Torah and doing His *mitzvot* – these being the 248-רמ"ח positive commandments, corresponding to the 248-רמ"ח “limbs of the King”⁹²⁶ – the 248-רמ"ח “limbs of the King”⁹²⁷ are made, which is the matter of “the likeness of the appearance of man-*Adam* אדם.”⁹²⁸

This specifically comes about through the service of *HaShem*-יהו"ה of the Jewish people, in that they are called *Yisroel*-ישראל, which is the matter of “a head to Me-*Li Rosh* לִי ראש,”⁹²⁹ and all drawings down start in the brain and mind, which is in the head-*Rosh* ראש.

The explanation is that the recital of *Shema* includes our entire service of *HaShem*-יהו"ה, blessed is He, for as known, the recital of *Shema* consists of 248-רמ"ח words corresponding to the 248-רמ"ח positive *mitzvot*.⁹³⁰ Additionally, as explained in

⁹²⁴ See Zohar III 113a; Midrash Vayikra Rabba 35:7

⁹²⁵ Leviticus 26:3

⁹²⁶ Tanya, Ch. 23 citing Tikkunei Zohar; See Tikkunei Zohar, Tikkun 30, 74a.

⁹²⁷ See Tanya, Ch. 23 *ibid*.

⁹²⁸ Ezekiel 1:26

⁹²⁹ Pri Etz Chayim, Shaar HaLulav, Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, pg. 75; Shaarei Teshuvah of the Mittler Rebbe, 94d; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere.

⁹³⁰ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 22.

the discourses preceding this discourse,⁹³¹ the general totality of our service of *HaShem*-יהו"ה, blessed is He, is included in the recital of *Shema*, this being the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, and as a result, self-sacrifice (*Mesirat Nefesh*) is drawn into fulfilling each *mitzvah* in particular. Then, through having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in the recital of *Shema*, the aspect of the brains and mind (*Mochin*) is drawn down in the head (*Rosh*).

This is why after toiling in serving *HaShem*-יהו"ה, blessed is He, by sacrificing one's life (*Mesirat Nefesh*) to Him when saying "*HaShem* is One-*HaShem Echad* אהד יהו"ה,"⁹³² we then recite,⁹³³ "And these words that I command you today shall be upon your heart; You shall teach them to your children and you shall speak of them etc.," referring to Torah study,⁹³⁴ which is the matter of the brains and mind (*Mochin*). In other words, for there to be a drawing down into the brains and mind (*Mochin*) there first must be self-sacrifice (*Mesirat Nefesh*).

This is because the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends the brains and intellect (*Mochin*), as discussed before. Therefore, to draw down to the brains and intellect (*Mochin*) from that which transcends the

⁹³¹ See the discourse entitled "*U'Faratzta* – You shall break out," of last year, 5718, translated in *The Teachings of The Rebbe*, 5718, Discourse 30, Ch. 5 and on. (*Sefer HaMaamarim* 5718 p. 305).

⁹³² Also see the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

⁹³³ Deuteronomy 6:6-7

⁹³⁴ See *Talmud Bavli*, Yoma 19b and Rashi to the verse; *Likkutei Sichot*, Vol. 7, p. 268, note 2; Vol. 19, p. 39, note 16.

brains and intellect (*Mochin*), this is brought about through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*).

This is especially necessary in order to bring the ascent of the brains and intellect (*Mochin*) to that which transcends the brains and intellect (*Mochin*), similar to David, who would “bind the Torah to the Holy One, blessed is He,”⁹³⁵ in which self-sacrifice (*Mesirat Nefesh*) is necessary.

Now, in addition to the above, in the head (*Rosh*) itself, besides the brains and intellect (*Mochin*), there also is the skull (*Gulgolet*).⁹³⁶ The difference [between the brains and the skull] is that in the brains and mind (*Mochin*), there are divisions and separations, in that [not all people are of equal brain and mind, as Talmud states], “their minds are unlike each other.”⁹³⁷ In contrast, in the skull (*Gulgulet*) they all are equal.

The same is so in the spiritual understanding of these matters, in which the skull (*Gulgolet*) refers to the matter of desire (*Ratzon*), in which all are equal. Drawing down the aspect of the skull (*Gulgolet*) is through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.

In this, all Jews equal, be they the smallest of the small or the greatest of the great, as we find in our service of *HaShem*-

⁹³⁵ Sefer HaBahir, Section 196 (58); Zohar III 222b (Ra'aya Mehemna); Tola'at Yaakov (by Rabbi Meir Ibn Gabbai, the author of Avodat HaKodesh), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na"Ch, Tehillim Vol. 2, p. 914; *Hemshech* 5666 p. 390.

⁹³⁶ See Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1.

⁹³⁷ Talmud Bavli, Brachot 58a; Sanhedrin 38a

יהו"ה, blessed is He, on Rosh HaShanah, about which the verse states,⁹³⁸ “You are standing today (referring to “the great day of judgment”),⁹³⁹ all of you, before *HaShem*-יהו"ה your God: the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water, for you to pass into the covenant of *HaShem*-יהו"ה your God etc.” That is, all Jews are included as one.⁹⁴⁰

This is because the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is with the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, in which all Jews are equal. Through this form of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) there is caused to be a drawing down of the aspect of the skull (*Gulgolet*) [*Keter*-the Crown-desire].

In the same way, all the *Sefirot* must be built through toil in serving *HaShem*-יהו"ה, blessed is He, and drawing them down below. That is, through our acts of charity and kindness, we build the *Sefirah* of Kindness-*Chessed*. Through our toil in serving *HaShem*-יהו"ה, blessed is He, with the quality of might (*Gevurot*), about which it states,⁹⁴¹ “Who is mighty (*Gibor*)? One who conquers his inclination,” we build the *Sefirah* of Might-*Gevurah*. Through rousing abundant mercies

⁹³⁸ Deuteronomy 29:9

⁹³⁹ Targum to Job 2:1; Zohar III 231a

⁹⁴⁰ See Likkutei Torah, Nitzavim.

⁹⁴¹ Mishnah Avot 4:1

(*Rachamim Rabim*), as Tanya⁹⁴² explains on the verse,⁹⁴³ “And Yaakov kissed Rachel and raised his voice and wept,” we build the *Sefirah* of Splendor-*Tiferet*.

The same is so of building the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*, which are outside the torso. That is, when love and fear of *HaShem*-יהו"ה, blessed is He, become hidden, it then is necessary to serve *HaShem*-יהו"ה, blessed is He with the qualities of Victory-*Netzach* and Majesty-*Hod*, which are outside the torso.

Now, in this itself, there are two aspects, these being Victory-*Netzach* and Majesty-*Hod*. The matter of Victory-*Netzach* is when one's love and fear of *HaShem*-יהו"ה, blessed is He, become hidden within him after his prayers. (As we observe even in those who serve *HaShem*-יהו"ה as they should, that after praying, their love and fear of *HaShem*-יהו"ה, blessed is He, recedes and become concealed.) It then becomes necessary to awaken the quality of Victory-*Netzach* in one's soul, so that no obstacles will worry him or be of any significance to him whatsoever, and he will continue to serve

⁹⁴² Tanya, Likkutei Amarim, Ch. 45 (64b) – That is, Rachel is the ingathering of the souls of Israel – *Knesset Yisroel*. Yaakov is the quality of Splendor-*Tiferet*, which is the quality of Mercy-*Rachamim*. “He raised his voice” – upward, to the Source of the Supernal mercies etc., and “He wept” – to awaken and draw down from there abundant compassion and mercy upon the ingathering of the souls of Israel, to raise them from their exile, and to unify them in the Supernal unity of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the level of “kisses” (*Neshikin*), which is the adhesion of spirit to spirit, as it states (Song of Songs 1:2), “Let Him kiss me with the kisses of His mouth,” which refers to the union of the speech (*Dibur*) of man with the speech (*Dibur*) of *HaShem*-יהו"ה, blessed is He, which is Torah law (*Halachah*), and so with the aspect of the adhesion of man's thought (*Machshavah*) and the Supernal thought (*Machshavah*), and the adhesion of man's deeds (*Ma'aseh*) with the Supernal deeds (*Ma'aseh*), refers to fulfilling the *mitzvot* in action (*Ma'aseh*) etc.

⁹⁴³ Genesis 29:11

HaShem-יהו"ה, blessed is He, without any change whatsoever. Through doing so, he builds the *Sefirah* of Victory-*Netzach* in *HaShem*'s-יהו"ה Godliness Above, about which the verse states,⁹⁴⁴ "The Eternal Victor of Israel (*Netzach Yisroel*-נצח ישראל) does not lie or relent, for He is not a man that He should relent," and similarly,⁹⁴⁵ "I *HaShem*-יהו"ה have not changed."

The matter of Majesty-*Hod* is serving *HaShem*-יהו"ה, blessed is He, by submitting (*Hoda'ah*-הודאה) to Him. This is because intellect (*Sechel*) is tangible existence, in that whatever transcends tangible existence cannot be grasped by the intellect (*Sechel*). In other words, intellect (*Sechel*) is only capable of grasping that it is inapplicable to grasp that which transcends tangible existence, but is not capable of actually grasping it. In this regard there is the matter of submission (*Hoda'ah*-הודאה), meaning that even though he does not grasp it, his intellect (*Sechel*) submits (*Modeh*-מודה) to it. Through serving *HaShem*-יהו"ה, blessed is He, by submitting (*Hoda'ah*) to Him, we build the *Sefirah* of Majesty-*Hod* Above in *HaShem*'s-יהו"ה Godliness.

Serving *HaShem*-יהו"ה, blessed is He, with the aspect of Foundation-*Yesod*, is the matter of bonding (*Hitkashrut*), in that one binds all his matters to *HaShem*'s-יהו"ה Godliness. For, as known, the *Sefirah* of Foundation-*Yesod* includes all 248-רמ"ח limbs and is the matter of binding oneself to *HaShem*'s-יהו"ה Godliness with all one's limbs etc. Through doing so, we build the *Sefirah* of Foundation-*Yesod* Above in *HaShem*'s-יהו"ה Godliness.

⁹⁴⁴ Samuel I 15:29

⁹⁴⁵ Malachi 3:6

Through learning Torah with one's mouth, as in the teaching of our sages,⁹⁴⁶ of blessed memory, on the verse,⁹⁴⁷ "They are life to those who find them," – "Do not only read it as 'to those who find them-*L'Motzeihem*-למצאיהם,' but read it as, 'to those who express them-*L'Motzi'eihem*-למוציאיהם with their mouth (*BaPeh*-בפה)," – which especially applies to the Oral Torah (*Torah SheBa'al Peh*) which is the aspect of Kingship-*Malchut*,⁹⁴⁸ we thereby build the Supernal *Sefirah* of Kingship-*Malchut*.

5.

Now, the drawing down of the whole chaining down of the worlds (*Hishtalshelut*), and more specifically, the matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is from the *Sefirah* of Kingship-*Malchut*. For, as known, Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the Crown-*Keter* and Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁹⁴⁹

About this the verse states,⁹⁵⁰ "HaShem-יהוה said to him, 'Who gave man a mouth...? Is it not I, HaShem-יהוה?'" That is, in order for there to be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)

⁹⁴⁶ Talmud Bavli, Eruvin 54a

⁹⁴⁷ Proverbs 4:22

⁹⁴⁸ Introduction to Tikkunei Zohar 17a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁹⁴⁹ See Etz Chayim, Shaar HaAkudim, Ch. 2.

⁹⁵⁰ Exodus 4:11

through the aspect of Kingship-*Malchut*, which is the matter of the “mouth-*Peh*-פה” of Supernal Man (*Adam HaElyon*), meaning, Kingship-*Malchut* of the world of Emanation (*Atzilut*) – in regard to the general matter of the *Sefirot* of the world of Emanation (*Atzilut*) it is not possible for there to be descent to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), except if it specifically stems from the aspect of the Crown-*Keter*. About this the verse states, “Is it not I, *HaShem*-יהוה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends all the *Sefirot*, which in the matter of the *Sefirot*, is the aspect of the Crown-*Keter*.⁹⁵¹

The explanation is that, as known, the chaining down (*Hishtalshelut*) of the Crowns-*Keterim* is from Crown to Crown.⁹⁵² Therefore, the aspect of Kingship-*Malchut* [of *Atzilut*-Emantaion], which becomes the Crown-*Keter* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is from the aspect of the Uppermost Crown-*Keter Elyon*.

This is because “The Uppermost Crown-*Keter Elyon* is the Crown of Kingship-*Keter Malchut*,”⁹⁵³ (and it is in this regard that the aspect of Kingship-*Malchut* [of *Atzilut*-

⁹⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Vol. 3 (The Letters of Creation Part 2), The Gate explaining the Truth of Sinai-”סיני” where the Ten Commandments-*Aseret HaDevarim*-עשרת הדברים were given.

⁹⁵² See Likkutei Torah, Korach; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7; Discourse entitled “*Naso*” 5765 (*Sefer HaMaamarim* 5665 p. 260 and on); Discourse entitled “*Shuvah*” 5673 (*Hemshech* 5672 Vol. 1, p. 148 and on).

⁹⁵³ Introduction to *Tikkunei Zohar* 17a-b (Maamar Eliyahu).

Emanation] becomes the Crown-*Keter* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).

To further explain the matter of the chaining down (*Hishtalshelut*) of the Crowns-*Ketarim* one from the other; as known, Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is further from the Crown-*Keter* than Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because the aspect of Kingship-*Malchut* of Emanation (*Atzilut*), which becomes the Crown-*Keter* for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), is more closely related to the Upper Crown (*Keter Elyon*) than the aspect of Wisdom-*Chochmah* of Emanation (*Atzilut*).

However, for there to be revelation within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the external husks of Kelipah must first be broken, as our sages, of blessed memory, explained⁹⁵⁴ the verse,⁹⁵⁵ “One nation will overcome the other nation,” that, “for Yerushalayim to be built, Tyre must first be destroyed.”

It is in this regard that “all his troops became dumb, deaf, or blind,” this being the nullification of the powers of the “Man of the external husks” (*Adam d’Kelipah*),⁹⁵⁶ so that there can be the revelation of the “Man of holiness” (*Adam d’Kedushah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

⁹⁵⁴ Talmud Bavli, Pesachim 42b; Megillah 6a; Zohar II 236a

⁹⁵⁵ Genesis 25:23

⁹⁵⁶ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1, and elsewhere.

This is why when Moshe said,⁹⁵⁷ “I am not a man of words... I am heavy of mouth and heavy of speech,” the Holy One, blessed is He, answered him,⁹⁵⁸ “Who gave man a mouth, or who makes one dumb or deaf, sighted, or blind? Is it not I, *HaShem*-יהוה?” That is, when Moshe saw the power of the external husk (*Kelipah*) of Egypt, he asked two questions. His first question was, how is it even possible for there to be a revelation of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), for, is this not a descent etc.? Secondly, the external husk (*Kelipah*) of Egypt stands to oppose and restrain this etc.

The Holy One, blessed is He, answered him with two answers. The answer to the first question is, “Who gave man a mouth... Is it not I, *HaShem*-יהוה?” That is, the root of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), stems from the Upper Crown-*Keter Elyon* etc. The answer to the second question is, “Who makes one dumb or deaf... or blind?” That is, *HaShem*-יהוה, blessed is He, can break the external husks (*Kelipot*).

That which is written, “or sighted-*Pike'ach* פקח-” refers to our teacher Moshe, as explained in Midrash,⁹⁵⁹ “Who made you cunning-*Pike'ach* פקח to flee from Pharaoh?” For through Moshe there subsequently was the revelation of the giving of the Torah, at which time he was healed. This is because Moshe’s primary matter was to draw down Torah to the Jewish people. Thus, since this was his primary matter, he then had the

⁹⁵⁷ Exodus 4:10

⁹⁵⁸ Exodus 4:11

⁹⁵⁹ Midrash Tanchuma, Shemot 10; Shemot Rabba 1:31

aspect of speech in his mouth (*Peh*-פה), to draw down revelation of *HaShem*'s יהוה Godliness into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, before the giving of the Torah, he still was “heavy of mouth and heavy of speech,” except that even while he still was “heavy of mouth etc.,” when the exodus from Egypt became necessary – which began when Moshe fled from Pharaoh – the Holy One, blessed is He, said to him, “Who gave man a mouth,” so that he could thereby bring about the revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as discussed above.

Nevertheless, until the giving of the Torah he was not actually healed [of his speech impediment], for only then did he have the aspect of the mouth (*Peh*-פה) of Kingship-*Malchut* to draw down [influence] into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This itself is the matter of the giving of the Torah, as in the teaching,⁹⁶⁰ “The words,⁹⁶¹ ‘And for Your Torah,’ refer to the Torah of the world of Emanation (*Atzilut*), and the continuation, ‘that You taught us,’ refer to the [Torah of the] worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),” all the way to the lowest level.

Now, just as this was so in the redemption from Egypt, so will this be so in the coming redemption. For, “the first redeemer is the last redeemer,”⁹⁶² in that through him will be

⁹⁶⁰ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10

⁹⁶¹ See the second blessing of the grace after meals (*Birkhat HaMazon*)

⁹⁶² See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, to Genesis 49:10 (Vayechi); Torah Ohr, Mishpatim 75b, and elsewhere.

the revelation of the inner aspects of the Torah in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way down. For, as known, when the Torah was given, there only was the revelation of the revealed parts of Torah, whereas in the coming future there will be the revelation of the reasons of the Torah (*Ta'amei HaTorah*),⁹⁶³ referring to the inner aspects of the Torah (*Pnimitiyut HaTorah*), which will be revealed by Moshe, the final redeemer, and this revelation will be below, in the near future, in the most literal sense.⁹⁶⁴

⁹⁶³ See Rashi to Song of Songs 1:2; Likkutei Torah, Tzav 17a; Also see Discourse 6 of this year, 5719, entitled “*Torah Tzivah Lanu Moshe* – The Torah that Moshe commanded us,” Ch. 3 and on, and the citations there.

⁹⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

Discourse 13

“*Bati Legani - I have come to My garden*”

Delivered on the 10th of Shvat, 5719⁹⁶⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁶⁶ “I have come to My garden, My sister, My bride.” His honorable holiness, my father-in-law, the Rebbe, whose joyous day we are celebrating, explained [this verse] in [his] discourse,⁹⁶⁷ based on what is explained in Midrash,⁹⁶⁸ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I primarily was at first.

For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” For, initially the world was created in a state of wholeness.⁹⁶⁹ However, through the sin of the tree of the knowledge of good and evil, and the sins that followed it, they

⁹⁶⁵ The original text of this discourse was edited by his honorable holiness, the Rebbe. In this edition of the discourse (Sefer HaMaamarim 5719), there were some additional citations added by the publisher (Lahak Hanachos). This discourse is primarily founded upon the ninth chapter of the discourse entitled “*Bati LeGani*” of the year 5710 (Sefer HaMaamarim, 5710 p. 123 and on).

⁹⁶⁶ Song of Songs 5:1

⁹⁶⁷ The discourse entitled “*Bati LeGani*” of the year 5710, Ch. 1 (Sefer HaMaamarim, 5710 p. 111).

⁹⁶⁸ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

⁹⁶⁹ See Midrash Bereishit Rabba 12:6; 13:3; 14:7

caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), to be withdrawn from below to above, up to the seventh firmament.

Then [came the] righteous-*Tzaddikim*, who through their toil drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from above to below. The beginning of this drawing down started with Avraham, who was the first, and he drew it down from the seventh firmament to the sixth firmament... until Moshe, who is the seventh, came – and “all sevens are beloved”⁹⁷⁰ – and drew it down from the first firmament below to the earth.

This is why Moshe was told,⁹⁷¹ “You shall build a Sanctuary for Me, and I will dwell within them.” The simple meaning is that this refers to drawing down *HaShem*'s-יהו"ה Godliness, to be [present] below on earth. This also accords to the teaching of our sages, of blessed memory, that,⁹⁷² “The verse does not say ‘within it-*b'Tocho* בְּתוֹכוֹ’ but, ‘within them-*b'Tocham* בְּתוֹכֵם,’ meaning, within each and every Jew.”

With the above in mind, the discourse continues⁹⁷³ and explains the reason that the Tabernacle (*Mishkan*) – and, as known “the Tabernacle (*Mishkan*) is the Temple (*Mikdash*) and

⁹⁷⁰ Midrash Vayikra Rabba 29:11

⁹⁷¹ Exodus 25:8

⁹⁷² This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

⁹⁷³ In Ch. 3 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

the Temple (*Mikdash*) is the Tabernacle (*Mishkan*)⁹⁷⁴ – was made of “acacia wood-*Atzei Shitim*-עצי שטים.”⁹⁷⁵

That is, the word “*Shitim*-שטים” means “to stray-*Hatayah*-הטייה”⁹⁷⁶ as in the verse,⁹⁷⁷ “The people strayed-*Shatut*-שטט,” referring to straying from the straightforward middle path, in which there are two possibilities. There is veering from the middle path in the negative sense, and there is the veering from the middle path in the positive sense. Veering [from the middle path] in the negative sense is like the teaching of our sages, of blessed memory,⁹⁷⁸ “A person does not sin except if a spirit of folly (*Ru'ach Shtut*-שטות) enters him.” This folly (*Shtut*-שטות) is the folly of the world and the folly of the side opposite holiness, which must be transformed into holy folly (*Shtut d'Kedushah*-שטות דקדושה), which is service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

This (transformation of the folly opposite holiness to the folly of holiness) is the primary toil in the service of *HaShem*-יהו"ה of the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*). Through this there is the actualization of, “I will dwell within them,” so that “the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) is in the lowest of worlds,” which is [the meaning of], “I have come to My garden-*LeGani*-לגני – to My wedding canopy-*LeGenuni*-לגנוני.”⁹⁷⁹

⁹⁷⁴ See Talmud Bavli, Eiruvim 2a

⁹⁷⁵ Exodus 26:15; 36:20

⁹⁷⁶ See *Hemshech “V’Kachah”* 5637, Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2 p. 472 and on); *Kuntres U’Maayon*, Maamar 1, Ch. 1.

⁹⁷⁷ Numbers 11:8; *Zohar* II 62b and on.

⁹⁷⁸ Talmud Bavli, Sotah 3a

⁹⁷⁹ Ch. 5 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 *ibid.* p. 117 and on).

Based on the above,⁹⁸⁰ he also explains the reason why the “acacia wood-*Atzei Shitim*-עצי שטים” [in the Tabernacle (*Mishkan*)] is called “boards-*Kerashim*-קרשים.”⁹⁸¹ For, all names by which things are called in Torah are precise and appropriate to their inner matter.⁹⁸² The letters of the word “board-*Keresh*-קרש” are the same letters as the words “falsehood-*Sheker*-שקר” and “bond-*Kesher*-קשר.” In other words, from the “falsehood-*Sheker*-שקר” of the world we must transform and make the “boards-*Kerashim*-קרשים” of the Tabernacle (*Mishkan*), and the aspect of “bonding-*Kesher*-קשר.”

That is, we must bond all worldly matters to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*), and to the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Ikkar Shechinah*), referring to the innermost Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is as he explains in detail about the letters *Kof*-ק"ף and *Reish*-ר"י, and how it applies for them to have their opposites within holiness, and that it is necessary to transform them from “letters of falseness”⁹⁸³ to matters of goodness and

⁹⁸⁰ Ch. 6 of “*Bati Legani*” 5710 (Sefer HaMaamarim 5710 *ibid.* p. 119 and on).

⁹⁸¹ Exodus 26:15; 36:20

⁹⁸² See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on, and elsewhere. [See at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁹⁸³ See Zohar I 2b

holiness, all of which was explained at great length [in the discourses] on the previous chapters.⁹⁸⁴

2.

Now, in (chapter nine) of the discourse,⁹⁸⁵ it is explained that this also is why the boards (*Kerashim*-קרשים) are called “standing-*Omdeem*-עומדים.” This is as stated,⁹⁸⁶ “You shall make the boards of the Tabernacle (*Mishkan*) of acacia wood standing erect (*Atzei Sheeteem Omdeem*-עוצי שטים עומדים-עומדים).” He explains that the word “standing-*Omdeem*-עומדים” is the same matter as “supporting pillars-*Amudim*-עמודים,” in that the letters of this word are the same as the letters of that word. This is also as stated in Tractate Yoma⁹⁸⁷ about the words “acacia wood standing erect-*Atzei Sheeteem Omdeem*-עומדים-עומדים,” that the word “standing-*Omdeem*-עומדים” is the same as the matter of “upholding pillars-*Ma'ameedeem*-מעמידים.”

The discourse explains that the matter of a “pillar-*Amud*-עמוד” is that it connects the roof to the floor, so that they are as one, and that this is the matter of the boards (*Kerashim*-קרשים) which are called “pillars-*Amudim*-עמודים.” They are similar to the matter of *mitzvot*, which also are called “pillars-*Amudim*-עמודים,” since they literally draw down and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is

⁹⁸⁴ See the discourses entitled “*Bati LeGani*” 5711-5718 (translated in The Teachings of The Rebbe 5711-5718).

⁹⁸⁵ That is, the chapter that corresponds to and relates to this year’s discourse (Sefer HaMaamarim 5710 p. 123 and on).

⁹⁸⁶ Exodus 26:15; 36:20

⁹⁸⁷ Talmud Bavli, Yoma 72a

He, with the worlds. Similarly, the boards (*Kerashim*-קרשים) bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds.

Now, in regard to the *mitzvot*, which are “pillars-*Amudim*-עמודים,” his honorable holiness, the Alter Rebbe, explained in *Iggeret HaKodesh*,⁹⁸⁸ that *HaShem*'s-יהו"ה Supernal desire (*Ratzon HaElyon*) is called the Crown-*Keter*-כתר, and that it states in the prayer of Rabbi Nechunia ben HaKanna⁹⁸⁹ that in the Crown-*Keter*-כתר-620, there are 620-תר"ך pillars of light (*Amudei Ohr*-עמודי אור). He explains that just as a large walled building has pillars (*Amudim*-עמודים) that stand upon the earth and their head is connected to the roof, so likewise, the *mitzvot* stand in the loftiest heights of *HaShem*'s-יהו"ה Supernal desire, blessed is He, and are drawn down to the earth. This is because the *mitzvot* manifest in physicality, and even those *mitzvot* that do not manifest physically, were given to physical man, who has free choice and can to turn his heart to goodness etc.

Now, from the precise wording of the discourse, it is understood that there is a difference between the boards (*Kerashim*-קרשים) and the *mitzvot*. It is for this reason that the discourse states that the boards (*Kerashim*-קרשים) are “similar to the *mitzvot*” (just using a term of similitude). That is, the *mitzvot* are actual pillars (*Amudim*-עמודים), whereas the boards (*Kerashim*-קרשים) are “similar” to the *mitzvot*.

This is why when describing the *mitzvot* he says “they **draw down** and bond the limitless light of the Unlimited One,

⁹⁸⁸ Tanya, *Iggeret HaKodesh*, Epistle 29 (149b and on).

⁹⁸⁹ See *Pardes Rimonim*, Shaar 8 (Shaar Mehut v'Hanagah), Ch. 3.

HaShem-יהו"ה, blessed is He, to the worlds," whereas in reference to the boards (*Kerashim*-קרשים), he does not say that "they draw down (*Mamsheechem*-ממשיכים)," but only that they "bond the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds," similar to the *mitzvot*.

Now, in Tanya, we likewise find a difference between the analogy of the pillars (*Amudim*-עמודים) and the analogue of the *mitzvot*. Namely, about the pillars (*Amudim*-עמודים) he states that "they stand upon the earth and their head is connected to the roof." However, in the analogue of the *mitzvot* it states that "they stand in the loftiest heights and are drawn down until the earth."

This difference between the analogy and the analogue is understood simply. For, in regard to the pillars (*Amudim*-עמודים), their beginning is that they stand upon the earth, and then from there they reach the roof, whereas this is not so of the *mitzvot* which stand Above, as we recite [in the blessings], "Who has sanctified us with His *mitzvot*," meaning that they are His *mitzvot* which are Above, and from there they are drawn down below.

This aligns with the well-known principle,⁹⁹⁰ that there is a difference between a foundation (*Yesod*) as it is below, and the foundation (*Yesod*) as it is Above in *HaShem*'s-יהו"ה Godliness. That is, as it is below, the foundation (*Yesod*) is below, and the building is constructed upon it. In contrast, above in *HaShem*'s-יהו"ה Godliness, the foundation (*Yesod*) is

⁹⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled "The three letters אמש correspond to the aspects of Upper-*Elyon*, Intermediate-*Teechon*, and Lower-*Tachton*"; Also see Vol. 4 (The Vowels of Creation), The Gate of The Foundation.

above the construct. Therefore, in regard to the matter of the pillars (*Amudim*-עמודים) he says that they stand upon the earth, using the term “standing-*Nitzav*-נצב” which indicates that they stand affixed with strength, as in the verse,⁹⁹¹ “The commissioner-*Nitzav*-נצב reigned.” That is, as things are below, the strength and foundation of something is below on the earth, and the building is constructed upon it. However, about the *mitzvot* he says that “they stand (*Nitzavim*-נצבים) in the highest of heights, since the way matters are above in *HaShem*’s-יהו"ה Godliness, the strength and foundation (*Yesod*) of something is above it.

3.

However, this itself must be better understood. Namely, why is it that the foundation (*Yesod*) as it is below, is different than the foundation (*Yesod*) as it is Above? This may be better understood based on what is explained about various matters, among which is the matter of the created “something” (*Yesh HaNivra*).⁹⁹²

That is, the reason [the created “something” (*Yesh HaNivra*)] senses itself as existing independently without any sense of the cause that preceded and produced it, is because its existence comes into being from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

⁹⁹¹ Kings I 22:48; See Ohr HaTorah, *Nitzavim* p. 1,201 and on.

⁹⁹² See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5677 p. 150; Discourse entitled “*Bati LeGani*” 5711 (translated in The Teachings of The Rebbe 5711, Discourse 1), Ch. 4 (Torat Menachem, Sefer HaMaamarim Shvat p. 266 and on).

יהו"ה, blessed is He. His existence is indeed intrinsic to Him, and He has no cause or source that preceded Him, Heaven forbid to think so. For, it is solely within His power and ability to bring something into being from absolute nothingness and zero, as explained in Iggeret HaKodesh.⁹⁹³

Therefore, in the coming future, when the truth and the inner aspect of all matters will be revealed, the true root will be revealed in the created “something” (*Yesh HaNivra*), this being the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He, who has no cause or source that precedes Him.

With the above in mind, we can understand [the teaching],⁹⁹⁴ “Their beginning is wedged in their end.” That is, it is specifically in their end that their beginning is wedged, their beginning referring to that which transcends the aspect of the head (*Rosh*-ראש). That is, the beginning refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is specifically found in the end (*Sof*-סוף), within the physical “something” (*Yesh*) to which there is no lower level. It is specifically he [the physical “something”] who is the dwelling place for the Essential Self of *HaShem*-יהו"ה, blessed is He,⁹⁹⁵ as will be openly revealed in the coming future, and which in truth, is the true reality even now.

This then, is the reason that below, the foundation (*Yesod*) is specifically below, in the “something” (*Yesh*) of the

⁹⁹³ Tanya, Iggeret HaKodesh, Epistle 20 (130a and on). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁹⁹⁴ Sefer Yetzirah 1:7; See *Hemshech* 5666 p. 338, p. 346, and elsewhere.

⁹⁹⁵ See the discourse entitled “*Bati LeGani*” *ibid.* Ch. 4-5.

world of Action (*Asiyah*), and upon it the upper worlds are built. In contrast, in regard to the upper [worlds] it is explained in Tanya⁹⁹⁶ that *HaShem* 's-יהו"ה ultimate Supernal intent is not for the upper worlds, that they merely are a glimmer of His radiance, and that their entire matter is solely to facilitate the fulfillment of *HaShem* 's-יהו"ה, inner Supernal intent, blessed is He, which specifically is below.

[However], the loftier the light and radiance of *HaShem*-יהו"ה, blessed is He, the more elevated it is, and therefore, as matters are Above, the pillars (*Amudim*-עמודים) stand in the heights of the levels, being that the foundation (*Yesod*) and strength of the thing is Above, and from there it is drawn to below.

4.

However, we still must understand why it is that the True Something (*Yesh HaAmeete*) is specifically in the created something (*Yesh HaNivra*) and not found spiritually. For, at first glance, it would seem that the True Something (*Yesh HaAmeete*) should be found in the spirituality of matters and in spiritual matters, being that this is why they are called “Upper” (*Elyonim*), since they are lofty in level.

However, the explanation is as his honorable holiness, the Mittler Rebbe, whose soul is in Eden,⁹⁹⁷ explained with

⁹⁹⁶ Tanya, Likkutei Amarim, Ch. 36

⁹⁹⁷ Shaarei Orah, Shaar HaPurim, discourse entitled “*Yaviyu Levush Malchut*,” Ch. 12 and on (58a and on).

three examples⁹⁹⁸ explaining the principle that whatever is higher descends, manifests, and is revealed, further below.⁹⁹⁹

The first example is that of a large torch, the light of which is very great and illuminates to a great distance. That is, when a distant place must receive illumination, a greater torch and flame is needed. This being so, it is understood that what brings about the recognition of the greatness of a large torch, over and above a small torch, is specifically when its illumination shines at a distance.

That is, it is specifically [at a distance] that the superiority of the torch is revealed. For, even though there, the light that illuminates from a great distance is much less brilliant, to the point that if a candle would be lit there, it would illuminate with greater brilliance than the light of the [distant] torch, nevertheless, the great strength of the torch is specifically recognized in this.

The second example is a barrel filled with water, or a wise sage filled with wisdom. The abundance of its waters is specifically recognized when the barrel is filled to its brim until some water overflows and spills out. For, although the volume of water that spills out is inconsequential compared to the water in the barrel, nevertheless, it is specifically in the spillage that the barrel is recognized as being full to its brim. The same is so of wisdom-*Chochmah*. It is specifically through the excess overflow of wisdom, such as the mundane speech of Torah

⁹⁹⁸ See the discourse entitled “*Bati LeGani*” of the 10th of Shvat 5738 Ch. 6 (Sefer HaMaamarim 5738 p. 174).

⁹⁹⁹ See the citations in Sefer HaMaftachot (Kehot 5741) l’Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

scholars,¹⁰⁰⁰ that it is recognized that it is drawn from a great sage who relates to the depth of wisdom (*Omek HaChochmah*).¹⁰⁰¹

The third example is the bestowal of the physical seminal drop, from which there is the new birth of one being from another being. This is in contrast to the bestowal of intellect, which is only spiritual, in which new birth is not possible. That is, it is specifically only when the student has intellect in and of himself, that he will understand the intellect bestowed to him by his teacher. This being so, we can understand the superiority of the physical seminal drop, in that specifically from it, a new being who is separate from the first being who bestowed the seminal drop, is born.

Now, as a possible explanation of the three examples, it could be said that [the principle] that whatever is higher descends further down, refers to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, in the world of Emanation (*Atzilut*) itself, "He and His life force are one and He and His organs are one,"¹⁰⁰² and it therefore is called the Godly world of *HaShem*-יהו"ה.¹⁰⁰³ This being so, it is not lowly. Thus, what is meant by "lowly" is the matter of novel creation, referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

¹⁰⁰⁰ Talmud Bavli, Sukkah 21b

¹⁰⁰¹ See Likkutei Torah, Teitzei 37b; Sefer HaMitzvot of the Tzemach Tzedek 105a and on.

¹⁰⁰² Introduction to Tikkunei Zohar (3b).

¹⁰⁰³ Tanya, Likkutei Amarim, Ch. 49 (69a) and elsewhere.

Now, the order of the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע,”¹⁰⁰⁴ as explained at length in the discourses of the month of Tishrei.¹⁰⁰⁵ This then, is the meaning of the three examples. That is, the example of the torch is the matter of light (*Ohr*-אור), the example of the barrel is the matter of water (*Mayim*-מים), and the example of the seminal drop is the matter of the firmament (*Rakiya*-רקיע), which becomes a novel physical being. This is why frozen waters cannot be considered to be drawn waters, so much so, that according to various Halachic opinions, [ice or snow] raises [the waters of a Mikvah] up [to the required volume] without making it invalid, and it is permissible to fill a Mikvah with them in the first place (*Lechatchilah*).¹⁰⁰⁶

Now, it was explained in the Tishrei discourses that the matters of “Light-*Ohr*-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” are not only present in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but are also present in the world of Emanation (*Atzilut*), in the Crown-*Keter* [of the world of Emanation] and even higher,¹⁰⁰⁷ until they even are present in *HaShem*’s-יהוה light that precedes the restraint of the *Tzimtzum*.¹⁰⁰⁸ This being so, it is understood that all three examples – the torch, the barrel, and the seminal

¹⁰⁰⁴ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

¹⁰⁰⁵ See the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us,” Discourse 6, and “*Tzor Te’udah* – Fasten this warning,” Discourse 7, of this year 5719 (Sefer HaMaamarim 5719, p. 48 and on; p. 51 and on).

¹⁰⁰⁶ Mishnah Mikvaot 7:1; Tur & Shulchan Aruch, Yore De’ah 201:31

¹⁰⁰⁷ See Sefer HaMaamarim 5635 Vol. 2, p. 454 and on.

¹⁰⁰⁸ See Sefer HaMaamarim 5678 p. 43 and on.

drop – apply there too. Moreover, in every place and on every level, the loftiest level is revealed in its lowest level. (That is, the loftiest aspect of each world is revealed in the lowest aspect of that world.)

To further explain, in the general totality of the chaining down of the worlds (*Seder HaHishtalshelut*), the lowest aspects are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the world of Action (*Asiyah*). It is there that there is a revelation of the loftiest aspect, which even transcends the loftiest aspect relative to the world of Emanation (*Atzilut*), and even the world of Emanation (*Atzilut*) as it transcends and precedes the restraint of the *Tzimtzum*.

This refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is He who is revealed in the lowest lowest aspect (*Tachton Tachton*-תחתון תחתון). The double terminology “lowest lowest-*Tachton Tachton*-תחתון תחתון” indicates the lowest possible level, of which there is no lower level, this being the world of Action (*Asiyah*).

This then, is the matter of the pillars (*Amudim*-עמודים), that when one wants to construct a large walled building, the pillars are specifically positioned standing upon the earth. This refers to *HaShem's*-יהו"ה greatness, blessed is He, that “in the place of His greatness, that is where you will find His humility.”¹⁰⁰⁹

That is, throughout the whole chaining down of the worlds (*Hishtalshelut*), though there are the aspects of “Light-

¹⁰⁰⁹ See Talmud Bavli, Megillah 31a; Sefer HaMaamarim 5700 p. 40 in the note.

Ohr-אור,” “Water-*Mayim*-מים,” and “Firmament-*Rakiya*-רקיע” on all levels, nevertheless, for there to be the revelation of the loftiest of all, which is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, He specifically is revealed in the lowest level, which is the world of Action (*Asiyah*). Moreover, in the world of Action (*Asiyah*) itself, He is not revealed in the spiritual world of Action (*Asiyah HaRuchnit*), but specifically in the physical world of Action (*Asiyah HaGashmeet*).

From this it is understood that even in the physical world of Action (*Asiyah*) itself, this must be in its lowest aspect. That is, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is not in the spiritual toil of this physical world, but specifically in physical action.

This is why in the discourses on *Tzitzit* in Likkutei Torah,¹⁰¹⁰ the Alter Rebbe is precise with the analogy of the pillars (*Amudim*-עמודים), stating that they are positioned standing upon the earth, and that for the pillars to be strong and capable of supporting the building and its roof, the pillars must be positioned on firm ground, rather than soft soil. The same is so of the *mitzvot*. They must specifically be founded on firm ground, and as he concludes there in reference to *mitzvot* that are manifest in physicality, “action (*Asiyah*) is rooted high above.”

¹⁰¹⁰ Likkutei Torah, Shlach 50a

5.

With this in mind, we can understand the precision in the discourse about the difference between the boards (*Kerashim*) and the *mitzvot*, in that the boards (*Kerashim*) are (only) similar to the *mitzvot*. We also can understand why about the boards (*Kerashim*), the discourse only says that “they bind,” but not that “they draw down.”

That is, based on the explanations of the preceding chapters, the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is our spiritual service of *HaShem*-יהו"ה, blessed is He. This is similar to what was explained¹⁰¹¹ about the service of the sacrificial offerings (*Korbanot*), that a Jew must serve *HaShem*-יהו"ה, blessed is He, with the fire of his Godly soul, which is the upper fire as it is in man, as well as with the fire of his animalistic soul, which is the lower fire as it is in man. He likewise must refine his animalistic soul in all the particular levels within it, as explained before¹⁰¹² about the matter of the bullocks, sheep, and goats.

Therefore, even though this service of *HaShem*-יהו"ה, blessed is He, is in this physical world, nevertheless, relative to the physical world itself, it is a spiritual form of serving *HaShem*-יהו"ה, blessed is He, and not a physical service of Him, and is not a matter of actual physical action (about which it is said, “action (*Asiyah*) is rooted high above”). That is, this is not the firmest and strongest ground.

¹⁰¹¹ In Ch. 2 of the “*Bati LeGani*” discourse of 5710 (Sefer HaMaamarim 5710 p. 113).

¹⁰¹² See the preceding discourse of this year, 5719, entitled “*U'She'avtem Mayim b'Sasson* – You shall draw water with joy,” Discourse 5.

This likewise is the meaning of what the Baal Shem Tov, whose soul is in Eden, stated,¹⁰¹³ that the board (*Keresh*-קרש) refers to man, whose matter is to bind the worlds to *HaShem*'s-יהו"ה Godliness. This is as stated in Tikkunei Zohar¹⁰¹⁴ on the verse,¹⁰¹⁵ "Ten cubits, the length of each board," – "This is the measure of the body of man."

That is, man consists of ten powers, these being the seven emotions (*Midot*) and the three intellectual powers (*Mochin*). Thus, this is the matter of service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*), which is the toil of the Godly soul and the animalistic soul, to take physical things that are the folly (*Shtut*-שטוט) of the side opposite holiness, and transform them to folly (*Shtut*-שטוט) of holiness.

However, because the service of *HaShem*-יהו"ה, blessed is He, indicated by the boards (*Kerashim*) is a spiritual toil in man, therefore it not possible to draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with this. This is because the drawing down of the light (*Ohr*-אור) is from the Essential Self of *HaShem*-יהו"ה, blessed is He, and the drawing down of His Essential Self is solely brought about by the toil of the lowest level, referring to fulfilling physical *mitzvot*.

It is for this reason that when it comes to the *mitzvot* he says that they "draw down" (*Mamsheecheem*-ממשכימם), because the *mitzvot* are done physically. This is as explained in several discourses by his honorable holiness, my father-in-law, the

¹⁰¹³ Degel Machaneh Efraim, Terumah

¹⁰¹⁴ Tikkunei Zohar, Tikkun 19 (41a)

¹⁰¹⁵ Exodus 26:16

Rebbe, whose joyous day we are celebrating.¹⁰¹⁶ Namely, that even in regard to *mitzvot* that are the duties of the heart, the commandment is that they be felt in the physical flesh of the brain and heart.

For example, in regard to fear of *HaShem*-יהו"ה, blessed is He, this must cause the physical constriction of the brain and heart. Likewise, in regard to comprehension and grasp, this must cause additional lines and folds in the physical brain stemming from delving and contemplating in comprehending Torah. Similarly, in regard to the general matter of serving *HaShem*-יהו"ה, blessed is He, in which one must have pleasure (*Ta'anug*) in serving his Creator, the pleasure must cause additional fat, as the verse states,¹⁰¹⁷ "Good tidings fatten the bone," referring to physical fatness in the physical flesh.

This then, is why the discourse states that the boards (*Kerashim*) are similar to the *mitzvot*, in that through the boards there is also a drawing down of the lofty, but not of the **loftiest**. For, that is solely drawn down specifically through the *mitzvot*, through which there is a drawing down of the **loftiest**, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is the matter of the *mitzvot*, which are drawn down from the Essential Self of *HaShem*-יהו"ה, blessed is He, and bond the limitless light of the Unlimited One, *HaShem*-יהו"ה,

¹⁰¹⁶ The discourse entitled "*De'u*" 5693, Ch. 3 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 267b; Sefer HaMaamarim 5692 p. 257); "*Ta'amu u'Re'u*" 5694 Ch. 1 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 290b and on (copied in HaYom Yom for the 20th of Av)); Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180; Sefer HaMaamarim 5700 p. 112 and on.

¹⁰¹⁷ Proverbs 15:30; See Talmud Bavli, Gittin 56b

blessed is He, to the worlds. Thus, through man fulfilling the *mitzvot*, he first bonds them to the worlds, which is the beginning of service of *HaShem*-יהו"ה, blessed is He, through spiritual toil, which is the toil indicated by the boards (*Kerashim*), and then (through their physical fulfillment) he bonds them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to what we find about David, that he would bind the Torah as it is Above, with the Holy One, blessed is He.¹⁰¹⁸ The same is so of the *mitzvot*, that before doing them, when we recite the blessing over the *mitzvah*, we say, "Who has sanctified us in His commandments," meaning His *mitzvot*, as they were already drawn forth in *HaShem*'s-יהו"ה Supernal kindness.

One draws them upon himself and binds them to the worlds. Then, through his actual fulfillment of the *mitzvot*, even "the Holy One, blessed is He, nods his head,"¹⁰¹⁹ referring to the drawing down of His Essential Self, blessed is He. Likewise, in regard to Torah study, "the Holy One, blessed is He, sits and learns opposite him."¹⁰²⁰ The same is so of all matters, that the Holy One, blessed is He, conducts Himself with him measure for measure.¹⁰²¹ That is, that which He

¹⁰¹⁸ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra'aya Mehemna); Tola'at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na"Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390. Also see *Hemshech* 5666 p. 390.

¹⁰¹⁹ Talmud Bavli, Brachot 3a; See Likkutei Torah *ibid.* 48b and on.

¹⁰²⁰ See Tanna d'Bei Eliyahu Rabba, Ch. 18, and elsewhere.

¹⁰²¹ See Talmud Bavli, Sanhedrin 90a and elsewhere.

commands the Jewish people to do, He does himself.¹⁰²² In other words, the action performed by a Jew draws them down anew with additional strength from the Essential Self of *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of what the Maggid of Mezhritch explained¹⁰²³ on the verse,¹⁰²⁴ “You shall observe My decrees and My laws, which man shall do and by which he shall live.” He explains that “My decrees-*Chukotai*-חוקותי” refers to thought (*Machshavah*), which is the garment [of the soul] that is unified with him, and is like letters that are engraved (*Chakikah*-חקיקה). “My laws-*Mishpatai*-משפטי” refers to speech (*Dibur*), as it states,¹⁰²⁵ “The word of the king rules,” and,¹⁰²⁶ “Through justice (*Mishpat*-משפט) a king establishes the land.” The words, “which man shall do (*Ya’aseh*-יעשה)” refer to the actual deed, which is the ultimate intent. It is through this that “he shall live by them.” That is, through serving *HaShem*-יהו"ה, blessed is He, in thought (*Machshavah*), and then drawing it down from the thought (*Machshavah*) through speech (*Dibur*) to action (*Ma’aseh*), he thereby “lives by them,” in that he draws vitality into the *mitzvot*.

This then, is the matter of the boards (*Kerashim*) as they are in a Jew’s spiritual service of *HaShem*-יהו"ה, blessed is He. Through this he thereby comes to the physical fulfillment of the

¹⁰²² See Midrash Shemot Rabba 30:9; Sefer HaMaamarim 5636 Vol. 2 p. 327; Discourse entitled “*Bati LeGani*” 5711, Ch. 6 and note 14 there (Torat Menachem, Sefer HaMaamarim Shvat p. 268).

¹⁰²³ Oh Torah, Acharei [Section 110 – p. 153 in the 5766 edition].

¹⁰²⁴ Leviticus 18:5

¹⁰²⁵ Ecclesiastes 8:4

¹⁰²⁶ Proverbs 29:4

mitzvot, through which we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and bond Him to the worlds, as in the statement, "so that the roof to the floor are literally as one," meaning that there is a revelation of the True Something (*Yesh HaAmeetee*) in the created "something" (*Yesh HaNivra*).

6.

Now, the discourse¹⁰²⁷ continues and explains what is hinted by the letter *Kof*-ק, whose left leg is drawn far below. In general,¹⁰²⁸ this is the meaning of the verse,¹⁰²⁹ "Rebuke the animal of the reed-*Kaneh*-קנה." For, the "reed-*Kaneh*-קנה" is long and drawn down below, indicating the masculine aspect of the external husks (*Kelipah*). The "animal of the reed-*Chayat Kaneh*-חית קנה" is the feminine (*Nukvah*) aspect of the external husks (*Kelipah*), which is the aspect of Kingship-*Malchut* of the external husks (*Kelipah*), that receives from the masculine. It is necessary to cut them off, in that the meaning of the words is, "Destroy the animal of the reed-*Ge'ar Chayat Kaneh*-גער חית קנה."¹⁰³⁰

In our service of *HaShem*-יהו"ה, blessed is He, the masculine aspect of the extraneous husks (*Kelipah*) refers to negative emotions (*Midot*). The aspect of Kingship-*Malchut* of

¹⁰²⁷ In the chapter corresponding to this year – Ch. 9 (Sefer HaMaamarim 5710 *ibid.* p. 124).

¹⁰²⁸ See Zohar III 251b; Sefer HaLikkutim of the Arizal to Psalms 68:31

¹⁰²⁹ Psalms 68:31

¹⁰³⁰ See Sefer HaShorashim of Radak, in which the root גער can also mean destruction.

the external husks (*Kelipah*) is the matter of “making oneself like the lower stoop that is trampled on etc.,” and refers to accepting the yoke of the side opposite holiness, Heaven forbid. It is necessary for there to be the matter of “Destroy the animal of the reed-*Ge'ar Chayat Kaneh*-קנה-הית גער חית,” in that the “reed-*Kaneh*-קנה” of the *Kof*-ק must be cut off, and,¹⁰³¹ “the haughtiness of the mighty broken.” Through cutting off the “reed-*Kaneh*-קנה” of the *Kof*-ק, it is transformed into the letter *Hey*-ה, and the word is then changed to “Here-*Hineih*-הנה.” The term “here-*Hineih*-הנה” indicates revelation, and revelation is of the side of holiness. Therefore, about the coming future, when all the inner matters of holiness will be revealed and clearly seen with our eyes of flesh, the verse states,¹⁰³² “And they will say on that day, “Here-*Heinei*-הנה! This is our God.”

Now, the revelations of the coming future are brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now. This was explained in the preceding chapters of the discourse,¹⁰³³ and also mentioned in short in this chapter, that it refers to the toil of “transforming darkness to light and bitter to sweet.”¹⁰³⁴ That is, we transform the side opposite holiness to goodness and holiness.

This is especially so when there are concealments, hiddenness, tests, and challenges, but nonetheless, one does not become moved by this at all. On the contrary, through the tests and challenges he becomes strengthened with additional strength to serve *HaShem*-יהו"ה, blessed is He, in his particular

¹⁰³¹ See Isaiah 13:11

¹⁰³² Isaiah 25:9

¹⁰³³ Ch. 1 and on (Sefer HaMaamarim 5710 *ibid.* p. 111 and on).

¹⁰³⁴ See Zohar I 4a

service. Through doing so, he transforms the folly (*Shtut*-שטות) of the side opposite holiness to holy folly (*Shtut d'Kedushah*-שטות דקדושה).

Through doing so, he brings about the revelation of the coming future, about which the verse states,¹⁰³⁵ “And they will say on that day, “Here! This (*Zeh*-זה) is our God; we hoped for Him that He would save us; This (*Zeh*-זה) is *HaShem*-יהו"ה for whom we hoped etc.,” in which the word “this-*Zeh*-זה” is mentioned twice.¹⁰³⁶ That is, there will be a revelation of the aspect of,¹⁰³⁷ “I *HaShem*-יהו"ה have not changed.” This is brought about through our serving *HaShem*-יהו"ה, blessed is He, right now, specifically in the physical.¹⁰³⁸

7.

This is explained at length by his honorable holiness, the Tzemach Tzedek,¹⁰³⁹ on the verse,¹⁰⁴⁰ “[Days] are coming when Yaakov will take root; Yisroel will bud and blossom.” That is, the *mitzvot* are called the sowing of seed (*Zriyah*-זריעה), and just as it is in the physical sowing of seed, that it specifically must be sown in the earth, and it is specifically then that there will be a blossoming etc., this likewise is so in the sowing of *mitzvot* for them to have their effect, as stated, “[Yisroel] will bud and blossom.” This refers to the revelation of the coming

¹⁰³⁵ Isaiah 25:9

¹⁰³⁶ See Midrash Shemot Rabba 23:15

¹⁰³⁷ Malachi 3:6

¹⁰³⁸ See Sefer HaMaamarim 5635 Vol. 1 p. 89; 5654 p. 154.

¹⁰³⁹ Ohr HaTorah, end of Shemot.

¹⁰⁴⁰ Isaiah 27:6

future, at which time there will be [the revelation of], “Here, this is our God,” brought about by sowing the *mitzvot* specifically in the physical earth.

Now, this is [because of] two matters. [The first] is from the angle of the *mitzvot* themselves, which manifest in physicality, as discussed before. [The second] is from the angle of the person who is serving *HaShem*-יהו"ה, blessed is He, [by fulfilling them]. This is because the *mitzvot* were specifically given to the soul as it is in a body, rather than the soul as it is above, nor were they given to the angels. Rather, they specifically were given to the soul as it is in the physical body, and it is specifically in this, that there must be the sowing of the seed of the *mitzvot*, through which there is thereby caused to be the budding and blossoming etc.

This is similar to what it explains there about the matter of drawing down the essential exalted rulership, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, “there is no king without a nation-*Am*-עם,”¹⁰⁴¹ which is a term of “dimness-*Omement*-עוממות” indicating that the nation-*Am*-עם is separate [from the level of the king].¹⁰⁴²

It is for this reason that the drawing down of His essential Kingship and Rulership is not brought about by the angels, and certainly not by souls as they are above, since they are in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה,

¹⁰⁴¹ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

¹⁰⁴² See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

blessed is He, as stated,¹⁰⁴³ “As *HaShem*-יהו"ה, the God of Israel, before Whom I stood, lives.”

Rather, the drawing down of the Essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, is through the toil of the souls of the Jewish people as they are below, manifest within the physical body, in this physical world, in which there are two paths. This is as stated,¹⁰⁴⁴ “See – I have placed before you this day [the life and the good] etc.,” and it also is possible to choose the opposite [of life and goodness], heaven forbid.

This is the aspect of the “dimness-*Omemut*-עוממות” and separateness [of the nation-*Am*-עם] by means of whom there is the revelation of the essential Kingship and Rulership of *HaShem*-יהו"ה, blessed is He, which transcends all lights and revelations, and which is the aspect of “I *HaShem*-יהו"ה have not changed.”

Now, even though the matter of “I *HaShem*-יהו"ה have not changed” is a constant, since that is the very truth of reality, nevertheless, for this to be openly revealed – as it states, “Here, this is our God etc.,” in that each one will point [to *HaShem*-יהו"ה] with his finger [and say this] etc.,¹⁰⁴⁵ – this open revelation will specifically be in the coming future, but it is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, here below, in the physical.

The explanation of the matter may be understood based on what his honorable holiness, the Rebbe Maharash, whose

¹⁰⁴³ Kings I 17:1; See Sefer HaMaamarim 5700 p. 13 in the note; Likkutei Sichot, Vol. 25 p. 147, note 53.

¹⁰⁴⁴ Deuteronomy 30:15

¹⁰⁴⁵ Talmud Bavli, Taanit 31a and Rashi there.

soul is in Eden, explained¹⁰⁴⁶ on the verse,¹⁰⁴⁷ “I have loved you with an eternal love (*Ahavat Olam*), therefore I have extended kindness to you.” About the love of the Holy One, blessed is He, for the Jewish people, it states in Tanna D’Bei Eliyahu,¹⁰⁴⁸ “Lest you say that this love is a love of three years, or a love of ten years, or a love of one-hundred years, it is not so, but rather, ‘I have loved you with an eternal love (*Ahavat Olam*).’”

About this, his honorable holiness, the Rebbe Maharash, whose soul is in Eden, explained in the continuum (*Hemshech*) of discourses entitled “*Mayim Rabim*,”¹⁰⁴⁹ that the word “*Olam-עולם*” indicates “eternity,” and that the meaning of “*Ahavat Olam-אהבת עולם*” is “eternal love.”

Now, this does not contradict the explanation in various other places¹⁰⁵⁰ about the matter of “worldly love-*Ahavat Olam-אהבת עולם*,” that it is lower than the love called “abundant love-*Ahavah Rabbah-אהבה רבה*.” In contrast, here it is explained that “eternal love-*Ahavat Olam-אהבת עולם*” is the loftiest level of love, and that there is nothing higher than it.

About this it is explained that there are two meanings of the word “*Olam-עולם*,” one being “eternity” and the other being “world,” and that there are two worlds.¹⁰⁵¹ This is as stated,¹⁰⁵²

¹⁰⁴⁶ Sefer HaMaamarim 5626 p. 215 and on; *Hemshech* “*Mayim Rabim*” Ch. 57 and on; See Likkutei Torah, Bamidbar 9d; Ohr HaTorah, Tehillim (Yahal Ohr) p. 418 and on.

¹⁰⁴⁷ Jeremiah 31:2

¹⁰⁴⁸ Tanna D’Bei Eliyahu Rabba, Ch. 6

¹⁰⁴⁹ *Hemshech* “*Mayim Rabim*” Ch. 57 and on

¹⁰⁵⁰ See Tanya, Likkutei Amarim, Ch. 43 and elsewhere.

¹⁰⁵¹ See Zohar I 153b and on; cited in Sefer HaMaamarim 5626 and *Hemshech* “*Mayim Rabim*” *ibid.* Also see Likkutei Torah *ibid.*, and Ohr HaTorah (Yahal Ohr) *ibid.* p. 415 and on.

¹⁰⁵² Psalms 106:48

“Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מִן הָעוֹלָם) to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם).” For, although there are many worlds to no end, as written,¹⁰⁵³ “And maidens-*Alamot*-עַלְמוֹת beyond number,” about which it states,¹⁰⁵⁴ “Do not only read it as ‘maidens-*Alamot*-עַלְמוֹת’ but read it as, ‘worlds-*Olamot*-עוֹלָמוֹת,”” nevertheless, they generally are divided into two general categories, these being the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*).¹⁰⁵⁵

Now, the revealed world (*Alma d'Itgaliya*) is with greater measure, limitation, and constriction. Thus, when the love stems from the contemplation (*Hitbonenut*) of the light of *HaShem*-יהו"ה, blessed is He, that is constrained within the measure and limitation of the world, which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), and due to this he is roused with love (*Ahavah*), then because this love stems from that which is measured, limited, and constrained, the love is also constrained and is below the “abundant love” (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He.

In contrast, the concealed world (*Alma D'Itkasiya*) transcends measure and limitation. This is similar to the statement in Talmud¹⁰⁵⁶ about something that is hidden from the eye, and upon which blessing rests, meaning that it is unlimited. This refers to the matter of “eternal love-*Ahavat*

¹⁰⁵³ Song of Songs 6:8

¹⁰⁵⁴ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

¹⁰⁵⁵ See Zohar I (153b) *ibid.*, and elsewhere.

¹⁰⁵⁶ Talmud Bavli, Taanit 8b

Olam-עולם” as a term of eternity, which not only transcends “worldly love-*Ahavat Olam*-עולם” that stems from the limitations of the light of *HaShem*-יהו”ה that fills all worlds (*Memaleh Kol Almin*), but even [transcends] the light of *HaShem*-יהו”ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, explains the matter of “the love of three years, or ten years, or one-hundred years.” For, the Godly vitality that is in a state of limitation in the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is the matter of the three years. For, since each world has the matter of “world-*Olam*-עולם,” “year-*Shanah*-שנה” and “soul-*Nefesh*-נפש,” therefore, the three worlds are called “three years.”

The love of ten years refers to the aspect of the world of Emanation (*Atzilut*). This is because the world of Emanation (*Atzilut*) is the matter of ten *Sefirot*, which is the aspect of “ten years.” It transcends the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), for, in the world of Emanation (*Atzilut*), they are “ten *Sefirot* without being (*Bli Ma*”*h*”*ה*-בלי מ”ה).”¹⁰⁵⁷ For, even though they are ten *Sefirot*, that are “ten and not nine, ten and not eleven,” nevertheless, they are “without being (*Bli Ma*”*h*”*ה*-בלי מ”ה)” and transcend the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the medium of a

¹⁰⁵⁷ See *Sefer Yetzirah* 1:4 [Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of Motion of the Components, and elsewhere therein.]

separating veil (*Parsa*). In contrast, the world of Emanation-*Atzilut*-אצילות means “near Him-*Etzlo*-אצלו” indicating closeness,¹⁰⁵⁸ and is called the World of Oneness (*Olam HaAchdut*). Nevertheless, even the world of Emanation (*Atzilut*) is in a state of limitation and is not the ultimate love (*Ahavah*).

There then is “the love of one-hundred years,” referring to the light of *HaShem*-יהו"ה, blessed is He, as it is in the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*). The general worlds of the Unlimited One (*Ein Sof*) that transcend the world of Emanation (*Atzilut*) are all generally included in the aspect of the Crown-*Keter*, which is the aspect of one-hundred years, as explained in *Zohar*¹⁰⁵⁹ on the verse,¹⁰⁶⁰ “Sarah’s lifetime was one-hundred years, twenty years, and seven years.” That is, the “one-hundred years” refers to the aspect of the Crown-*Keter*, and “this upper place includes everything,” meaning that it is the aspect of the ten *Sefirot* as each includes ten, which is the matter of the one-hundred years.

However, even so, the aspect of the Crown-*Keter* is also included in the category of worlds. Even though it is the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends the worlds (*Sovev Kol Almin*), nevertheless, even this aspect relates to worlds, at the very least in a way of surrounding and transcending them. This is why it is called the light of *HaShem*-

¹⁰⁵⁸ Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 1

¹⁰⁵⁹ *Zohar* I 123a; See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 12c and on; 131b and on.

¹⁰⁶⁰ Genesis 23:1

יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).¹⁰⁶¹

However, the matter of “eternal love-*Ahavat Olam*-אהבת עולם” – as [the term “*Olam*-עולם”] means “eternity” – stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, who is utterly limitless (*Bli Gvul*), and even transcends the aspect of “one-hundred years.” In general, this refers to the ten *Sefirot* of the Emanator Himself, blessed is He, which are the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*),¹⁰⁶² from which the aspect of eternal love stems.

However, the meaning of,¹⁰⁶³ “Blessed is *HaShem*-יהו"ה, the God of Israel, from [one] world (*Min HaOlam*-מין העולם) to the [other] world (*v'Ad HaOlam*-ויעד העולם,” is that it is necessary to draw down from the uppermost world to the lowermost world, as in the wording of the discourse, “so that the roof and the floor are literally as one.”

These then, are the two meanings of the words “*Ahavat Olam*-אהבת עולם.” That is, it means “world-*Olam*-עולם” in the literal since, referring to this physical world. For, the verse does not depart from its simple meaning.¹⁰⁶⁴ However, in the world itself – as in the simple meaning – there should be a drawing down of the aspect of “*Olam*-עולם” as it means “eternity.” This is as explained before, that the aspect of “I *HaShem*-יהו"ה have

¹⁰⁶¹ See Torah Ohr, Megillat Esther 98b; Torat Chayim, Vayechi 99d; Sefer HaMaamarim 5679 p. 371; 5689 p. 48.

¹⁰⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁰⁶³ Psalms 106:48

¹⁰⁶⁴ Talmud Bavli, Shabbat 63a

not changed,” is the absence of change and is that which transcends change, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends all the lights – for, in every aspect of light (*Ohr*) there is change – the drawing down of this aspect of, “I *HaShem*-יהו"ה have not changed,” is in this lower world, and specifically in the coming future.

8.

To further explain, about the matter of, “I *HaShem*-יהו"ה have not changed,” his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that at first glance, this is not understood.¹⁰⁶⁵ For, there indeed is the chaining down of the worlds (*Seder HaHishtalshehut*), and from world to world the light (*Ohr*) changes and becomes constrained commensurate to each world, to the point that, in this world, the light is constrained to the greatest degree, and is in the state of utmost concealment and hiddenness. This is why it is called the “lower [world]” (*Tachton*-תחתון), in that no level is lower than it. This being so, this indeed is a change in the light (*Ohr*-אור).

He [therefore] explains, that even so, this is not a change that stems from the lights (*Orot*). For, even though there are various distinctions in the light (*Ohr*), in that there is no comparison between how the light (*Ohr*) is in the world of Action (*Asiyah*) and how it is in the world of Formation (*Yetzirah*), and [there is no comparison] between how it is in the

¹⁰⁶⁵ In the discourse entitled “*Neirot Chanukah*” 5643 – printed in *HaTamim*, Vol. 3, p. 46 [278] and on; *Sefer HaMaamarim* 5643 p. 35 and on.

world of Formation (*Yetzirah*) and how it is in the world of Creation (*Briyah*), and [there is no comparison] between how it is in the world of Creation (*Briyah*) and how it is in the world of Emanation (*Atzilut*), and likewise even higher, nevertheless, these distinctions are only from the angle of the worlds, in that the world is not a receptacle that can receive a higher light. However, the light (*Ohr*) itself remains in its state of wholeness and perfection, below as above.

Nevertheless, this still is not fully understood. For, the very fact that the worlds are incapable of receiving, is itself a change. He therefore explains this as well, that even the changes that stem from the worlds and the recipients is not a change. For, the fact that the recipients are incapable of receiving the light (*Ohr*), stems from the shield that covers over the Name *HaShem*-יהו"ה, this being the concealment caused by His title God-*Elohi''m*-אלהי"ם.

For, *HaShem*'s-יהו"ה title God-*Elohi''m*-אלהי"ם is one of the seven holy names that may not be erased.¹⁰⁶⁶ Therefore, relative to the light (*Ohr*) itself, it does not affect any concealment whatsoever,¹⁰⁶⁷ since relative to the Essential Self it does not conceal, as known. In other words, even from the angle of the concealments and hiddenness, there is no change whatsoever in the light (*Ohr*) itself.

Nevertheless, we still must understand this better. For, at first glance, from the perspective of novel creatures there indeed is change in the light (*Ohr*). This is because novel

¹⁰⁶⁶ Talmud Bavli, Shevuot 35a

¹⁰⁶⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

creatures are distinct and different from each other, and the existence of novel creatures is from the aspect of the light (*Ohr*) of “the word of *HaShem*-יהו"ה.” That is, each novel creature is from a different utterance that is separate from its fellow utterance. This being so, there seems to be a change in the light (*Ohr*).

He explains this [too], that in truth, this too is not a change. He explains this based on the analogy of the light of the sun explained in Tanya.¹⁰⁶⁸ That is, it is specifically when the light (*Ohr*) exits the luminary (*Ma'or*) that it then has the existence of light (*Ohr*). However, as it is within the luminary (*Ma'or*) it has no existence whatsoever, since it is utterly and literally nullified of its existence in the luminary (*Ma'or*).

Therefore, the “word of *HaShem*-יהו"ה” that constantly brings novel creatures into being, is the primary aspect of their existence. For, as known,¹⁰⁶⁹ this cannot be compared to when a craftsman forms a vessel, in which the existence of the vessel is sustained even without the craftsman. This is because in that case, the [formation of the vessel] is in a way of something from something (*Yesh m'Yesh*), and the craftsman did not create the existence of the “something” (*Yesh*).

In contrast, this is not so of the coming into being of something from absolute nothingness, in which the light (*Ohr*) must be constant in order to bring about the continued existence of the novel created beings, and is the entire basis and primary

¹⁰⁶⁸ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 3 (78a and on); Tanya, Likkutei Amarim, Ch. 33 (42a).

¹⁰⁶⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2; Iggeret HaKodesh, Epistle 25 (138b and on).

aspect of their existence, and in which the light (*Ohr*) is always present in the Luminary (*Ma'or*).

For, in the Luminary (*Ma'or*), that is, *HaShem*-יהו"ה Himself, blessed is He, the matter of restraint (*Tzimtzum*) or withdrawal (*Siluk*) is not at all applicable, heaven forbid to think so.¹⁰⁷⁰ Rather, He literally is present everywhere, including the place of the novel created something and in the speech that brings the novel created something into being, sustaining and enlivening it.

Thus, since novel created beings and the light (*Ohr*) that brings them into being, are always [immersed] in the Luminary (*Ma'or*), therefore, they are in a state of utter nullification to Him, blessed is He, like the nullification of the ray of the sun as it is in the sun. This being so, it is understood that even from the perspective of the “somethingness” (*Yeshut*) of novel created beings, there is no change whatsoever.

Now, through contemplating (*Hitbonenut*) the matter of “I *HaShem*-יהו"ה have not changed,” a person is caused to yearn for two matters, spiritually and physically. The first matter is that when he contemplates that the entire chaining down of the worlds (*Hishtalshelut*) causes no change whatsoever, he will desire that all his strengths and desires will be solely invested into *HaShem*'s-יהו"ה Godliness.

The second matter is that when he contemplates that “I *HaShem*-יהו"ה have not changed,” and that everything is present within the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, he will desire that even the novel created being (*Yesh HaNivra*) will not need

¹⁰⁷⁰ Torah Ohr, Vayera 14b

be sustained by matters in which the Godliness is not externally recognized, but rather, that he should be sustained by the Essential Self of *HaShem*-יהו"ה, blessed is He, meaning that he will be sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

The difference between these two matters is that, the first matter – that all his spiritual strengths, which generally include the inner powers [of his soul], as well as his desire and pleasure, should be invested into *HaShem*'s-יהו"ה Godliness – this is something that is within the power of the person himself, and this itself is the toil in service of *HaShem*-יהו"ה, blessed is He, that is demanded of him.

That is, this is the matter of the sacrificial offerings (*Korbanot*), in which one offers the blood and fat. For, the “blood is the soul,”¹⁰⁷¹ meaning the vitality, and the fat is the pleasure, meaning, the enjoyment and delight. He brings them upon the Altar to *HaShem*-יהו"ה, blessed is He, meaning that they are to be directed solely toward *HaShem*'s-יהו"ה Godliness.

This is something that a person can affect within himself, not only when the Holy Temple was standing, but even now during exile. On the contrary, it is specifically because of the constraint,¹⁰⁷² in which one must specifically toil to overcome the doubled and quadrupled darkness, that he thereby can reach a much loftier level. This stems from the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which currently is present to an even greater degree than when the Holy Temple was standing.

¹⁰⁷¹ See Deuteronomy 12:23

¹⁰⁷² See Zohar II 201b

However, the second matter – which is that he should not need to be sustained by matters that are not [openly] *HaShem*'s יהו"ה Godliness, but that he should be sustained solely by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah* – this will take place when “I will remove the spirit of impurity from the land.”¹⁰⁷³

That is, this is the revelation of the coming future, about which it states,¹⁰⁷⁴ “And they will say on that day, ‘Here! This is our God,’” meaning that *HaShem*'s יהו"ה Godliness will be openly and clearly revealed and apparent. There will then be a revelation of the power of the Actor within the acted upon,¹⁰⁷⁵ and it will be sensed that “there is nothing but Him alone.”¹⁰⁷⁶

This then, is the matter of “I יהו"ה-*HaShem* have not changed.” For, even though He is present at every moment, at all times and in all places, nevertheless, for this to be openly and clearly revealed in all of one's matters, this will specifically be revealed in the coming future, through our toil in serving *HaShem*-יהו"ה, blessed is He, right now.

This includes both spiritual service of Him, which is the toil of the boards (*Kerashim*-קרשים), and the physical fulfillment of the *mitzvot*, through which we thereby transform the falseness-*Kesher*-שקר of the world, and bind-*Mekashrim*-מקשרים them to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so that “the roof and the floor are literally one.”

¹⁰⁷³ Zachariah 13:2

¹⁰⁷⁴ Isaiah 25:9

¹⁰⁷⁵ See *Torat Chayim*, Tetzaveh 482a [Vol. 2, p. 329a in the new edition], and elsewhere.

¹⁰⁷⁶ Deuteronomy 4:35

This then, is the meaning of, “I have come to My garden, My sister, My bride,” and that, “The essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar Shechinah*, was in the lower worlds,” as well as the toil of,¹⁰⁷⁷ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-בְּתוֹכָם.”

This is brought about through the “standing acacia wood-*Atzei Shitim Omdim*-עֹמְדִים שִׁטִּים,” which is a word indicating “pillars-*Amudim*-עֹמְדִים that are standing upon the earth,” in that the foundation (*Yesod*) is specifically firm and strong ground, since that is the beginning. They are then drawn above until their head is bound to the roof, even reaching high above.

This is as the Alter Rebbe continues to explain in Iggeret HaKodesh, that they “stand in the highest of heights, as in the verse,¹⁰⁷⁸ ‘The commissioner-*Nitzav*-נִצַּב reigned.’” This refers to drawing down the Essential Rulership of *HaShem*-יהו"ה, blessed is He, through the aspect of the “nation-*Am*-עַם,”¹⁰⁷⁹ which is a term of “dimness-*Omemeut*-עֹמֵמוּת.”

That is, through the above, we take hold of the Essential Rulership of *HaShem*-יהו"ה, blessed is He, to the point that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is

¹⁰⁷⁷ Exodus 25:8

¹⁰⁷⁸ Kings I 22:48; See Ohr HaTorah, Nitzavim p. 1,201 and on.

¹⁰⁷⁹ Rabbeinu Bachaye to Genesis 38:30 (*Vayeishev*), and beginning of Balak; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (81b) and elsewhere.

He, and draw Him down through our toil, so that there is the actualization of,¹⁰⁸⁰ “‘My garden-*LeGani*-לגני - ‘My wedding canopy-*LeGenuni*-לגנוני,’ meaning, the place where I was primarily at first.”

For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” For, just as at the beginning of creation the verse states,¹⁰⁸¹ “These are the progeny-*Toldot*-תולדות,” spelling it fully,¹⁰⁸² so does it state about the coming redemption,¹⁰⁸³ “These are the progeny-*Toldot*-תולדות of Peretz,” spelling “progeny-*Toldot*-תולדות” fully. May this be brought down below ten-handsbreadths in the near future and in the most literal sense by our righteous Moshiach!

¹⁰⁸⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

¹⁰⁸¹ Genesis 2:4

¹⁰⁸² Midrash Bereishit Rabba 12:6

¹⁰⁸³ Ruth 4:18

Discourse 14

“VaYiru et Elohim”ei Yisroel - They saw the God of Israel”

Delivered on Shabbat Parshat Mishpatim,
Shabbat Mevarchim Adar-Rishon, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁸⁴ “They saw the God of Israel, and under His feet was the likeness of sapphire brickwork, and it was like the essence of the heavens in purity.” Now, there are two explanations of this verse.¹⁰⁸⁵ The first is as stated in Midrash¹⁰⁸⁶ and Talmud Yerushalmi,¹⁰⁸⁷ that when it states, “under His feet was the likeness of sapphire brickwork,” this refers to before their redemption [from Egypt], (at which time there was a likeness of brickwork under His feet to recall their suffering and servitude with mortar and bricks). However, after they were redeemed, the brickwork was put in its appropriate place, and instead of brickwork, there was “like the essence of

¹⁰⁸⁴ Exodus 24:10

¹⁰⁸⁵ See the discourse entitled “*Darash Rabbi Levi bar Sisi b’Naharda’ah*” 5655 (Sefer HaMaamarim 5655 p. 94 and on); Also see the discourse entitled “*VaYiru et Elohim”ei Yisroel*” 5668 (Sefer HaMaamarim 5668 p. 106 and on); “*V’Hayah HaNishar b’Tziyon*” Ohr HaTorah, Na”Ch, Vol. 3, p. 1,197 and on.

¹⁰⁸⁶ Midrash Vayikra Rabba 23:8 (and Matnot Kehunah there).

¹⁰⁸⁷ Talmud Yerushalmi, Sukkah 4:3

the heavens in purity.”¹⁰⁸⁸ That is, “the sapphire brickwork” and “the essence of the heavens in purity” were two different matters at two different times.

The second explanation is as stated in Targum Yonatan,¹⁰⁸⁹ that when the Egyptians enslaved the Jewish people to rigorous labor with brick and mortar etc., a Jewish woman [who was treading the mortar with her husband] had a miscarriage, and the fetus got mixed into the mortar etc. [The angel] Gavriel descended, made a brick from it, elevated it to the heavens on high, making it into a footstool under the Throne of Glory, and its appearance was like a sapphire stone, which is a precious stone that is similar to the essence of the heavens when it is pure. In other words, “the sapphire brickwork” and “the essence of the heavens in purity” are one matter.

We must therefore understand the difference between these two explanations. We must also understand that according to the first explanation, the words “under His feet was the likeness of sapphire brickwork” refer to before their redemption, however the beginning of the verse, “They saw the God of Israel,” took place after their exodus from Egypt. This being so, how is it that they saw “below His feet the likeness of sapphire brickwork” which took place during their enslavement in Egypt?

We must also understand the general matter of the “sapphire brickwork” beneath the Throne of Glory. For, in Tractate Chullin it states,¹⁰⁹⁰ “The [color] of *Techelet*-the blue

¹⁰⁸⁸ See Matnot Kehunah to Vayikra Rabba ibid. and Korban HaEidah to Talmud Yerushalmi ibid.

¹⁰⁸⁹ Targum Yonatan ben Uziel to Exodus 24:10

¹⁰⁹⁰ Talmud Bavli, Chullin 89a

dye [of the *Tzitzit*] is similar to the sea, the sea is similar to the sky, the sky is similar to the sapphire stone, and the sapphire stone is similar to the Throne of Glory, as written, ‘And they saw the God of Israel, and under His feet etc.,’ and it is written,¹⁰⁹¹ ‘the likeness of a throne, like the appearance of the sapphire stone (*Even Sapeer*-אבן ספיר).’” However, here it states, “sapphire brickwork-*Livnat HaSapeer*-לבנת הספיר” rather than “sapphire stone-*Even Sapeer*-אבן ספיר.” That is, a brick (*Leveinah*-לבינה) is lower than a stone (*Even*-אבן), (as will be explained in chapter three).

We also must understand what it states in Talmud Yerushalmi,¹⁰⁹² “About Babylonia it is written, ‘like the appearance of sapphire stone (*Even Sapeer*-אבן ספיר),’ about Egypt it is written, ‘the likeness of sapphire brickwork (*Livnat HaSapeer*-לבנת הספיר).’ This is to teach that just as a stone is harder than a brick, likewise the servitude of Babylonia was harder than the servitude of Egypt.” [This is because the enslavement in Egypt was only physical, whereas in Babylonia and the exiles that followed it, the enslavement was also spiritual, as it states,¹⁰⁹³ “[The Greeks told the Jewish people], ‘Inscribe on the horn of an ox that you have no portion in the God of Israel etc.,’” and they wanted to make them¹⁰⁹⁴ “forget Your Torah and cause them to depart from the decrees that You desire.”] However, this does not seem to fit with what was stated before, that the aspect of the “sapphire stone-*Even*

¹⁰⁹¹ Ezekiel 1:26

¹⁰⁹² Talmud Yerushalmi, Sukkah 4:3

¹⁰⁹³ Midrash Bereishit Rabba 16:4; Torah Ohr, Vayeishev, discourse entitled “*b’Khaf Hey b’Kislev*” 30a.

¹⁰⁹⁴ See the liturgy of the “*Al HaNissim*” recited on Chanukah.

Sapeer-”אבן ספיר” is higher than the aspect of the “sapphire brickwork-*Livnat HaSapeer*”-לבנת הספיר.”

2.

This may be better understood with a preface explaining the general matter of the exile in Egypt, because it was an exile for which there was no intellectual room, to such an extent that even our teacher Moshe asked,¹⁰⁹⁵ “Why have You done evil to this people?” As explained in Midrash,¹⁰⁹⁶ “Moshe said before the Holy One, blessed is He, ‘I took the book of Genesis and read it, and saw the generation of the flood... and [the generation] of the dispersion... and how they were judged, and it was with the quality of judgment-*Din* (meaning that they were deserving of the punishment according to their sins). However, what did this people do etc.?’”

About this he was answered,¹⁰⁹⁷ “God-*Elohi*”-אלהי”ם-*m* spoke to Moshe and said to him, ‘I am *HaShem*-יהו”ה.’” That is, this conduct not only has a place according to the quality of judgment-*Din*, but beyond this, it stems from the Name *HaShem*-יהו”ה, which is the quality of mercy-*Rachamim*.¹⁰⁹⁸

The explanation of this is according to Pri Etz Chayim, Shaar Chag HaMatzot,¹⁰⁹⁹ that the Jewish people who were enslaved in Egypt were reincarnations of the souls of the

¹⁰⁹⁵ Exodus 5:22

¹⁰⁹⁶ Midrash Shemot Rabba 5:22

¹⁰⁹⁷ Exodus 6:2

¹⁰⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰⁹⁹ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1.

generation of the dispersion. These were very holy and powerful souls, only that they sinned by stating,¹¹⁰⁰ “‘Come let us make bricks and burn them in fire,’ and the brick served them as stone.” They therefore were reincarnated in the generation of Egypt and were enslaved “with mortar and bricks,”¹¹⁰¹ which was not just as a punishment, but also as rectification for their sin.

This then, is the meaning of “I am *HaShem*-יהוה” in that this conduct stemmed from the quality of mercy-*Rachamim*, for through this their sin was rectified and they thereby merited everything that happened upon their exodus from Egypt.

However, we still must understand this. For, at first glance, the sin of the generation of the dispersion was that they said,¹¹⁰² “Come, let us build a city and a tower with its top in the heavens,” meaning, “let us ascend to the firmament and wage war against Him.”¹¹⁰³ However, what was their sin in saying, “‘Come let us make bricks and burn them in fire,’ and the brick served them as stone,” because of which the rectification for this was enslavement in Egypt specifically with the labor of mortar and bricks?

3.

The explanation is that when it states, “the brick served them as stone,” this demonstrates that a brick (*Leveinah*-לבנה)

¹¹⁰⁰ Genesis 11:3

¹¹⁰¹ Exodus 1:14

¹¹⁰² Genesis 11:4

¹¹⁰³ Rashi to Genesis 11:1

and a stone (*Even*-אבן) are two different matters. Torah Ohr¹¹⁰⁴ explains the difference between them, that stones are heaven-made, whereas bricks are manmade.

However, we first must explain the general matter of stones (*Avanim*-אבנים), for as known, “stones” (*Avanim*-אבנים) refer to the letters (*Otiyot*), as stated in Sefer Yetzirah,¹¹⁰⁵ “Two stones build two houses, three stones build six houses etc.” The term “letters-*Otiyot*-אותיות” is of the same root as in the verse,¹¹⁰⁶ “The morning comes-*Ata Boker*-אתא בוקר.” That is, the letters (*Otiyot*-אותיות) are receptacles for a certain drawing down and revelation that is drawn down and revealed through them.

For example, two “stones,” such as the letters (*Otiyot*) *Aleph*-א and *Beit*-ב, build two houses “father-*Av*-אב” and “come-*Ba*-בא.” That is, when the letters are combined to form the combination “*Av*-אב,” they draw down the revelation of the matter of a “father-*Av*-אב” who gives birth etc. However, when they are combined to form the combination “*Ba*-בא,” they draw down the revelation of the matter of “coming-*Biyah*-ביאה.”

We thus find that there are two matters in the letters. There is the body of the letters (*Otiyot*) themselves, and there is the drawing down and revelation revealed in them. In the language of Kabbalah, these are the matters of lights (*Orot*) and vessels (*Keilim*). In the matter of *HaShem*’s יהו"ה holy names,

¹¹⁰⁴ Torah Ohr 73c; See Likkutei Torah, L’Gimmel Parshiot 72c [Ohr HaTorah, No’ach, Vol. 6, p. 1,066a and on].

¹¹⁰⁵ Sefer Yetzirah 2:12 (2:16 in some editions).

¹¹⁰⁶ Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the names of general classification. Also see Torah Ohr 42b and elsewhere.

these are the Name of *Ma''H-m''e-45* (י"ד ה"א וא"ו ה"א) and the Name of *Ba''N-b''n-52* (י"ד ה"ה ו"ו ה"ה). For, as known, the Name of *Ma''H-m''e-45* (י"ד ה"א וא"ו ה"א) is the matter of lights (*Orot*), whereas the Name of *Ba''N-b''n-52* (י"ד ה"ה ו"ו ה"ה) is the matter of vessels (*Keilim*).

However, all the above is in general. More specifically, in the Name of *Ma''H-m''e-45* (י"ד ה"א וא"ו ה"א) itself, even though generally it is the matter of lights (*Orot*), it also has the matter of vessels (*Keilim*), which are its aspects of *Ba''N-b''n-52* and *Ma''H-m''e-45*. In other words, in the Name of *Ma''H-m''e-45* (י"ד ה"א וא"ו ה"א) itself, there are the aspects of *Ma''H-m''e* of *Ma''H-m''e*, and the aspect of *Ba''N-b''n* of *Ma''H-m''e*.¹¹⁰⁷

The same is so of the Name of *Ba''N-b''n-52* (י"ד ה"ה ו"ו ה"ה) itself, that even though generally it is the matter of vessels (*Keilim*), nevertheless, it too has the matter of lights (*Orot*), which are its aspects of *Ma''H-m''e-45* and *Ba''N-b''n-52*. In other words, in the Name of *Ba''N-b''n-52* (י"ד ה"ה ו"ו ה"ה) itself, there is the aspect of *Ma''H-m''e* of *Ba''N-b''n* and the aspect of *Ba''N-b''n* of *Ba''N-b''n*.

In the matter of the worlds, this is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, the world of Emanation (*Atzilut*) is the aspect of *Ma''H-m''e-45*, as stated in the teaching,¹¹⁰⁸ “*Patach Eliyahu – Eliyahu* began and said, ‘Within them is the Name of *Ma''H-m''e-45* (י"ד ה"א וא"ו ה"א) which is the path of Emanation (*Atzilut*).’”

¹¹⁰⁷ Torah Ohr, Megillat Esther 99c

¹¹⁰⁸ Introduction to Tikkunei Zohar 17a

In contrast, the Name of *Ba"ן-ב"ן-52* (י"ד ה"ה ו"ו ה"ה) is the aspect of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) have the matter of sense of self (*Yeshut*) and separateness (*Pirud*), whereas the world of Emanation (*Atzilut*) is in the ultimate state of nullification (*Bittul*) and unity (*Yichud*) to *HaShem*-יהו"ה, blessed is He, as in the teaching,¹¹⁰⁹ “He and His life force are one, and He and His organs are one.”

Nevertheless, even in the world of Emanation (*Atzilut*) the matter of vessels (*Keilim*) is present, and even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) the matter of lights (*Orot*) is present, (similar to the above explanation about the Names *Ma"ן-ה"ה* and *Ba"ן-ב"ן*).

4.

Now, to understand the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in greater depth, the world of Emanation (*Atzilut*) stems from the aspect of Wisdom-*Chochmah*, whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) stem from the *Sefirah* of Understanding-*Binah* and the *Sefirot* below it. To explain, the matter of the *Sefirah* of Wisdom-*Chochmah* is the aspect of light (*Ohr*). For, as known,¹¹¹⁰ the vessels (*Keilim*) begin from

¹¹⁰⁹ Introduction to Tikkunei Zohar 3b

¹¹¹⁰ Sefer HaMaamarim 5678 p. 366 and elsewhere.

the *Sefirah* of Understanding-*Binah*, whereas Wisdom-*Chochmah* is the matter of lights (*Orot*).

Now, in the matter of the light (*Ohr*) itself, there is the light (*Ohr*) as it is revealed, and there is the light (*Ohr*) as it is included in the essence, and it is self-understood that there is no comparison between how the light (*Ohr*) is when it is revealed and how it is included in the essence. In other words, even though as the light (*Ohr*) is revealed, it still adheres to the Luminary (*Ma'or*) – as we observe with the light of the sun, that when there are clouds covering it, its light becomes nullified as well – and beyond this, it is not merely in a state of adhesion, but in fact, in the existence of the light (*Ohr*) there is the sense that its existence is from the Luminary (*Ma'or*) and it therefore is in a state of nullification (*Bittul*) to the Luminary (*Ma'or*) etc. Nonetheless, this is not at all comparable to how the light (*Ohr*) is as it is included in the essence. Thus, for there to be the revelation of the existence of the light (*Ohr*), it specifically is necessary for there to be the matter of vessels (*Keilim*), which cause three matters.

The first matter is that through the vessels (*Keilim*), the light (*Ohr*) is caused to have tangible existence. This is similar to the matter of fire, the nature of which is to ascend above. For it to have tangible existence, there must be something separate that the fire takes hold of. The same is so of the matter of light (*Ohr*), that for the light (*Ohr*) to have tangible existence, this specifically comes about by means of the vessels (*Keilim*), within which the light (*Ohr*) takes hold.

The second matter is the effect of the vessels (*Keilim*), in that they draw down the light (*Ohr*) from its source. For, as

known about the matter of vessels (*Keilim*) as they are above in *HaShem*'s יהו"ה Godliness, they not only contain the light (*Ohr*) within them, but they also draw the light (*Ohr*) down from its source.

The third matter is the effect of the vessels (*Keilim*) on the light (*Ohr*). That is, through the vessels (*Keilim*) the light (*Ohr*) is drawn down and revealed below. In other words, the ultimate intent of the drawing down of the light (*Ohr*) is for it to be revealed below. However, in and of itself, it is impossible for the light (*Ohr*) to be revealed below, but it only is through the medium of the vessels (*Keilim*) that the light (*Ohr*) can come into revelation below.

However, even in regard to the vessels (*Keilim*) of the world of Emanation (*Atzilut*), since they are in the world of Emanation (*Atzilut*), they are in the state of utmost nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This nullification (*Bittul*) is not from something external to them, but stems from the very essence of their emanation, meaning that the nullification (*Bittul*) is essential to them. Even though the vessels (*Keilim*) are called the emanated "something" (*Yesh HaNe'etzal*), nevertheless, they only are called by this name as a borrowed term, since through them there subsequently comes to be the tangible "something" (*Yesh*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

However, they themselves are not actually the aspect of a tangible "something" (*Yesh*), heaven forbid to think so. This is self-understood from the fact that they are called "emanated" (*Ne'etzal*), which is a term indicating "nearness-*Etzel*-אצל" to

HaShem-יהו"ה, blessed is He, and proximity to Him.¹¹¹¹ Thus, since they are “near-*Etzel*-אצל” *HaShem*-יהו"ה, blessed is He, and in close proximity to Him, they are in a state of ultimate nullification (*Bittul*) to Him.

This is similar to the teaching,¹¹¹² “He and His life force are one, He and His organs are one.” That is, even the vessels (*Keilim*) – (“His organs”) – are one with the aspect of “He.” The reason there is a differentiation, so that “He and His life force are one” is expressed independently, and “He and His organs are one” is expressed independently, is because the adhesion (*Dveikut*) of the vessels (*Keilim*) [to their Source] is not like the adhesion of the lights (*Orot*) [to their Source].

For, the lights (*Orot*) are in a state of recognizable adhesion [to their Source], whereas the vessels (*Keilim*) are in a state of adhesion [to their Source] in a way that is unrecognizable in them. Nevertheless, even the vessels (*Keilim*) are in a state of adhesion (*Dveikut*) and ultimate nullification (*Bittul*) [to their Source].

Now, since the vessels (*Keilim*) are “near-*Etzel*-אצל” and in close proximity to the Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore, just as *HaShem*-יהו"ה, blessed is He, is limitless (*Bli Gvul*), so likewise the vessels (*Keilim*) are in a state of limitlessness (*Bli Gvul*). In other words, the aspect of limitation (*Gvul*) in the world of Emanation (*Atzilut*) is not actual limitation, but solely that He actualizes limitation. Moreover, even this [limitation] is only in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah* and *Asiyah*).

¹¹¹¹ See Pardes Rimonim, Shaar 16, Ch. 1, and elsewhere.

¹¹¹² Introduction to Tikkunei Zohar 3b

However, as He is in the world of Emanation (*Atzilut*), He is in a state of limitlessness (*Bli Gvul*).

The analogy for this is from the power of movement or the power of writing as it is in man, which relative to man is a limitless power. For, he can make movements and write letters without end or limit, (as long as there are no external factors obstructing him from doing so). Nevertheless, the form and limitation of each movement or letter, in that each movement and each letter is in a particular state of limitation, specifically comes from the power of limitation (*Ko'ach HaGvul*).

This being so, even the power of limitation (*Ko'ach HaGvul*) is limitless (*Bli Gvul*), being that he is able to limit his movements and letters to no end or limit. In other words, the power of limitation (*Ko'ach HaGvul*) is limitless (*Bli Gvul*). For, the matter of the limitless powers of movement or writing, is to move or to write, meaning, to make particular movements or write particular letters, specifically through the power of limitation (*Ko'ach HaGvul*). This being so, the power of limitation (*Ko'ach HaGvul*) is limitless (*Bli Gvul*), only that it is the power that brings about limitation (*Ko'ach HaMagbeel*),¹¹¹³ unlike the power of limitlessness (*Ko'ach HaBli Gvul*).¹¹¹⁴

The same is understood about the matter of the vessels (*Keilim*) of the world of Emanation (*Atzilut*). That is, even

¹¹¹³ See Likkutei Torah, Shir HaShirim, discourse entitled “*Mah Yafu Pa'amayich*” – (Also printed at the end of Derech Mitzvotecha with variations); Also see *Hemshech “Mayim Rabim”* (5636), Ch. 30 and on; Drush “*Gimmel Shitor*” (Ohr HaTorah, Inyanim, p. 273 and on).

¹¹¹⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 29.

though they are in a state of limitation (*Gvul*), what this means is that they bring limitations about, and this [limitation] too is only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). However, they themselves are in a state of limitlessness (*Bli Gvul*).

Now, all the above is in the world of Emanation (*Atzilut*), which in general is the aspect of the Name of *Ma" H-מ"ה-45* (י"ד ה"א ו"א ה"א), in which even the vessels (*Keilim*) are in a state of essential nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. This is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), beginning with the world of Creation (*Briyah*), in which the matter of sense of self (*Yeshut*) begins, and are of the aspect of the Name of *Ba" N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). However, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there is the matter of the lights (*Orot*). This is as explained before, that even in the aspect of *Ba" N-ב"ן*, there also are the names of *Ma" H-מ"ה* and *Ba" N-ב"ן*.

This may be better understood by the service of *HaShem-יהו"ה*, blessed is He, of the angels, as written,¹¹¹⁵ “When they would halt, they would release their wings.” This refers to the matter of the service of *HaShem-יהו"ה*, blessed is He, of the angels, with love and fear of Him. For example, the angel Gavriel [serves] with fear (*Yirah*) of *HaShem-יהו"ה*, blessed is He, and the angel Michael [serves] with love (*Ahavah*) of Him, which is the aspect of “there is the one who loves.”

¹¹¹⁵ Ezekiel 1:24-25

In this, there are two explanations. The first is that he is the aspect of a “something” (*Yesh*) with a sense of self, and he therefore fulfills his service with love of *HaShem*-יהו"ה, blessed is He. The second explanation (which is deeper) is that even the love itself is the aspect of “somethingness” (*Yesh*) and a sense of self (*Yeshut*).

Nevertheless, (even according to the second explanation), as known,¹¹¹⁶ at the time that an angel is fulfilling his mission, the angel becomes completely nullified of his own sense of self, to the point that he can call himself by the Name *HaShem*-יהו"ה, as it states,¹¹¹⁷ “And she called the Name of *HaShem*-יהו"ה that spoke to her,” and it is written,¹¹¹⁸ “In myself I swear – the word of *HaShem*-יהו"ה.” This is because, when the angel is on his mission, his entire existence is that of the One who sent him.

We thus find that in the service of *HaShem*-יהו"ה, blessed is He, of the angels, there are two matters. There is the essential existence of the angels, meaning, the body of the angels. For as known, angels have bodies, as it states,¹¹¹⁹ “He makes the wind His messengers, the flaming fire His attendants,” these being the two refined foundational elements.¹¹²⁰ Even so, it is a body, and is the aspect of *Ba"N*-ב"ן of *Ba"N*-ב"ן. In addition to this, there also is the presence of light (*Ohr*) within them, which is their service of *HaShem*-

¹¹¹⁶ Tanya, Iggeret HaKodesh, Epistle 25 (145a); Kuntres Acharon 159a; Likkutei Torah, Vayikra 1c; Sefer HaMaamarim 5655 p. 55, and elsewhere.

¹¹¹⁷ Genesis 16:13

¹¹¹⁸ Genesis 22:16

¹¹¹⁹ Psalms 104:4

¹¹²⁰ Ramban to the end of his Shaar HaGemul, cited in Torah Ohr 4b; Likkutei Torah, Zot HaBrachah 98a

יהו"ה, blessed is He, with love and fear of Him (according to the first explanation), and especially the matter of being an emissary of *HaShem*-ה יהו"ה etc. This is the aspect of *Ma''H*-ה of *Ba''N*-ן.

However, it is understood that there is no comparison between the aspect of *Ba''N*-ן of *Ba''N*-ן and the aspect of *Ba''N*-ן of *Ma''H*-ה. For, when it comes to the aspect of *Ba''N*-ן of *Ma''H*-ה, which is the matter of the vessels (*Keilim*) of the world of Emanation (*Atzilut*), as explained before, their nullification (*Bittul*) to *HaShem*-ה יהו"ה, blessed is He, is essential to them, and does not stem from something external to them. This is why the vessels (*Keilim*) of the world of Emanation (*Atzilut*) do not require rectification, since they are in a state of essential nullification (*Bittul Atzmi*) to *HaShem*-ה יהו"ה, blessed is He. This is not the case, however, with the aspect of *Ba''N*-ן of *Ba''N*-ן. For, since in the essence of their existence they are the aspect of "something" (*Yesh*), it is necessary for there to be toil in affecting the nullification of their existence to *HaShem*-ה יהו"ה, blessed is He.

5.

This then, is the general difference between the letters (*Otiyot*) of *Ma''H*-ה-45 (י"ד ה"א ו"א ה"א), which are in a state of essential nullification (*Bittul Atzmi*) to *HaShem*-ה יהו"ה, blessed is He, and are the matter of stones (*Avanim*-ים) which stem from Heaven, and the letters (*Otiyot*) of *Ba''N*-ן-52 (י"ד ה"ה (ו"י ה"ה) which are only in a state of the nullification of their somethingness (*Bittul HaYesh*) to *HaShem*-ה יהו"ה, blessed is He,

and are the matter of bricks (*Leveinim*-לבנים) which are made by man.

Now, it is with these [the stones (*Avanim*-אבנים) and bricks (*Leveinim*-לבנים)] that the city and tower of holiness are constructed. For, the matter of the city (*Eer*-עיר) is as stated,¹¹²¹ “The city of our God-*Eer Elohei*”*nu*-אלהינו,” and the tower (*Migdal*-מגדל) is as stated,¹¹²² “The Name *HaShem*-יהוה is a tower of strength (*Migdal Oz*-מגדל עוז).” In other words, the city (*Eer*-עיר) is called by *HaShem*’s-יהוה title God-*Elohi*”*m*-אלהי”ם, which is the source of the vessels (*Keilim*), whereas the tower (*Migdal*-מגדל) which is high and protrudes above the city is called by the Name *HaShem*-יהוה, the root of the lights (*Orot*).

Now, to build the city and tower of holiness, its construction can also be of bricks (*Leveinim*-לבנים), except that such a building is only the aspect of the nullification of the somethingness (*Bittul HaYesh*) to *HaShem*-יהוה, blessed is He, which is the matter of the city (*Eer*-עיר). However, afterwards, there is the construction of the “tower of strength (*Migdal Oz*-מגדל עוז)” which is the Name *HaShem*-יהוה, and are the stones (*Avanim*-אבנים) that are from Heaven.¹¹²³

¹¹²¹ Psalms 48:2

¹¹²² Proverbs 18:10

¹¹²³ This matter is explained in Likkutei Torah L’Gimmel Parshiot at the end of the Torah portion of Noach, and in various other places in regard to the matters of the “city-*Eer*” and “tower-*Migdal*” of holiness. [Also see Ohr HaTorah, Vol. 6, p. 1,070a and on.]

A summary of the explanation of the matter is that it states in Talmud Yerushalmi¹¹²⁴ about the verse,¹¹²⁵ “And I have placed My words in your mouth – and with the shade of My hand I have covered you – to implant the heavens and to set a foundation for the earth and to say to Tziyon, ‘You are My people!’” – [Talmud Yerushalmi states] “We have reviewed the whole of Scripture and have not found any verse in which the Jewish people are called ‘Tziyon-צִיּוֹן’ except for this one.” In other words, it is through service of *HaShem*-יהוה, blessed is He, with the aspect of “I have placed My words in your mouth” that they thereby are caused to be in the aspect of “Tziyon-צִיּוֹן.”

This refers to service in the three modes of Torah study, sacrificial offerings (*Avodah*), and acts of lovingkindness (*Gmilut Chassadim*).¹¹²⁶ The words, “I have placed My word in your mouth” refer to “the word of *HaShem*-יהוה is Torah law (*Halachah*),”¹¹²⁷ and is the matter of Torah study. About this the verse states, “(I place My word) in your mouth,” since the Torah is a drawing down in an inner manner (*Pnimityut*), as it states,¹¹²⁸ “Your Torah is in my innards.” The words, “and with the shade of My hand I have covered you,” refers to the matter of the *mitzvot*, which are the transcendent aspect of the encompassing lights (*Makifim*), and are therefore called, “shade-*Tzeil*-צֶל,” about which it states, “I have covered you,”

¹¹²⁴ Talmud Yerushalmi, Taanit 4:2; Also see the discourse entitled “*VeHayah HaNishar b’Tziyon*” in Ohr HaTorah, Na”Ch, Vol. 3 p. 1,197 and on; Discourse by the same title of the year 5631 (Sefer HaMaamarim 5631 p. 11 and on; Hosafot to Sefer HaMaamarim 5662 p. 372 and on); 5691 Ch. 4 (Sefer HaMaamarim 5691 p. 51 and on).

¹¹²⁵ Isaiah 51:16

¹¹²⁶ Mishnah Avot 1:2

¹¹²⁷ Amos 8:12; Talmud Bavli, Shabbat 138b

¹¹²⁸ Psalms 40:9; See Tanya, Likkutei Amarim, Ch. 5.

referring to the matter of the garments (*Levushim*), and is the mode of acts of lovingkindness.

The continuation, “to implant the heavens and to set a foundation for the earth,” refers to the matter of the sacrificial offerings (*Korbanot*). This is as our sages, of blessed memory, stated,¹¹²⁹ “Were it not for engaging in the sacrificial offerings, heaven and earth would not continue to exist.” Thus, this is what is meant by “to implant the heavens and to set a foundation for the earth,” namely, that the sustainment of the heavens and the earth is through the sacrificial offerings (*Korbanot*).

However, since the Holy Temple was destroyed, this is accomplished through serving *HaShem*-יהו"ה, blessed is He, in prayer, the matter of which is that it is “a ladder set on the earth, whose head reaches the heavens.”¹¹³⁰ It is for this reason that the beginning of prayer starts at the lowest rung, such as “Blessed are You, *HaShem*-יהו"ה... Who has not made me a gentile,” and “Who has not made me a slave.” However, its head reaches the heavens with the nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital and the Amidah prayer, in which we say, “Blessed are You, *HaShem*-יהו"ה,” in a manner in which we affect drawings down in the Name *HaShem*-יהו"ה.¹¹³¹

This then, is the meaning of how it is through the service of *HaShem*-יהו"ה, blessed is He, in the three aforementioned lines (“I have placed My words in your mouth etc.”) that the

¹¹²⁹ Talmud Bavli, Taanit 27b

¹¹³⁰ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹¹³¹ See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on.

Jewish people become the aspect of “Tziyon,” which is the aspect indicated by the verse,¹¹³² “The Name יהו”ה-*HaShem* is a tower of strength (*Migdal Oz*-עוז-מגדל).”

Now, this does not contradict what was stated before, that since the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the aspects of “somethingness” (*Yesh*), it is not possible for them to have the true matter of the nullification (*Bittul*) of *Ma”H*-ה”מ-45 (י”ד ה”א ו”א ה”א), because the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are themselves the aspect of “somethingness” (*Yesh*), and their sublimation and nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He, is external and superimposed on them.

In contrast, this is not so of the souls of the Jewish people. For, the souls of all Jews are from the aspect of the world of Emanation (*Atzilut*), (as explained in Likkutei Torah, in the discourse entitled “*Shechorah Ani v’Na’avah*”).¹¹³³ Even as they are in their descent below, they still are essentially Godly in their being. For, when it comes to the Godly soul (even as it manifests in a body below), it is “a part of God from above”¹¹³⁴ (and moreover, we even add the word) “literally-

¹¹³² Proverbs 18:10

¹¹³³ Likkutei Torah, Shir HaShirim 6c

¹¹³⁴ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the Ramchal, Section 158; Shefa Tal, Introduction; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

Mamash-מש.”¹¹³⁵ We thus are able to attain the aspect of “Tziyon-ציון,” which is the matter of, “The Name *HaShem*-יהוה” is a tower of strength (*Migdal Oz*-עוז-מגדל).”

In addition to this, there also is the toil indicated by the words,¹¹³⁶ “‘Come let us make bricks and burn them in fire,’ and the brick served them as stone,” as it is on the side of holiness. The explanation is that the bricks (*Leveinim*-לבנים), which are manmade, refer to the matter of the refinement (*Birur*) of the Name of *Ba”N*-ב”ן-52 (יהוה וי”ו ה”ה). In this, there must be the matter of burning, which is the matter of self-nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהוה, blessed is He, of the *Shema* recital. Through this “they are made to be as stone,” as it states, “and the brick (*Leveinah*-לבנה) served them as stone (*Even*-אבן),” until we reach the aspect of the stones (*Avanim*-אבנים) that are from Heaven.

6.

However, since¹¹³⁷ “God made this opposite that,” this matter is also present on the side opposite holiness, and this was the sin of the generation of the dispersion. The explanation is that, as known, to receive the bestowals of *HaShem*’s-יהוה’s Godliness, one specifically must be in a state of nullification (*Bittul*) to Him, as explained at length in *Kuntras U’Maayon*.¹¹³⁸ However, the generation of the dispersion did not want to be

Tanya, Likkutei Amarim, Ch. 2

¹¹³⁶ Genesis 11:3

¹¹³⁷ Ecclesiastes 7:14

¹¹³⁸ *Kuntras U’Maayon*, Discourse 2, Ch. 2 and on.

nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. They therefore said, "Come let us make bricks and burn them in fire," which is not the matter of nullification (*Bittul*) and love of *HaShem*-יהו"ה, blessed is He, like flames of fire on the side of holiness.

Rather, it refers to fire of that is alien to Godliness (*Aish Zarah*), as it states,¹¹³⁹ "[Their passions] burning like an oven fired by a baker." That is, they wanted to affect drawings down of bestowals and beneficence from Above into the aspect of their "somethingness" (*Yesh*) by force.

It is to this end that they said, "'Come let us make bricks and burn them in fire,' and the brick served them as stone." In other words, through these bricks (*Leveinim*-לבנים) they wanted to build a city (*Eer*-עיר) and tower (*Migdal*-מגדל) of the side opposite holiness, and to affect the same drawings that are drawn down by the city (*Eer*-עיר) and tower (*Migdal*-מגדל) of the side of holiness, built of stone (*Even*-אבן).

This is similar to the verse,¹¹⁴⁰ "I shall be filled because she was destroyed," about which our sages, of blessed memory, stated,¹¹⁴¹ "Tyre became filled through the destruction of Yerushalayim." About this it states,¹¹⁴² "Your evil shall castigate you," and they were caused to reincarnate into the generation that descended to Egypt, and were punished by being enslaved to work with mortar and bricks.

However, this was not just a matter of punishment, but was also a rectification of their sin. For, even though it states

¹¹³⁹ Hosea 7:4

¹¹⁴⁰ Ezekiel 26:2

¹¹⁴¹ Talmud Bavli, Megillah 6a

¹¹⁴² Jeremiah 2:19

in Talmud¹¹⁴³ that the generation of the dispersion has no share in the Coming World, it can be said that what is meant here is that in the time of the resurrection of the dead (which is the ultimate reward of the Coming World, which as known, will be souls in bodies), they will not arise in the bodies of the generation of the dispersion.

Nevertheless, the souls of the generation of the dispersion which then manifested in the bodies of those who descended to Egypt, through [the rectification brought about by] their enslavement in Egypt, they indeed will have a portion in the Coming World. This is as stated in Talmud,¹¹⁴⁴ “Rabbi Yochanan said: Rabbi Akiva abandoned his piety [and uncharacteristically interpreted the verses harshly] in stating that the generation of the desert has no share in the Coming World, for states about them,¹¹⁴⁵ ‘I recall for you the kindness of your youth, the love of your nuptials, your following Me into the desert, into an unsown land.’ Now, if others come [into the Coming World] in the merit [of the generation that left Egypt and followed *HaShem*-יהו"ה in the desert], is it not all the more so that they themselves [have a share in the Coming World]?”

Now, just as it was that through the enslavement in Egypt there came to be the rectification of the city (*Eer*-עיר) and tower (*Migdal*-מגדל) of the side opposite holiness, so likewise, in our service of *HaShem*-יהו"ה, blessed is He, every single day, it is necessary to build the city (*Eer*-עיר) and tower (*Migdal*-מגדל) of the side of holiness, through toiling with bricks

¹¹⁴³ Talmud Bavli, Sanhedrin 110b

¹¹⁴⁴ Talmud Bavli, Sanhedrin 110b *ibid.*

¹¹⁴⁵ Jeremiah 2:2

(*Leveinah*-לבנה) that are manmade, as well as stones (*Even*-אבן) that are from Heaven. This refers to serving *HaShem*-יהו"ה, blessed is He, in prayer, in the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema* recital, the *Shema* recital itself, and the *Amidah* prayer. This brings about the refinement of the city (*Eer*-עיר) and tower (*Migdal*-מגדל) of the side opposite holiness.

The explanation is that in the general matter of refinement (*Birur*), there are two possibilities. There is refinement (*Birur*) in way of battle and refinement (*Birur*) in a way of tranquility.¹¹⁴⁶ Now, refinement (*Birur*) in a way of battle, is the refinement of the Name of *Ba''N*-ב"ן-52 (י"ד ה"ה) (י"ו ה"ה), meaning that one is essentially in the aspect of a “something” (*Yesh*) and therefore battle is necessary etc. Even though he is victorious, it nevertheless is by way of battle. However, the refinement (*Birur*) of the Name of *Ma''H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) is refinement in a way of tranquility. This is the difference between bricks (*Leveinim*-לבנים) which are manmade, and stones (*Avanim*-אבנים), which are from Heaven.

7.

This then, is the meaning of the verse,¹¹⁴⁷ “They saw the God of Israel, and under His feet was the likeness of sapphire brickwork, and it was like the essence of the heavens in purity.” That is, the matter of the “sapphire brickwork (*Livnat HaSapeer*-לבנת הספיר)” refers to refinement (*Birur*) by way of battle, meaning that one still is in the aspect of a “something”

¹¹⁴⁶ See *Sefer HaMaamarim* 5704 p. 106-107, and elsewhere.

¹¹⁴⁷ Exodus 24:10

(*Yesh*), and it therefore is necessary for him to do battle etc. This is not an essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.

In contrast, the matter of “like the essence of the heavens in purity” refers to the essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, of the Name of *Ma" H-*מ"ה-45 (יא) (י"ד ה"א וא"ו ה"א). This is the matter of the “sapphire stone (*Even Sapeer*-ספיר),” which are stones (*Avanim*-אבנים) from Heaven, about which it states,¹¹⁴⁸ “No evil descends from Above.” In other words, Above in *HaShem*'s-יהו"ה Godliness there only is the matter of purity, and the matter of “self” and “somethingness” (*Yesh*) is not at all applicable.

This then, is the inner matter and explanation of the Midrash and Talmud Yerushalmi, that the “sapphire brickwork (*Livnat HaSapeer*-לבנת הספיר)” is not the same matter as “the essence of the heavens in purity.” For, “the likeness of sapphire brickwork” refers to the refinement of the Name of *Ba" N-*ב"ן-52 (יה) (י"ד ה"ה ו"ו ה"ה), which was refined through the enslavement in Egypt with mortar and bricks, by which there was the rectification of the sin of the generation of dispersion.

However, since this only is refinement by way of battle, it is not essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. Therefore, when they were redeemed, “the brickwork was put in its appropriate place,” meaning that relative to holiness, the brickwork is a lower level, and holiness does not manifest in it. Instead, the refinement (*Birur*) occurs

¹¹⁴⁸ See Midrash Bereishit Rabba 51:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

automatically because of the strength of the light and illumination, which is the matter of “like the essence of the heavens in purity.” This is similar to the refinement (*Birur*) that took place in the days of Shlomo, who was “a man of tranquility,”¹¹⁴⁹ and in his days “the moon existed in its fullness,”¹¹⁵⁰ in that all the sparks of holiness were brought to him from all places etc.¹¹⁵¹

However, the explanation of Targum Yonatan is that the brick (*Leveinah*-לבנה) itself became “like the essence of the heavens in purity.” This is because due to serving *HaShem*-יהו"ה, blessed is He, by nullifying one's “somethingness” (*Bittul HaYesh*), we thereby arrive at essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.

This is similar to the statement in Tractate Yoma¹¹⁵² about repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, out of love (*Ahavah*), that through this, willful transgressions are transformed to merits. In other words, the evil itself becomes transformed to goodness, and similarly, the bricks (*Leveinah*-לבנה) themselves become “like the essence of the heavens in purity.”

Now, the primary matter of “the essence of the heavens in purity” will take place in the coming future. For, in that time there will be refinement (*Birur*) in a way of tranquility (to an even greater degree than in the days of Shlomo), as the verse states,¹¹⁵³ “[It will happen in the end of days: The mountain of

¹¹⁴⁹ See Chronicles I 22:9

¹¹⁵⁰ See Midrash Shemot Rabba 15:26 and elsewhere.

¹¹⁵¹ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a, and elsewhere.

¹¹⁵² Talmud Bavli, Yoma 86b

¹¹⁵³ Isaiah 2:2

the Temple of *HaShem*-יהו"ה will be firmly established as the most prominent of mountains, and will be exalted above the hills and] all nations will stream to it. [Many peoples will go and say, 'Come, let us go up to the mountain of *HaShem*-יהו"ה, to the Temple of the God of Yaakov, and He will teach us His ways, and we will walk in His paths etc.]"

However, since all the revelations of the coming future are brought about through our service of *HaShem*-יהו"ה, blessed is He, right now, it therefore is necessary that even now, our service of *HaShem*-יהו"ה, blessed is He, should be in a way of tranquility. For, through this there will be the revelation of the tranquility of the coming future, through our righteous Moshiach, very soon, in the most literal sense!

Discourse 15

“Vayakhel Moshe et kol Adat Bnei Yisroel - Moshe gathered the entire assembly of the Children of Israel”

Delivered on Shabbat Parshat Vayakhel,
Parshat Shekalim, Shabbat Mevarchim Adar-Sheini, 5719
By the grace of *HaShem*, blessed is He,

1.

The¹¹⁵⁴ verse states,¹¹⁵⁵ “Moshe gathered the entire assembly of the children of Israel and said to them: ‘These are the things that *HaShem*-יהוה commanded, to do them.’” The simple meaning of the words, “These are the things that *HaShem*-יהוה commanded” is that it refers to the construction of the Tabernacle (*Mishkan*), except that he first instructed them about the prohibitions of Shabbat, thus intimating that constructing the Tabernacle (*Mishkan*) does not supersede Shabbat.¹¹⁵⁶ This is why the entire assembly of the children of Israel had to be gathered, because the Tabernacle (*Mishkan*) is a general matter that relates to all Jewish people, as the verse states,¹¹⁵⁷ “I will dwell within them,” meaning that it will be as

¹¹⁵⁴ It is noted that the Rebbe made various corrections to this discourse in his hand-writing on the transcript of this discourse in the library of Agudat Chassidei Chabad.

¹¹⁵⁵ Exodus 35:1

¹¹⁵⁶ Rashi to Exodus 35:2 citing Mechilta d’Rabbi Yishma’el, Exodus 35:1

¹¹⁵⁷ Exodus 25:8

it was at on the onset of creation, when “the world was initially created in a state of wholeness,”¹¹⁵⁸ and,¹¹⁵⁹ “The essential root of the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Ikkar Shechinah*, was in the lower worlds.”

Now, even though the Tabernacle (*Mishkan*) is a general matter, it nonetheless is divided into several levels. There is the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*), the Meeting Tent (*Ohel Mo'ed*), and the Holy of Holies (*Kodesh HaKodoshim*).¹¹⁶⁰ These three aspects correspond to the three general divisions in the totality of the chaining down of the worlds (*Hishtalshelut*).¹¹⁶¹ That is, there are three worlds; the worlds of the Unlimited One, which transcend the world of Emanation (*Atzilut*), the world of Emanation (*Atzilut*), and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*).¹¹⁶²

This likewise was so of the hides (*Yeriyot*) [of the Tabernacle-*Mishkan*], which as known, were the aspect of the encompassing lights (*Makifim*). Even so, they too were divided into their levels. That is, the lower hides were goat hides, there were ram hides dyed red, and there were *Tachash* hides. This was certainly so of the vessels and implements of the Tabernacle (*Mishkan*), which were vessels (*Keilim*) for the inner lights (*Pnimiyyim*) and also had divisions.

¹¹⁵⁸ See Midrash Bereishit Rabba 12:6; 13:3; 14:7

¹¹⁵⁹ Midrash Bereishit Rabba 19:7

¹¹⁶⁰ Mishneh Torah, Hilchot Beit HaBechirah 1:5

¹¹⁶¹ See Ohr HaTorah, Vayakhel p. 2,195; Also see Sefer HaMaamarim 5663 p. 51.

¹¹⁶² Zohar III 159a and Ramaz there.

Now, the general preparation for all matters relating to the Tabernacle (*Mishkan*) is as the verse states,¹¹⁶³ “You shall make a copper basin and its base of copper, for washing... and they shall wash their hands together with their feet etc.” That is, this preparation necessarily preceded all matters relating to the Tabernacle (*Mishkan*), including entrance into the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo’ed*), as the verse states,¹¹⁶⁴ “Whenever they come to the Meeting Tent (*Ohel Mo’ed*) they shall wash with water... or when they approach the Altar... (which was in the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo’ed*)).”

We thus find that there was a special involvement of Moshe in this, (as it states “Moshe assembled,” which relates to the general commandment about the Tabernacle-*Mishkan*), as the verse states,¹¹⁶⁵ “He placed the basin... and there he put water for washing. Moshe, Aharon, and his sons, washed their hands and feet from it.” Moreover, this does not only apply to that generation, but for all generations. This is as stated in Talmud,¹¹⁶⁶ “Any circumstance in which the basin does not contain enough water for four priests to sanctify [their hands and feet] from it, may not be used to sanctify, as it states, ‘Moshe, Aharon, and his sons, washed their hands and feet from it.’” (That is, Moshe and Aharon were two, and his sons were two.) From this it is understood that because the basin (*Kiyor*-כִּיּוֹר) was a general matter, Moshe’s involvement in the basin (*Kiyor*-כִּיּוֹר) relates to all generations.

¹¹⁶³ Exodus 30:18-19

¹¹⁶⁴ Exodus 30:20

¹¹⁶⁵ Exodus 40:30-31

¹¹⁶⁶ Talmud Bavli, Zevachim 19b (and Rashi there)

The matter of the basin (*Kiyor*)¹¹⁶⁷ may be understood based on what the basin (*Kiyor*-כִּיּוֹר) was made of. (For, the matter of the basin (*Kiyor*-כִּיּוֹר) is pronounced and expressed even by what it was made of). This is as the verse states,¹¹⁶⁸ “He made the basin of copper and its base of copper, from the mirrors of the legions (*Marot HaTzovot*-מִרְאוֹת הַצּוֹבְאוֹת).” As explained in Torah Ohr¹¹⁶⁹ (and various other places), the verse says, “mirrors-*Marot*-מִרְאוֹת,” in the plural, because there are two types of “lenses-*Marot*-מִרְאוֹת.” That is, there is “a lens that illuminates” (*Aspaklariya HaMe’irah*) and “a lens that does not illuminate” (*Aspaklariya She’eino Me’irah*).

2.

The explanation of “the lens that illuminates” (*Aspaklariya HaMe’irah*) as it is in man’s service of *HaShem*-יהו"ה, blessed is He, may be understood from the reward in serving Him. (In that,¹¹⁷⁰ “the reward of a *mitzvah* is the *mitzvah*”) and the reward begins in the Garden of Eden (*Gan Eden*).

The explanation is that about the Garden of Eden (*Gan Eden*), our sages, of blessed memory, said,¹¹⁷¹ “The righteous-*Tzaddikim* sit with their crowns upon their heads, delighting in

¹¹⁶⁷ See the discourse entitled “*Vayasem et HaKiyor*” 5654 (Sefer HaMaamarim 5654 p. 188 and on); 5632 (Sefer HaMaamarim 5632 Vol. 1, p. 96 and on); 5679 (Sefer HaMaamarim 5679 p. 279 and on). Also see Likkutei Sichot, Vol. 6 p. 196 and on.

¹¹⁶⁸ Exodus 38:8

¹¹⁶⁹ Torah Ohr, Mikeitz 33c and on; cited and expounded upon in Ohr HaTorah, Naso p. 1,939 and on; Ohr HaTorah, Vayakhel p. 2,225 and on.

¹¹⁷⁰ Mishnah Avot 2:4

¹¹⁷¹ Talmud Bavli, Brachot 17a

the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*)." It is explained that "the righteous-*Tzaddikim* sit (*Yoshveen*-יושבין)," refers to their being "settled" (*Hityashvut*-התיישבות). "With their crowns upon their heads" refers to the encompassing lights (*Makif*). The matter of being "settled" (*Hityashvut*-התיישבות) is that they delight "in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*)," meaning, in a way of being inwardly settled (*Hityashvut b'Pnimitiyut*-בפנימיות). That is, in the Garden of Eden (*Gan Eden*) there is a revelation of *HaShem*'s-יהו"ה Godliness.

This is also the difference between the Garden of Eden (*Gan Eden*) and the world. For, even though the Godliness in creation is present in the world, it nevertheless is in a state of concealment. This is why the novel existence of the world is brought about through *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם-86" which shares the same numerical value as "the natural order-*HaTeva*-הטבע-86."¹¹⁷² The word "nature-*Teva*-טבע" is of the same root as in the verse,¹¹⁷³ "Her gates sunk (*Tavoo*-טבעו) into the ground," in that they are immersed and covered over.¹¹⁷⁴ That is, it all is present and in a state of wholeness, but is concealed.

¹¹⁷² Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimomim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled "v'*Hamargeel*"); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, Re'ch 22b and on, and elsewhere.

¹¹⁷³ Lamentations 2:9

¹¹⁷⁴ See *Sefer HaMaamarim* 5678 p. 89; 5689 p. 51.

In contrast, in the Garden of Eden (*Gan Eden*) *HaShem*'s יהו"ה Godliness is openly revealed. This is the matter of their "delighting in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*)," and delight specifically takes place when something is revealed.

However, more specifically, there is the Name *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם both in the Garden of Eden and in the world, as written,¹¹⁷⁵ "*HaShem* God-*HaShem Elohi*"מ-אלהי"ם יהו"ה planted a Garden in Eden," and it further is written,¹¹⁷⁶ "On the day that *HaShem* God-*HaShem Elohi*"מ-אלהי"ם יהו"ה made earth and heaven." There nevertheless is a difference between them, which is like the difference between the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה into His title *Lord-Adona*"ע-אדני"י (אידיהנוי"ה), or the interweaving (*Shiluv*) of His title *Lord-Adona*"ע-אדני"י into the Name *HaShem*-יהו"ה (יאהדונה"י).¹¹⁷⁷

For, the matter of the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה into His title *Lord-Adona*"ע-אדני"י (אידיהנוי"ה), is that His title *Lord-Adona*"ע-אדני"י is primary and revealed, whereas His Name *HaShem*-יהו"ה is concealed. The same is likewise so in the world, that even though it has the Name *HaShem*-יהו"ה within it (as mentioned above), nevertheless, His title *God-Elohi*"מ-אלהי"ם is dominant and openly revealed. This is because the conduct of the world stems from His title

¹¹⁷⁵ Genesis 2:8

¹¹⁷⁶ Genesis 2:4

¹¹⁷⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a); Likkutei Torah, Dushim L'Shabbat Shuvah, 65d, and elsewhere.

God-*Elohi*"m-אלהי"ם,¹¹⁷⁸ which has the same numerical value as "the natural order-*HaTeva*-הטבע."

In contrast, the Name *HaShem*-יהו"ה is concealed, as the verse states,¹¹⁷⁹ "A sun and a shield is *HaShem* God-*HaShem Elohi*"m-אלהי"ם-יהו"ה." That is, just as with the sun and its shield, the sun is present but covered by the shield, meaning that the sun is concealed and the shield is revealed, this is likewise so of the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם as they are in the world, in that His title God-*Elohi*"m-אלהי"ם is revealed, but His Name *HaShem*-יהו"ה is concealed.

In contrast, the Garden of Eden (*Gan Eden*), it is like the interweaving (*Shiluv*) of His title Lord-*Adona*"y-אדני"י into His Name *HaShem*-יהו"ה (יאהדונה"י), in which the Name *HaShem*-יהו"ה is primary and revealed, whereas the matter of His title God-*Elohi*"m-אלהי"ם is just so that through it, His Name *HaShem*-יהו"ה will be revealed.

This is also why the revelation in the Garden of Eden (*Gan Eden*) is through the *Sefirah* of Kingship-*Malchut*.¹¹⁸⁰ This is because all revelation specifically comes through Kingship-*Malchut*, but even so, what is revealed is of the light of the Name *HaShem*-יהו"ה, which transcends the aspect of Kingship-*Malchut*. This is the meaning of their "delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*)," referring to the revelation of *HaShem*'s-יהו"ה Godliness.

¹¹⁷⁸ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

¹¹⁷⁹ Psalms 84:12; Tanya, *Shaar HaYichud VeHaEmunah*, translated as The Gate of Unity and Faith, Ch. 4 and on; *Ohr HaTorah*, *Yahal Ohr*, to Psalms 84:12.

¹¹⁸⁰ See *Torah Ohr*, *Lech Lecha* 12c and elsewhere.

This is as stated in Me'orei Ohr,¹¹⁸¹ that the “ray-Ziv-
 זי” refers to the aspect of Foundation-*Yesod*, and as known,¹¹⁸²
 the aspect of Foundation-*Yesod* is the end of the worlds of the
 Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, in that
 it is the aspect of the Creator, rather than the aspect of the
 created. We thus find that the difference between the Garden
 of Eden (*Gan Eden*) and the world, is like the difference
 between the aspect of Kingship-*Malchut*, which is the
 beginning of the creations, and the aspect of Foundation-*Yesod*,
 which is the end of the Unlimited.

3.

However, based on the above it is not understood how
 it is possible for the soul, which is the existence of novel
 creation, to delight in the ray of the Indwelling Presence of
HaShem-יהו"ה, blessed is He, (the *Shechinah*), which is the
 existence of Godliness. For, even though the soul is “part of
 God from above,”¹¹⁸³ (and more so, we even add the word)

¹¹⁸¹ Me'orei Ohr, Maarechet 7, Section 18.

¹¹⁸² See Torah Ohr, Terumah 81c; Shaar HaYichud of the Mittler Rebbe,
 translated as The Gate of Unity, Ch. 33-36; *Hemshech* 5672, Vol. 2, p. 767.

¹¹⁸³ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1;
 Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal,
 Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital,
 VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Chessed
 L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov
 Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; Shefa Tal,
 Introduction; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim,
 Shaar 1, Ch 5, and elsewhere.

“literally-*Mamash*-ממש,”¹¹⁸⁴ nevertheless, it chained down and descended to become a created being.¹¹⁸⁵

For, as known, the souls are rooted in the aspect of light (*Ohr*-אור), but they were drawn down and descended into the aspects of water (*Mayim*-מים) and firmament (*Rakiya*-רקיע),¹¹⁸⁶ as explained at length in the discourses of the month of Tishrei.¹¹⁸⁷ That is, the firmament (*Rakiya*-רקיע) is the aspect of waters that have frozen, meaning that even though the firmament (*Rakiya*-רקיע) is of the aspect of water (*Mayim*-מים), nevertheless, it is in a way that it becomes a different existence etc.

This being so, how is it possible for the soul – which is made to be in the aspect of a created being and is the aspect of the firmament (*Rakiya*-רקיע) – to delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), in the Garden of Eden (*Gan Eden*)?

Furthermore, what is not understood is that the world and the Garden of Eden (*Gan Eden*) are utterly of no comparison to each other, just as there is no comparison between a created being and the Creator, *HaShem*-יהו"ה, blessed is He, as mentioned above. This also is why we find that the ascent from the world to the Garden of Eden (*Gan Eden*) happens through immersion in the River of Fire (*Nehar Dinor*),

Tanya, Likkutei Amarim, Ch. 2

¹¹⁸⁵ See Etz Chayim, Shaar 42, Ch. 1 *ibid*.

¹¹⁸⁶ See Zohar II 167a and on; Siddur Im Divrei Elohi"m Chayim 70a and on; Sefer HaMaamarim 5635 Vol. 2, p. 451, p. 454 and on.

¹¹⁸⁷ See the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us,” Discourse 6, and “*Tzor Te’udah* – Fasten this warning,” Discourse 7, of this year 5719 (Sefer HaMaamarim 5719, p. 48 and on; p. 51 and on); Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of this year 5719, Discourse 13, Ch. 4.

in order to “forget the visions of this world.”¹¹⁸⁸ It is specifically then only that the ascent to the Garden of Eden (*Gan Eden*) is possible. This is because the ascent from the world to the Garden of Eden (*Gan Eden*) as an incomparable ascent.

For, in regard to an ascent from one level to another level, in which the two levels are of some comparable measure to each other, it is not necessary to forget the previous level. On the contrary, the grasp of the previous level is a preface and preparation by which one thereby can grasp the higher level.

This is like what we find, that “after forty years one comes to grasp the depth of his teacher’s intent,”¹¹⁸⁹ meaning that specifically through contemplating the intellect he received from his teacher forty years earlier, along with everything he learned and grasped with this intellect throughout the forty years, he thereby comes to grasp the depth of his teacher’s intent, meaning that he reaches the inner depth and point of the intellect.

The same is so of the totality of the chaining down of the worlds (*Hishtalshelut*), which is like “a ladder set on the earth, whose head reaches the heavens,”¹¹⁹⁰ that the ascent from rung to rung specifically comes through first grasping the preceding level, like ascending on the rungs of a ladder. However, all this is when the ascents have some measure of comparison to each other. However, since in the ascent from

¹¹⁸⁸ See Zohar I 201a; Zohar II 211b; Torah Ohr, Bereishit 7d, Vayitzei 22d, Mikeitz 31a, Yitro 69c, Megillat Esther 92a, 96a, 100c; Likkutei Torah, Beshalach 1d, and elsewhere.

¹¹⁸⁹ See Talmud Bavli, Avodah Zarah 5b

¹¹⁹⁰ Genesis 28:12

the world to the Garden of Eden (*Gan Eden*) one must necessary “forget the visions of this world,” it is understood that this ascent has no comparative measure.

The same is so of the ascents from level to level within the Garden of Eden (*Gan Eden*) itself. For, even though all the levels are included in the general name “the Garden of Eden (*Gan Eden*),” they nevertheless are incomparable to each other. The reason is because the Garden of Eden (*Gan Eden*) is of the aspect of Foundation-*Yesod*, which is the end of the worlds of the Unlimited (*Ein Sof*), as mentioned before, meaning that the light is limitless (*Bli Gvul*). Therefore, every level in the Garden of Eden (*Gan Eden*) is an aspect of limitlessness (*Bli Gvul*) relative to the level below it.

Thus, in the ascents within the Garden of Eden (*Gan Eden*) itself, the grasp of the preceding level must be nullified to reach the grasp of the level that follows it, as known about the River of Fire (*Nehar Dinor*) and the Pillar (*Amud*) within the Garden of Eden (*Gan Eden*) itself. This is because the ascents there are in a manner in which there is no comparison between one level and the next level.

We also find this in the matter of Torah, which generally transcends the worlds and relative to the world is the aspect of limitlessness (*Bli Gvul*). However, in Torah itself there also are ascents in an incomparable way, as we find with Rav Zeira,¹¹⁹¹ who undertook one-hundred fasts to forget Talmud Bavli in order to learn Talmud Yerushalmi.

¹¹⁹¹ Talmud Bavli, Bava Metziya 85a, explained in *Hemshech* 5666 p. 15; *Hemshech* 5672 Vol. 2 p. 1,050 and on, and elsewhere.

Based on all the above, the question and wonderment is all the greater. That is, how is it possible for the soul, which is in the aspect of a created being, to delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), in the Garden of Eden (*Gan Eden*), given that the Garden of Eden is in a state of limitlessness (*Bli Gvul*). This question is particularly compounded when considering the upper aspects of the Garden of Eden (*Gan Eden*).

4.

However, the explanation is that this is like what we find about the verse,¹¹⁹² “Moshe came into the midst of the cloud and ascended the mountain.” For, Moshe ascended with his body, and “he did not eat bread and did not drink water,”¹¹⁹³ but as the verse states, “the man ate the bread of the mighty ones,”¹¹⁹⁴ meaning, that he ate the bread of the angels. In other words, he was sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

However, at first glance, how is it possible for a created being to be sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), even from the angle of his soul and especially from the angle of his body? For, the physical body of Moshe was sustained by the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).

¹¹⁹² Exodus 24:18; See Tanya, Iggeret HaKodesh, Epistle 29 (149a)

¹¹⁹³ Exodus 34:28

¹¹⁹⁴ Psalms 78:25; Talmud Bavli, Yoma 75b; Torah Ohr 113c; See Likkutei Sichot, Vol. 4, p. 1,037, note 19.

However, about this the verse begins, “Moshe came into the midst of the cloud.” The effect of a cloud (*Anan*-ענן) is that it conceals the brightness and brilliance of the light, but does not completely conceal it. Rather, a radiance is nevertheless drawn through the concealment etc.

This is analogous to a person who gazes at a brilliant light through a lens that illuminates (*Aspaklariya HaMe'irah*), in which the lens conceals the essential brilliance [of the light], and thereby makes it possible for him to receive the light. It is in this way that Moshe prophesied, in that he prophesied with the word “This-Zeh-זה,”¹¹⁹⁵ which is the matter of the lens that illuminates (*Aspaklariya HaMe'irah*).

This then, is the meaning of the verse, “Moshe came into the midst of the cloud.” That is, it was through the garment of the cloud (*Anan*-ענן), which is the lens that illuminates (*Aspaklariya HaMe'irah*), that even Moshe’s physical body could be sustained by the ray of the Indwelling Presence of *HaShem*-יהוה, blessed is He, (the *Shechinah*).

The same is understood regarding each and every Jew, in regard to his soul. That is, Torah and *mitzvot*, which are the wisdom and will of the Holy One, blessed is He, descended and manifested below, and are like a lens that illuminates (*Aspaklariya HaMe'irah*). In other words, in the Garden of Eden (*Gan Eden*) they are made into the garment for the soul, by which it can delight in the ray of the Indwelling Presence of

¹¹⁹⁵ Sifri and Rashi to Numbers 30:2; Mishneh Torah, Hilchot Yesodei HaTorah, 7:6; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) and Gates Three & Four (*Netzach & Hod*), and elsewhere.

HaShem-יהו"ה, blessed is He, (the *Shechinah*), as explained briefly in Tanya.¹¹⁹⁶

5.

Now, it was explained before that the word “mirrors-*Marot*-מראות” is plural, indicating that there is a lens that illuminates (*Aspaklariya HaMe'irah*), and a lens that does not illuminate (*Aspaklariya SheEinah Me'irah*). The explanation is that the lens that does not illuminate (*Aspaklariya SheEinah Me'irah*) means that something is covering or concealing, making it impossible to see through it by way of direct light (*Ohr Yashar*). However, it does not conceal completely.

In other words, the concealment is only in that the existence of the thing seen is not as it is on its own level and place, in that all that is seen is a likeness and similitude. This comes about because of the covering, for without the covering, it would be possible to see through the lens in a way of direct light (*Ohr Yashar*).

However, because of the covering, one only sees it in a way of an indirect rebounding light (*Ohr Chozer*). Nevertheless, the covering must be a thin and refined covering. For, if the covering is too thick, it will absorb the light, to the point “[They came into them, but it was not known that they came into them,”¹¹⁹⁷ meaning that the covering would then conceal completely. However, when the covering is thin, it

¹¹⁹⁶ Tanya, Iggeret HaKodesh, Epistle 29.

¹¹⁹⁷ See Genesis 41:21 – That is, the scrawny emaciated cows swallowed the cows of robust flesh and beautiful form, and “it was not known that they came into them,” in that, “their appearance remained as inferior as before.”

does not conceal completely, and it can be seen by way of an indirect rebounding light (*Ohr Chozer*).

Beyond this, there even is an advantage to the lens that does not illuminate (*Aspaklariya She'einah Me'irah*) [a mirror] over and above a lens that illuminates (*Aspaklariya HaMe'irah*) [a clear lens]. That is, with a lens that does not illuminate (*Aspaklariya She'einah Me'irah*) [a mirror], he can see himself, as well as what is behind him. In contrast, it is not possible to see this by way of the direct light (*Ohr Yashar*) [through a clear lens].

With the above in mind, we can also understand¹¹⁹⁸ the answer in Talmud¹¹⁹⁹ about the verse in the prophet Yishayahu that states,¹²⁰⁰ “I saw *HaShem*-יהוה,” even though it states about Moshe,¹²⁰¹ “No man can see me and live.” The sages answered that the difference is that “all other prophets gazed through the lens that does not illuminate (*Aspaklariya She'einah Me'irah*), whereas our teacher Moshe gazed through the lens that illuminates (*Aspaklariya HaMe'irah*).”

That is, through the concealment caused by the lens that does not illuminate (*Aspaklariya She'einah Me'irah*), it even is possible to see that which cannot be seen through the lens that illuminates (*Aspaklariya HaMe'irah*). This is because of the superiority of the indirect rebounding light (*Ohr Chozer*).

Now, the explanation of the lens that does not illuminate (*Aspaklariya She'einah Me'irah*) as it is in man's service of *HaShem*-יהוה, blessed is He, is that it refers to the light that

¹¹⁹⁸ See Likkutei Torah, Nitzavim 47c

¹¹⁹⁹ Talmud Bavli, Yevamot 49b

¹²⁰⁰ Isaiah 6:1

¹²⁰¹ Exodus 33:20

shines through toiling with the concealment of the animalistic soul, in that the animalistic soul covers over and conceals the light (*Ohr*). However, it is not a covering that is very thick or coarse, for there indeed is also good in it.

This is especially so in regard to the toil of the Godly soul in refining the animalistic soul etc. Therefore, even though it remains in place, in its state and standing as an animalistic soul, which is the matter of a covering, nonetheless, it is a thin and refined covering. However, the light (*Ohr*) that illuminates through the concealment of the animalistic soul is the indirect rebounding light (*Ohr Chozer*), the advantage of which is that it can reach a place that cannot be reached by way of the direct light (*Ohr Yashar*).

This is why the soul descended below into the body and animalistic soul, which is the greatest of descents. For, the soul is from the aspect of the firmament (*Rakiya*-רקיע) and even higher, from the aspect of the water (*Mayim*-מים), and even higher, from the aspect of the light (*Ohr*-אור), and even still higher, from the aspect of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.

[For, the three aspects of Light-*Ohr*-אור," "Water-*Mayim*-מים," and "Firmament-*Rakiya*-רקיע" are present even before the restraint of the *Tzimtzum*, and even as they are before the restraint of the *Tzimtzum*, the root of the soul is in the aspect of the light (*Ohr*-אור,)] and even higher etc. This is as stated,¹²⁰² "They resided there in the service of the King." Our sages, of

¹²⁰² Chronicles I 4:23

blessed memory, similarly stated,¹²⁰³ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” It thus is from there that the soul descended below into the body and animalistic soul, which is a very great descent.

Nonetheless, the entire descent is worthwhile for the sake of the subsequent ascent brought about by the descent, as in the teaching, “The descent for the purpose of ascent.”¹²⁰⁴ It must therefore be said that the ascent is to even higher than the root of the souls.

The explanation is that the aspect of the firmament (*Rakiya*-רקיע), which is frozen waters, is in a state of limitation. Even the aspect of the waters (*Mayim*-מים), which have no [specific] measure in and of themselves, undergo change according to the measure and form of the vessels (*Keilim*). Even the aspect of the light (*Ohr*-אור), which is simple and completely limitless, nevertheless, since it is light (*Ohr*), it necessarily has some measure of limitation. For, even the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, the very fact that it exists as light (*Ohr*) rather than some other existence, is itself a limitation, even though the light (*Ohr*) is like the Luminary (*Ma'or*).

Thus, to reach the One who is truly Limitless, *HaShem*-יהו"ה Himself, blessed is He, this comes about specifically through the descent of the soul below, to manifest in a physical body and an animalistic soul, which are the diametric opposite of *HaShem*'s-יהו"ה Godliness. In other words, this is the toil of

¹²⁰³ Midrash Ruth Rabba 2:3

¹²⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"י ז"ח correspond to the Twelve Tribes of Israel.”

transforming the animalistic soul, which is the limitless aspect in man, and is the aspect of, “[You shall love *HaShem*-יהו"ה, your God...] with all your being (*Bechol Me'odecha*).”¹²⁰⁵

Thus, through this there also is a drawing down from above of the truly Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, “the qualities of the Holy One, blessed is He, are in a way of measure for measure,”¹²⁰⁶ and therefore, through serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*),” we reach the aspect of the truly Unlimited One, meaning, the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, we should add that this likewise is so of the lens that illuminates (*Aspaklariya HaMe'irah*). For, it too has the matter of concealment, in that it conceals the intensity of the brilliance and brightness, as we explained before, that the lens that illuminates (*Aspaklariya HaMe'irah*) refers to the garments of Torah and *mitzvot*, which are the wisdom and will of the Holy One, blessed is He, and Torah and *mitzvot* also manifest in physical things, which is a matter of concealment.

Thus, since it is in their ability to conceal and garb the light (*Ohr*), this itself indicates that, in their root, they are higher than the light (*Ohr*), which is why they can garb it, only that the revelation is further below, and becomes the aspect of concealment. However, by removing the concealment, they reach even higher, as explained before about the superiority of the rebounding light (*Ohr Chozer*).

¹²⁰⁵ Deuteronomy 6:5

¹²⁰⁶ Talmud Bavli, Sanhedrin 90a

This is also the meaning of the verse,¹²⁰⁷ “My dove, in the clefts of the rocks, hidden by the cliff, show Me your appearance, let Me hear your voice etc.” “My dove (*Yonati*-יִנּוּתִי)” refers to the soul. “In the clefts of the rocks, hidden by the cliff” refers to the concealment and hiddenness of the manifestation of the soul in the physical body and animalistic soul, especially during exile. Nevertheless, specifically through toil in serving *HaShem*-יהו"ה below, by fulfilling His Torah and *mitzvot* (which are the aspect of the lens that illuminates (*Aspaklariya HaMe'irah*)), the aspect of, “show Me your appearance etc.,” is caused to be.

6.

This then, is the matter of the “mirrors of the legions (*Marot HaTzovot*-מַרְאוֹת הַצּוּבָאוֹת),” in which the word “mirrors-*Marot*-מַרְאוֹת” is plural, referring to “the lens that illuminates” (*Aspaklariya HaMe'irah*) and “the lens that does not illuminate” (*Aspaklariya She'eino Me'irah*), both of which are “of the legions-*Tzovot*-צּוּבָאוֹת.”

The explanation¹²⁰⁸ is that when the Jewish people left Egypt, they were called,¹²⁰⁹ “The legions of *HaShem-Tzivot* *HaShem*-יהו"ה.” Now, as known,¹²¹⁰ *HaShem*'s-יהו"ה title “Legions-*Tzva'ot*-צּוּבָאוֹת” refers to *HaShem*'s-יהו"ה Godliness,

¹²⁰⁷ Song of Songs 2:14; Likkutei Torah, Shir HaShirim 16c and on.

¹²⁰⁸ See Ohr HaTorah, Tisa p. 1,941; Ohr HaTorah, Bo, p. 329

¹²⁰⁹ Exodus 12:41

¹²¹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One* (The Foundations), The Gate of The Hosts (*Shaar HaTzva'ot*); Also see Torah Ohr, Bo 60a.

blessed is He, as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is explained about the matter of Channah, who was the first to call the Holy One, blessed is He, by the title “Legions-*Tzva*’ot-צבאות יהו”ה.”¹²¹¹ However, the matter of “The legions of *HaShem-Tzivot HaShem*-יהו”ה-צבאות” is that the legions (*Tzva*’ot-צבאות) are utterly nullified and secondary to the Name *HaShem*-יהו”ה.¹²¹² This refers to the nullification of the created beings to *HaShem*-יהו”ה, blessed is He, who transcends the worlds.

This then, is the matter of the “mirrors of the legions (*Marot HaTzovot*-מראות הצובאות-צבאות).” For, the matter of a “mirror” or “lens” (*Mar’eh*-מראה) – (including the lens that illuminates (*Aspaklariya HaMe’irah*)) – is the matter of concealment. That is, the concealment causes the existence and sense of self (*Yeshut*) of the created beings.

However, our toil in serving *HaShem*-יהו”ה, blessed is He, is to bring about the nullification (*Bittul*) of the created beings to *HaShem*-יהו”ה, blessed is He. More specifically, this is the matter of the descent of the soul below, into the hiddenness and concealment of the body and animalistic soul, in which the toil is to bring about the matter of “the legions of *HaShem-Tzivot HaShem*-יהו”ה-צבאות,” for them to be secondary and nullified to *HaShem*-יהו”ה, blessed is He.

Now, this is brought about through contemplating (*Hitbonenut*) the matter of the “Legions-*Tzva*’ot-צבאות”

¹²¹¹ Talmud Bavli, Brachot 31b

¹²¹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One* (The Foundations), The Gate of The Hosts (*Shaar HaTzva*’ot) *ibid*; Also see Torah Ohr, Bo 60c *ibid*.

itself,¹²¹³ and that “He is a sign (*Ot*-אות) amongst His legions (*Tzava*-צבא).”¹²¹⁴ In other words, all created beings, as they are in their existence and sense of self, even after having chained down from the seventy ministering angels etc., are all from *HaShem*-יהו"ה, blessed is He, and are merely from the aspect of a single letter (*Ot*-אות).

This is the general matter of the contemplations (*Hitbonenut*) that should take place during the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema* recital, which are introductory to the recital of *Shema* itself, and the *Amidah* prayer. Through this contemplation (*Hitbonenut*) one nullifies the concealment and brings about the matter of “the legions of *HaShem-Tzivot* *HaShem*-יהו"ה-צבאות,” namely, that everything is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.

It likewise is in this regard that the “mirrors of the legions (*Marot HaTzovot*-מראות הצובאות)” were made of copper-*Nechoshet*-נחושת. For, in order to affect this below, one’s service of *HaShem*-יהו"ה, blessed is He, must be in a way of,¹²¹⁵ “Your forehead is brazen-*Nechushah*-נחושה,” as in the teaching,¹²¹⁶ “Be as brazen as a leopard etc.,” meaning that,¹²¹⁷ “One should not be embarrassed by people who mock his service of *HaShem*-יהו"ה, blessed is He.” The empowerment for this is through Torah, as also hinted at in the word “copper-

¹²¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One* (The Foundations), The Gate of The Hosts (*Shaar HaTzva'ot*) *ibid*.

¹²¹⁴ Talmud Bavli, Chagigah 16a; Also see Ohr HaTorah, Bo *ibid*.

¹²¹⁵ Isaiah 48:4

¹²¹⁶ Mishnah Avot 5:20

¹²¹⁷ See the beginning of Tur and the Alter Rebbe’s *Shulchan Aruch*; Also see Rama to Orach Chayim 1:1 (citing Tur).

Nechoshet-נחשת,” which is an acronym for,¹²¹⁸ “The fallout of the Supernal wisdom is Torah-*Novelot Chochmah SheLema’alah Torah*-גובלות חכמה שלמעלה תורה-”¹²¹⁹

7.

Now, it is from the “mirrors of the legions (*Marot HaTzovot*-מראות הצובאות)” that the basin (*Kiyor*-כיוור) and its stand were made. About this the verse states,¹²²⁰ “He placed the basin... and there he put water for washing... [and they] washed their hands and feet from it.” The washing of the hands refers to refining (*Birur*) the emotional qualities (*Midot*), and “their feet” refers to the garments of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*).

Thus, the washing of the feet refers to removing the garments of evil, as known¹²²¹ about the matter of the “dust that arose on their feet.”¹²²² That is, the foot refers to Kingship-*Malchut* of the external husks (*Kelipah*), which is the matter of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*) of the side opposite holiness. The washing of the feet is with the waters of Wisdom-*Chochmah* that Moshe placed into the basin, which was made of the “mirrors of the legions (*Marot HaTzovot*-מראות הצובאות).” In other words, even the garments of Torah and *mitzvot*, as well as the refinement (*Birur*) of the

¹²¹⁸ Midrash Bereishit Rabba 17:5

¹²¹⁹ Torah Ohr, Hosafot 110d

¹²²⁰ Exodus 40:30-31

¹²²¹ See Torah Ohr, Vayishlach (Ohr HaTorah, Chukat p. 760(3)); Ohr HaTorah, Tisa, p. 1,833.

¹²²² Talmud Bavli, Chullin 91a

animalistic soul must be washed in the waters of Wisdom-*Chochmah* etc.

Now, this is preparatory to the whole matter of the Tabernacle (*Mishkan*), whether upon entering the Meeting Tent (*Ohel Mo'ed*) or whether upon approaching the Altar, which was in the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*). For, as previously explained, the Meeting Tent (*Ohel Mo'ed*) corresponds to the world of Emanation (*Atzilut*), and the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*) refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Based on this, it is understood that to enter the Meeting Tent (*Ohel Mo'ed*), which is the matter of inclusion in the world of Emanation (*Atzilut*), an additional refinement (*Birur*) is necessary through washing with the waters of Wisdom-*Chochmah* that are in the basin (*Kiyor*-כִּיּוֹר).

Now, about the statement that they also must wash before approaching the Altar, even though the Altar was in the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*), corresponding to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is because every refinement (*Birur*) comes about through Wisdom-*Chochmah*, since “it is with Wisdom-*Chochmah* that they are refined,”¹²²³ specifically.

We also can say that this is similar to the statement in Likkutei Torah¹²²⁴ in explanation of the verse,¹²²⁵ “When a man brings an offering (*Adam Ki Yakreev*-אָדָם כִּי יִקְרִיב),” that there

¹²²³ See Zohar II (*Heichalot*) 254b; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6 and elsewhere.

¹²²⁴ Likkutei Torah, Vayikra 3a

¹²²⁵ Leviticus 1:2

must first be involvement in Torah study, which is the meaning of “When a man comes close (*Adam Ki Yakreev*-אדם כי יקרִיב).” This is followed by, “From the cattle or from the flock you shall bring your offering,” referring to the refinement (*Birur*) of the animalistic soul.

This is also the matter of Moshe’s involvement with the basin (*Kiyor*-כִּיּוֹר), because Moshe is the aspect of the nullification (*Bittul*) of *Ma”H*-מִ”ה-45, and beyond this, he is the aspect of *Ma”H*-מִ”ה of *Ma”H*-מִ”ה,¹²²⁶ as explained before.¹²²⁷ It therefore is specifically by his hand that all the various matters of serving *HaShem*-יהו”ה in the Tabernacle (*Mishkan*) are possible.

With the above in mind, we can also understand why the basin (*Kiyor*-כִּיּוֹר) was a general matter in the Tabernacle (*Mishkan*). For, the general matter of the Tabernacle (*Mishkan*) is the drawing down of *HaShem*’s-יהו”ה Godliness after the atonement of the sin (in that they were commanded to construct the Tabernacle (*Mishkan*) the day after Yom HaKippurim.)¹²²⁸ In other words, its purpose is to affect that the drawing down of *HaShem*’s-יהו”ה Godliness so that it will be as it was before the sin, and even higher. For, the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו”ה, blessed is He, is in a way of “a doubled portion of intelligence.”¹²²⁹

This likewise is the matter of the basin (*Kiyor*-כִּיּוֹר), which was made from the “mirrors of the legions (*Marot*

¹²²⁶ See Torah Ohr, Megillat Esther 99c

¹²²⁷ See the preceding discourse of this year, 5719, entitled “*Vayiru et Eloh”ei Yisroel* – And they saw the God of Israel,” Discourse 14, Ch. 3.

¹²²⁸ See Rashi to Exodus 35:1

¹²²⁹ Job 11:6; Midrash Shemot Rabba 46:1

HaTzovot-הצובאות (מראות הצובאות),” the matter of which is that through the concealment we reach even higher, in the aspect of the rebounding light (*Ohr Chozer*), as explained before.

This is also why it states, “Moshe gathered the entire assembly of the children of Israel.” That is, it is necessary to summon and gather all the powers, including the garments of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), as well as the inner powers of the soul. This gathering must specifically be done by Moshe, who is the aspect of *Ma”H*-מ”ה and *Ma”H*-מ”ה of *Ma”H*-מ”ה. For, through this it is possible to bring about the drawing down of *HaShem*’s-יהו”ה Godliness into the Tabernacle-*Mishkan*, as it was at the beginning of creation, and even higher, which is the matter of,¹²³⁰ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachantee b’Tocham*-ושכנתי בתוכם.”

¹²³⁰ Exodus 25:8

Discourse 16

“BaLaylah HaHoo Nadedah Shnat HaMelech - That night, the king’s sleep was disturbed”

Delivered on Purim, 5719

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

1.

The verse states,¹²³¹ “That night, the king’s sleep was disturbed.” Now, in the customs of Maharil¹²³² it states that upon arriving at the verse, “That night,” the [Megillah] reader must raise his voice, since this is the strength and primary aspect of the miracle.¹²³³ Now, we must understand why the primary miracle was that the king’s sleep was disturbed and he awakened. For, at first glance, the primary miracle was in the supplications of Esther and her requests.

Now, in his discourse,¹²³⁴ his honorable holiness, my father-in-law, the Rebbe, cites Yalkut which states,¹²³⁵ “That night, the king’s sleep was disturbed – this refers to the King of the world. However, is there sleep before Him? Rather, when the Jewish people do not fulfill the will of the Ever-Present One,

¹²³¹ Esther 6:1

¹²³² Cited in Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

¹²³³ Talmud Bavli, Megillah 19a

¹²³⁴ The discourse entitled “*BaLaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5 and on); Also see the discourse entitled “*Chayav Inish L’Besumei*” 5679 (Sefer HaMaamarim 5679 p. 299 and on).

¹²³⁵ Yalkut Shimoni to Esther 6:1 (Remez 1,057)

He makes Himself as though He is sleeping, as the verse states,¹²³⁶ ‘Why do You sleep, *HaShem*-יהו"ה?’ However, when the Jewish people fulfill the will of the Ever-Present One,¹²³⁷ ‘He neither sleeps nor slumbers.’”

In the continuation of the discourse,¹²³⁸ he explains that sleep refers to the matter of exile. For, during sleep there is no recognition of the importance of the inner powers of the soul. On the contrary, during sleep the external powers, such as the power of digestion and the like, perform their functions to a greater degree than when one is awake. In contrast, during sleep the inner powers of the soul do not perform their functions, and as an automatic result, their importance is not recognizable.

The same is so during exile, about which it states,¹²³⁹ “*HaShem*-יהו"ה [was] like one who had been sleeping,” in that there is no recognition of the importance of the inner aspect (*Pnimityut*). For, the Jewish people are the matter of the inner aspect (*Pnimityut*) of the world. This is as our sages, of blessed memory, stated,¹²⁴⁰ “‘In the beginning-*Bereishit*-בראשית’ – means [that the world was created] for the Jewish people, who are called ‘the beginning-*Reishit*-ראשית.’” Additionally, even in and of themselves, they are the inner aspect (*Pnimityut*) because of their relation to Torah, as it states,¹²⁴¹ “‘In the beginning-*Bereishit*-בראשית’ – means [that the world was

¹²³⁶ Psalms 44:24

¹²³⁷ Psalms 121:4

¹²³⁸ Ch. 4

¹²³⁹ Psalms 78:65

¹²⁴⁰ Genesis 1:1 and Rashi there.

¹²⁴¹ Genesis 1:1 and Rashi there.

created] for the Torah, which is called ‘the beginning-*Reishit*-ראשית.”

In other words, during the doubled and quadrupled darkness of exile, the inner manifest powers are in a state of concealment. He gives an example from the powers of the soul as they are concealed in the soul [during sleep], in which there is equality between the power of sight and the power of hearing etc., even though when they are drawn into revelation [in the waking state], they are in a way of order and level, one beneath the other, and one above the other.

This then, is why when “I am asleep – in exile,”¹²⁴² the primary miracle is the matter of the sleep of the King of the world being disturbed, so that,¹²⁴³ “*HaShem*-יהוה” awoke like one who had been sleeping.” This is similar to the drawing forth of the revelation of the soul, at which point there is a revelation of the inner manifest powers, and this itself is in such a way that their importance relative to each other is recognized. This causes the matter of the verse,¹²⁴⁴ “Gaze down from Your holy abode, from the heavens,” and,¹²⁴⁵ “Look down from heaven and see,” in that the importance of the Jewish people, who are the inner aspect (*Primiyut*) of the world, is revealed.

The discourse continues¹²⁴⁶ to explain at length that the matter of the disruption of the sleep of the King of the world, was brought about through the self-sacrifice (*Mesirat Nefesh*)

¹²⁴² Song of Songs 5:2; Zohar III 95a

¹²⁴³ Psalms 78:65

¹²⁴⁴ Deuteronomy 26:15

¹²⁴⁵ Isaiah 63:15; Psalms 80:15

¹²⁴⁶ Ch. 5

of [the Jewish people], in that they actually stood strong with self-sacrifice (*Mesirat Nefesh*) for the entire year.

Now, based on what is explained, that the matter of sleep, as it is Above in *HaShem*'s-יהו"ה Godliness, is similar to the ascent of the powers into the concealment of the soul [during sleep] whereby they all are in a state of equality, it is understood that in order to awaken from the sleep – “the King’s sleep was disturbed,” so that¹²⁴⁷ “*HaShem*-יהו"ה awoke like one who had been sleeping” – it is necessary to affect the drawing forth of such an aspect that not only transcends the external powers and the inner manifest powers, even as they are in their roots – since even there, there is a difference between the power of sight and the power of hearing – but it rather must be from even higher than the place where the powers ascended and were concealed in a manner that they all are equal.

This demonstrates that through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we reach and attain this lofty aspect. This is why we can even affect the place where the powers ascended and became concealed, that the powers return to be revealed, and through this, “The sleep of the King was disturbed,” and the redemption of the Jewish people comes about.

We therefore must understand how it is possible that the toil of a created being can reach an aspect such as this, especially when “I am asleep – in exile,” as it was in the time of Haman’s edict, at which time there was the darkness of exile etc. However, even so, it is there that their self-sacrifice (*Mesirat Nefesh*) in serving *HaShem*-יהו"ה, blessed is He,

¹²⁴⁷ Psalms 78:65

reached the aspect that even transcends the concealment of the soul in which the manifest powers of the soul are all equal.

2.

This may be understood by what the Megillah states (as a preface to the general calamity of Haman's edict) about Esther,¹²⁴⁸ "And he reared Hadassah, she is Esther." There are two matters here. The first is "Hadassah, she is Esther," meaning that the aspect of Esther is made from the aspect of Hadassah. The second is that, "He reared Hadassah," meaning that Mordechai the Jew raised her, and because "He reared Hadassah," she thereby was made into Esther. This matter brought about that "The sleep of the King of the world was disturbed," by which the sleep of the lower king was [also] disturbed, and the redemption of Purim came about in a way that, "the matter was reversed."¹²⁴⁹

Now, to understand this, we must preface with an explanation of these matters as they are in the *Sefirot*, in their root in *HaShem*'s יהוה Godliness above. About¹²⁵⁰ the matter of "Hadassah-הדסה," which is of the root "myrtle-*Hadass*-הדס," it states in *Pardes Rimonim*¹²⁵¹ and *Me'orei Ohr*,¹²⁵² that the name "Hadassah-הדסה" refers to the aspect of Kingship-*Malchut* as she is unified with Splendor-*Tiferet*, which is the

¹²⁴⁸ Esther 2:7

¹²⁴⁹ Esther 9:1

¹²⁵⁰ See the discourse entitled "*Vayehi Omein et Hadassah*" 5679 (*Sefer HaMaamarim* 5679 p. 308 and on); Also see the discourse by the same title of the year 5713 (*Sefer HaMaamarim* 5713, p. 101), translated in *The Teachings of The Rebbe*, 5713, Discourse 11; 5724 (*Sefer HaMaamarim* 5724, p. 124).

¹²⁵¹ *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim) section on "*Hadass-הדס*."

¹²⁵² *Me'orei Ohr*, Ma'arechet 5, Section 17

totality of the *Sefirot* and is the general union of the *Sefirot* of Kindness-*Chessed*, Might-*Gevurah* and Splendor-*Tiferet*.

This is the meaning of what the verse states about the myrtle (*Hadass*-הדס), “[You shall take...] branches of a plaited tree,”¹²⁵³ in which the *mitzvah* is done with three myrtle branches (*Hadassim*-הדסים),¹²⁵⁴ corresponding to the three *Sefirot*, Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. Now, when Kingship-*Malchut* unifies and receives from the three *Hadassim*-הדסים, she then is called *Hadassah*-הדסה [in the feminine].

Now, the matter of Esther-אסתר is from the root used in the verse,¹²⁵⁵ “I shall surely hide-*Haster Asteer*-הסתיר אסתיר.” (This is as our sages, of blessed memory, taught,¹²⁵⁶ “Where in Torah is there [an allusion to] Esther? From the verse, ‘I shall surely hide-*Haster Asteer*-הסתיר אסתיר My face on that day.’”) This refers to the aspect of Kingship-*Malchut* as she descends from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,¹²⁵⁷ “She rises while it still is night.”

About this it states, “Hadassah, she is Esther,” in that even when she descends to the worlds of Creation, Formation, and Action (and is then called Esther-אסתר), nevertheless, “she is Hadassah-הדסה,” in that she still has the inner aspect (*Pnimityut*) of Kingship-*Malchut* within her, just as when she is unified with Splendor-*Tiferet* (and is called Hadassah-הדסה).

¹²⁵³ Leviticus 23:40

¹²⁵⁴ Talmud Bavli, Sukkah 34b

¹²⁵⁵ Deuteronomy 31:18

¹²⁵⁶ Talmud Bavli, Chullin 139b

¹²⁵⁷ Proverbs 31:15; See Etz Chayim, Shaar HaKlallim, Ch. 13, and elsewhere.

This also is the general matter of the verse, “I shall surely conceal My face on that day,” in which even though it is a state in which “I shall surely conceal-*Haster Asteer*-הסתר אסתיר,” nevertheless, there still is the presence of the aspect of “My face-*Panai*-פני,” which is the inner aspect (*Pnimityut*-פנימיות). This is the opposite of the matter of the concealment and sleep of exile, and is the opposite of the general matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that as known¹²⁵⁸ about the matter of the four directions, front (*Panim*-פנים), back (*Achor*), right (*Yemin*) and left (*Smol*), they correspond to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). The world of Emanation (*Atzilut*) is called “front-*Panim*-פנים.” This is because, in the world of Emanation (*Atzilut*), “He and His life force are one, and He and His organs are one,”¹²⁵⁹ and, “The Upper Father (*Abba Ila’ah*) [that is, Wisdom-*Chochmah*] dwells in Emanation (*Atzilut*).”¹²⁶⁰

Thus, since Wisdom-*Chochmah* is the inner aspect-*Pnimityut*-פנימיות,¹²⁶¹ therefore, because “The Upper Father (*Abba Ila’ah*) [Wisdom-*Chochmah*] dwells in Emanation (*Atzilut*),” the whole world of Emanation (*Atzilut*) is called “the front-*Panim*-פנים,” including the *Sefirah* of Kingship-*Malchut*. That is, as the *Sefirah* of Kingship-*Malchut* is in the world of

¹²⁵⁸ Ramaz to Zohar III 93b

¹²⁵⁹ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹²⁶⁰ See Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

¹²⁶¹ Also see Ohr HaTorah, Na”Ch, Vol. 1 p. 516.

Emanation (*Atzilut*), she too is called “the front-*Panim*-פנים,” and “My face-*Panai*-פני.”

However, when it comes to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where there only is the descent of the externality of the upper vitality, which is the *Sefirah* of Kingship-*Malchut* as it becomes the aspect of the Ancient One-*Atik* of the world of Creation (*Briyah*),¹²⁶² and in Kingship-*Malchut* itself, this is only the external aspect (*Chitzoniyyut*) of Kingship-*Malchut*, it therefore is called the “back-*Achor*-אחור.” This is like the verse,¹²⁶³ “Behind (*Acharei*-אחרי) *HaShem*-יהו"ה your God, shall you go.”

Nevertheless, even when Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in a concealed way she still has the aspect of the “front-*Panim*-פנים.” This is the matter of the verse, “I shall surely hide My face-*Panai*-פני.” This is to such an extent that “*Hadassah*-הדסה, she is Esther-אסתר,” as explained before.

Now, the *Sefirah* of Kingship-*Malchut* is called “The Assembly of Israel-*Knesset Yisroel*-כנסת ישראל,”¹²⁶⁴ in that she is the source of all the souls of the Jewish people. From this it is understood that in the soul of man there also is the matter of “I shall surely hide My face-*Panai*-פני.” That is, the inner aspect (*Pnimiyyut*-פנימיות) of Kingship-*Malchut* is also present in the inner aspect (*Pnimiyyut*-פנימיות) of the soul of each and every

¹²⁶² See *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A), Ch. 1 and elsewhere.

¹²⁶³ Deuteronomy 13:5; See *Likkutei Torah*, Re’eh 20c

¹²⁶⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*); *Zohar* III 197a, cited in *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*-כנסת ישראל.”

Jew. This is likewise the meaning of the verse,¹²⁶⁵ “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*- וזאת לפנים בישראל,” in which the word “This-*Zot*-זאת” [in the feminine] refers to the *Sefirah* of Kingship-*Malchut*,¹²⁶⁶ about which the verse states, “*Zot*-זאת is the innerness of Israel-*v’Zot Lefanim B’Yisroel*- וזאת לפנים בישראל,” meaning that she is the innerness-*Pnimityut*-פנימיות of the souls of the Jewish people. Thus, based on what is explained about this verse, “*Zot*-זאת is the innerness of Israel-*v’Zot Lefanim B’Yisroel*- וזאת לפנים בישראל,” it is understood that the souls of the Jewish people can reach higher than the concealment of the soul as it is above.

3.

The explanation is that about the matter of Primordial Man (*Adam Kadmon*) it states in Shaarei Kedushah¹²⁶⁷ that there is a light there from where the *Sefirot* are hewn, and a light from where the souls are hewn, and that the light from where the souls are hewn is the garment for the light from where the *Sefirot* are hewn.

To explain, even in Primordial Man (*Adam Kadmon*) there are the aspects of lights, vessels, and garments (*Orot, Keilim, Levushim*). The lights (*Orot*) and vessels (*Keilim*) are the *Sefirot* of Primordial Man (*Adam Kadmon*) (in that the *Sefirot* consist of lights and vessels (*Orot v’Keilim*)). The

¹²⁶⁵ Ruth 4:7; See Zohar Chadash to Ruth 4:7, 88c-d.

¹²⁶⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁶⁷ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2

garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are the aspect of the light from where the souls are hewn, which is the garment for the light from where the *Sefirot* are hewn.

In general, this also is as stated in Etz Chayim,¹²⁶⁸ that “there is a very tiny spark drawn from the lowest level in the Creator that is en clothed in one created spark, called the *Yechidah-Singular*” level of the soul.

For, as known, the *Yechidah* is not the essence of the soul, in that our sages, of blessed memory, stated,¹²⁶⁹ “The soul is called by five names; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.” This being so, the *Yechidah* too is merely a name, whereas the essence of the soul is the tiny spark from the lowest level of the Creator, which is en clothed in the *Yechidah* of the soul.

Now, at first glance, it could be said that the light from where the *Sefirot* are hewn is the matter of the tiny spark from the lowest level of the Creator. For, even though the *Sefirot* are not the Essential Self of *HaShem*-יהוה, blessed is He, being that the *Sefirot* are only called “His life force” and “His organs” that become one with Him, nevertheless, they themselves are not His Essential Self.

Nonetheless, the *Sefirot* are Godliness, and this is to such an extent that they create worlds, as in the teaching,¹²⁷⁰ “The world was created with ten utterances,” and it therefore is applicable to say the “Creator” about this tiny spark, except that it only comes from the lowest level of the Creator, this being

¹²⁶⁸ Etz Chayim, Shaar 42, Ch. 1

¹²⁶⁹ Midrash Bereishit Rabba 14:9; Also see Etz Chayim *ibid*.

¹²⁷⁰ Mishnah Avot 5:1

the *Sefirah* of Kingship-*Malchut* [of the Unlimited One, blessed is He].

Now, this matter (the *Sefirot* of Primordial Man (*Adam Kadmon*), which is the tiny spark from the lowest level of the Creator), becomes en clothed in the light from where the souls are hewn, this being the aspect of the *Yechidah*, which is the matter of the garments (*Levushim*) of Primordial Man (*Adam Kadmon*).

That is, even though the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are Godliness, as self-understood by virtue of the fact that, as explained elsewhere, even the garments (*Levushim*) of the world of Emanation (*Atzilut*) are Godliness, and therefore, certainly the garments (*Levushim*) of Primordial Man (*Adam Kadmon*) are Godliness - nevertheless, these garments (*Levushim*) are only the aspect of spreading forth, and only the *Sefirot* are an aspect of actual Godly being.

Nevertheless, in connection to what was said above, that the souls of the Jewish people must reach higher than the aspect in which all the powers are in a state of equality, this cannot stem from the garments (*Levushim*), which are only the aspect of spreading forth.

Moreover, even from the angle of the *Sefirot*, which are lights (*Orot*) and vessels (*Keilim*), though they are Godliness to the point that they could be called the “Creator,” nevertheless, through them, it is not possible to reach the aspect in which all powers are in a state of equality. This is because, in the *Sefirot* themselves, there is the general matter of the chaining down (*Hishtalshelut*) of the *Sefirot*, in addition to the matter of the

chaining down of the lights (*Orot*) and vessels (*Keilim*), in that the vessels came about from the thickening of the light (*Ohr*).¹²⁷¹

However, Etz Chayim itself¹²⁷² explains the matter further. That is, it explains that the *Yechidah* is similar to the aspect of the Long Patient One-*Arich*, whereas the tiny spark which is of the lowest level of the Creator, is like the aspect of the Ancient One-*Atik*. From this it is understood that it cannot be said that the spark of the Creator is the aspect of the *Sefirot* of Primordial Man (*Adam Kadmon*), because even the *Sefirot* of Primordial Man (*Adam Kadmon*) are only the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*).

For, as known, the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) is the aspect of the Long Patient One-*Arich* of all the worlds.¹²⁷³ It therefore must be said that the spark of the Creator is the inner aspect (*Pnimityut*) of Primordial Man (*Adam Kadmon*), which not only transcends (the garments (*Levushim*) of Primordial Man-*Adam Kadmon*, but even transcends) the *Sefirot* of Primordial Man (*Adam Kadmon*). That is, it utterly transcends the general category of vessels (*Keilim*) and even transcends the aspect of lights (*Orot*) as they relate to vessels (*Keilim*). This is why it is called, “*Atik-*קַטְוֶה,” in that it is “removed-*Ne’etak-*נִעְתָּק” from all matters relating to measure and limitation.

In other words, just as it was explained above that the particular world of Emanation (*Atzilut*) is called the “front-

¹²⁷¹ Etz Chayim, Shaar 47 (Shaar Seder ABY”A), Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28-30.

¹²⁷² Etz Chayim, Shaar 42, Ch. 1.

¹²⁷³ Mishnat Chassidim, Mesechet Klallut HaOlamot 2:1

Panim-פנים,” in that it is the matter of the essence that transcends expression and manifestation etc., [even though relative to the Essential Self of *HaShem*-יהוה, blessed is He, the world of Emanation (*Atzilut*) has ten *Sefirot* within it, “ten and not nine, ten and not eleven,”¹²⁷⁴ and it only is the matter of the expression of radiance of illumination, nevertheless, relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) below it, the world of Emanation (*Atzilut*) is called “the world of oneness” (*Olam HaAchdut*),¹²⁷⁵ in that it is the essential aspect that transcends expression and spreading forth]

The same is likewise understood about the general world of Emanation (*Atzilut d’Klallut*), which even transcends the aspect of Primordial Man (*Adam Kadmon*). (This is because Primordial Man (*Adam Kadmon*) is only called the “Man of Creation (*Adam d’Briyah*) of the general worlds (*Klallut*).”)¹²⁷⁶ In other words, its aspect called “the face-*Panim*-פנים,” (meaning, the inner aspect (*Pnimityut*-פנימיות) of Primordial Man (*Adam Kadmon*)), even transcends the aspect of the light of the Line-*Kav* that manifests within the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). [For, due to the manifestation within it, it comes to be included in the general category of the chaining down (*Hishtalshelut*), and it therefore is inapplicable to say that all the levels are found in a state of equality in this aspect.]

¹²⁷⁴ Sefer Yetzirah 1:4

¹²⁷⁵ See Likkutei HaShas of the Arizal, Mesechet Shabbat.

¹²⁷⁶ Likkutei Torah, Masei 95a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18 and Ch. 33.

This then, is the meaning of the statement in Likkutei Torah¹²⁷⁷ and books of Kabbalah,¹²⁷⁸ that there is a likeness of the Ancient One-*Atik* which transcends the “skull” (*Gulgolta*) of Primordial Man (*Adam Kadmon*), and that this is the final aspect of the world of Emanation of the general worlds (*Atzilut d’Klallut*). This aspect is the matter of the tiny spark that is the lowest level of the Creator.

About this the verse states, “I shall surely hide my face-*Panai*-פני.” That is, just as the world of Emanation (*Atzilut*), called the “face-*Panim*-פנים,” also manifests in a way of concealment, brought about by the descent into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of the inner aspect (*Pnimityut*-פנימיות) of Primordial Man (*Adam Kadmon*), which is the matter of the tiny spark that is the final level of the Creator, meaning, the aspect of Kingship-*Malchut* of the world of Emanation of the general worlds (*Atzilut d’Klallut*). That is, this aspect manifests in the light of the source of the souls, and from there it is drawn down into the soul of each and every Jew.

Based on this, it is understood that through the toil of the soul in service of *HaShem*-יהו"ה, blessed is He, it can reach the aspect that transcends all matters and parameters of limitation, thus transcending the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and even transcending the lights (*Orot*) and vessels (*Keilim*) of Primordial Man (*Adam Kadmon*). This is because it is drawn from the aspect of the Ancient One-*Atik*, which transcends the

¹²⁷⁷ Likkutei Torah, Masei ibid.

¹²⁷⁸ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

“skull” (*Gulgolta*) of Primordial Man (*Adam Kadmon*), and this is the essential aspect of the soul, namely, the tiny spark that is the lowest level of the Creator which manifests within the *Yechidah* of the soul, which in the worlds, is the aspect of the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), until [it descends] to how it is in the soul of each and every Jew.

4.

Now, the two above-mentioned levels of the soul are the aspects of Yaakov and Yisroel. The explanation is that, as known¹²⁷⁹ it is not the whole soul that manifests in the body. This is derived by way of certainty from the fact that “an angel takes up one third of the world.”¹²⁸⁰ How much more is this certainly so of the Jewish soul, which is higher than the angels. It therefore is certain that the body is too small to contain the essence of the soul, and therefore the essence of the soul does not manifest in the body.

This aspect of the soul is called Yisroel-ישראל, which means “a head to Me-Lee *Rosh* ראש-לי,”¹²⁸¹ in that it is the head and the primary essence of the soul. The aspect of the soul called Yaakov-עקב is the aspect of the foot and “heel-*Eikev*-עקב” of the soul, and is that part of the soul which manifests in the body.

¹²⁷⁹ Likkutei Torah, Shir HaShirim 16d and elsewhere.

¹²⁸⁰ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:14

¹²⁸¹ Zohar cited in Sefer HaMitzvot of the Tzemach Tzedek 15b; Shaar HaPesukim of the Arizal to Genesis 32:29 (*Vayishlach*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

Now, since the soul has these two aspects of Yaakov and Yisroel, and as known, toil is required for the soul to reach its ultimate state, it therefore is understood that there is a general difference between serving *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Yisroel, and serving Him stemming from the aspect of Yaakov.

In general, the difference is the difference between the aspect of,¹²⁸² “[You shall love *HaShem*-יהו"ה, your God,] with all your heart, and with all your soul,” which are not yet in a way that “the Jewish people actualize the will of the Ever-Present One,”¹²⁸³ and the aspect of “with all your being (*Bechol Me'odecha*-בכל מאדך), about which it states,¹²⁸⁴ “They do the will of the Ever-Present One.” That is, through the latter, they actualize the matter of “a head for *Me-Lee Rosh*-לי ראש.”¹²⁸⁵

The explanation is that service of *HaShem*-יהו"ה, blessed is He, that stems from [love of *HaShem*-יהו"ה] “with all your heart,” stems from the aspect of the soul that manifests in the body, (which is the aspect of Yaakov, meaning the foot of the soul). This comes about through contemplating the aspect of *HaShem*'s-יהו"ה Godliness that manifests in the worlds, and is the meaning of the verse,¹²⁸⁶ “To love *HaShem*-יהו"ה your God... for He is your life.”

That is, when one contemplates that all of the existence, sustainment, and vitality of the worlds is from *HaShem*'s-יהו"ה

¹²⁸² Deuteronomy 6:5

¹²⁸³ See Talmud Bavli, Brachot 35b; Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Shlach 42c and elsewhere.

¹²⁸⁴ See the citations in the preceding note.

¹²⁸⁵ See Likkutei Torah, Shlach ibid. 48b.

¹²⁸⁶ Deuteronomy 30:20

Godliness, then since a person loves the life of his own soul, this causes him to have the feeling of love for “*HaShem*-יהו"ה your God... for He is your life.” Through this, his service of *HaShem*-יהו"ה, blessed is He, comes to be in a manner that he senses that the existence of all matters in the world stem from the power of the Actor on the acted upon, which is the aspect of *HaShem*'s-יהו"ה Godliness as it is in the world.

Now, when he contemplates the verse,¹²⁸⁷ “His majesty is over the earth and heavens,” in that the vitality of all worlds is a mere glimmer of *HaShem*'s-יהו"ה radiance, and is of utterly no comparison to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), let alone the aspect of *HaShem*-יהו"ה that even transcends this, this contemplation will affect him to love *HaShem*-יהו"ה, “with all your soul,” which is higher than loving Him “with all your heart,” (as explained in various places,¹²⁸⁸ and also understood according to its simple meaning, in that the simple meaning of “with all your soul” is,¹²⁸⁹ “even if He takes your soul.”)

Nevertheless, all this is still not the matter of loving *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בכל מאדך),” the matter of which is the complete departure from the parameters of limitation altogether. This love of *HaShem*-יהו"ה, blessed is He, stems from Yisroel-ישראל, which is the very essence of the soul, and comes about through contemplating the essence of *HaShem*'s-יהו"ה Godliness, as He is “exalted over the

¹²⁸⁷ Psalms 149:13; See Torah Ohr, Vayeitzei 22a, and elsewhere.

¹²⁸⁸ See Sefer HaMaamarim 5689 p. 354 and on; Sefer HaArachim Chabad Vol. 1, p. 417 and on.

¹²⁸⁹ Rashi to Deuteronomy 6:5

days of the world,”¹²⁹⁰ until the aspect of His essential exaltedness. Through this there is an awakening of love of *HaShem*-יהו"ה, blessed is He, to altogether depart from the parameters of limitation.

This is the matter of the desire of the heart (*Re'uta d'Leeba*), which does not stem from understanding and comprehension, but from recognition. This aspect is the concealed knowledge (*Da'at HaNe'elam*) of the soul, in that the essential self of the soul recognizes the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. This is like Avraham who “recognized his Creator when he was three years old,”¹²⁹¹ which is the matter of recognition and adhesion of essence to Essence.¹²⁹²

Now, these three aspects of love of *HaShem*-יהו"ה, blessed is He, come in a way of order and gradation. In other words, through first serving *HaShem*-יהו"ה, blessed is He, with “all your heart” and “all your soul,” one then comes to loving Him “with all your being.” However, if one lacks love of *HaShem*-יהו"ה, blessed is He, “with all your heart” and “with all your soul,” there also will be the lack of loving Him “with all your being.”

By way of analogy, this is like a person who stumbles with feet, by which his head will also fall. In the same way, if the service of the feet [יעקב-*Yaakov*] of the soul is lacking, then the service of the head (ישראל-*Yisroel*) of the soul will be lacking (all the more so).¹²⁹³

¹²⁹⁰ See the liturgy of the *Yotzer* blessing of the *Shema* recital.

¹²⁹¹ Talmud Bavli, Nedarim 32a

¹²⁹² See *Sefer HaMaamarim* 5670 p. 132.

¹²⁹³ See *Likkutei Torah, Drushim L'Shabbat Shuvah* 67d

This then, is the matter of “I am asleep – in exile.” For, during exile, all matters of serving *HaShem*-יהו"ה, blessed is He, and recognition etc., (in the “desire of the heart” (*Re'uta d'Leeba*) stemming from love of *HaShem*-יהו"ה “with all your being,” as well as serving Him “with all your heart and with all your soul”) are in a state of sleep and concealment.

At such a time there only is recognition of matters that are not tied to the inner aspect (*Pnimiyut*) of the world, rather than matters of Torah and *mitzvot* and the whole matter of serving *Hashem*-יהו"ה, blessed is He. This then, is the general matter of exile, during which “the Jewish people do not actualize the will of the Ever-Present One,” meaning that they are in a state of sleep. This brings about the matter of “sleep” Above in *HaShem*'s-יהו"ה Godliness, in that He makes Himself as though He is sleeping, as in the verse,¹²⁹⁴ “*HaShem*-יהו"ה [was] like one who was sleeping.”

This being so, the question posed (in chapter one) is all the more strengthened. That is, how is it possible that during exile they could come to that which even transcends the concealed aspect of the soul, which requires a matter that even transcends love of *HaShem*-יהו"ה, blessed is He, “with all your being.”

5.

However, the explanation is that it is about this that the verse continues,¹²⁹⁵ “(I am asleep) but my heart is awake.” That

¹²⁹⁴ Psalms 78:65

¹²⁹⁵ Song of Songs 5:2

is, even though “I am asleep” in exile, nevertheless, “my heart is awake” to the Holy One, blessed is He, (as stated in Midrash).¹²⁹⁶

To preface, about what we stated before that during exile, when the matters of “[You shall love *HaShem*-יהו"ה your God] with all your heart and with all your soul” are lacking, there automatically is also a lacking in the matter of “with all your being,” at first glance, this seems to contradict the explanation in various places¹²⁹⁷ on the words, “my heart is awake.” That is, it is explained that even during exile the inner aspect (*Pnimityut*-פנימיות) of the soul is present, which at first glance, is related to loving *HaShem*-יהו"ה, blessed is He, “with all your being.”

Beyond this, it is explained in various places¹²⁹⁸ that specifically during exile it is applicable to serve *HaShem*-יהו"ה, blessed is He, “with all your being,” to an even greater extent than as it was during the time of the Holy Temple. The analogy for this is well-known, that for an intellectual it is difficult to come to matters of self-sacrifice (*Mesirat Nefesh*), being that he is entrenched in intellect in a way that his entire being is a matter of intellect, understanding, and comprehension.

The same is so of the full stature of the general chaining down of the generations. That is, in those generations who were the aspect of the “head” and “brains,” serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) was not so

¹²⁹⁶ Yalkut Shimoni to Song of Songs 5:2 (Remez 988)

¹²⁹⁷ See Maamarei Admor HaZaken, Ketuvim Vol. 2 p. 156

¹²⁹⁸ See the discourses entitled “*Ein HaKadosh Baruch Hoo Ba B'Terunya*” 5648, 5685; Also see the discourse entitled “*v'Nachah*” of Acharon Shel Pesach, 5725, Ch. 9 (Torat Menachem, Sefer HaMaamarim Nissan, p. 194).

readily found. This is because there was a stronger illumination and revelation of intellect then, with understanding and comprehension in the head and brain.

In contrast, it is specifically during exile that the matter of self-sacrifice (*Mesirat Nefesh*) is present, just as it is easier to put one's foot into hot water than to put one's head into hot water. In other words, not only is it that even when we are in exile, self-sacrifice (*Mesirat Nefesh*) is present to the same extent as during the time of the Holy Temple, but on the contrary, it is specifically about [the time of exile] that the verse states,¹²⁹⁹ "My soul thirsts for You, my flesh longs for You, in a parched and thirsty land with no water."

The next verse continues, "Thus, to have beheld You in the Sanctuary," meaning,¹³⁰⁰ "If only I had beheld You in the Sanctuary." That is, "If only I had beheld You in the sanctuary," means that [if only it was so, that] during the time of the Holy Temple there was the matter of "My soul thirsts for You," which is the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), as it is during exile.

However, the explanation for this is known. Namely, that from the perspective of the innerness (*Pnimityut*) of the soul itself, there are two matters. There is serving *HaShem*-יהו"ה "with all your being," by way of the "desire of the heart" (*Re'uta d'Leeba*), and there is self-sacrifice (*Mesirat Nefesh*). Serving *HaShem*-יהו"ה with the "desire of the heart" (*Re'uta d'Leeba*), generally stems from knowledge (*Da'at*) in a way of

¹²⁹⁹ Psalms 63:2-3

¹³⁰⁰ See Sefer HaMaamarim 5689 p. 169.

essential recognition of the Essence of *HaShem*-יהו"ה, blessed is He.

Now, this recognition is a matter of light and revelation, and is in a way that the innerness (*Pnimityut*) of the soul illuminates in all its matters, thus bringing about the matter of serving *HaShem*-יהו"ה, blessed is He, “with all your being,” even in matters of serving Him that relate to “with all your heart” and “with all your soul.”

However, this is the aspect of the **light** (*Ohr*) of the soul, (except that it is the light (*Ohr*) of the innerness (*Pnimityut*) of the soul.) To reveal this light requires preparations, by serving Him, “with all your heart and with all your soul.” Thus, when the preparation is lacking, there also is a lacking in the light of the soul as it is on an even higher level, to the point [that it has an effect on] the recognition of the essential self of the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He.

However, as it is, in and of itself, the matter of self-sacrifice (*Mesirat Nefesh*) is not a matter of light and revelation, but is rather a power of the innerness (*Pnimityut*) of the soul. In other words, it is not in a way that there is an illumination of the light (*Ohr*) of the innerness (*Pnimityut*) of the soul, in all the soul powers, until they are drawn all the way down, but it rather is in a way that one only knows that he must do the will of the Holy One, blessed is He, and for this, he willingly gives up his life for the sanctification of the Name *HaShem*-יהו"ה.

This is the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being,” in its simple meaning, that is, actual self-sacrifice (*Mesirat Nefesh*), or at least self-sacrifice in potential.

This stems from the innerness (*Pnimityut*) of the soul itself, as it transcends the light (*Ohr*) within it.

The difference between these two matters is that, the aspect of the “desire of the heart” (*Re’uta d’Leeba*) with love of *HaShem*-יהו"ה, blessed is He, “with all your being,” is during exile, and is in a way of “I am asleep” in exile, which is the matter of sleep and concealment, not only of the aspects of love of Him “with all your heart and all your soul,” but even the aspect of the “desires of the heart” (*Re’uta d’Leeba*) of love of Him with “all your being.”

However, the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is that even during exile “my heart is awake,” and on the contrary, it is with greater strength than how it was in the Sanctuary, in the time of the Holy Temple. For, the matter of self-sacrifice (*Mesirat Nefesh*) is specifically pertinent during exile.

6.

From this we can understand the great superiority of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), (which is the kind of service of *HaShem*-יהו"ה there was in the time of Mordechai and Esther). For, it not only reaches higher than the powers of the soul as they are in a state of measure and limitation, but even reaches higher than the hidden knowledge (*Da’at HaNe’elam*) of the soul from which there is service of Him with the “desire of the heart” (*Re’uta d’Leeba*), since all this is still a matter of light (*Ohr*). With the above in mind, it is understood that the matter of self-sacrifice

(*Mesirat Nefesh*) reaches even higher than the aspect in which all the powers are present in a state of equality.

To further elucidate, as explained before, sleep is the matter of the ascent of the inner powers of the soul to an aspect that they all are present in a state of equality, meaning that the superiority of one over the other is unrecognizable. (Due to this, it is possible to see that which is heard, and hear that which is seen, as explained elsewhere at length.)¹³⁰¹ Nonetheless, there still is the matter of the parameters and limitation of the “powers” etc. Thus, this aspect is tied to serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,” and even serving Him with the “desire of the heart” (*Re'uta d'Leeba*) stemming from the aspect of “hidden knowledge” (*Da'at HaNe'elam*), which is the light (*Ohr*) of the soul. It thus is possible for there to be a matter of sleep and concealment there.

However, the power of self-sacrifice (*Mesirat Nefesh*) transcends all matters of revelation and expression, transcending even the loftiest revelation of light (*Ohr*) as it is in the world of Emanation (*Atzilut*), and even the world of Emanation of the general worlds (*Atzilut d'Klallut*). Therefore, through this we bring about the matter of,¹³⁰² “*HaShem*-יהו"ה” awoke like one who had been sleeping.”

This then, is the general matter of “I shall surely hide My face-*Panai*-פני,” that even in the concealment brought about by the descent of the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), meaning the aspect of

¹³⁰¹ See Likkutei Sichot, Vol. 6 p. 119 and on.

¹³⁰² Psalms 78:65

the “head” and “skull” of Primordial Man (*Adam Kadmon*), and even in the concealment brought about through the descent into the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there also is the presence of the matter of “My face-*Panai*-פני,” in that “Hadassah-הדסה, she is Esther-אסתר.”

In other words, even in her descent below, nonetheless, Kingship-*Malchut* is unified with Splendor-*Tiferet*, which is the matter of the middle column (*Kav HaEmtza 'ee*) that ascends to the highest of levels,¹³⁰³ even to the highest level of the light (*Ohr*). In other words, it not only reaches higher than the light of the source of the souls, and higher than the light of the source of the *Sefirot*, but even the aspect similar to the Ancient One-*Atik* that transcends the “skull” (*Gulgota*) of Primordial Man (*Adam Kadmon*), (as discussed in chapter three) which is the matter of “My face-*Panai*-פני.” Through the aspect of Hadassah-הדסה this is also drawn down into the aspect of Esther-אסתר.

7.

This then, is also the meaning of the verse,¹³⁰⁴ “And he reared Hadassah, she is Esther.” For, since all matters are drawn down through Torah, in this regard the verse states, “And he reared-*Vayehi Omein*-ויהי אומן.” For, the word “reared-*Omein*-אומן” is similar to the statement at the beginning of

¹³⁰³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Likkutei Torah, Masei 96b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

¹³⁰⁴ Esther 2:7

Midrash Rabbah about the verse,¹³⁰⁵ “I was with Him as His nursling-*Amon*-אמון,” that “The word ‘*Amon*-אמון’ means ‘pedagogue;’ The word ‘*Amon*-אמון’ means ‘covered;’ The word ‘*Amon*-אמון’ means ‘concealed.’”

When it states, “The word ‘*Amon*-אמון’ means ‘covered;” this refers to the *mitzvot*, which are garments (*Levushim*). When it states, “The word ‘*Amon*-אמון’ means ‘pedagogue;’ The word ‘*Amon*-אמון’ means ‘concealed;” this refers to the revealed parts of Torah and the concealed parts of Torah. (That is, the word “pedagogue” indicates the matter of educating a child, which, in general, is through the revealed parts of Torah, and subsequently through the inner, concealed parts of Torah.)

This then, is the meaning of “and he reared Hadassah, she is Esther.” That is, through Torah and *mitzvot* there is a drawing down of the aspect of “My face-*Panai*-פני,” which is the aspect of Hadassah-הדסה, and through the aspect of Hadassah-הדסה, it also is drawn to the aspect of Esther-אסתר, which is the *Sefirah* of Kingship-*Malchut* – the assembly of Israel (*Knesset Yisroel*) – and from there it is drawn to each and every Jewish soul.

This matter also affected the Jews of that generation, who [in the Megillah] are called “Jews-*Yehudim*-יהודים,” being that,¹³⁰⁶ “Whosoever repudiates idolatry is called a Jew-*Yehudi*-יהודי.” That generation had the matter of “I shall surely hide My face,” in that they neither had service of *HaShem*-ה' “with all your being;” nor even service of Him “with all your heart and

¹³⁰⁵ Proverbs 8:30

¹³⁰⁶ Talmud Bavli, Megillah 13a

with all your soul.” Nevertheless, they had actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. For, as explained in Torah Ohr,¹³⁰⁷ had they wanted to renounce their faith, Haman would have done nothing to them. Even so, they nevertheless gave of themselves unto death etc.

[This is similar to the self-sacrifice of Chananiah, Misha'el and Azariah, who withstood the test of the furnace of fire in the preceding generation. The same was likewise so of their self-sacrifice (*Mesirat Nefesh*) in the days of Mordechai and Esther. This may be further illuminated by the words of Talmud¹³⁰⁸ in explanation of the verse,¹³⁰⁹ “And he stood between the myrtles-*Hadassim*-הדסים,” that, “This refers to Chanania, Misha'el and Azariah, in that ‘myrtles-*Hadassim*-הדסים’ refers solely to the righteous-*Tzaddikim*, as it states, ‘And he reared Hadassah-הדסה.’”]

That is, self-sacrifice (*Mesirat Nefesh*) stems from the power of the soul that transcends the light (*Ohr*) of the soul (as explained in chapter five). It is specifically through self-sacrifice (*Mesirat Nefesh*) that we reach higher than the aspect in which all the inner powers of the soul are present equally. That is, because of this they affected the matter of,¹³¹⁰ “*HaShem*-יהו"ה awoke like one who had been sleeping.” In other words, their self-sacrifice (*Mesirat Nefesh*) affected that “The sleep of the King of the world was disturbed,” being that “they actualized the will of the Ever-Present One” in the highest way, even transcending serving *HaShem*-יהו"ה, blessed is He,

¹³⁰⁷ Torah Ohr, 97a

¹³⁰⁸ Talmud Bavli, Sanhedrin 93a

¹³⁰⁹ Zachariah 1:7

¹³¹⁰ Psalms 78:65

with the desire of the heart (*Re'uta d'Leeba*). Rather, they served with the potential for self-sacrifice (*Mesirat Nefesh*), which at that time, was also in a state of actualization, (in that they knew of the decree, and knew that the [appointed time of the] decree was coming).

Thus, this brought about that “the sleep of the king was disturbed” in its literal sense, and from this, there began to be the strength and primary aspect of the miracle, which brought the redemption and the nullification of the decree, to the point that “it was overturned,”¹³¹¹ so that,¹³¹² “The Jews had light and gladness and joy and honor.” Moreover, this was in a way that “The Megillah of Esther is never nullified,”¹³¹³ but all its matters are sustained eternally, in a way that “they shall not perish from their descendants!”¹³¹⁴

¹³¹¹ Esther 9:1

¹³¹² Esther 8:16

¹³¹³ Mishneh Torah, Hilchot Megillah 2:18

¹³¹⁴ Esther 9:28; Mishneh Torah, Hilchot Megillah 2:19

Discourse 17

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

Delivered on Shabbat Parshat Tzav,
18th of Adar-Sheini, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹⁵ “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah, that *HaShem*-יהו"ה commanded saying: Speak to the children of Israel, and they shall take to you a wholly red cow etc.” Now, it states in Midrash Rabbah¹³¹⁶ about the verse,¹³¹⁷ “May my heart be whole in Your decrees,” (in which the term “Your decrees-*Chukeicha*-חוקיך” is plural, meaning two decrees)¹³¹⁸ that “this refers to the decree (*Chok*-חוק) of the Passover (*Pesach*) sacrifice and the decree (*Chok*-חוק) of the Red Heifer, and that the two are similar, but it is not known which is greater. This is like the example of two distinguished ladies who were walking together and resembled each other. [Midrash Rabbah continues,] how can it be known which one is the more distinguished? By [observing] which one accompanies the other to her house and follows her. So too, it is written about

¹³¹⁵ Numbers 19:1-2

¹³¹⁶ Midrash Shemot Rabba 19:2

¹³¹⁷ Psalms 119:80

¹³¹⁸ See Maharzu commentary to Midrash Shemot Rabba *ibid*.

the Passover (*Pesach*) sacrifice,¹³¹⁹ ‘This is the decree-*Chukat*-תקח,’ and it is written about the Red Heifer (*Parah*),¹³²⁰ ‘This is the decree-*Chukat*-תקח.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require it.”

Now, from the words of the Midrash it is understood that both the decree (*Chukat*-תקח) of the Passover (*Pesach*) sacrifice, as well as the decree (*Chukat*-תקח) of the Red Heifer (*Parah Adumah*) are great, as in the example of the two distinguished ladies, both of whom are great. Nevertheless, the decree (*Chukat*-תקח) of the Red Heifer (*Parah*) is greater. We therefore must understand the explanation of this matter.

Additionally, we must understand another matter stated in Midrash,¹³²¹ that “this verse hints at the four exiles; The word ‘Red-*Adumah*-האדומה’ refers to [the exile] of Babylonia, the word ‘wholly-*Temimah*-תמימה’ refers to [the exile] of Medea etc.” Now, this must be understood, for even the decree of the Passover (*Pesach*) sacrifice, which is lesser than the decree of the Red Heifer (*Parah*), is about the exodus from exile. For, on Passover (*Pesach*) there was “affliction for Egypt and healing for Israel.”¹³²² Therefore, how much more is this so in regard to the decree of the Red Heifer (*Parah*), which is higher than the decree of the Passover (*Pesach*) sacrifice, that certainly, it too has no relation to the matter of exile.

¹³¹⁹ Exodus 12:43

¹³²⁰ Numbers 19:2

¹³²¹ Pesikta d’Rav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759 and elsewhere.

¹³²² See Isaiah 19:22; Zohar II 36a

We also must understand why the decree of the Red Heifer (*Parah*) differs from all other sacrifices. For, even though it too is a sacrifice, and “the Merciful One called it a sin offering (*Chatat*-חטאת),”¹³²³ nevertheless, it is prepared outside the three camps.¹³²⁴ We therefore must understand this. For, since it so great that it even is greater than the decree of the Passover (*Pesach*) sacrifice, why then is it specifically prepared outside the three camps?

2.

This may be understood with a general preface of the matter of sacrifices (*Korbanot*). (For, it is in this that there is a common denominator between the decree of the Passover (*Pesach*) sacrifice and the decree of the Red Heifer (*Parah*), in that they both are sacrificial offerings-*Korbanot*). To explain,¹³²⁵ it states in Midrash¹³²⁶ that the verse,¹³²⁷ “*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*) to work it (*LeAvdah*-לעבודה) and to guard it (*LeShamrah*-לשמרה),” refers to serving Him with the sacrificial offerings (*Korbanot*). The word “work-*Avodah*-עבודה” refers to the work of the sacrificial offerings (*Korbanot*), and the word

¹³²³ Numbers 19:9 and Rashi there; Talmud Bavli, Avodah Zarah 23b, and elsewhere.

¹³²⁴ Numbers 19:3

¹³²⁵ See the discourse entitled “*Vayedaber HaShem... Zot Chukat HaTorah*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 175 and on); 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on); Also see the discourse by this title of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17

¹³²⁶ Midrash Bereishit Rabba 16:5

¹³²⁷ Genesis 2:15

“to guard it-*LeShamrah*-לשמרה” also refers to sacrificial offerings (*Korbanot*), as it states,¹³²⁸ “Be careful-*Tishmeru*-תשמרו to offer it to Me in its appointed time.”

In other words, the verse first states,¹³²⁹ “*HaShem* God-*HaShem Elohi*”מ-יהויה אלהים planted a Garden in Eden, from before,” and it then states,¹³³⁰ “*HaShem* God-*HaShem Elohi*”מ-יהויה אלהים took the man and placed him in the Garden of Eden (*Gan Eden*), to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה).” That is, in addition to the Garden of Eden (*Gan Eden*) as it is, in and of itself, through man’s toil something is added to it, meaning through Torah and *mitzvot* in general, and the service of the sacrifices (*Korbanot*) in particular. (For, as known, all of Torah is in a way of general (*Klall*) and particular-*Prat*)

This is because the matter of the sacrifices (*Korbanot*-קרבתות) is that through them the worlds are brought close (*Kiruv*-קירוב) to *HaShem*’s יהויה Godliness, and this is brought about by the souls [of the Jewish people bringing the sacrifices].¹³³¹ Thus, through this, additional light (*Ohr*) is added in the Garden of Eden (*Gan Eden*).

Now, the explanation is that the superiority of the Garden of Eden (*Gan Eden*), as it is, in and of itself, is that the Name *HaShem*-יהויה is revealed in it. For, even though the Name *HaShem*-יהויה is also stated in relation to the worlds,

¹³²⁸ Numbers 28:2

¹³²⁹ Genesis 2:8

¹³³⁰ Genesis 2:15

¹³³¹ Also see Sefer HaMaamarim 5709 p. 29 and elsewhere.

nevertheless, as explained before,¹³³² the revelation in the worlds is like the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה into His title Lord-*Adona*"ע-אדנ"י (אידהנוי"ה). In other words, His title of Lordship-*Adona*"ע-אדנ"י is primarily revealed, whereas His Name *HaShem*-יהו"ה is concealed. In contrast, in the Garden of Eden (*Gan Eden*) the Name *HaShem*-יהו"ה is openly revealed, this being the light and illumination of the essential being of *HaShem*'s-יהו"ה Godliness.

Now, beyond this, in addition to the revelation of the Name *HaShem*-יהו"ה that illuminates in the Garden (*Gan*), there is an even higher matter, that of drawing down the aspect of Eden [pleasure] into the Garden (*Gan*). This is the meaning of the verse,¹³³³ "Then you will delight over *HaShem*-יהו"ה," in that even the pleasure and delight that transcends the [lower] Name *HaShem*-יהו"ה is drawn into the Name *HaShem*-יהו"ה.

This may be understood from the matter of pleasure (*Taanug*) as it is in the soul of man, as it is drawn into the power of intellect (*Sechel*), and within intellect (*Sechel*) itself, is drawn into the power of Wisdom-*Chochmah* [insight]. That is, when a person discovers a novel intellectual insight, he delights in it. However, this is specifically at the time he discovers it, whereas afterwards, when it ages and settled in him, he no longer has pleasure in it.

Now, from this, two matters are understood. For, we see that even after the intellect has aged for him, though it still is present, he nevertheless does not delight (*Taanug*) in it. This

¹³³² In the preceding discourse of this year, 5719, entitled "*Vaykhel* – Moshe assembled, Discourse 15, Ch. 2.

¹³³³ Isaiah 58:14

is because pleasure (*Taanug*) and intellect (*Sechel*) are two different matters,¹³³⁴ only that [when having a flash of insight] the pleasure (*Taanug*) is drawn into the intellect (*Sechel*).

The second matter is that the pleasure (*Taanug*) is drawn into the intellect (*Sechel*) specifically at the discovery of the novel insight. However, for the pleasure (*Taanug*) to be revealed, one must comprehend and understand it. However, even the pleasure (*Taanug*) that is revealed in the comprehension of Understanding-*Binah*, is specifically when he grasps the intellect as he *now* is discovering it, however when he reviews it in his thoughts afterwards, since he already grasped it before, he will have no pleasure in it. This is because pleasure (*Taanug*) specifically becomes revealed at the discovery of the intellect (*Sechel*), or at least, at the comprehension and grasp of the intellect that was just discovered.

Now, the pleasure is also revealed in the powers below intellect. For, pleasure (*Taanug*) is also drawn into the heartfelt emotions (*Midot*), such as love of delights (*Ahava b' Taanugim*) in *HaShem*-יהו"ה, blessed is He, which is the highest level of heartfelt emotions (*Midot*). There also is a drawing of pleasure (*Taanug*) in the aspect of Kingship-*Malchut*, which generally includes thought, speech, and action (*Machshavah, Dibur, Ma'aseh*). As we observe, there is pleasure in a deep thought, or in a delightful voice, and even in action.

This likewise is how it is Above in *HaShem*'s-יהו"ה Godliness, that there is a pleasure (*Taanug*) in the existence of the worlds (action-*Ma'aseh*), especially on Rosh HaShanah.

¹³³⁴ See Siddur Im Divrei Elohi'm Chayim p. 173c

For, as known,¹³³⁵ on Rosh HaShanah it is necessary that we draw forth *HaShem* 's-יהו"ה Supernal pleasure (*Taanug*) from its root etc. This is the meaning of, “Then you shall delight over *HaShem*-יהו"ה,” which refers to the matter of drawing pleasure (*Taanug*) in the four letters of the Name *HaShem*-יהו"ה, in the letter *Yod*-י, which is Wisdom-*Chochmah*, and in the letters *Hey-Vav-Hey*-הו"ה, which are the aspects of Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*, which include thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*).

However, even the drawing of the aspect of Eden [pleasure] into the Garden (*Gan*) is not the drawing of the essential Eden [pleasure], but only the aspect of a radiance and glimmer that cannot compare to the essential Eden. About this the verse states,¹³³⁶ “*HaShem* God-*HaShem Elohi*”m-יהו"ה planted (*Vayita*-ויטע).” For, the matter of “planting-*Neti'ah*-נטיעה” is that a seed is sown into the earth. Then, when the seed decomposes, this causes an arousal of the feminine waters (*Mayim Nukvin*), which awakens the power of growth in the earth, so that new growth occurs.

However, even after the new growth, there is a manifestation of the constellation (*Mazal*) in it, as our sages, of blessed memory, stated,¹³³⁷ “No plant grows below that does not have a constellation (*Mazal*) that hits it from above and tells it to grow.” However, the radiance of the constellation within the plant that grows from it, is merely a glimmer that is utterly incomparable to the essence of the constellation itself. Thus,

¹³³⁵ See Siddur Im Divrei Elohi”m Chayim p. 246a and on.

¹³³⁶ Genesis 2:8

¹³³⁷ See Midrash Bereishit Rabba 10:6; Zohar I 251a

the matter of the verse, “*HaShem God-HaShem Elohi*”m- יהו"ה ם planted (*Vayita*-ויטע) a Garden in Eden, from before,” is that the drawing forth of the aspect of Eden into the Garden (*Gan*) is similar to the glimmer of the constellation (*Mazal*) in the plant that grows. In other words, it cannot compare to the essential Eden.

Beyond this, the essential aspect of Eden is pleasure (*Taanug*) as it is in the Creator. That which is drawn into the Garden (*Gan*) is the aspect of the pleasure (*Taanug*) that is manifest in the Name *HaShem*-יהו"ה, when the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהוה,”¹³³⁸ meaning, the Name *HaShem*-יהו"ה as it relates to the creation of novel beings [this being the lower Name *HaShem*-יהו"ה]. This being so, the distance of comparison between them is like the distance of comparison between a novel creation and the Creator.

Now, all the above is the aspect of the Garden of Eden (*Gan Eden*) as it is, in and of itself. However, about this the verse states,¹³³⁹ “*HaShem God-HaShem Elohi*”m-יהו"ה ם planted (ויטע) a Garden in Eden, from before,” is that the drawing forth of the aspect of Eden into the Garden (*Gan*) is similar to the glimmer of the constellation (*Mazal*) in the plant that grows. In other words, it cannot compare to the essential Eden.

Now, all the above is the aspect of the Garden of Eden (*Gan Eden*) as it is, in and of itself. However, about this the verse states,¹³³⁹ “*HaShem God-HaShem Elohi*”m-יהו"ה ם took the man and placed him in the Garden of Eden, to work it and to guard it.” In other words, through the toil of sacrificial offerings (*Korbanot*) – (“to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה)”) – which also includes the toil of sacrifices (*Korbanot*) as they are in man’s service of *HaShem*-יהו"ה, blessed is He, which as explained elsewhere, refers to the matter of offering the fat and blood, which is the matter of

¹³³⁸ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4.

¹³³⁹ Genesis 2:15

offering and bringing one's vitality and pleasure (delight) close to Him, through this we draw down the aspect of the essential Eden. This is as explained before, that this matter comes about specifically through the sacrifices (*Korbanot*) and fulfilling Torah and *mitzvot* in general.

The reason it is in the power of Torah and *mitzvot* to draw down the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, is because they themselves have the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, in them. For, the matter of Torah is as in the teaching,¹³⁴⁰ "I have placed My soul in My writings," and the *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, and His Essential Self is literally present in His will. This is like the teaching of the Baal Shem Tov,¹³⁴¹ that "wherever a person's desire is, that is where he himself is." This likewise is understood about the Supernal Man (*Adam HaElyon*), that since Torah and *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, therefore, He Himself is present in them.

3.

Now, similar to the difference between the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the elevation brought about in it through fulfilling Torah and *mitzvot* in general, and through the service of the sacrificial offerings (*Korbanot*) in particular, this similarly is the difference in the

¹³⁴⁰ Talmud Bavli, Shabbat 105a (Ein Yaakov); See Likkutei Torah, Shlach 48d and on.

¹³⁴¹ See Keter Shem Tov (5759 edition), Hosafot, Section 48.

matter of the sacrificial offerings (*Korbanot*) themselves, between the decree of the Passover (*Pesach*) sacrifice and the decree of the Red Heifer (*Parah*). For, the Passover (*Pesach*) sacrifice and the Red Heifer (*Parah*) are both sacrificial offerings (*Korbanot*), and are inclusive of all of Torah and *mitzvot*.

For, about the Red Heifer (*Parah*) the verse states,¹³⁴² “This is the decree of the Torah,” indicating that it is inclusive of the totality of Torah.¹³⁴³ This is likewise so of the matter of the Passover (*Pesach*) sacrifice, through which the Jewish people departed from Egypt and came to Mount Sinai, as it states,¹³⁴⁴ “by your blood you shall live.”

In other words, about the time that they were in Egypt the verse states,¹³⁴⁵ “You were naked and bare,” but through the Passover (*Pesach*) sacrifice, they were brought close to the general matter of *HaShem*’s-יהוה Godliness. It is for this reason that even according to the revealed parts of Torah, the matter of the Passover (*Pesach*) sacrifice is related to the matter of conversion,¹³⁴⁶ the substance of which is the general coming close to Torah and *mitzvot* and *HaShem*’s-יהוה Godliness.

Now, although both indicate the general matter of Torah and *mitzvot*, nevertheless, more particularly, when it comes to the distinctions within Torah and *mitzvot* themselves, the difference between the decree of the Red Heifer (*Parah*) and

¹³⁴² Numbers 19:1-2

¹³⁴³ See Likkutei Torah, Chukat 57a and elsewhere.

¹³⁴⁴ Ezekiel 16:6; Mechilta and Rashi to Exodus 12:6; Midrash Shemot Rabba 17:3; 19:5, and elsewhere.

¹³⁴⁵ Ezekiel 16:7

¹³⁴⁶ See Talmud Bavli, Yevamot 46a-b; Keritut 9a; Also see Likkutei Sichot, Vol. 18, p. 119 and the notes there.

the decree of the Passover (*Pesach*) sacrifice, is similar to the difference between the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the elevation that is brought in it through the fulfillment of Torah and *mitzvot*.

In other words, the decree of the Passover (*Pesach*) sacrifice is similar to the level of the Garden of Eden (*Gan Eden*) as it is, in and of itself, whereas the decree of the Red Heifer (*Parah Adumah*) is similar to the elevation brought about in the Garden of Eden (*Gan Eden*) through the fulfillment of Torah and *mitzvot*.

About this the Midrash states, “one does not know which decree is greater than the other,” and even so, “the decree of the Red Heifer is greater.” For, the matter of greatness (*Gedulah*-גדולה) is as in the verse,¹³⁴⁷ “Great (*Gadol*-גדול) is *HaShem*-יהו"ה, and exceedingly lauded; and His greatness (*Gedulato*-גדולתו) is beyond investigation.”

That is, the greatness of the Passover (*Pesach*) offering is the matter of “Great is *HaShem*-יהו"ה,” meaning, the greatness (*Gedulah*-גדולה) of the Name *HaShem*-יהו"ה, which is like the greatness of the Garden of Eden (*Gan Eden*). However, the greatness of the Red Heifer (*Parah*) is the matter of “His greatness is beyond investigation,” referring to the essential greatness of *HaShem*-יהו"ה Himself, blessed is He, which transcends the Name *HaShem*-יהו"ה,¹³⁴⁸ similar to the elevation brought about through the fulfillment of Torah and *mitzvot*.

The explanation is that the difference between the Red Heifer (*Parah*) and the other sacrificial offerings (*Korbanot*),

¹³⁴⁷ Psalms 145:3

¹³⁴⁸ Sefer HaMaamarim 5629 p. 103; Sefer HaMaamarim 5679 p. 321

including the Passover (*Pesach*) sacrifice, is that all other sacrifices are called, “holy-*Kodesh*-קודש,” whereas the Red Heifer (*Parah*) is called a “*Chatat*-חטאת-Sin offering,” which is a word that indicates “purification-*Taharah*-טהרה.”¹³⁴⁹ Now, about the matter of purity (*Taharah*-טהרה) the verse states,¹³⁵⁰ “Who can produce purity from impurity?” This indicates that the [matter of purity (*Taharah*-טהרה)] is related to the matter of impurity (*Tuma*-טומאה), but that nonetheless, we bring about the matter of purity (*Taharah*-טהרה).

This then, is the difference between the Passover (*Pesach*) sacrifice and the Red Heifer (*Parah*). That is, the Passover (*Pesach*) sacrifice is the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. In contrast, the Red Heifer (*Parah*) is the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Ba'al Teshuvah*).

These are two ways of serving *HaShem*-יהו"ה, blessed is He, that differ from each other even in regards to their times. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, is during the month of Nissan, whereas the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) is primarily during the month of Tishrei.¹³⁵¹

Now, serving *HaShem*-יהו"ה in repentance (*Teshuvah*) is higher than the service of the righteous-*Tzaddikim*, being that it stems from the concealment etc., as in the verse,¹³⁵² “I will find

¹³⁴⁹ See Rashi to Numbers 19:9

¹³⁵⁰ Job 14:4

¹³⁵¹ See Sefer HaMaamarim 5636 Vol. 2, p. 360 and elsewhere.

¹³⁵² Song of Songs 8:1; See Likkutei Torah, Shir HaShirim 44d and on; See the discourse “*Zot Chukat HaTorah* – This is the decree of the Torah” of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17, Ch. 6.

You outside,” meaning that it is specifically on the “outside-*Bachutz*-בהוץ” that “I will find You.”

4.

This may be better understood based on what was explained before,¹³⁵³ that about the time of exile the verse states,¹³⁵⁴ “I shall surely conceal My face on that day.”¹³⁵⁵ That is, it was explained that even in the state and standing of “I shall surely conceal (*Haster Asteer*-הסתר אסתיר),” there nonetheless is the presence of “My face (*Panai*-פני),” referring to the inner aspect (*Pnimityut*-פנימיות) of the *Sefirah* of Kingship-*Malchut*.

That is, it does not refer to the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nor as it is in the world of Emanation (*Atzilut*), nor even as it is in the *Sefirot* of Primordial Man (*Adam Kadmon*), (which is the light of the source of the *Sefirot*),¹³⁵⁶ about which it can be said that it is the aspect of “the tiny spark of the Creator.”¹³⁵⁷

Rather, as explained before, this refers to the inner aspect (*Pnimityut*-פנימיות) of Primordial Man (*Adam Kadmon*), which is the aspect of the Ancient One-*Atik* that transcends the skull (*Galgalta*) of Primordial Man (*Adam Kadmon*), meaning

¹³⁵³ In the preceding discourse entitled “*Balaylah HaHoo* – That night the king’s sleep was disturbed,” Discourse 16, Ch. 2 and on.

¹³⁵⁴ Deuteronomy 31:18

¹³⁵⁵ See the discourse entitled “*Vayehi Omein et Hadassah*” 5679 (Sefer HaMaamarim 5679 p. 308 and on).

¹³⁵⁶ See Shaarei Kedushah of Rabbi Chayim Vital, Part 1, Shaar 2; Likkutei Torah, Re’eh 27a

¹³⁵⁷ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1, cited in Likkutei Torah, Re’eh ibid.

that it transcends the *Sefirot* of Primordial Man (*Adam Kadmon*) and even transcends the *Line-Kav* that is manifest in Primordial Man (*Adam Kadmon*), as explained before at length.

Thus, it is in this regard that the verse states,¹³⁵⁸ “Hadassah-הדסה, she is Esther-אסתר.” For, as explained before, Hadassah-הדסה refers to the aspect of Kingship-*Malchut* as it is unified with Splendor-*Tiferet*. Thus, it is about this that the verse states, “Hadassah-הדסה, she is Esther-אסתר,” in that even in the aspect of Esther-אסתר, which is of the root “I shall surely conceal-*Haster Asteer*-הסתר אסתיר,”¹³⁵⁹ the aspect of Hadassah-הדסה is present, this being the inner aspect (*Pnimiyut*-פנימיות) of Kingship-*Malchut*.

The explanation as it relates to man’s service of *HaShem*-יהו"ה, blessed is He, is as explained before, that because of the radiance of the aspect of “My face-*Panai*-פני,” which even is present during exile, there is an awakening of the power of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which specifically illuminates during exile, (as explained before at length about the thirst that specifically is present during exile, to an even greater degree than during the time of the Holy Temple.)

This is also hinted in the word “Hadassah-הדסה,” as in the verse,¹³⁶⁰ “And he stood between the myrtles-*Hadassim*-הדסים,” that,¹³⁶¹ “This refers to Chanania, Misha’el and Azariah,” who had self-sacrifice (*Mesirat Nefesh*) etc. The matter of self-sacrifice (*Mesirat Nefesh*) stems from the

¹³⁵⁸ Esther 2:7

¹³⁵⁹ Talmud Bavli, Chullin 139b

¹³⁶⁰ Zachariah 1:7

¹³⁶¹ Talmud Bavli, Sanhedrin 93a

essential self of the soul, which transcends reason and intellect, and is the aspect of love of *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)."¹³⁶²

This is the superiority of the service of those who return to *HaShem*-יהו"ה, blessed is He, in repentance (*Ba'alei Teshuvah*), over and above the service of the righteous-*Tzaddikim*. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* is love of Him "with all your heart and with all your soul," stemming from *HaShem*'s-יהו"ה Godliness that relates to the worlds.

In contrast, the service of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) is the aspect of love of *HaShem*-יהו"ה, blessed is He, with all your being (*Bechol Me'odecha*-בכל מאדך)," stemming from *HaShem*'s-יהו"ה Godliness as He utterly transcends the worlds, as He is "exalted over the days of the world,"¹³⁶³ until even the aspect of His essential exaltedness.

To clarify, even this matter of love of *HaShem*-יהו"ה, blessed is He, is the aspect of the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect, which is the recognition of the essential self the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He. This is especially so considering the explanation before, that the desire of the heart (*Re'uta d'Leeba*) stems from the light of the inner aspect (*Pnimiyut*) of the soul.

However, it was explained that the true love of *HaShem*-יהו"ה, blessed is He, "with all your being," is the matter of self-

¹³⁶² Deuteronomy 6:5

¹³⁶³ See the liturgy of the *Yotzer* blessing of the *Shema* recital.

sacrifice (*Mesirat Nefesh*), which even transcends the light of the inner aspect (*Pnimityut*) of the soul. Rather, it is the essential inner aspect of the soul itself, which transcends all light (*Ohr*) and revelation.

Thus, through this form of serving *HaShem*-יהו"ה, blessed is He, we reach the aspect of "He is not a man."¹³⁶⁴ In other words, through serving *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul," we reach the aspect of the form of man. However, through serving Him "with all your being (*Bechol Me'odecha*-בכל מאדך)," we reach the aspect of "He is not a man (*Lo Adam*-לא אדם)," this being the matter of the word "*Me'od*-מאד." For, even though the word "*Me'od*-מאד" shares the same letters as "man-*Adam*-אדם," it nevertheless transcends the aspect of "man-*Adam*-אדם."

With the above in mind, we can understand the superiority of the decree of the Red Heifer (*Parah*) over and above the decree of the Passover (*Pesach*) sacrifice, and that it is like the superiority brought about through fulfilling Torah and *mitzvot*, over and above the superiority of the Garden of Eden (*Gan Eden*) as it is, in and of itself, which as explained before, is like the distance of comparison between a novel creation and the Creator.

The same is so of the decree of the Passover (*Pesach*) sacrifice, which is the matter of the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, in the aspect of "with all your heart and with all your soul," which is the aspect of *HaShem*'s-יהו"ה Godliness that relates to worlds. That is, it is utterly incomparable to the decree of the Red Heifer (*Parah*), which is

¹³⁶⁴ Samuel I 15:29

the matter of the service of יהו"ה-*HaShem* of those who return to Him in repentance (*Ba'alei Teshuvah*), which is the aspect of love of יהו"ה-*HaShem*, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," by which we reach the aspect of "He is not a man (*Lo Adam*-לא אדם)," meaning, that we reach His essential exaltedness.

5.

With the above in mind, we can understand the statement in Midrash,¹³⁶⁵ that "this verse [about the Red Heifer] hints at the four exiles... The word 'wholly-*Temimah*-תמימה' refers to [the exile] of Medea etc." That is, for there to be the aspect of wholeness (*Temimah*-תמימה)," as indicated by the verse,¹³⁶⁶ "You shall be wholehearted (*Tamim*-תמים) with יהו"ה-*HaShem* your God," about this the verse states,¹³⁶⁷ "May my heart be whole (*Tamim*-תמים) in Your decrees (*Chukecha*-חוקיך)," [in the plural], meaning that there must be both decrees (*Chukim*-חוקים). That is, the decree of the Passover (*Pesach*) sacrifice is inadequate alone, and there also must be the service of יהו"ה-*HaShem*, blessed is He, indicated by the decree of the Red Heifer (*Parah*).

About this they said, "The word 'whole-*Temimah*-תמימה' refers to [the exile] of Medea." For, it is explained in the additions to Torah Ohr,¹³⁶⁸ that the name "שושן-*Shushan*" is of

¹³⁶⁵ Pesikta d'Rav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759 and elsewhere.

¹³⁶⁶ Deuteronomy 18:13

¹³⁶⁷ Psalms 119:80

¹³⁶⁸ Torah Ohr, Hosafot 116c

the same root as in,¹³⁶⁹ “Shoshan (שושן), the terrible abyss (*Eimek Ayumah*-עמק איומה-),” at which point the Jewish people are like “a rose (*Shoshanah*-שושנה) amongst the thistles.”¹³⁷⁰ It therefore is necessary for there to be the strength of “awesome holiness (*Ayom Kadosh*-איום קדוש-),”¹³⁷¹ to protect the “rose (*Shoshanah*-שושנה)” from the thistles etc.

The same was so of the exile in Egypt, as it states in Midrash¹³⁷² on the verse,¹³⁷³ “*HaShem*-יהויה- said to Moshe and Aharon in the land of Egypt saying.” They stated, “What is the Holy One, blessed is He, doing in Egypt on behalf of Israel? This is analogous to a king who had a queen who was critical of him. What did the king do? He had her imprisoned, but he himself went into prison with her. They said to him, ‘Why do you care [to be in prison with her]?’ He said to them, ‘As long as I am with her, she will not get a bad reputation.’”

In the same way, when the Jewish people were enslaved in Egypt, the Holy One, blessed is He, was revealed within them etc.,” as in the teaching,¹³⁷⁴ “The Holy One, blessed is He, Himself was revealed upon them in His glory.” It is explained elsewhere¹³⁷⁵ that “in His glory (*b’Kvodo*-בכבודו)” refers to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-

¹³⁶⁹ See the hymn beginning with these words in the Musaf liturgy of Yom HaKippurim

¹³⁷⁰ Song of Songs 2:2

¹³⁷¹ See the hymn “*HaYom Harat Olam*” in the Musaf liturgy of Rosh HaShanah.

¹³⁷² Midrash Shemot Rabba 15:16

¹³⁷³ Exodus 12:1

¹³⁷⁴ Passover (*Pesach*) Haggadah, section entitled “*Matzah Zu*” and “*Vayotzi’einu*.”

¹³⁷⁵ See Sefer HaMaamarim 5671 p. 75 and on; *Hemshech* 5672 Vol. 2, p. 924, and elsewhere.

יהו"ה, blessed is He, whereas, "Himself (*b'Atzmo*-בעצמו)" refers to the aspect of the hidden Splendor (*Tiferet HaNe'elam*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, according to the explanation here, this refers to the aspect of the Ancient One-*Atik* that transcends the "skull" (*Galgalta*) of Primordial Man (*Adam Kadmon*), until the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In other words, during exile, when the Jewish people are like a "rose (*Shoshanah*-שושנה) amongst the thistles," there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who protects them etc.

This likewise is the meaning of the verse,¹³⁷⁶ "But despite all this, when they will be in the land of their enemies, I will not be revolted by them nor will I reject them to obliterate them, to annul My covenant with them – for I am *HaShem*-יהו"ה their God." That is, "when they will be in the land of their enemies" refers to the time of exile, and even then, there is a drawing forth of the aspect of "But despite all this-*v'Af Gam Zot*-ואף גם זאת," in which "this-*Zot*-זאת" refers to the aspect of Kingship-*Malchut*, about which it states,¹³⁷⁷ "This was formerly done in Israel-*v'Zot Lefanim B'Yisrael*-וזאת לפנים בישראל," [in which the word "This-*Zot*-זאת" in the feminine, refers to the *Sefirah* of Kingship-*Malchut*.]¹³⁷⁸

¹³⁷⁶ Leviticus 26:44; See *Sefer HaMaamarim* 5627 p. 207; *Ohr HaTorah*, *Megillat Esther*, p. 231; See the note in *Torah Ohr*, *Hosafot* 116c.

¹³⁷⁷ Ruth 4:7; See *Zohar Chadash* to Ruth 4:7, 88c-d.

¹³⁷⁸ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

The words “But despite all-*v’Af Gam*-גם וְאִף גַּם,” [which literally mean “and also also”] are a redundant inclusiveness. That is, the word “also-*Gam*-גם” includes the inner aspect (*Pnimityut*) of Kingship-*Malchut*, and the word “also-*Af*-אִף” includes the root of Kingship-*Malchut* that transcends the root of *Zeir Anpin*, and is the aspect of concealment that is not in a state of tangible existence. All this is specifically illuminated during exile.

This then, is also the meaning of the explanation in the additions to Torah Ohr,¹³⁷⁹ about the matter of *Achashverosh*-אחשורוש, which is a composite of two words “*Achash*-אחש” and “*Rosh*-רוש.” The word “*Achash*-אחש” is the matter of “haste,” as in the verse, “In its time I will hasten it-*Achishena*-אחישנה,” [referring to the true and complete redemption]. The word “*Rosh*-רוש” is the matter of poverty-רש that is lower than “impoverishment-*Dalut*-דלות,” in that it is the impoverished of the impoverished. This is explained at length in the continuum of discourses entitled “*Bati LeGani* – I have come to My garden,”¹³⁸⁰ about the difference between the letter “*Dalet*-דל” and the letter “*Reish*-ריש.”

This then, is the meaning of the matter of “*Achash*-אחש” and “*Rosh*-רוש.” That is, during exile, which is a time of “poverty-*Rosh*-רוש,” meaning, not only the concealment of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are the aspect of “*Dalet*-דל,” but even concealment of the time of exile, which is the aspect of

¹³⁷⁹ Torah Ohr, Megillat Esther 118a

¹³⁸⁰ See “*Bati LeGani*” 5710, Ch. 6 and on (Sefer HaMaamarim 5710, p. 119 and on); Also see the discourses entitled “*Bati LeGani*” 5716 and 5717, translated in The Teachings of The Rebbe, 5716-5717.

“*Rosh*-שׁ”¹³⁸¹,” it specifically is then that there is the aspect of “*Achash*-שׁ”¹³⁸²,” meaning, the haste of “In its time I will hasten it-*Achishenah*-שׁ.”

This likewise is the meaning¹³⁸¹ of the verse,¹³⁸² “Turn away, my Beloved, be as swift as a gazelle or a young stag, to the hills of separation (*Harei Bater*-הרי בתר).” This refers to the time of the exile, when the descent is to the aspect of the “hills of separation-*Harei Bater*-הרי בתר,” which are called “the mountains of division” (*Turei d’Perudah*).

This is a much greater descent, beyond comparison to the descent at the giving of the Torah on Mount Sinai, about which the verse states,¹³⁸³ “You rode upon Your horses, Your chariots were [our] salvation.” The horses (*Susim*-סוסיים) refer to the letters (*Otiyot*) of the Torah. In other words, this is analogous to a horse upon which a person rides, which transports him at a much faster pace than he could go himself. This refers to the revelation of *HaShem*’s יהוה-ה Godliness below in a way that is not by way of ordered gradation, but by way of speed and skipping, analogous to the fast trot of a horse.

However, during the time of the exile the descent is compared to the swiftness of a gazelle or a young stag, which is doubly and quadropoly faster than the speed of a horse. For, with a horse, it is possible to ride it in a seated position, even when it is running. In contrast, it is impossible for a person to ride a gazelle or a stag and remain seated when it runs, because of its great speed and its great skipping and leaping etc.

¹³⁸¹ See Torah Ohr *ibid.* p. 116c and on.

¹³⁸² Song of Songs 2:17 (see Rashi).

¹³⁸³ Habakkuk 3:8

From this it is understood that, on the one hand, there is a deficiency in this, which is not related to the level of man, but is below the level of man.¹³⁸⁴ On the other hand, this is a “running” that is much faster and transcends the capabilities of man, meaning that it is the aspect of “He is not a man (*Lo Adam-לא אדם*,” mentioned before.

This then, is the meaning of the words of the souls of the Jewish people during exile,¹³⁸⁵ “Turn away, my Beloved, be as swift as a gazelle or a young stag etc.” That is, in the Song of Songs, the souls of the Jewish people are called the “bride-*Kalah-כלה*,” which is the aspect of Kingship-*Malchut*. She says to the aspect of *Zeir Anpin* – who is called, “my Beloved-*Dodi-דודי*” – “be as Yourself-*D’me Lach-דמה לך*,” meaning, be as You are in Your true Essential Self and Being, which transcends the aspect of *Zeir Anpin*.

This is similar to the known explanation¹³⁸⁶ of the verse,¹³⁸⁷ “Go to yourself-*Lech Lecha-לך לך*,” meaning, “reach your root and source etc.” That is, *Zeir Anpin* is in the aspect of the image of man-*Adam-אדם*, and it is to this end that the souls of the Jewish people say to Him that He should reach His true root which transcends the aspect of man-*Adam-אדם*.

This likewise is the meaning of the word “Turn away-*Sov-סוב*,” which refers to the light of *HaShem-יהוה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin-*

¹³⁸⁴ There are individual redactors of the discourse who recall that the Rebbe added: “The aspect of the hills of separation (*Harei Batei-הרי בתר*), which are the mountains of divisiveness (*Turei d’Prudah*).”

¹³⁸⁵ Song of Songs 2:17 (see Rashi).

¹³⁸⁶ Genesis 12:1

¹³⁸⁷ See the discourse entitled “*Lech Lecha*” 5627 (Sefer HaMaamarim 5627 p. 10), and elsewhere.

יהו"ה-ה^ה (סובב כל עלמין), and thus means that He should “turn-Sov-סוב” and reach the aspect that even transcends the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*-סובב כל עלמין).

Through this there is caused to be the ascent from exile in a way of a leap and with great speed. This is the meaning of the verse,¹³⁸⁸ “Flee, my Beloved, and be swift as a gazelle or a young stag, to the mountains of spices.” The matter of spices indicates the superiority of the fragrance brought about through serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*) to Him, over and above the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. (This is the same as the superiority of serving *HaShem*-יהו"ה, blessed is He, during exile, over and above serving Him during the time of the Holy Temple.)

This is similar to the superiority of the incense (*Ketoret*) over and above the elevation of the sacrifices (*Korbanot*).¹³⁸⁹ That is, sacrifices (*Korbanot*) are specifically the matter of bringing about refinement (*Birurim*) in the permissible. However, in the incense (*Ketoret*) there even is the transformation of that which is impure.¹³⁹⁰ For, one of the ingredients of the incense (*Ketoret*) was “Musk-*Mor*,”

¹³⁸⁸ Song of Songs 8:14; Also see the discourse entitled “*HaYoshevet BaGanim* – You who dwell in the gardens,” 5717, translated in *The Teachings of The Rebbe*, 5717, Vol. 1, Discourse 11.

¹³⁸⁹ See *Hemshech* 5672 Vol. 3, p. 1,325 and on; Also see Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled “*b'Khaf Hei b'Kislev*” Ch. 13; Ateret Rosh of the Mittler Rebbe, Shaar Yom HaKippurim, 36b and on.

¹³⁹⁰ See Torah Ohr, Megillat Esther 99a

which comes from the blood of a certain wild animal.¹³⁹¹ However, even so, the incense (*Ketoret*) was made from it.

This is like the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, through which “willful transgressions become transformed into merits.”¹³⁹² This is why the fragrance of the incense (*Ketoret*) ascends higher than the fragrance of the sacrifices (*Korbanot*). That is, even though the sacrifices also have a fragrant aroma, nevertheless, in fragrance itself there are two aspects. For, as known, the nose has two nostrils, the right nostril, and the left nostril,¹³⁹³ and the superiority of fragrance is primarily in the matter of the incense (*Ketoret*). This is especially so of the

¹³⁹¹ Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3 (and note 11 there in the Tauger edition); Torah Ohr, Megillat Esther 99a; Likkutei Torah Naso 21a, 22d; Shir HaShirim 32a, and elsewhere. (The Rambam (Maimonides) explains that the spice called “Musk-*Mor*-מור” refers to the blood contained within a wild animal from India that is of universal renown and is used by peoples everywhere for fragrance. This refers to the secretion of the abdominal gland of the male musk deer, an animal that roams the mountains of Nepal and Tibet. The secretion is reddish-brown, with a honeylike consistency and a strong fragrance. After the gland is cut open, the secretion hardens, assuming a blackish-brown color, and when dried, it becomes granular. The Ra’avad objects to the Rambam’s definition, stating that it is improper for the blood of an animal, and certainly of a non-kosher animal, to be used in the Sanctuary. Instead, he interprets the term “*Mor*-מור” as referring to the fragrant sap of the Myrrh plant. The Kesef Mishneh, however, supports the Rambam’s view, and explains that the loathsome quality one would associate with the blood of an animal, departs from it when the secretion dries up and becomes granular. Also see the commentary of Ramban (Nachmanides) to Exodus 30:23 where he discusses both positions. Also see Tur, Orach Chayim 216; Rashi to Leviticus 19:31, and Rashi to Talmud Bavli, Sanhedrin 65a and elsewhere.

¹³⁹² Talmud Bavli, Yoma 86b

¹³⁹³ See *Hemshech* 5672 Vol. 1, Ch. 222; Discourse entitled “*VeHeineef Yado* – He shall wave His hand over the river” 5711, translated in *The Teachings of The Rebbe*, 5711, Discourse 7, Ch. 2 and on (*Sefer HaMaamarim* 5711, p. 58 and on).

incense (*Ketoret*) of Yom HaKippurim, which was “the refined of the refined,”¹³⁹⁴ etc.¹³⁹⁵

6.

This then, explains the matter of the decree of the Red Heifer (*Parah*) and the decree of the Passover (*Pesach*) sacrifice. That is, the Passover (*Pesach*) sacrifice is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. In contrast, the matter of the Red Heifer (*Parah*) is the matter of the service of *HaShem*-יהו"ה, blessed is He, of repentance and return (*Teshuvah*) to Him, which is service of *HaShem*-יהו"ה that specifically stems from His concealment.

This is why the Torah portion about the Red Heifer (*Parah*) hints at the four exiles and is also why the Red Heifer (*Parah*) was prepared outside the three camps, which is the matter of the verse,¹³⁹⁶ “I will find you outside.” However, even so, it is higher than the matter of the Passover (*Pesach*) sacrifice. For, as explained before, it specifically is in the matter of “I shall surely conceal,” that the aspect of “My face-*Panai*-פני” is present.

Now, even those who eat the Passover (*Pesach*) sacrifice require the Red Heifer (*Parah*). In other words, even the righteous-*Tzaddikim* require repentance and return

¹³⁹⁴ Mishnah Yoma 4:4

¹³⁹⁵ There is a small portion of the discourse missing at this juncture.

¹³⁹⁶ Song of Songs 8:1; See Likkutei Torah, Shir HaShirim 44d and on; See the discourse “*Zot Chukat HaTorah* – This is the decree of the Torah” of the year 5718 (Sefer HaMaamarim 5718 p. 175 and on), translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 17, Ch. 6.

(*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, referring to serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך).”

Now, there are several aspects in this. There is the aspect of the desire of the heart (*Re'uta d'Leeba*) stemming from the recognition of the essential self of the soul of the Essential Self of *HaShem*-יהו"ה, blessed is He, which is the aspect of revelations (*Gilyim*), only that this is the revelation of the inner aspect (*Pnimityut*) of the soul, as discussed before.

Higher than this, is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. This matter must also be brought about in the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. As explained in Tanya,¹³⁹⁷ the reason our teacher Moshe commanded the generation that was about to enter the Land to recite the *Shema*, is because the matter of having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is the foundation for the totality of fulfilling Torah and *mitzvot*.

This refers to having self-sacrifice (*Mesirat Nefesh*) in potential, and is the service of *HaShem*-יהו"ה, blessed is He, “with all your being” of the righteous-*Tzaddikim*. However, the true matter of the service of *HaShem*-יהו"ה, blessed is He, “with all your being,” is the matter of actual self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which transcends the service of Him of the righteous-*Tzaddikim*.

Thus, these are the two matters present in the Red Heifer (*Parah*). The first is as the Red Heifer (*Parah*) is accompanied by the Passover (*Pesach*) sacrifice. The second is as the Red

¹³⁹⁷ Tanya, Likkutei Amarim, Ch. 25

Heifer (*Parah*) is, in and of itself. However, ultimately, in the coming future, even the righteous-*Tzaddikim* will come to the higher aspect, as in the teaching,¹³⁹⁸ “Moshiach will cause the righteous-*Tzaddikim* to return in repentance (*Teshuvah*).”

¹³⁹⁸ Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

Discourse 18

*“HaChodesh HaZeh Lachem Rosh Chadashim -
This month shall be for you the head of months”*

Delivered on Shabbat Parshat Shmini, Parshat HaChodesh,
25th Adar II, Shabbat Mevarchim Nissan, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁹⁹ “This month shall be for you the head of months, it shall be for you the first of the months of the year.” Now, it states in Midrash,¹⁴⁰⁰ “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.” The Midrash there concludes, “This is analogous to a king who freed his son from imprisonment and said, ‘Make this day into a holiday... for on this day my son came out of prison... from a yoke of iron to life.’ In the same way, the Holy One, blessed is He, took the Jewish people out of imprisonment... from the yoke of iron to the yoke of Torah... He therefore established joy for them etc.”

Now, the [first part of the Midrash] that, “When the Holy One, blessed is He, chose His world, He established heads of months and years; When He chose Yaakov and his children, He established the month of redemption,” is explained in

¹³⁹⁹ Exodus 12:2

¹⁴⁰⁰ Midrash Shemot Rabba 15:11

various places.¹⁴⁰¹ However, the concluding words of the Midrash, that “the Holy One, blessed is He, took the Jewish people out of imprisonment... from the yoke of iron to the yoke of Torah... He therefore established joy for them,” must be better understood.

The explanation is that the verse, “This month shall be for you the head of the months etc.,” refers to the exodus from Egypt. Therefore, about this Midrash states that the Holy One, blessed is He, took the Jewish people out of the yoke of iron to the yoke of Torah, in that the exodus from Egypt is related to the giving of the Torah, as stated at the beginning of the giving of the Torah,¹⁴⁰² “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” Likewise, at the exodus from Egypt it is written,¹⁴⁰³ “When you take the people out of Egypt, you will serve God on this mountain.” In other words, the exodus from Egypt and the giving of the Torah are related. Now, in Torah when two things are related, it is in way that the two are one matter.

Now, the statement, “you will serve God,” refers to the giving of the Torah, and refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, which must be with joy. This is as stated,¹⁴⁰⁴ “You... served *HaShem*-יהו"ה your God, with joy and goodness of heart, out of abundance of all.” This is the

¹⁴⁰¹ See the discourse entitled “*HaChodesh HaZeh Lachem* – This month shall be for you etc.,” 5717, translated in *The Teachings of The Rebbe*, 5717, Vol. 2, Discourse 18 and elsewhere.

¹⁴⁰² Exodus 20:2; Deuteronomy 5:6

¹⁴⁰³ Exodus 3:12

¹⁴⁰⁴ Deuteronomy 28:47; See the explanation of the Arizal in *Shaar Ruach HaKodesh* (10b – Jerusalem 5672 edition); *Shnei Luchot HaBrit* 49a, 386a; *Tanya*, *Likkutei Amarim*, Ch. 26; *Mishneh Torah*, end of *Hilchot Lulav*; *Rabbeinu Yona to Brachot*, Ch. 5.

meaning of Midrash that, “He established joy for them.” For, the exodus from Egypt, which is the same as the giving of the Torah, must specifically be with joy.

Now, based on the well-known explanation¹⁴⁰⁵ of the verse, “You... served *HaShem*-יהו"ה your God with joy and goodness of heart out of abundance of all,” the “abundance of all-*Rov Kol*-רוב כל” refers to all matters of the chaining down of the worlds (*Hishtalshelet*), and serving *HaShem*-יהו"ה with joy (*Simchah*), transcends the aspect of the “abundance of all (*Rov Kol*-רוב כל).”

It therefore can be said that the superiority of serving *HaShem*-יהו"ה with joy, in comparison to the “abundance of all (*Rov Kol*-רוב כל),” is like the superiority of “When He chose Yaakov and his children” (serving Him with joy) in comparison to “When the Holy One, blessed is He, chose His world” (“the abundance of all”).

2.

Now, we must explain this matter that serving *HaShem*-יהו"ה, blessed is He, must specifically be with joy, in greater detail.¹⁴⁰⁶ To preface, the foundation and root of service of *HaShem*-יהו"ה, blessed is He, is specifically the matter of fear

¹⁴⁰⁵ See Torah Ohr, Va'era 57b and on; Tetzaveh 81b and on

¹⁴⁰⁶ See the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim 5677 p. 134 and on); Also see the discourse entitled “*HaChodesh*” in Ohr HaTorah, Bo p. 265 and on; “*Mah Yafeel*” 5699 (Sefer HaMaamarim 5699 p. 157 and on); 5709 (Sefer HaMaamarim 5709 p. 76 and on); “*HaChodesh*” 5714 (Sefer HaMaamarim 5714 p. 121 and on) translated in The Teachings of The Rebbe 5714, Discourse 13.

(*Yirah*) of Him.¹⁴⁰⁷ That is, even though love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is very great, and "there is no labor like the labor of love,"¹⁴⁰⁸ nevertheless, the foundation of service of *HaShem*-יהו"ה, blessed is He, is specifically fear (*Yirah*) of Him. For, this is the general matter of service-*Avodah*-עבודה, which is of the same root as, "The service of a servant-*Avodat Eved*-עבד עבדות," in that it is specifically the matter of accepting the yoke of Heaven upon oneself.

As we clearly observe, when there is a lack of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, then even when a person indeed serves *HaShem*-יהו"ה out of love (*Ahavah*) of Him, nevertheless, when he pauses from serving Him, it then is possible for him to fall into frivolity and merriment, and into loves that are alien to *HaShem*'s-יהו"ה Godliness.

That is, since love (*Ahavah*) is a feeling of closeness, a person therefore is aware of his own existence in this. This is especially so if his service of *HaShem*-יהו"ה, blessed is He, is very lofty, in which case there is room for him to recognize his own value, by which his sense of self and sense of his own existence become enlarged. Therefore, it then is applicable for him to fall into loves that are alien to *HaShem*'s-יהו"ה Godliness, being that his service of *HaShem*-יהו"ה, blessed is He, did not affect a diminishment his own sense of self-existence, but the opposite etc. Therefore, the foundation of

¹⁴⁰⁷ See Tanya, Likkutei Amarim, Ch. 41; Kuntres HaAvodah, Ch. 2; Also see the introduction to Derech Chayim of the Mittler Rebbe, translated as The Path of Life.

¹⁴⁰⁸ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

service of *HaShem*-יהו"ה, blessed is He, must specifically be the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He.

This likewise is the order of serving *HaShem*-יהו"ה, blessed is He, each and every day. That is, we begin serving Him by reciting, "I submit-*Modeh Ani*-אני מודה," and "Submit to *HaShem-Hodu LaHaShem*-ליהודו להודו," and as known, the *Sefirah* of Submission-*Hod*-הוד is a branch of the quality of Might-*Gevurah*, which is the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He.

Nevertheless, all this is only the foundation of serving *HaShem*-יהו"ה, blessed is He. However, our actual service of Him must be with joy (*Simchah*). In other words, the matter of serving *HaShem*-יהו"ה, blessed is He, is as our sages, of blessed memory, taught,¹⁴⁰⁹ "What is the service of the heart (*Avodah SheBaLev*)? That is prayer." For, prayer (*Tefillah*-תפילה) is the matter of the one who serves *HaShem*-יהו"ה bonding with *HaShem*'s-יהו"ה Godliness, blessed is He.

That is, the word "prayer-*Tefillah*-תפילה" is of the same root as,¹⁴¹⁰ "One who binds-*Tofel*-תופל an earthenware vessel." It also is called a "ladder (*Sulam*-סלם) that is set earthward, whose head reaches the heavens."¹⁴¹¹ Thus, for there to be a bond between man and *HaShem*'s-יהו"ה Godliness, this specifically comes through loving (*Ahavah*) Him, which is a matter of closeness and revelation that specifically comes through joy (*Simchah*).

¹⁴⁰⁹ Talmud Bavli, Taanit 2a

¹⁴¹⁰ Torah Ohr, Terumah; See the discourse "*Mah Yafeet*" 5709, Ch. 4, and the note of the Rebbe there (Sefer HaMaamarim 5709 p. 79).

¹⁴¹¹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

Now, just as this so of serving *HaShem*-יהו"ה in general, it likewise is so of all the particulars of serving Him through the three modes of Torah study, sacrificial offerings (*Avodah*), and acts of lovingkindness, in that they all must be with joy (*Simchah*). This is as our sages, of blessed memory, taught,¹⁴¹² “One may not stand to pray from a state of sadness or laziness etc., but from a state of joy (*Simchah*).” This is so of the matter of sacrificial offerings (*Avodah*), in that “the prayers were established corresponding to the daily *Tamid* offerings.”¹⁴¹³

The same is so of Torah study, as our sages, of blessed memory, taught,¹⁴¹⁴ “The Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, does not rest upon a person who is in a state of sadness, or laziness etc., but rather from joy (*Simchah*),” and it concludes there, “The same applies to a matter of Torah law (*Halachah*).”

The same is so in regard to the matter of acts of lovingkindness, which is generally inclusive of all the *mitzvot*,¹⁴¹⁵ as it states,¹⁴¹⁶ “Let your heart not feel bad when you give to him.” This is as explained at length in the discourses at the beginning of this year, about the importance of joy (*Simchah*).¹⁴¹⁷

¹⁴¹² Talmud Bavli, Brachot 31a

¹⁴¹³ Talmud Bavli, Brachot 26a-b

¹⁴¹⁴ Talmud Bavli, Shabbat 30b

¹⁴¹⁵ See Likkutei Torah, Re'eh 23c and elsewhere.

¹⁴¹⁶ Deuteronomy 15:10

¹⁴¹⁷ See the discourse entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the renewal of the Moon,” of last year, 5718, translated in The Teachings of The Rebbe 5718, Vol. 2, Discourse 31, and the continuum of discourses that follow it beginning with Discourse 1 of this year, 5719. (Sefer HaMaamarim 5718, p. 308; Sefer HaMaamarim 5719, p. 5, p. 23 and elsewhere).

This is also understood from the well-known matter, that the ultimate purpose in serving *HaShem*-יהו"ה is to "make a dwelling place for the Holy One, blessed is He, in the lower worlds."¹⁴¹⁸ Now, the dwelling place refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹⁴¹⁹ However, for this revelation to be, it specifically is brought about through joy (*Simchah*).

By way of analogy to man, in a time of joy, not only are the revealed powers of one's soul revealed, but even the hidden powers, and even the essential powers. The same is so about the drawing forth affected from Above, that through joy (*Simchah*) there is a revelation of the revealed powers, a revelation of the concealed powers, and even of the essential powers, and even higher, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the matter of the "dwelling place."

However, the effect of joy (*Simchah*) in bringing about a dwelling place for *HaShem*-יהו"ה in the lower worlds, is specifically if the joy is in serving *HaShem*-יהו"ה, blessed is He. This is because the essential matter of the "dwelling place" is brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, through fulfilling His Torah and *mitzvot*. This is true both from the angle of the service itself, which is the matter of fulfilling Torah and *mitzvot*, as well as

¹⁴¹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴¹⁹ See *Hemshech* 5666 p. 3 (translated as Revealing The Infinite), and elsewhere.

from the angle of the person who is serving *HaShem*-יהו"ה, blessed is He, meaning, the souls of the Jewish people, in that they both reach the Essential Self of *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, stated¹⁴²⁰ on the verse,¹⁴²¹ "They resided there in the service of the King," that, "In whom did He consult? In the souls of the righteous *Tzaddikim*." However, this specifically is revealed through joy (*Simchah*).

3.

The explanation¹⁴²² is as Zohar states,¹⁴²³ that the general matter of Torah and *mitzvot* is "to bring about the repair of the mystery of His Name." That is, there are seven names that are not to be erased,¹⁴²⁴ and there is the aspect of "the mystery of His Name," referring to the Name *HaShem*-יהו"ה. The matter of Torah and *mitzvot* is "to bring about the repair of the mystery of His Name."

The explanation is that the seven names that are not to be erased, are in the vessels (*Keilim*) of the ten *Sefirot*.¹⁴²⁵ This refers to the vitality within the vessels (*Keilim*) themselves,

¹⁴²⁰ Midrash Ruth Rabba 2:3

¹⁴²¹ Chronicles I 4:23

¹⁴²² See the discourse entitled "*HaChodesh*" 5634; 5679 (Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 197 and on).

¹⁴²³ Cited to Zohar in Torah Ohr, Shemot 49d, 67d; Ohr HaTorah, Shemot p. 105, and elsewhere.

¹⁴²⁴ Mishneh Torah, Hilchot Yesodei HaTorah 6:1 and on; Shulchan Aruch, Yore De'ah 276:9, and elsewhere.

¹⁴²⁵ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning with the introduction and on (Gates One [*Malchut*] through Ten [*Keter*]).

besides the lights (*Orot*) that manifest within the vessels. This is why they stated,¹⁴²⁶ “If You were to withdraw from them, all those names would remain like a body without a soul.” That is, even if the light (*Ohr*) that manifests within them would be withdrawn, they would nevertheless remain, being that they have an essential vitality separate and apart from the light (*Ohr*) that manifests within them, as known, that the root of the vessels (*Keilim*) is in the Impression-*Reshimu*.¹⁴²⁷

That is, these seven names are powers and lights that stem from the Impression-*Reshimu*, which is the vitality of the vessels (*Keilim*). (In other words, their vitality is from the Impression-*Reshimu*, only that they are drawn down by means of the light (*Ohr*) of the Line-*Kav*, since “it is from the thickening of the light (*Ohr*) that the vessels (*Keilim*) are made.”¹⁴²⁸ Nevertheless, their essential vitality is from the Impression-*Reshimu*.)

However, the mystery of His Name refers to the light (*Ohr*) of *HaShem*-יהו"ה that manifests **within** the vessels (*Keilim*), which is the aspect of the Name *HaShem*-יהו"ה.¹⁴²⁹ For, in addition to the Name *HaShem*-יהו"ה as it is in the aspect of the vessels (*Keilim*) – being that the Name *HaShem*-יהו"ה itself is one of the seven names, and in this, the vessel is also

¹⁴²⁶ Introduction to Tikkunei Zohar 17b; Also see Siddur Im Divrei Elohi”m Chayim, 165d and on; Ohr HaTorah ibid. p. 106; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

¹⁴²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-14, and Ch. 30 ibid.

¹⁴²⁸ See Etz Chayim, Shaar 47 (Shaar Seder ABY”A), Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-30.

¹⁴²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

the Name *HaShem*-יהו"ה,¹⁴³⁰ nonetheless as known¹⁴³¹ – there also is the Name *HaShem*-יהו"ה within all seven names, which is the light (*Ohr*) that manifests **within** all the vessels (*Keilim*).¹⁴³² This refers to “the mystery of His Name.”

To further explain, since lights (*Orot*) and vessels (*Keilim*) are opposites, in that light (*Ohr*) is the matter of revelation (*Giluy*), whereas vessels (*Keilim*) are the matter of measure, limitation, concealment, and hiddenness, therefore, when they manifest within the vessels (*Keilim*), the lights (*Orot*) become concealed. For, the vessel (*Kli*) causes measure and limitation, which conceals and covers the light (*Ohr*), and the light (*Ohr*), as it is, in and of itself, becomes concealed in the vessel (*Kli*). This is why the “light-*Ohr*-אור-207” is called a “mystery-*Raz*-רז-207,”¹⁴³³ in that it is covered over and concealed.

In addition, being that the light (*Ohr*) is drawn down into the worlds, the matter of which is concealment and hiddenness, and whatever the worlds are capable of receiving is only the aspect of concealment, therefore, it is not possible for the light (*Ohr*) itself to illuminate in the worlds, except by way

¹⁴³⁰ That is, in the *Sefirah* of *Tiferet*-Splendor, both the vessel and the light within the vessel is the Name *HaShem*-יהו"ה. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

¹⁴³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*; Also see Torah Ohr, No'ach 10b; Torat Chayim, Noach 64b and on; Ohr HaTorah *ibid.*

¹⁴³² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴³³ Zohar III 28b; Tikkunei Zohar, Tikkun 19; See Sefer HaArachim Chabad, Vol. 2, p. 613 and on, and elsewhere.

of manifestation within the vessels (*Keilim*), through which it then can also illuminate in the worlds.¹⁴³⁴

However, the matter of “bringing about the repair of the mystery of the Name,” (through fulfilling the *mitzvot*), is that the light (*Ohr*) should illuminate in the vessels (*Keilim*) in a way of strength, with the revelation of the light (*Ohr*) as it is, in and of itself. Beyond even this, illumination should be openly revealed in the worlds as well. In other words, even though it is only in the world of Emanation (*Atzilut*) that “He and His life force are one, and He and His organs are one,”¹⁴³⁵ whereas in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), “He and His life force and He and His organs are not one,”¹⁴³⁶ therefore, the matter of “bringing about the repair of the mystery of His Name” is that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it should be that “He and His life force and He and His organs are one,” literally the same way as it is in the world of Emanation (*Atzilut*). However, this is not yet sufficient in explaining the superiority of Torah and *mitzvot*, which are higher than the “abundance of all (*Rov Kol*-לרוב כל).”

However, there is another explanation of the matter of “bringing about the repair of the mystery of His Name.” That is, the seven names are the aspect of the lights (*Orot*) that manifest **within** the vessels (*Keilim*). In other words, this does

¹⁴³⁴ There are some individual redactors of the discourse who recall that the Rebbe further clarified, stating: “In other words, aside for the concealment affected by the vessels (*Keilim*) in and of themselves, there is also the concealment that is for the purpose of the worlds.”

¹⁴³⁵ Introduction to Tikkunei Zohar 3b

¹⁴³⁶ Introduction to Tikkunei Zohar 3b *ibid*.

not just refer to the vitality of the vessels (*Keilim*) themselves, but also to the light (*Ohr*) that manifests within the vessels. In contrast, “the mystery of His Name” is the Name *HaShem*-יהו"ה, and refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*). This is why the Name *HaShem*-יהו"ה is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם),¹⁴³⁷ in that it refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*).

In other words, according to the first explanation, the Name *HaShem*-יהו"ה is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם) in that the light (*Ohr*) is similar to the Luminary (*Ma'or*) because it reveals His Essential Self, blessed is He, and is not at all something in addition to His Essential Self. Even though the other names (which according to the first explanation are the aspect of the vessels-*Keilim*) are also Godliness, and not something in addition to His Essential Self, nonetheless, the vessels (*Keilim*) are in a state of limitation – and even though the matter of limitation (*Gvul*) also stems from the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as stated in *Avodat HaKodesh*,¹⁴³⁸ that since the Unlimited One, *HaShem*-יהו"ה, blessed is He, is perfect, He therefore also has the power to limit (*Ko'ach HaGvul*) – nevertheless, the power to limit (*Ko'ach HaGvul*) is not like the Essential Self of *HaShem*-יהו"ה, blessed is He, being that the Essential Self of

¹⁴³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹⁴³⁸ *Avodat HaKodesh* of Rabbi Meir ibn Gabbai, Vol. 1, Ch. 8.

HaShem-יהו"ה, blessed is He, is unlimited (*Ein Sof*) and without any limitation (*Bli Gvul*) whatsoever.

In contrast, the vessels (*Keilim*) are the power of limitation (*Ko'ach HaGvul*), and therefore, the other names are not the aspect of the Name of His Essential Self (*Shem HaEtzem*). Only the Name *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*) that manifests within the vessels (*Keilim*), which is similar to the Luminary (*Ma'or*) and is in a state of limitlessness (*Bli Gvul*), is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם).

However, according to the explanation that the “mystery of His Name” refers to the essence of the light (*Etzem HaOhr*) which transcends manifestation in vessels (*Keilim*), the reason it is called the Name of His Essential Self (*Shem HaEtzem*-שם העצם) is because the light (*Ohr*) that manifests within the vessels (*Keilim*) is only the expression and spreading forth of the light (*Hitpashtut HaOhr*), whereas the essence of the light (*Etzem HaOhr*) has no relation to manifestation within the vessels (*Keilim*).

This is also why it is called a “mystery-*Raza*-רזא,” in that it is the aspect of concealment. In other words, revelation (*Gilyu*) only applies to the light that spreads forth (*Hitpashtoot HaOhr*), whereas the essence of the light (*Etzem HaOhr*) is not at all revealed. However, the matter of Torah and *mitzvot* is “to bring about the repair of the mystery of His Name,” meaning that even the essence of the light (*Etzem HaOhr*) should be openly revealed.

However, in truth, even this explanation is insufficient in explaining the superiority Torah and *mitzvot*, which

transcend the aspect of “abundance of all (*Rov Kol*-רוב כל),” which is loftier than all aspects of the Garden of Eden (*Gan Eden*). For, even in the Garden of Eden (*Gan Eden*) there is a likeness to this, which is the drawing down of the aspect of Eden (pleasure) into the Garden (*Gan*), similar to the drawing down of the essence of the light (*Etzem HaOhr*).

However, there is another explanation of the matter of “bringing about the repair of the mystery of His Name.” That is, this refers to the Upper Name *HaShem*-יהו"ה,¹⁴³⁹ and higher still, it refers to the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.¹⁴⁴⁰ This light (*Ohr*-אור) is in an aspect of concealment (*He'elem*), and is called “the mystery (*Raza*-רזא) of His Name.”

In other words, just like in the first explanation mentioned above, it was explained that the light (*Ohr*-אור) is in a state of concealment – not only relative to the recipients, meaning the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but even in the world of Emanation (*Atzilut*) the light (*Ohr*) is not revealed in the vessels (*Keilim*) in the way that the light (*Ohr*) is, in and of itself - the same is true of the light (*Ohr*) that precedes and transcends the restraint of the *Tzimtzum*, that it is in a state of concealment not only relative to the chaining down of the worlds (*Hishtalshehut*) which follow the restraint of the *Tzimtzum*, but even before the restraint of the *Tzimtzum*, it is not possible for the essence of the

¹⁴³⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹⁴⁴⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

light (*Etzem HaOhr*) to come into revelation. This then, is the matter of “bringing about the repair of the mystery of His Name,” namely, that even the Essential Self of *HaShem*-יהו"ה, blessed is He, should be revealed.

In other words, *HaShem* 's-יהו"ה ultimate Supernal intent is that the aspect of “His Name-*Shmo*” should be unified with the aspect of “He-*Hoo*,” just as it was before the restraint of the *Tzimtzum*, when there was “He and His Name alone (*Hoo u' Shmo Bilvad*-הוא ושמו בלבד.”)¹⁴⁴¹

To further explain, as known about the words “You are holy and Your Name is holy,”¹⁴⁴² when “Your Name (*Sheemcha*” is mentioned simply, it refers to the Name *HaShem*, which also includes the Upper Name *HaShem*, and even includes the light (*Ohr*) of *HaShem* that precedes the restraint of *Tzimtzum*, which is “holy-*Kadosh*” and utterly separate from the chaining down of the worlds (*Seder Hishtalshelut*).

However, even so, the holiness of “Your Name-*Sheemcha*” is not comparable to the holiness of “You-*Atah*,” and this is why there is distinction between them, in stating twice, “You are holy (*Atah Kadosh*” and “Your Name is holy (*Sheemcha Kadosh*.” For, even though “Your Name (*Sheemcha*” is also holy and separate etc., nevertheless, since it only is the aspect of light (*Ohr*) and revelation (*Gilyu*), it therefore has some element of relationship [to worlds] etc., and therefore cannot compare to the holiness

¹⁴⁴¹ Pirkei d'Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁴⁴² In the Amidah prayer.

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He

However, through Torah and *mitzvot* there comes to be “the repair of the mystery of His Name,” which is the matter of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, all this comes about through man’s toil in serving *HaShem*-יהו"ה, blessed is He. In other words, the matter of “the repair of the mystery of His Name” as it refers to how this is brought into revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), comes about through our toil in serving *HaShem*-יהו"ה, blessed is He, which takes place in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Furthermore, even as this is in the full strength and revelation of the light (*Ohr*) in the vessels (*Keilim*) of the world of Emanation (*Atzilut*), this also is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He. That is, for there to be the strength and revelation of the light (*Ohr*), a refinement and clarification of the vessels (*Keilim*) is required, as known, that refinement and clarification even applies to the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

For, as stated in Etz Chayim,¹⁴⁴³ the inner light (*Ohr Pnimi*) polishes the interior half of the vessel (*Kli*) and the encompassing light (*Ohr Makif*) polishes the exterior half of the vessel (*Kli*), and through this refinement and clarification, the

¹⁴⁴³ Etz Chayim, see the end of Shaar 2.

vessels (*Keilim*) receive the light (*Ohr*) as it is, in and of itself, meaning, as it transcends manifestation (*Hitlabshoot*).

This refinement and clarification of the vessels (*Keilim*) comes about through our toil in serving *HaShem*-יהו"ה, blessed is He. That is, when a person works on himself and brings about the refinement, clarification, and polishing of his own vessels (*Keilim*), this causes the refinement, clarification, and polishing of all aspects and levels of the vessels (*Keilim*), including the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and higher.

The same is likewise true of the matter of bringing about “the repair of the mystery of His Name,” according to the explanation that this refers to the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that this too is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He.

This is because the service of *HaShem*-יהו"ה of the Jewish people, reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained before about the teaching,¹⁴⁴⁴ “In whom did He consult? In the souls of the righteous *Tzaddikim*.”

In other words, reaching the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, stems from the elevation and superiority of the souls of the Jewish people, as well as the elevation and superiority of Torah and *mitzvot*. However, for this to be brought into revelation, which is the matter of making a “dwelling place,” this

¹⁴⁴⁴ Midrash Ruth Rabba 2:3

specifically comes about through joy (*Simchah*), (as explained in chapter two).

4.

Now, for the joy of the *mitzvah* (*Simchah Shel Mitzvah*) to be, this comes about through contemplation (*Hitbonenut*), as the verse states,¹⁴⁴⁵ “The mother of the children rejoices,” in which “the mother of the children (*Eim HaBanim*-אם הבנים)” refers to the *Sefirah* of Understanding-*Binah*.¹⁴⁴⁶ In our service of *HaShem*-יהוה, blessed is He, this refers to the matter of contemplation (*Hitbonenut*).¹⁴⁴⁷

Now, the contemplation (*Hitbonenut*) itself is into the elevation and superiority of Torah and *mitzvot* themselves. The explanation is as written,¹⁴⁴⁸ “[Let them praise the Name *HaShem*-יהוה], for His Name alone is exalted; His glory is above earth and heaven.” That is, the name (*Shem*-שם) is only a glimmer of His radiance.¹⁴⁴⁹ For example, a person’s name cannot compare to his essential self.

The same is so Above in *HaShem*’s-יהוה Godliness, that His Name (*Shem*-שם) is only a glimmer of His radiance. Nonetheless, even this glimmer itself, is exalted, in that all that

¹⁴⁴⁵ Psalms 113:9

¹⁴⁴⁶ Zohar I 219a; Zohar II 84a, 85b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.

¹⁴⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as Kuntres HaHitbonenut – A tract on Contemplation), Ch. 1 and on.

¹⁴⁴⁸ Psalms 148:13

¹⁴⁴⁹ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c, 67c.

illuminates “upon the earth and heaven” is just “the glory” of His Name, meaning a glimmer of a glimmer.

More specifically, the general matter of the Name (*HaShem*-השם) is that it refers to the aspect of Kingship-*Malchut*. Now, there are two general levels in the aspect of Kingship-*Malchut*. There is the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), and the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (as explained before).¹⁴⁵⁰

Higher than this is the aspect of Kingship-*Malchut* as it is before the restraint of the *Tzimtzum*, and as it is after the restraint of the *Tzimtzum*. Higher than this is the matter of the essential exaltedness and rule of *HaShem*-יהוה, blessed is He, as He is, in and of Himself, and there is His exaltedness and rulership over the worlds.

These two aspects are the aspect of “His Name-*Shmo*-שמו” and “His glory-*Hodo*-הודו.” About “His glory-*Hodo*-הודו” the verse states, “His glory is above earth and heaven,” in which the verse specifies “above-*Al*-על,” being that even the aspect of “His glory-*Hodo*-הודו” is in a state of transcendent exaltedness above worlds. Nevertheless, this exaltedness has some measure of relation to worlds. In contrast, this is not so of the aspect of His Name (*Shmo*-שמו), about which the verse states, “His Name alone is exalted,” which has no relation to the worlds altogether.

From this it is understood that the general light (*Ohr*) of *HaShem*-יהוה that is in the worlds, is just a glimmer of a

¹⁴⁵⁰ In the preceding discourse of this year, 5719, entitled “*Balayla HaHoo* – That night the king’s sleep was disturbed,” Discourse 16, Ch. 2 (Sefer HaMaamarim 5719, p. 137).

glimmer. This is further understood from the well-known matter, that the general light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which manifests in the worlds, is just the light of the *Line-Kav*.¹⁴⁵¹

Now, the drawing down of the *Line-Kav* is from the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He. Thus, since Kingship-*Malchut* is just a glimmer of His radiance, therefore the *Line-Kav* is just a glimmer of a glimmer. Moreover, even in regard to the *Line-Kav* itself, that which manifests in the worlds is only a glimmer of the *Line-Kav*. In other words, in the world of Emanation (*Atzilut*), there is a glimmer of the *Line-Kav*, and in the world of Creation (*Briyah*), there is only a glimmer of a glimmer. This accords with the explanation in Iggeret HaKodesh, in the section entitled “He and His life force are one,”¹⁴⁵² about the particular levels of this.

Thus, through contemplating (*Hitbonenut*) the matter of “His glory is above earth and heaven,” as it relates to the actual earth and heaven, as well as how this relates to the [spiritual] “earth and heaven,” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), and even the highest aspect of the upper Garden of Eden (*Gan Eden HaElyon*), in all of them, there only is a glimmer of a glimmer of His radiance – whereas, through Torah and *mitzvot* there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

¹⁴⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 and on.

¹⁴⁵² Tanya, Iggeret HaKodesh, Epistle 20

יהו"ה Himself, blessed is He, as mentioned before – and there thereby is a magnification and growth in the yearning and joy of serving *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot*.

5.

However, in regard to the matter of “the mother of the children rejoices,” this must be in a way that also causes the arousal of heartfelt emotions.¹⁴⁵³ For, it is possible for a person to understand and grasp his mind, but nonetheless, not have vitality in the actual fulfillment of Torah and *mitzvot*, in that he only fulfills them in a way of “the commands of men done by rote.”¹⁴⁵⁴ It therefore is specifically necessary for the emotions of the heart to be aroused, and “the heart spreads forth to all the extremities.”¹⁴⁵⁵ That is, the heartfelt emotions bring about vitality in the actual fulfillment Torah and *mitzvot*.

Now, for there to be a drawing down from the brain and mind to the heart, in this regard there is the matter of the month of redemption, the exodus from Egypt, and the giving of the Torah. For, as known,¹⁴⁵⁶ *Egypt-Mitzrayim*-מצרים refers to “the narrowness of the neck-*Meitzar HaGaron*-הגרון,” which is positioned between the brain and heart. Within the neck are the

¹⁴⁵³ See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration (in which all levels of Divine arousal and adhesion to *HaShem*-יהו"ה, blessed is He, that are brought through *Hitbonenut*-contemplation, are detailed).

¹⁴⁵⁴ Isaiah 29:13

¹⁴⁵⁵ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

¹⁴⁵⁶ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr, Va'era 58b; Hosafot to Vayechi 102c, and elsewhere.

trachea (*Kaneh*), esophagus (*Veshet*) and carotid arteries (*Vreedeen*), which represents the lust for eating, the lust for drinking, and the lust for passionate speech.¹⁴⁵⁷ These lusts cause obstruction in the drawing down of influence from the brain to the heart.

However, the study of Torah nullifies this “narrowness-*Meitzar*-מיצר.” For, about Torah the verse states,¹⁴⁵⁸ “A great voice never repeated (*v’Lo Yasaf*-ולא יסף),”¹⁴⁵⁹ which Targum translates as,¹⁴⁶⁰ “never ceasing-*v’Lo Pasik*-ולא פסיק.” In other words, being that there are no concealments in Torah whatsoever, there also is no cessation (*Hefsek*-הפסק) in it whatsoever. (That is, the concealments of the worlds do not at all apply to Torah.)

This is as our sages, of blessed memory, taught,¹⁴⁶¹ “The words of Torah do not contract ritual impurity.” This is why Torah is called “Truth-*Emet*-אמת.”¹⁴⁶² For, Truth (*Emet*-אמת) is equal in its beginning, middle, and end.¹⁴⁶³ The reason is because Torah transcends the chaining down of the worlds

¹⁴⁵⁷ Also see Me’orei Ohr, Ma’arechet 6, Ot 3; See the discourse entitled “Kara Shachav K’Ari – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 4, and elsewhere; The discourse entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months” 5717, translated in The Teachings of The Rebbe, 5717, Vol. 2, Discourse 18, Ch. 3, and elsewhere.

¹⁴⁵⁸ Deuteronomy 5:19

¹⁴⁵⁹ See Rashi’s second explanation to Deuteronomy 5:19.

¹⁴⁶⁰ See Targum Onkelos and Targum Yonatan to Deuteronomy 5:19; Also Rashi’s first explanation there.

¹⁴⁶¹ Talmud Bavli, Brachot 22a

¹⁴⁶² Malachi 2:6; Also see the after blessing upon reading the Torah.

¹⁴⁶³ See Tanya, Ch. 13; Likkutei Torah, Masei 93b, and elsewhere; Also note Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10; Shir HaShirim Rabba 1:9; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

(*Hishtalshelut*), and it therefore is inapplicable for there to be any narrowness (*Meitzar*-מיצר) or cessation (*Hefsek*-הפסק) in it.

In other words, just as it is in man, that the concealments of “narrowness of the neck” (*Meitzar HaGaron*-הגרון-מיצר) only apply when the grasp itself is narrow and limited – for, as known, in the inner aspect of the brain and mind, the concealments of the “narrowness of the neck (*Meitzar HaGaron*) do not apply, but the inner aspect of the mind (*Pnimityut HaMo'ach*) directly illuminates the inner aspect of the heart (*Pnimityut HaLev*) – the same is so of Torah and *mitzvot*.

That is, since they transcend the chaining down of the worlds (*Hishtalshelut*) there is no concealment in them whatsoever. Therefore, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, which themselves are the aspect of expansiveness (*Merchav*-מרחב), as the verse states,¹⁴⁶⁴ “Its measure is longer than the earth and wider than the sea,” and,¹⁴⁶⁵ “Your commandment is exceedingly broad,” there thereby comes to be the nullification of the “narrowness” (*Meitzar*-מיצר), and a drawing down from the brain to the heart comes about.

Then “the heart spreads forth to all extremities,” and a person has joy (*Simchah*) in serving *HaShem*-יהו"ה, blessed is He. Through serving *HaShem*-יהו"ה, blessed is He, with joy, there then is caused to be “a dwelling place for the Holy One, blessed is He, in the lower worlds,” which is the matter of drawing down the revelation of the Essential Self of the

¹⁴⁶⁴ Job 11:9

¹⁴⁶⁵ Psalms 119:96; Also see Ohr HaTorah (Yahal Ohr) to Psalms 119:96.

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

This then, is the meaning of the teaching,¹⁴⁶⁶ “When the Holy One, blessed is He, chose His world,” referring to the general totality of chaining down of the worlds (*Seder Hishtalshelut*), all of which are in a state of limitation. It therefore is applicable for there to be “narrowness-*Meitzar*-מיצר” in them, which brings about the matter of Egypt-*Mitzrayim*-מצרים, which is the root of all exiles.¹⁴⁶⁷

However, “When He chose Yaakov and his children, He established a month of redemption for them.” In other words, through the light of Torah and *mitzvot*, which transcend the chaining down of the worlds (*Hishtalshelut*), there thereby is caused to be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the statement in Midrash, “He therefore established that there be joy (*Simchah*) for them.” For, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is brought about specifically through joy (*Simchah*), as explained before, and through this there is the redemption from Egypt-*Mitzrayim*-מצרים.

¹⁴⁶⁶ Midrash Shemot Rabba 15:11

¹⁴⁶⁷ See Likkutei Torah of the Arizal, Parshat Teitzei; Sefer HaMaamarim 5709 p. 107, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere therein.

This matter was established in the month of Nissan, the month of redemption, about which it states,¹⁴⁶⁸ “They were redeemed in the month of Nissan, and in the month of Nissan they are destined to be redeemed,” through our righteous Moshiach, speedily, and in the most literal sense!

¹⁴⁶⁸ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:11

Discourse 19

“v’Avarti v’Eretz Mitzrayim BaLaylah Hazeh -
I shall go through the land of Egypt on this night”

Delivered on the 2nd night of Pesach, 5719

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

1.

The verse states,¹⁴⁶⁹ “I shall go through the land of Egypt on this night (*BaLaylah HaZeh* בלילה הזה) etc.” Our sages, of blessed memory, explained [in the Pesach Hagadah],¹⁴⁷⁰ “I shall go through – I and not an angel... I and not a *Seraph*... I and not an emissary... I and no other.” From this is understood that the full strength of the redemption already occurred on that night, to the point that *HaShem*-יהו"ה, blessed is He, was revealed, “Himself, in His glory.”¹⁴⁷¹

Now, this must be understood,¹⁴⁷² for, at first glance, this seems to contradict the verse that states,¹⁴⁷³ “It happened on this very day (*b’Etzem HaYom HaZeh* בעצם היום הזה) [that *HaShem*-יהו"ה took the children of Israel out of the land of

¹⁴⁶⁹ Exodus 12:12

¹⁴⁷⁰ Haggadah Shel Pesach, section beginning “*Vayotzi’einu*”; Also see Mechilta and Ramban to Exodus 12:12

¹⁴⁷¹ Haggadah Shel Pesach, section beginning “*Matzah Zu*”; Also see Sefer HaMaamarim 5671 p. 75 and on; *Hemshech* 5672 Vol. 2 p. 924, and elsewhere.

¹⁴⁷² See the discourse entitled “*b’Etzem HaYom HaZeh*” 5655 (Sefer HaMaamarim 5655 p. 71 and on); Also see the discourse entitled “*b’Ezem HaYom HaZeh*” in Ohr HaTorah, Drushim L’Pesach, Vol. 3, p. 740 and on.

¹⁴⁷³ Exodus 12:17, 41, 51

Egypt, in their legions],” which indicates that the redemption happened during daytime (*Yom*-יום) and not at night (*Laylah*-לילה).

Now, the Ramban explains¹⁴⁷⁴ that they did not all leave [Egypt] at night, only that they were granted permission to leave and were emancipated at night, but left the borders of Egypt in the day. Talmud also states,¹⁴⁷⁵ that their redemption began at night.

From the general explanation of the matter, it is understood that there were two matters in the exodus from Egypt. There was the exodus during the day (*Yom*-יום) and the exodus during the night (*Laylah*-לילה). The same is so in recalling the exodus from Egypt in our times, as our sages, of blessed memory, said,¹⁴⁷⁶ “In every generation a person must view himself as though he [personally] left Egypt,” in which there also are two matters. This is as our sages, of blessed memory, stated,¹⁴⁷⁷ “We recall the exodus from Egypt (not only during the day, but also) at night, as it states,¹⁴⁷⁸ ‘So that you will remember the day of your departure from the land of Egypt all the days of your life.’ The ‘days of your life (*Yemei Chayecha*-ימי הייך)’ refers to the days, [and the addition of the word ‘all-*Kol*-כל’ in] ‘all the days of your life (*Kol Yemei Chayecha*-כל ימי הייך)’ comes to include the nights as well.” We therefore must understand these two aspects.

¹⁴⁷⁴ Ramban (Nachmanides) to Exodus 12:51

¹⁴⁷⁵ Talmud Bavli, Brachot 9a

¹⁴⁷⁶ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

¹⁴⁷⁷ Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

¹⁴⁷⁸ Deuteronomy 16:3

2.

Now, to understand this, we first must explain the general matter of the exodus from Egypt. For, as known, Egypt-*Mitzrayim*-מצרים refers to the “strait of the neck-*Meitzar HaGaron*-מיצר הגרון.”¹⁴⁷⁹ That is, the neck is a narrow strait between the head and body. For, both the head, and certainly the body, are wide areas, whereas the area of the neck, which separates between the head and body, is a narrow strait.

Now, just as this is so of the limbs of the body, so is it of the powers of the soul. That is, the three sections of the brain in the head, these being Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, are receptacles (*Keilim*) for the power of intellect (*Sechel*). The heart, is called “the body of the King,”¹⁴⁸⁰ and is the receptacle (*Kli*) for the emotions (*Midot*).

The order is that through contemplating (*Hitbonenut*) with one’s intellect, his emotions (*Midot*) are awakened. For example, when person contemplates in his intellect whether that which is before him, is good or its opposite, this will either awaken the emotion of love (*Ahavah*) or fear (*Yirah*) in him.

Now, the drawing down from the intellect (*Sechel*) to the emotions (*Midot*) comes by way of the “strait of the neck” (*Meitzar HaGaron*-מיצר הגרון). In other words, the drawing down of intellect (*Sechel*) to the emotions (*Midot*) is not in a way of cause and effect, in which the existence of the cause

¹⁴⁷⁹ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr, Va’era 58b; Hosafot to Vayechi 102c, and elsewhere. Also see the previous discourse of this year, 5917, entitled “*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months,” Discourse 18, Ch. 5.

¹⁴⁸⁰ See Zohar II 116b; Zohar III 221b (Ra’aya Mehemna); 232a, 235a.

becomes the existence of the effect, such that the intellect (*Sechel*) itself becomes the emotions (*Midot*). Actually, this is not how it is. Rather, the light and illumination of the intellect (*Sechel*) must first cease, this being the matter of the “strait the neck” (*Meitzar HaGaron*-מיצר הגרון), and the emotions come to be specifically after this.

Therefore, we clearly observe that there is a lapse between the intellectual contemplation (*Hitbonenut*) and the arousal of the emotions (*Midot*) and it is not instantaneous. The reason is because intellect (*Sechel*) and emotions (*Midot*) are opposites. That is, the emotions (*Midot*) are in a way of excitement and arousal, with awareness of self. In contrast, the brains and intellect (*Mochin*) are cold and ponderous, with a nullification of awareness of self.

Now, although it is so that even in intellect (*Sechel*), a person must first have the desire to conceptualize, and it specifically is through this desire that he grasps the matter, and though desire (*Ratzon*) is also a matter of arousal, similar to the arousal of the emotions (*Midot*), nonetheless, it specifically precedes the conceptualization.

That is, the desire (*Ratzon*) only arouses the power of intellect. However, at the actual time of the grasp and comprehension itself, there necessarily must be coldness, ponderance and non-awareness of self. We clearly observe, that if one is self-aware while grasping a matter, he will be incapable of properly grasping it.

Now, since the intellect (*Mochin*) and emotions (*Midot*) are opposites, for there to be a drawing down from the brains (*Mochin*) to the emotions (*Midot*), there must be a separation

between them, as in the well-known principle, that there must a “nothing” between one “something” (*Yesh*) and another “something” (*Yesh*).¹⁴⁸¹

An example is a seed planted in the earth in order to grow a fruit-bearing tree. Since the seed and the tree cannot at all be compared to each other, the seed must first decompose and become a “nothing” (*Ayin*), and this is specifically what awakens the power of growth in the earth, thus causing the seed to grow.

The same is so of the coming into being of a chick from an egg, which comes about through the egg undergoing decomposition, “and when it decomposes, it is considered as the dust of the earth.”¹⁴⁸²

The same is so of [humans, who are] speaking beings (*Medaber*), the matter of whom is that of intellect (*Sechel*). That is, we clearly observe that to draw down and reveal a novel insight from the power of conceptualization (*Ko'ach HaMaskeel*), there first must be the nullification of one's own sense of existence in all aspects of intellect, including the aspect of wisdom-*Chochmah*.

This is the meaning of the verse,¹⁴⁸³ “For a while [He (Daniel)] was dumbfounded in astonishment.” That is, being

¹⁴⁸¹ See Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1; Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 52 and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 464 and on; Siddur Im Divrei Elokim Chayim p. 67a and on; Ohr HaTorah Na"Ch Vol. 1, p. 136 and on; Vol. 2, p. 749; *Hemshech* 5672 Vol. 3, p. 1,301 and on; Sefer HaMaamarim 5654, p. 159 (discourse entitled, “*u'Breyach HaTichon*”); 5697 p. 148 (discourse entitled, “*Min HaMeitzar*”).

¹⁴⁸² See Talmud Bavli, Temurah 31a; Also see Likkutei Torah, Vayakhel 89c, and elsewhere.

¹⁴⁸³ Daniel 4:16; Talmud Bavli, Shabbat 47a

dumbfounded in astonishment (*Hishtomemut*-השתוממות) is the matter of nullification of one's intellect, so that at that time, the light of the intellect does not at all illuminate in his brain and mind, not even light of wisdom-*Chochmah*. This specifically is what brings about a revelation from the power of conceptualization (*Ko'ach HaMaskeel*).

Now, just as this is so from below to above, in the ascent and nullification of the intellect to the power of conceptualization (*Ko'ach HaMaskeel*), this likewise is so of the drawing down from above to below, in drawing the intellect (*Sechel*) down into the emotions (*Midot*). That is, first there must be the nullification of the intellect, this being the separation affected by the "strait of the neck" (*Meitzar HaGaron*-מיצר הגרון), so that at that time, there altogether is no revelation of light (*Ohr*).

For, just as in the matter of being dumbfounded in astonishment (*Hishtomemut*), the light of the intellect (*Sechel*) is altogether not revealed, being that the intellect (*Sechel*) only comes from the power of conceptualization (*Ko'ach HaMaskeel*) after being dumbfounded in astonishment (*Hishtomemut*), this being so, at the time of the astonishment, the revealed intellect is nullified and there is no revelation of light (*Ohr*) whatsoever.

The same is so of the "strait of the neck" (*Meitzar HaGaron*) through which there is a drawing down of the brains (*Mochin*) to the emotions (*Midot*), that at such a time there altogether is no revelation of light (*Ohr*), neither the revelation of the intellect (*Sechel*) nor the revelation of the emotions

(*Midot*). This is because the emotions (*Midot*) are specifically brought about after the separation of the “strait” (*Meitzar*-מיצר).

This is why in the books of Kabbalah, we do not find the “strait of the neck” (*Meitzar HaGaron*-הגרון-מיצר) being associated with any specific place in the *Sefirot*. For, the three brains (*Mochin*) are the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*, and the body is the matter of the emotional *Sefirot*, “Kindness-*Chessed* is the right arm; Might-*Gevurah* is the left arm; Splendor-*Tiferet* is the torso etc.”¹⁴⁸⁴

In contrast, the “strait of the neck” (*Meitzar HaGaron*-הגרון-מיצר), is not associated with any particular place in the *Sefirot*. The reason is because it is not a revelation of the light (*Ohr*) of any particular *Sefirah*, but rather, its matter is entirely that of separation and nullification.

Now, since there altogether is no revelation of light (*Ohr*) in the “strait” (*Meitzar*-מיצר), therefore, due to its “narrowness” (*Meitzar*-מיצר) there is room for the existence of Pharaoh-*פרעה*, who shares the same letters as “the stiffness of the neck-*HaOreph*-הערה.”¹⁴⁸⁵ In other words, because of the lack of revelation, it is possible for the external forces derive vitality. This is similar to the upper powers of Might-*Gevurot*, about which it states,¹⁴⁸⁶ “Even the heavens are not pure in His eyes.”¹⁴⁸⁷

¹⁴⁸⁴ Introduction to Tikkunei Zohar 17a

¹⁴⁸⁵ See Likkutei Torah of the Arizal, Vayeishev and Shemot; Pri Etz Chayim, Hilchot Pesach, and elsewhere.

¹⁴⁸⁶ Job 15:15

¹⁴⁸⁷ The redactors of the discourse note that there is a small portion of the discourse missing at this juncture.

The same is so in regard the matter of the powers of might-*Gevurot* and the restraint of *Tzimtzum* as it is below, that because of the lack of revelation in the “strait of the neck” (*Meitzar HaGaron*), the evil inclination, who is Satan and is the angel of death,¹⁴⁸⁸ can possibly derive vitality.

It therefore is imperative to depart from the “strait-*Meitzar*-מיצר, for the emotions to be revealed, especially the emotion of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, in that “there is no labor like the labor of love,”¹⁴⁸⁹ and “the heart spreads forth to all the extremities.”¹⁴⁹⁰ That is, because of the emotions there is vitality in the actual fulfillment of Torah and *mitzvot*.

3.

However, we still must understand why specifically the matter of emotions is imperative, and why it is not sufficient for there to only be the grasp of the intellect.

The explanation is because *HaShem's*-יהו"ה ultimate intent is in action (*Ma'aseh*), in that “the deed (*Ma'aseh*) is primary.”¹⁴⁹¹ Thus, for the actual fulfillment of the *mitzvot* to be imbued with vitality, this is specifically brought about through the arousal of the emotions. This is as explained

¹⁴⁸⁸ Talmud Bavli, Bava Batra 16a

¹⁴⁸⁹ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah, Ch. 1, Ch. 3 and on.

¹⁴⁹⁰ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

¹⁴⁹¹ Mishnah Avot 1:17

before,¹⁴⁹² that specifically the feeling of the emotions is what causes joy and vitality in fulfilling the *mitzvot*. In other words, since the brains (*Mochin*) are cold, therefore, as the actual deeds stem from the brains (*Mochin*), they will be limited. It therefore is imperative for there to specifically be an awakening of the emotions (*Midot*). This is because the emotions (*Midot*) are with excitement and arousal, and then the actual deed will not be done in a limited way.

We clearly observe the necessity for emotional feeling. For, it can be that even a person with a very good intellectual grasp of *HaShem's* יהוה's Godliness, who understands that "there is nothing besides Him"¹⁴⁹³ and that Torah and *mitzvot* are of the ultimate importance, and that all worldly matters are utterly secondary to fulfilling Torah and *mitzvot*, but even so, his actual conduct is not aligned with this.

In other words, if matters of the world and matters of Torah and *mitzvot* conflict with each other, he will push aside the *mitzvah* for the sake of the worldly matter, by saying to himself, "this is only an extra stringency," or, "this is not obligatory," or "there is still plenty of time to get to this" etc., and as a result, he pushes off matters relating to Torah and *mitzvot* in favor of worldly matters, to the point that he will sometimes push them off entirely, Heaven forbid.

In truth, he should do the exact opposite. For, since in his brain he understands that "there is nothing besides Him," when matters of the world come in conflict with a *mitzvah*, he

¹⁴⁹² See the previous discourse of this year, 5917, entitled "*HaChodesh HaZeh Lachem* – This month shall be for you the head of the months," Discourse 18, Ch. 4 (Sefer HaMaamarim 5719, p. 161).

¹⁴⁹³ Deuteronomy 4:25

should push off matters of the world to fulfill the *mitzvah*. However, in reality, he does the very opposite and pushes off the *mitzvah* [for matters of the world], even a *mitzvah* that cannot be fulfilled by others. All this is because in the intellect (*Sechel*) the understanding is cold, and therefore does not affect him so much.

Because of this, it is imperative to bring about a departure from Egypt-*Mitzrayim*-מצרים in one's soul. That is, the light of the intellect (*Sechel*) must first be constricted in "the strait of the neck" (*Meitzar HaGaron*-מיצר הגרון), and then there should be a departure from the "strait" (*Meitzar*-מיצר), thus awakening the emotions into a state of excitement and arousal. It is specifically then that his actual conduct will be as it should be.

This is also the meaning of the verse,¹⁴⁹⁴ "You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם." In other words, it is not enough only to know and grasp that *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם" are utterly one, but there specifically must be the setting of this "upon your heart," since this is *HaShem*'s-יהו"ה primary Supernal intent.

4.

Now, when the departure from Egypt-*Mitzrayim*-מצרים brings about the arousal of the emotions (*Midot*), and as discussed before, the primary one is love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there are two levels in this. That is, there

¹⁴⁹⁴ Deuteronomy 4:39

is departing from Egypt (*Mitzrayim*-מצרים) during the day, and departing from Egypt (*Mitzrayim*-מצרים) during the night.

To explain, it is written,¹⁴⁹⁵ “My soul desired You during the night.”¹⁴⁹⁶ Now, the aspect of night (*Laylah*-לילה) is when love of *HaShem*-יהו"ה, blessed is He, is in a way of “my soul desired You,” meaning that he loves the Holy One, blessed is He, because he loves his own life. This stems from contemplating (*Hitbonenut*) the verse,¹⁴⁹⁷ “To love *HaShem*-יהו"ה your God... for He is your life,” and that *HaShem*'s-יהו"ה Godliness is the primary vitality. Through contemplating this he comes to love *HaShem*-יהו"ה.

Now, this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is a very great love indeed. For, since he feels that *HaShem*-יהו"ה is his whole life, it is like the love of life itself, which is a very great love. For, as known, the pleasure of living is so great that all other pleasures are like nothing next to it. Even though the pleasure in living is not a felt pleasure, this is only because “a constant pleasure is not felt as being pleasurable.”¹⁴⁹⁸ However, in reality, it is a much greater pleasure. Therefore, if something stands in opposition to one's life, the great pleasure in living indeed comes out and is felt over and above all other pleasures. This is clearly observable, that if a person would be told that he will be given all the pleasures of the world, but will be put to death afterwards, he will not want this in any way whatsoever. On the contrary, he will forego all the pleasures

¹⁴⁹⁵ Isaiah 26:9

¹⁴⁹⁶ Also see Tanya, Likkutei Amarim, Ch. 44; Torah Ohr, Megillat Esther 99b; Ohr HaTorah, Matot p. 1,328.

¹⁴⁹⁷ Deuteronomy 30:20

¹⁴⁹⁸ See Keter Shem Tov, Section 121.

and even accept all kinds of pain and suffering upon himself, just to be able to live. We thus find that the pleasure of living is a very great pleasure indeed.

The same is so of service of *HaShem*-יהו"ה, blessed is He, that when a person feels that "He is your life," he comes to greatly love *HaShem*-יהו"ה. Even so, such love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is called "night" (*Laylah*-לילה). That is, the difference between night (*Laylah*-לילה) and day (*Yom*-יום) is that in the day we see everything as it truly is, which is not so of night.

The same is so spiritually, in regard to love of *HaShem*-יהו"ה, blessed is He. That is, since the love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, indicated by the verse, "My soul desired You during the night," does not stem from the essential matter of *HaShem*'s-יהו"ה Godliness, in and of itself, but just from how it relates to **him**, in that *HaShem*'s-יהו"ה Godliness is the life of his soul, it therefore is called "night" (*Laylah*-לילה).

However, love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, that is the aspect of "day" (*Yom*-יום), is that the essential matter of *HaShem*'s-יהו"ה Godliness itself is illuminated in him. In other words, this is not just as it relates to **him**, in that *HaShem*'s-יהו"ה Godliness is good for **him**, but he desires *HaShem*'s-יהו"ה Essential Self, in and of itself.

This is as the Alter Rebbe, whose soul is in Eden, stated [citing the verse],¹⁴⁹⁹ "Who have I in the heavens but You, and but for You I desire nothing."¹⁵⁰⁰ That is, he has no desire for

¹⁴⁹⁹ Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotecha, p. 138a), quoted in HaYom Yom for the 18th of Kislev.

¹⁵⁰⁰ Psalms 73:25

the lower Garden of Eden (*Gan Eden HaTachton*), and he has no desire for the upper Garden of Eden (*Gan Eden HaElyon*), but his sole desire is for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. [He therefore said], "I want nothing but You alone."

In other words, the love indicated by the verse, "My soul desired You during the night," is only of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is the vitality of the worlds, and more specifically, only as He is the life of **his** soul. In contrast, the aspect of "day" (*Yom*-יום) transcends the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

For, even the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), has some relation to worlds, except that it is in an encompassing and transcendent manner. However, the love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, of the aspect of "day" (*Yom*-יום), is love (*Ahavah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The same is so in the soul, that this is [love of *HaShem*-יהו"ה, blessed is He] that stems from the essential self of the soul, in that the essential self of the soul desires the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

5.

Now, the order of service of *HaShem*-יהו"ה, blessed is He, is from easy to more difficult, in a way of ascent from below to above. Therefore, at the beginning of serving *HaShem*-יהו"ה, blessed is He, one must begin with the aspect of "night" (*Laylah*-לילה), and then come to serving Him in the aspect of "day" (*Yom*-יום). In general, what this means is that one must begin with the toil in service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, and then come to the service of Him of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

The same was so of the exodus from Egypt (*Mitzrayim*-מצרים), that the beginning of the redemption was at night (*Laylah*-לילה) and the conclusion of the redemption was in the day (*Yom*-יום),¹⁵⁰¹ until they reached the aspect that transcends both "night" (*Laylah*-לילה) and "day" (*Yom*-יום) about which the verse states,¹⁵⁰² "night shines like day," referring to the revelation of,¹⁵⁰³ "[The Holy One, Himself, blessed is He, was revealed upon them in] His glory." Nevertheless, at the beginning of the redemption it was revealed in its full strength, even at the beginning of the redemption, in that the aspect of

¹⁵⁰¹ There are some individual redactors who recalled that the Rebbe added that the matter of "day-*Yom*" as it relates to the exodus from Egypt (*Mitzrayim*-מצרים) also transcends the matter of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

¹⁵⁰² Psalms 139:12

¹⁵⁰³ Passover (*Pesach*) Haggadah, section entitled "*Matzah Zu*" and "*Vayotzi'einu*."

“Himself in His glory,” was then revealed, as discussed before.¹⁵⁰⁴

¹⁵⁰⁴ The explanation of the conclusion of this discourse is missing.

Discourse 20

*“KeYemei Tzeitcha MeiEretz Mitzrayim -
As in days that you left the land of Egypt”*

Delivered on the last day of Pesach, 5719

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

1.

The verse states,¹⁵⁰⁵ “As in the days when you left the land of Egypt, I will show you wonders.” That is, the exodus from Egypt was the beginning and a small demonstration of the wonders that will take place in the coming future. To explain, there were several stages in the exodus from Egypt. This is as explained before,¹⁵⁰⁶ that the beginning of the redemption took place at night, as it states,¹⁵⁰⁷ “I shall go through the land of Egypt on this night,” and later, the primary redemption took place in the day, as it states,¹⁵⁰⁸ “It happened on that very day, [that *HaShem*-יהוה took the children of Israel out of the land of Egypt, in their legions].”

However, even then it had not yet come to true and complete redemption, which only happened on the seventh day of Passover (*Pesach*), when the Egyptians were drowned at the

¹⁵⁰⁵ Micah 7:15

¹⁵⁰⁶ In the preceding discourse of this year, 5719, entitled “*v’Avarti* – I shall go through the land of Egypt on this night,” Discourse 19.

¹⁵⁰⁷ Exodus 12:12

¹⁵⁰⁸ Exodus 12:17, 41, 51

splitting of the sea. This is as the verse states,¹⁵⁰⁹ “On that day, *HaShem*-יהוה saved Israel from the hand of Egypt, and Israel saw the Egyptians dead on the seashore.”

In other words, the true salvation specifically happened then. For, in the days that preceded it, the redemption was not complete, being that as the Egyptians pursued them, the fear of Egypt was still upon them, and it only was on the seventh day of Passover (*Pesach*) that the redemption was complete.¹⁵¹⁰

This then, is the meaning of the verse, “As in the days when you left the land of Egypt, I will show you wonders.” That is, in the coming redemption there also will be several aspects and stages, similar to the stages in the exodus from Egypt. This is as stated,¹⁵¹¹ “*HaShem*-יהוה will dry up the gulf of the Sea of Egypt, and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” That is, the completion of the coming redemption will be similar to the completion of the redemption from Egypt when the sea split.

2.

However,¹⁵¹² according to this, we have to wonder why the full Hallel is not recited on the last days of Passover

¹⁵⁰⁹ Exodus 14:30

¹⁵¹⁰ Also see Likkutei Sichot, Vol. 22, p. 34.

¹⁵¹¹ Isaiah 11:15

¹⁵¹² See the discourse entitled “*b’Gemara Bava Kamma... Kad Havina*” 5634 (Sefer HaMaamarim 5634 p. 116 and on); Discourse entitled “*vaHaShem Holeich Lifneihem*” 5678 (Sefer HaMaamarim 5678 p. 156 and on); 5682 (Sefer HaMaamarim 5682 p. 37 and on).

(*Pesach*).¹⁵¹³ That is, the difference between the full Hallel and the half Hallel is not merely the difference between a half and a whole, but there is difference in the essence of the matter. This is because the recitation of half Hallel is just a custom (*Minhag*),¹⁵¹⁴ and we therefore do not recite a blessing over it.

Pri Etz Chayim¹⁵¹⁵ explains that the reason is because, at that time, the Jewish people were in a state of [spiritual] immaturity (*Katnut*). However, we must understand how this aligns with what was stated above, that the redemption was completed on the seventh day of Passover (*Pesach*).

This is especially pertinent when we consider the well-known fact that they had the greatest revelations at that time, as the verse states,¹⁵¹⁶ “*HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדים),” referring to the aspect of the He Who Preexists the world (*Kadmono Shel Olam*-קדמונו של עולם).¹⁵¹⁷ Another verse likewise states,¹⁵¹⁸ “[*HaShem*-יהו"ה shall battle for you], and you shall remain silent,” about which the *Zohar* states,¹⁵¹⁹ “This matter depends on the Ancient One-*Atik*.” This being so, how can it be said that at that time they were in a state of [spiritual] immaturity (*Katnut*)?

¹⁵¹³ See Mishneh Torah, Hilchot Brachot 11:16

¹⁵¹⁴ See Mishneh Torah, Hilchot Brachot 11:16 *ibid*.

¹⁵¹⁵ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1 and Ch. 8.

¹⁵¹⁶ Exodus 14:21

¹⁵¹⁷ See Likkutei Torah Tzav 14c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on *HaShem*'s-יהו"ה title “Preexistent-Kedem-קדם.”

¹⁵¹⁸ Exodus 14:14

¹⁵¹⁹ *Zohar* II 48a

It is explained¹⁵²⁰ that though it is indeed true that from Above, there truly were the greatest of revelations, including the revelation of the aspect of the Ancient One-*Atik*, nevertheless, from the angle of the recipients, the Jewish people were still in a state of [spiritual] immaturity (*Katnut*).

This is analogous to a father playing with his small child. Even though from the father's perspective, the strength of his love for his small child is very revealed, in that he kisses and hugs him and lifts him up in his arms, nevertheless, what is revealed to the small child are immature matters commensurate to his immaturity.

In other words, in relation to an older child, the father's love is revealed through much greater matters, whereas in relation to his small child, even though from the perspective of the father the love is there in full force, nevertheless, it is revealed in relatively immature matters.

The same is likewise understood about the exodus from Egypt and the splitting of the sea. Even though it is true that, from Above, there were the greatest and loftiest revelations then, nonetheless, since at that time the Jewish people were in a state of [spiritual] immaturity, all the drawings forth were in a way of concealment, and what was revealed was only commensurate to the level of the recipients.

We therefore do not recite the full Hallel at such a time, since the recitation of Hallel is a matter of revelation, in that the speech and recitation is a matter of revelation. Additionally, the

¹⁵²⁰ See Likkutei Torah, Tzav ibid. 14d and on.

word “Hallel-הלל” itself is of the same root as in the verse,¹⁵²¹ “When His flame shone-*b’Heelo*-בהילו,” referring to the matter of “praise-*Hilul*-הילול” and glorification to affect a drawing forth from concealment to revelation. Therefore, on the seventh day of Pesach, when the light (*Ohr*) is in a state of concealment, we do not recite the full Hallel.

3.

The explanation¹⁵²² is that the verse states,¹⁵²³ “You have captured My heart, My sister, My bride,” referring to the *Sefirah* of Kingship-*Malchut*, which is the ingathering of Israel (*Knesset Yisroel*).¹⁵²⁴ It also refers to every Jewish soul in particular, who also are called the “heart-*Lev*-לב.” That is, the heart (*Lev*-לב) is the intermediary between the brain (*Mo’ach*-מוח), the liver (*Kaved*-כבד) and the other organs and limbs. This is because the heart receives vitality from the brain and then bestows it to the liver and the other organs and limbs, in that “the heart flows to all the extremities.”¹⁵²⁵

Now, the way the heart receives and bestows is through two motions of the heart, this being the pulsation of the heart. That is, at first the heart [relaxes and] opens to receive impulses from the brain, and then [upon receiving them] contracts and

¹⁵²¹ Job 29:3; Torah Ohr, Vayeishev 30a; See Torat Chayim, No’ach 53b; Sefer HaMitzvot of the Tzemach Tzedek 118b.

¹⁵²² See the discourse entitled “*vaHaShem Holeich Lifneihem*” 5678 (Sefer HaMaamarim 5678 p. 156 and on); 5682 (Sefer HaMaamarim 5682 p. 37 and on.

¹⁵²³ Song of Songs 4:9

¹⁵²⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁵²⁵ See Zohar III 161b; Tanya, Iggeret HaKodesh, Epistle 31; Likkutei Torah, Shir HaShirim 29b and on, 31a and on, and elsewhere.

closes, thus bestowing [lifeforce] to the liver and other organs and limbs.

The same is understood about the *Sefirah* of Kingship-*Malchut*, that it too has these two motions. That is, because of the openness of Kingship-*Malchut*, it receives all the Supernal lights, and at such a time she is called “the ingathering of the souls of Israel-*Knesset Yisroel*-כנסת ישראל,” in that she gathers (*Konesset*-כונסת) all the Supernal lights that are called the Upper Yisroel into herself.¹⁵²⁶ Then, upon the constriction of Kingship-*Malchut*, she bestows influence to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, the manner that the Supernal lights are bestowed to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is not that they [merely] pass through (*Ma'aveer*). It rather is that Kingship-*Malchut* absorbs all the Supernal lights into herself and they become one being with Kingship-*Malchut*, and she then bestows influence to Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This may be understood from the analogy of the heart, that the bestowal received by the heart from the brain, is drawn in an inner way into the heart, to the point that it becomes part and parcel of the heart's being, and then bestows to all the organs and limbs of the body.

The same is so of the intermediary, which is the *Sefirah* of Kingship-*Malchut*, that the Supernal lights become part and parcel of the existence of Kingship-*Malchut*, and are then

¹⁵²⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל.”

bestowed to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

From this it is understood that Kingship's-*Malchut* aspect as recipient (*Mekabel*) is loftier than Kingship's-*Malchut* aspect as bestower (*Mashpia*), as known about the words,¹⁵²⁷ “All this is true and faithful (*Emunah*-אמונה) and is established upon us,” that the aspect of faith (*Emunah*-אמונה) is the aspect of Kingship-*Malchut* as the recipient (*Mekabel*), which transcends the aspect of “established upon us (*Kayam Aleinu*-קיים עלינו),” which is the aspect of Kingship-*Malchut* as the bestower (*Mashpia*).

The same is true of every particular Jewish soul, all of whom are also called “the heart” (*Lev*-לב). That is, the soul receives lights and revelations from Above, and bestows them in the world. This is as we recite in the liturgy with the blessings, “[Blessed are You, *HaShem*-יהו"ה] our God-*Elohei*”*nu*-אלהינו, King of the world etc.”

That is, for there to be “blessing-*Brachah*-ברכה,” which is a word that means “to draw down” (*Hamshachah*), there first must be “Our God-*Elohei*”*nu*-אלהינו,” which is a word that means that He is “our strength and vitality,”¹⁵²⁸ referring to *HaShem*'s-יהו"ה Godliness that is bestowed in the souls, and is the aspect of souls as recipients (*Mekabel*). The matter of “King of the world (*Melech HaOlam*-מלך העולם)” is only afterwards, this being the matter of bestowing to the whole world.

¹⁵²⁷ Subsequent to the Shema recital in the evening prayers (*Araveet*).

¹⁵²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*, that the name “*Elohi*”*m*-אלהים” is a term of “strength and power-*Aleem*-אליים.”; Also see *Likkutei Torah*, *Shlach* 40c and on; *Balak* 73c; *Re'eh*, and elsewhere.

This matter also comes through the two motions of opening and constricting. That is, the manner of her reception of *HaShem's* יהו"ה Godliness is through the aspect of opening and expansiveness within her, whereas the aspect of her bestowal to the world is through the aspect of constriction that is within her, in that she constricts the body and animalistic soul.

More specifically, the bestowal of the souls to the world is in two matters. The first matter is that the soul refines the body, the animalistic soul, and one's portion in the world, and thereby also affects the refinement of the whole world. The second matter is that through fulfilling the *mitzvot*, which manifest in physicality, such as the wool of the *Tzitzit* or the parchment of the *Tefillin*, the soul thereby affects the bestowal of *HaShem's* יהו"ה Godliness in the world.

The explanation is that for the soul to bestow *HaShem's* יהו"ה Godliness in the world, this comes specifically through toiling with the emotions (*Midot*), meaning that the emotions (*Midot*) of the Godly soul must be aroused. This is as explained before,¹⁵²⁹ that by itself, toiling with the brain and mind (*Mochin*) is insufficient, but there also must specifically be the feelings of the emotions (*Midot*).

For, as we clearly observe, it is possible for a person to have a very good grasp, and yet this will have no effect on his actions. In other words, besides what was explained before, that this is because the brain and mind (*Mochin*) are more spiritual, and therefore do not relate directly to tangible action, as does

¹⁵²⁹ In the preceding discourse of this year, 5719, entitled "v'Avarti – I shall go through the land of Egypt on this night," Discourse 19.

the arousal of emotions (*Midot*) which are closer to thought, speech, and action, beyond this, since *HaShem* 's-יהו"ה ultimate Supernal intent is the refinement of the animalistic soul, and the primary aspect of the animalistic soul is that of emotions (*Midot*), it therefore is not possible to refine the animalistic soul through the intellect (*Sechel*), (that is, it cannot be conquered with intellect). This is because intellect (*Sechel*) has no feelings. It therefore is specifically through the emotions (*Midot*) [that the animalistic soul can be affected].

In other words, even though the animalistic soul also has brains and intellect (*Mochin*), as the verse states,¹⁵³⁰ “And *HaShem* God-*HaShem Elohi*”m-אלהי"ם formed the man,” in which the word “formed-*Vayitzer*-וייצר” is written with two letters *Yod*-י-10, being that the animalistic soul also has all ten soul powers, nevertheless, the primary aspect of the animalistic soul is emotions (*Midot*), and even the intellectual faculties (*Mochin*) of the animalistic soul only relate to the emotions (*Midot*).

Therefore, in order to affect the animalistic soul (and conquer him), specifically requires the emotions (*Midot*) of the Godly soul. This is because the emotions (*Midot*) are the aspect of the “spirit-*Ru'ach*-רוח,” and the “spirit-*Ru'ach*” dwells in the heart.¹⁵³¹

This is another reason why the soul is called the “heart” (*Lev*-לב), since its primary toil is with the emotions (*Midot*) of the heart, being that specifically through doing so, it brings

¹⁵³⁰ Genesis 2:7; See Zohar III 46b, 141b

¹⁵³¹ See the commentary of Rabbi Avraham Ibn Ezra to Exodus 23:25; Etz Chayim, Shaar 20 (Shaar HaMochin), Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27-32.

about the refinement of the animalistic soul. [That is, just as in the first explanation, the heart (*Lev*-לב) is an intermediary medium, so likewise in this explanation. For, about the aspect of the “spirit-*Ru'ach*-רוח” the verse states,¹⁵³² “The spirit (*Ru'ach*-רוח) of man ascends on high, while the spirit (*Ru'ach*) of the beast descends below.”]¹⁵³³

Now, although there also is toil in the *Neshamah* aspect of the soul, as it is, in and of itself, meaning the aspect of the *Neshamah* level of the soul that transcends the *Ru'ach* level of the soul,¹⁵³⁴ as explained in Kuntres HaAvodah,¹⁵³⁵ however, this only takes place after one already has done his toil in the aspect of the *Ru'ach* level of his soul, in refining the emotions (*Midot*) of the animalistic soul.

It only is after this that he then can serve *HaShem*-יהו"ה, blessed is He, with the aspect of the *Neshamah* level of his soul, which is the toil of the *Neshamah* level of his soul, in and of itself. However, there first must be service of *HaShem*-יהו"ה, blessed is He, specifically with the aspect of the *Ru'ach* level of his soul.

Nevertheless, the toil of awakening the emotions (*Midot*) must itself be connected to the brains and mind (*Mochin*). For, if the toil is with the emotions (*Midot*) alone, it will not be possible to affect the animalistic soul, since no extra

¹⁵³² Ecclesiastes 3:21

¹⁵³³ This passage is in brackets as the redactors of the discourse did not have a clear recollection of it.

¹⁵³⁴ See Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration, regarding the five levels of the soul.

¹⁵³⁵ Kuntres HaAvodah, Ch. 1.

strength has been added to the Godly soul, over and above the animalistic soul.

This is because the animalistic soul also has emotions (*Midot*), and beyond this, it even has a mind and intellect (*Mochin*). Thus, to be able to affect the animalistic soul, there also must be grasp and comprehension, only that a person must make sure to have grasp and comprehension that relates to the emotions (*Midot*). Additionally, he must make sure that his grasp and comprehension do not only remain as an intellectual matter in his mind, but an arousal of the emotions must be brought about from this.

This is as explained in Tanya,¹⁵³⁶ that natural love of *HaShem*-יהו"ה, blessed is He, is insufficient by itself. Rather, one must awaken love of *HaShem*-יהו"ה, blessed is He, through contemplating (*Hitbonenut*), grasping and comprehending, and through doing so, love of *HaShem*-יהו"ה, blessed is He, is brought into revelation.¹⁵³⁷

Specifically through the revelation of love of *HaShem*-יהו"ה, blessed is He, he then will have vitality in fulfilling the *mitzvot*. This is as stated in Tanya,¹⁵³⁸ that “the love of *HaShem*-יהו"ה, blessed is He, is the root of [fulfilling] all 248-ה רמ"ה positive commandments, in that they are drawn from it, and without it, they have no true sustainment. For, he who fulfills them in truth, is he who loves the Name *HaShem*-יהו"ה

¹⁵³⁶ Tanya, Likkutei Amarim, Ch. 39

¹⁵³⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as The Tract on Contemplation – *Kuntres HaHitbonenut*), Ch. 1 and on. Also see *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as Divine Inspiration.

¹⁵³⁸ Tanya, Likkutei Amarim, Ch. 4

etc.” The same is so of the quality of fear of *HaShem*-יהו"ה, blessed is He, which is the root of [desisting] from the 365-שס"ה negative commandments.¹⁵³⁹

4.

Now, in addition to these two motions of opening and constricting, which are always present in the heart, and are the matter of the pulsation of the heart, more generally, there also are these two motions at different times. That is, there are times when one's heart is open, and there are times when his heart is closed.

This is similar to how it is in the brain and mind, that there are times when one's mind is open, and there are times when his mind is muddled and closed (*Timum HaMo'ach*). This is so of the heart too, that at times one's heart is open and his emotions (*Midot*) are in a state of expansiveness, and there are times that his heart is constricted, at which time his emotions (*Midot*) are in a state of smallness, to the point that sometimes his heart is completely closed, this being the matter of a muddled and closed heart (*Timum HaLev*).

Now, the muddling and closure of the brain (*Timum HaMo'ach*) is much worse than the muddling and closure of the heart (*Timum HaLev*). For, when one's brain is muddled and closed, there is no revelation of light in his soul at all, even in his brain and mind. However, this is not so of the muddling and closure of the heart (*Timum HaLev*), for though he may not have any emotional arousal, nonetheless, there is an

¹⁵³⁹ Tanya, Likkutei Amarim, Ch. 4 *ibid*.

illumination of faith (*Emunah*-אמונה) in *HaShem*-יהו"ה in him, which every Jew has because of the radiance of his soul from above, in that “the source of upper flow (*Mazal*) [of his soul] sees.”¹⁵⁴⁰

From this, there also is a flash and spark that illuminates in his soul as it is below, imbuing it with faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. This radiance stemming from the essence of the soul, is specifically manifest in the heart. Therefore, even when the heart is clogged and there is no emotional arousal in it, there nonetheless is faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stemming from the bond of the essential self of the soul with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to what happened in Egypt. That is, the Jewish people “did not listen to Moshe because of their anguished spirit and hard labor”¹⁵⁴¹ – whereas, Moshe (משה) is called by this name because “I drew him (*Mesheeteehoo*-משיתיהו) from the water,”¹⁵⁴² in that his [soul] was from the first Sabbatical [which preceded the Sabbatical of this world],¹⁵⁴³ and he also was drawn into this world to illuminate etc., as indicated by the verse,¹⁵⁴⁴ “He drew water,” in that he drew the waters of the revelation of *HaShem*'s-יהו"ה Godliness into the world – but because of “their anguished spirit (*Kotzer Ru'ach*) and the hard labor,” they did not listen to Moshe.

¹⁵⁴⁰ Talmud Bavli, Megillah 3a

¹⁵⁴¹ Exodus 6:9

¹⁵⁴² Exodus 2:10

¹⁵⁴³ See Torah Ohr 51d, 52b and elsewhere.

¹⁵⁴⁴ Exodus 2:19

However, even so, the verse states,¹⁵⁴⁵ “The people had faith (*Vaya’amen HaAm*-ויאמן העם),” in that the matter of simple faith (*Emunah Peshutah*-אמונה פשוטה) in *HaShem*-יהו"ה, blessed is He, illuminated in them and in the merit of their faith (*Emunah*) they were redeemed from Egypt.¹⁵⁴⁶

This then, explains the immaturity (*Katnut*) of the Jewish people at the time of the exodus from Egypt. That is, it refers to the matter of faith (*Emunah*), which is called “immaturity” (*Katnut*), being that there is no revelation of the light of the intellect (*Sechel*) or the emotions (*Midot*) in it at all. It rather is only simple faith (*Emunah Peshutah*).

Nevertheless, even this faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stems from the essence of the soul. That is, it is like the above-mentioned analogy of a father who delights in his small child, that from the father’s perspective the great strength of his love is very revealed, in that he kisses and hugs the child etc., except that from the child’s perspective it manifests in immature matters.

The same was so of the exodus from Egypt, that the faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, stemmed from the essential self of their soul, which, as explained before, is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, only that it manifested in matters of relative immaturity, in which there is no revelation of the light of *HaShem*’s-יהו"ה Godliness. We therefore only recite the half Hallel at that time.

¹⁵⁴⁵ Exodus 4:31

¹⁵⁴⁶ Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach, Remez 240; Also see Essential Faith, a translation of the Mittler Rebbe’s introduction to Shaar HaEmunah (The Gate of Faith) and Shaar HaYichud (The Gate of Unity).

However, just as it is in the analogy, that the father instructs his small child and trains him in matters of good intellectual qualities and good emotional qualities, the same was so of the exodus from Egypt. That is, from the state of smallness and immaturity (*Katnut*) they then came to receive the Torah, until finally, during the month of Tishrei and on the holiday of Sukkot, and even on Shemini Atzeret, we recite the full Hallel.

5.

However, this is not yet adequate in explaining how the exodus from Egypt was a small foretaste of the coming redemption. For, in the coming redemption there not only will be revelation stemming from Above, but it rather will be in a way that the revelation will also be for the recipient below.

The explanation is that in addition to the matter of smallness (*Katnut*) as understood simply (as explained before), there also is a higher matter of “smallness” (*Katnut*), referring to the general matter of measure and limitation, even the biggest aspects of measure. That is, it all is called “small” (*Katnut*), because since it has measure, there always is something bigger than it.

This is as known about why Esav is called “big-*Gadol*,” whereas Yaakov is called “small-*Katan*,” as in the verse,¹⁵⁴⁷ “Rivkah then took her big (*Gadol*) son’s garments... and clothed Yaakov her small (*Katan*) son.” However, in truth, in the matter of the birthright, Yaakov was

¹⁵⁴⁷ Genesis 27:15

the firstborn, being that he was conceived from the first seminal drop, as in the analogy of the tube.¹⁵⁴⁸ This is even more so after Esav sold the birthright to Yaakov, in which case, Yaakov became the firstborn even in a revealed way. This being so, why is Esav called “her big (*Gadol*-גדול) son,” whereas Yaakov is called “her small (*Katan*-קטן) son”?

It is explained that this is because of their [spiritual] roots, in that the root of Esav is in the world of Chaos-*Tohu*, whereas the root of Yaakov is in the world of Repair-*Tikkun*. The difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is that, in the world of Chaos-*Tohu* there is an abundance of lights (*Orot*), but its vessels (*Keilim*) are minimal. In contrast, in the world of Repair (*Tikkun*), the lights (*Orot*) are minimal, but its vessels (*Keilim*) are broad.

That is, in the world of Chaos-*Tohu*, the lights (*Orot*) lack limitation, and as a result Esav is called “big-*Gadol*-גדול.” In contrast, in the world of Repair-*Tikkun*, the lights (*Orot*) are measured and limited, being that the vessels (*Keilim*) give measure and limit to the lights (*Orot*), and as a result of this limitation Yaakov is called “small-*Katan*-קטן.”

This likewise is what Midrash Rabbah states (in the Torah portion of Shoftim),¹⁵⁴⁹ “This is analogous to a king who had many sons, but he loved his small son more than the others etc. In the same way, the Holy One, blessed is He, said, ‘Out

¹⁵⁴⁸ See Rashi to Genesis 25:26 – “Yaakov was conceived of the first seminal drop, and Esav from the second. Go and learn from a tube with a narrow opening – put two stones in it, one after the other. The one that goes in first will come out last, and the one that goes in last will come out first. It comes out that Esav, who was conceived last, came out first, and Yaakov, who was conceived first, came out last.”

¹⁵⁴⁹ Midrash Devarim Rabba 5:7

of all the nations that I created, I only love Israel, as it states,¹⁵⁵⁰ ‘For Israel is a lad and I love him.’” Now, we must understand why the Jewish people are called “small-*Katan*-קטן” in relation to the Holy One, blessed is He. The explanation is that this is because of their root is in the world of Repair-*Tikkun*, which is in a state of limitation, as explained before.

This likewise is the meaning of the verse,¹⁵⁵¹ “This month shall be for you the first of the months.” As our sages, of blessed memory, explained,¹⁵⁵² “The Jewish people calculate [the calendar] according to the moon,” in that,¹⁵⁵³ “The big (*Gadol*-גדול) count according to the big (*Gadol*-גדול) [luminary], whereas the small (*Katan*-קטן) count according the small (*Katan*-קטן) [luminary],” and,¹⁵⁵⁴ “[The Holy One, blessed is He, said to the moon], may righteous men be named after you, such as ‘Yaakov the small (*Yaakov HaKatan*),’¹⁵⁵⁵ Shmuel the small (*Shmuel HaKatan*),¹⁵⁵⁶ and ‘David the small (*David HaKatan*).’”¹⁵⁵⁷ All this stems from the limitations of the world of Repair-*Tikkun*, as explained before.

Now, though the world of Repair-*Tikkun* is called “smallness” (*Katnut*-קטנות), nevertheless, *HaShem*’s-יהו"ה primary Supernal intent, blessed is He, is specifically for the

¹⁵⁵⁰ Hosea 11:1; Also see the discourse entitled “*Ki Na’ar Yisroel vaOhaveihu*” 5666 (Sefer HaMaamarim 5666-5667 p. 574 and on); 5716 (Torat Menachem, Vol. 15 p. 116 and on), translated in The Teachings of The Rebbe, 5716, Discourse 4; Likkutei Sichot, Vol. 21, p. 20 and on.

¹⁵⁵¹ Exodus 12:2

¹⁵⁵² Talmud Bavli, Sukkah 29a

¹⁵⁵³ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁵⁵⁴ Talmud Bavli, Chullin 60b

¹⁵⁵⁵ See Amos 7:2

¹⁵⁵⁶ Shmuel the Tanna

¹⁵⁵⁷ See Samuel I 17:14

world of Repair-*Tikkun*, as the verse states,¹⁵⁵⁸ “I loved Yaakov; [but I hated Esav].” It also is written,¹⁵⁵⁹ “He did not create it [the world] for chaos (*Tohu*), but fashioned it to be settled.”

In other words, *HaShem* 's-יהו"ה Supernal intent is not in the desire to run to Him (*Ratzo*) and the expiry of the soul, but His Supernal intent is specifically for the *mitzvot* to be fulfilled below, and the *mitzvot* are of the world of Repair-*Tikkun*, and are also called “small” (*Katnut*) because of their limitations.

For example, the measure of *Tefillin* must be at least two fingers by two fingers etc.¹⁵⁶⁰ The same is so of all the *mitzvot*, (and our sages, of blessed memory,¹⁵⁶¹ compared the whole Torah to *Tefillin*), in that they all are measured and limited etc.¹⁵⁶² They therefore are called “small” (*Katnut*-קטנות). Even so, *HaShem* 's-יהו"ה primary Supernal intent is for the *mitzvot* to be fulfilled below, specifically within limitation.

The reason is because the limitation of the *mitzvot* is not a true matter of limitation. This is like the explanation¹⁵⁶³ of the teaching,¹⁵⁶⁴ “A person should always teach his student in a concise manner.” That is, even though it is concise, it nevertheless contains the entire length of the matter in it. For, the manner of intellectual bestowal from teacher to student, is that if the intellect is beyond the capacity of the student to receive, the teacher must withdraw the primary intellect, and

¹⁵⁵⁸ Malachi 1:2[& 3]

¹⁵⁵⁹ Isaiah 45:18

¹⁵⁶⁰ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

¹⁵⁶¹ Talmud Bavli, Kiddushin 35a

¹⁵⁶² See Tanya, Iggeret HaKodesh, Epistle 10.

¹⁵⁶³ See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe 76d; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 363-364.

¹⁵⁶⁴ Talmud Bavli, Pesachim 3b; Chullin 63b

only leave a limited intellect that applies to the capacity of the student to grasp.

This is like the first restraint of *Tzimtzum*, in which *HaShem*-יהו"ה withdrew His great light and illumination, and only drew down light that applies to the capacity of the worlds. However, this matter of teaching in a “concise manner” is not like how it was in the first restraint of *Tzimtzum*, but rather, in teaching in a “concise manner” the inner matter is totally present, except that it is concealed. This is why “the student comes to grasp the original intent of his teacher after forty years,”¹⁵⁶⁵ because within the intellect that the teacher bestowed, the entire inner intent was present in a concealed way.

This is like how it is in Mishnah, Beraita, and Tosefta, that the entire lengthiness of the Beraita and Tosefta is present and concealed in a concise manner in the Mishnah. The same is true of the Oral Torah (*Torah SheBa'al Peh*) and the Written Torah (*Torah SheB'Khtav*). That is, contained in a concealed way in the Written Torah (*Torah SheB'Khtav*), is the entire length of the Oral Torah (*Torah SheBa'al Peh*), as in the teaching,¹⁵⁶⁶ “Is there anything that is not hinted at in the Written Torah?” This then, is the matter of the limitation of the world of Repair-*Tikkun* and the limitation in Torah and *mitzvot*. That is, the entire inner aspect is hidden in this limitation.

This also accords with the explanation in Ohr Torah, of the Rav, the Maggid of Mezhritch,¹⁵⁶⁷ in explaining the

¹⁵⁶⁵ See Talmud Bavli, Avodah Zarah 5b

¹⁵⁶⁶ See Zohar III 221a; Talmud Bavli, Taanit 9a and Rashi there; Tosefot Yeshanim to Yoma 38b

¹⁵⁶⁷ Ohr Torah 107a

teaching, “A person should always teach his student in a concise manner.” He explains that the “concise manner” refers to the world of *Akudim*.¹⁵⁶⁸ For, in the world of *Akudim*, all the light (*Ohr*) is contained in the aspect of a point (*Nekudah*),¹⁵⁶⁹ and from this point (*Nekudah*) the limitations of the world of Repair-*Tikkun* are also drawn forth. For, as known, the root of the world of Repair-*Tikkun* is in the world of *Akudim*, which is higher than the root of the world of Chaos-*Tohu*.¹⁵⁷⁰ That is, in *Akudim*, it is sensed that *HaShem*’s יהו"ה's Supernal intent is specifically for the world of Repair-*Tikkun*.

¹⁵⁶⁸ Otzrot Chayim, Drush HaAkudim, Ch. 1, Mahadura Tinyana; The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*) [which is the primary aspect of the world of Chaos-*Tohu*]. The large splotches (*Berudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹⁵⁶⁹ Also see Shaar HaYichud of the Mittler Rebbe, Ch. 12-14; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"ו-26.

¹⁵⁷⁰ As the world of Chaos-*Tohu* is primarily rooted in the world of *Nekudim*, which is lower than *Akudim*.

This then, is also the explanation of, “This month shall be for you (*Lachem*-לכם),” as stated in Midrash,¹⁵⁷¹ that through this [*mitzvah*] we merit all the holidays and *mitzvot*, about which it states “for you-*Lachem*-לכם.” Now, at first glance, it is not understood why they specifically are dependent on “This month shall be for you.” However, the explanation is that the matter of “this month shall be for you,” is a matter of “smallness” (*Katnut*-קטנות), in that,¹⁵⁷² “The small one (*Katan*-קטן) counts according to the small (*Katan*-קטן) [luminary]” in that within this “smallness” (*Katnut*-קטנות) the entire “bigness” (*Gadlut*-גדלות) is present, as explained before about teaching in a “concise manner.”

This likewise explains the “smallness” (*Katnut*-קטנות) that was in Egypt, that in this “smallness” (*Katnut*-קטנות) the entire innerness (*Pnimityut*) was present in a hidden way, like the “concise manner” through which the student ultimately comes to the “depth of his teacher’s intent.” This is the meaning of the verse,¹⁵⁷³ “[I will] bring them up from that land to a good and spacious land,” and,¹⁵⁷⁴ “I will bring you up from the affliction of Egypt... to a land flowing with milk and honey.”

Moreover, as known, in our service of *HaShem*-יהו"ה, blessed is He, “milk and honey” refer to the matter of abundant love of *HaShem*-יהו"ה, blessed is He, with delight in Him.¹⁵⁷⁵ However, all this was concealed when they still were in Egypt

¹⁵⁷¹ Midrash Shemot Rabba 15:23

¹⁵⁷² See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁵⁷³ Exodus 3:8

¹⁵⁷⁴ Exodus 3:17

¹⁵⁷⁵ Likkutei Torah, Eikev 16d

in a state of smallness and “immaturity” (*Katnut*-קטנות), and afterwards it came to be revealed.

6.

However, even this is not yet sufficient in explaining the verse,¹⁵⁷⁶ “As in the days when you left the land of Egypt, I will show you wonders,” and that the exodus from Egypt was a foretaste of the coming redemption. For, the coming redemption will be “an inheritance without constraint (*Mitzarim*-מצרים),”¹⁵⁷⁷ meaning that it will be completely limitless.

The explanation is that there is an even loftier matter of “smallness” (*Katnut*-קטנות), about which it states,¹⁵⁷⁸ “We have a little (*Ketannah*-קטנה) sister.” About this the Midrash states,¹⁵⁷⁹ “The nations of the world denounce the Jewish people to the Holy One, blessed is He, saying, ‘We sin, but do not the Jewish people also sin?’ To this the Holy One, blessed is He, responds saying [the verse], ‘We have a little (*Ketannah*-קטנה) sister.’ That is, just as whatever a little child (*Katan*-קטן) may do, we do not reprimand her, similarly, to whatever extent, the Jewish people are tainted by their iniquities throughout the days of the year, but Yom Kippur comes and atones for them.” Similarly, elsewhere [in Midrash] it states (about the verse “We have a little sister”),¹⁵⁸⁰ “Just as it is with small child, that when the

¹⁵⁷⁶ Micah 7:15

¹⁵⁷⁷ Talmud Bavli, Shabbat 118a and on.

¹⁵⁷⁸ Song of Songs 8:8

¹⁵⁷⁹ Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁵⁸⁰ Midrash Bamidbar Rabba 2:16

child sins against her parents, her parents nevertheless do not reprimand her, being that she is but a child, so likewise with the Jewish people, when they sin, the Holy One, blessed is He, does not reprimand them.”

From this it is understood that the aspect of “smallness” (*Katnut*-קטנות) of the Jewish people even reaches the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). For, because of this “smallness” (*Katnut*-קטנות) there comes to be atonement stemming from the aspect of “darkness and light are the same,”¹⁵⁸¹ and even beyond that. We thus find that the “smallness” (*Katnut*-קטנות) of the Jewish people, about which the verse states,¹⁵⁸² “How will Yaakov survive, for he is small (*Katan*-קטן)?” reaches the aspect of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that the quality of Yaakov is “the center beam (*Breyach HaTichon*) that runs through from one end to the other end,”¹⁵⁸³ referring to the matter of the light (*Ohr*) of the *Line-Kav*. For, this itself is the matter of the name Yaakov-יעקב, which shares the same letters as “bursting forth-*Yibaka*-יבקע,”¹⁵⁸⁴ about which the verse states,¹⁵⁸⁵ “Then your light will burst forth (*Yibaka*-יבקע) like the dawn.”

That is, he is compared to the bursting forth of the light of dawn, which breaks through (*Boke'a*-בוקע) the darkness of

¹⁵⁸¹ Psalms 139:12

¹⁵⁸² Amos 7:2-5

¹⁵⁸³ Exodus 26:28, 36:33; Also see Zohar I 1-2; Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁵⁸⁴ Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin), Ch. 1

¹⁵⁸⁵ Isaiah 58:8

the night. The same is so of the light (*Ohr*) of the Line-*Kav*, in that it breaks through the darkness of the restraint of the *Tzimtzum*.¹⁵⁸⁶ Then, a short line (*Kav Katzar*) is drawn down, the top end of which touches the light of the Circle-*Iggul*, and from there it is drawn down to its lowest end.¹⁵⁸⁷

However, by virtue of it touching the light (*Ohr*) of the Circle-*Iggul*, it thereby is caused to be in a state of “smallness” (*Katnut*-קטנות) and nullification (*Bittul*). This is like the explanation in various places about the matter of the light (*Ohr*), that because of its adhesion to its source, it is in a state of nullification (*Bittul*) to its Source. In other words, in and of itself, the light (*Ohr*) is in a state of independent existence, but by its adhesion to its Source, it is in a state of nullification (*Bittul*) to its Source.

The same is so of the light of the Line-*Kav*, that because its upper end touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes and transcends the restraint of the *Tzimtzum*, it therefore is in a state of nullification (*Bittul*) and smallness (*Katnut*). For, the matter of “smallness” (*Katnut*-קטנות) is as our sages, of blessed memory, stated,¹⁵⁸⁸ “They make themselves small,” referring to the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This then, is the quality of Yaakov, which is the matter of the “smallness” (*Katnut*-קטנות) and nullification (*Bittul*) of the Line-*Kav*, stemming from its adhesion to the light (*Ohr*) of *HaShem*-יהו"ה that transcends and precedes the restraint of

¹⁵⁸⁶ There is a small portion of the discourse missing at this juncture.

¹⁵⁸⁷ See Etz Chayim, Shaar 1 (Drush Iggulim V'Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

¹⁵⁸⁸ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

Tzimtzum. Through this quality he reaches the aspect of the upper knowledge (*Da'at Elyon*).

To explain, the verse states,¹⁵⁸⁹ “You **alone** are *HaShem*-יהו"ה; You made the heavens and the earth.” That is, there is an aspect of *HaShem*'s-יהו"ה Godliness as He is in the heavens and the earth, and there is an aspect of *HaShem*'s-יהו"ה Godliness that transcends the worlds altogether, and is the aspect indicated by the word “alone (*Levadecha*-לבדך).” However, to reach that aspect, this comes about through nullification (*Bittul*) of the upper knowledge (*Daat Elyon*) to *HaShem*-יהו"ה.

On an even higher level, this refers to the matter of the bonding between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). For, the verse states,¹⁵⁹⁰ “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות)” [in the plural,] in which the word “knowledges-*De'ot*-דעות” indicates “two knowledges.”¹⁵⁹¹ The verse continues,¹⁵⁹² “and the deeds of men are [not] accounted by Him,” in which the word “are not [accounted]-*Lo*-לא” is written (with the letter *Aleph*-א), but is read “are [accounted] by Him-*Lo*-לו,” (with the letter *Vav*-ו). The words “are [accounted] by Him-*Lo*-לו” refer to the aspect of the lower knowledge (*Da'at Tachton*), in which man's deeds are of relevance to Him, “like a vessel that still is turning on the potter's wheel before Him etc.”¹⁵⁹³

¹⁵⁸⁹ Nehemiah 9:6

¹⁵⁹⁰ Samuel I 2:3

¹⁵⁹¹ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁵⁹² Samuel I 2:3 *ibid*.

¹⁵⁹³ Zohar I 109b; Also see Biurei HaZohar of the Tzemach Tzedek there.

However, the aspect indicated by the verse, “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that includes the two knowledges; the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This is because it transcends both, and therefore includes both. It is to this aspect that the “smallness” (*Katnut*) and nullification (*Bittul*) of the *Line-Kav* reaches.

This is also the meaning of the statement in Midrash,¹⁵⁹⁴ “Yom Kippur comes and atones for them.” For, through “smallness” (*Katnut*) we reach the aspect of “Who-*Mi*-מי,”¹⁵⁹⁵ about which it states,¹⁵⁹⁶ “Before Whom-*Mi*-מי are you purified, and Who-*Mi*-מי purifies you.” This refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

7.

Now, it is appropriate to connect this to the verse that states,¹⁵⁹⁷ “Is there indeed silence (*HaUmnam Eilem*-האומנם אולם) when you should be speaking righteousness? When you should be judging people with straightness?” About this Talmud states,¹⁵⁹⁸ “What is a person’s occupation (*Umanut*-

¹⁵⁹⁴ Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁵⁹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three and Four (*Netzach & Hod*), Gate Five (*Tiferet*), and Gate Eight (*Binah*),

¹⁵⁹⁶ Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

¹⁵⁹⁷ Psalms 58:2 – This is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5719. (See Sefer HaMaamarim, 11 Nissan p. 1 and on; Also see Torat Menachem, Vol. 25 p. 261 and on.)

¹⁵⁹⁸ Talmud Bavli, Chullin 89a

אומנות) in this world? He should make himself [silent] as if he is mute (*Eelem*-אלם). One might think that this also applies to words of Torah. The verse therefore states, ‘Speak righteousness (*Tzedek T’Dabeirun*-צדק תדברון-).’ (In other words,¹⁵⁹⁹ “though making oneself silent as if mute (*Eelem*-אלם) is a good occupation (*Umanut*-אומנות), nevertheless, when it comes to righteousness (*Tzeddek*-צדק) which refers to words of Torah, one should speak (*Tedabeirun*-תדברון-).” However, by doing so he may become arrogant. The verse therefore continues, ‘Judge people in straightness (*Meisharim*-מישרים),’” (meaning,¹⁶⁰⁰ “Like the straightness of a flat land (*Meishor Eretz*-מישור ארץ-), which is pleasant to walk on.”)

Now, this must be better understood. For, why would one think that making himself as if mute would also apply to words of Torah? The Torah is filled many statements to the contrary, such as,¹⁶⁰¹ “You shall speak of them (*v’Dibarta Bam*-וּדְבַרְתָּ בָּם),” and many other similar verses.

Additionally, we also must understand why it could be thought that he may become arrogant? Is not the opposite true, that about the matter of arrogance, the verse explicitly states,¹⁶⁰² “Every haughty heart is an abomination to *HaShem*-יהו"ה.” This being so, it is not necessary to expound this specifically from the words, “Judge people with straightness (*Meishariom*-מישרים).”

¹⁵⁹⁹ See Rashi to Talmud Bavli, Chullin 89a there.

¹⁶⁰⁰ See Rashi to Talmud Bavli, Chullin 89a there.

¹⁶⁰¹ Deuteronomy 6:7

¹⁶⁰² Proverbs 16:5

Moreover, in the matter of being elevated in the service of *HaShem*-יהו"ה,¹⁶⁰³ blessed is He, as it states,¹⁶⁰⁴ "I will walk in broad pathways," this is a positive that should be sought in serving *HaShem*-יהו"ה, blessed is He. This being so, why is it being negated by the words, "Judge people with straightness (*Meishariom*-מישרים)?"

However, this matter should be understood according to what was explained before, that there are three kinds of "smallness" (*Katnut*).¹⁶⁰⁵ The first kind is the "immaturity" (*Katnut*) when one begins serving *HaShem*-יהו"ה, blessed is He, which only is in the matter of faith (*Emunah*). Here, one only is in the aspect of a recipient (*Mekabel*) rather than a bestower (*Mashpia*), and it is to this end that he requires the toil of the emotions (*Midot*) and the mind and intellect (*Mochin*) etc.

The second kind is that even after he toils with his emotions (*Midot*) and with his mind and intellect (*Mochin*), and even comes to the aspect of being a bestower (*Mashpia*), nevertheless, it still is in a way of measure and limitation, and is therefore called "smallness" (*Katnut*). In contrast, the third kind is "smallness" (*Katnut*) stems from the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which stems from the limitless light of *HaShem*-יהו"ה, blessed is He.

¹⁶⁰³ See Chronicles II 17:6

¹⁶⁰⁴ Psalms 119:45

¹⁶⁰⁵ See the discourse entitled "vaHaShem Holeich Lifneihem" 5678 (Sefer HaMaamarim 5678 p. 158 and on); 5682 (Sefer HaMaamarim 5682 p. 42 and on).

This then, explains the verse,¹⁶⁰⁶ “Is there indeed silence (*HaUmnam Eilem* -האומנם אלים).” That is, the beginning of serving *HaShem*-יהו"ה, blessed is He, is in a way that “one makes himself [silent] as if he is mute (*Eelem* -אלים),” in that he only is in the aspect of a recipient (*Mekabel*), since his service of *HaShem*-יהו"ה, blessed is He, is only in a way of faith (*Emunah*) in Him.

The Talmud therefore continues, “One might think this also applies to the words of Torah,” that even when serving *HaShem*-יהו"ה, blessed is He, with Torah study, one must only be in the aspect of a recipient (*Mekabel*). The Talmud therefore continues, “The verse therefore states, ‘Speak righteousness (*Tzedek T’Dabeirun* -צדק תדברון),” meaning that it is necessary to draw down and bestow the light of Torah into the world.

The Talmud then continues, “However, he may become arrogant. The verse therefore continues, ‘Judge people with straightness (*Meisharim* -מישרים).” In other words, even after he draws down and bestows *HaShem*’s-יהו"ה Godliness into the world, he should not become “big” (*Gadlut*-גדלות), but should rather be “small” (*Katnut*-קטנות) by nullifying his existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.

8.

This then, is the meaning of the verse,¹⁶⁰⁷ “As in the days when you left the land of Egypt, I will show you wonders.”

¹⁶⁰⁶ Psalms 58:2 – This is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5719. (See *Sefer HaMaamarim*, 11 Nissan p. 1 and on; Also see *Torat Menachem*, Vol. 25 p. 261 and on.)

¹⁶⁰⁷ Micah 7:15

That is, the wonders of the coming future began during the exodus from Egypt when the Jewish people were in a state of “immaturity” (*Katnut*). About this the verse states,¹⁶⁰⁸ “Educate a youth according to his way; even when he grows old, he will not swerve from it.”

The matter of “educating a youth (*Na’ar*-נער),” is the aspect of “immaturity” (*Katnut*), and the “youth” (*Na’ar*-נער) refers to the angel who ministers over the world (*Saro Shel Olam*).¹⁶⁰⁹ In our service of *HaShem*-יהו"ה, blessed is He, this is the aspect of “immature” (*Katnut*) faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. For, although it is the beginning of serving *HaShem*-יהו"ה, blessed is He, nonetheless, the first level of “smallness” (*Katnut*) is bound with the loftiest level of “smallness” (*Katnut*), which is the matter of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the upper knowledge (*Da’at Elyon*) of Him.

This is similar to the explanation elsewhere¹⁶¹⁰ about the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, namely, that the lower fear (*Yirah Tata’ah*) of *HaShem*-יהו"ה, blessed is He, is the receptacle for the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה. The same is so of the matter of “smallness”

¹⁶⁰⁸ Proverbs 22:6

¹⁶⁰⁹ (The angel Metatron-מטטרו"ן, who is called a “lad-*Na’ar*.”) See Talmud Bavli, Yevamot 16b and Tosefot entitled “*Pasuk Zeh*”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of *Ya’H*,” and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*. Also see the discourse of last year, 5718, entitled “*Hechereem HaShem – HaShem will dry up the gulf of the sea of Egypt*,” translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 19, Ch. 7.

¹⁶¹⁰ See Torah Ohr, Hosafot 114d; Biurei HaZohar, Emor 81b; Kuntres HaAvodah Ch. 3 (p. 18).

(*Katnut*), that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of faith (*Emunah*) in Him, is the receptacle for the highest level of nullification (*Bittul*) to Him, which reaches *HaShem*'s-יהו"ה light (*Ohr*) that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse, “As in the days when you left the land of Egypt, I will show you wonders (*Nifla'ot*-נפלאות),” referring to the “*Nun*-נ-50¹⁶¹¹ wonders-*Pla'ot*-פלאות,”¹⁶¹² which is the highest aspect that transcends both the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This matter already began with the exodus from Egypt, for it was then that the revelations of the coming redemption began.

¹⁶¹¹ The numerical value of *Nun*-נ-50 is the same as “Who-Mi-מי-50” which refers to the 50th Gate of Understanding (*Shaar HaNun*), which transcends the chaining down of the worlds (*Hishtalshelut*) as mentioned before. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*). Also see Introduction to Zohar 1b; Biurei Zohar (of the Mittler Rebbe), Terumah 49c; Imrei Binah, Shaar HaTefillin, 121b and on; Torat Chayim, Noach, 57c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and Ch. 40 and the notes and citations there.

¹⁶¹² Zohar I 261b; Ohr HaTorah to Micah 7:15 (p. 487).

Discourse 21

“Hapach Yam LaYabashah - He transformed the sea into dry land”

Delivered on Shabbat Parshat Acharei,
Shabbat Mevarchim Iyyar, 5719
By the grace of *HaShem*, blessed is He,

1.

The¹⁶¹³ verse states,¹⁶¹⁴ “He transformed the sea to dry land, they shall pass through the river on foot; there we will rejoice in Him.” This verse enumerates three matters. The first is in the past tense, whereas the second and third are in the future tense. This is because the words “He transformed the sea to dry land” refers to the splitting of the sea which took place at the exodus from Egypt, as it states,¹⁶¹⁵ “The children of Israel walked on the dry land in the midst of the sea.” The matter of “passing through the river on foot” refers to the coming redemption, about which it states,¹⁶¹⁶ “*HaShem*-יהוה will dry up the gulf of the sea of Egypt, and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.” It is

¹⁶¹³ This discourse is a direct continuation of the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha – As in the days when you left the land of Egypt, I will show you wonders,*” Discourse 20.

¹⁶¹⁴ Psalms 66:6

¹⁶¹⁵ Exodus 15:19

¹⁶¹⁶ Isaiah 11:15

in reference to this that the verse states, “they shall pass through the river on foot.” The verse then concludes, “there we will rejoice in Him,” in which “Him” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Now, it is explained in Likkutei Torah¹⁶¹⁷ and in Shaar HaEmunah¹⁶¹⁸ that these three matters refer to three aspects. The words, “He transformed the sea to dry land” refers to the *Sefirah* of Kingship-*Malchut*.¹⁶¹⁹ The words, “They shall pass through the river on foot” refers to the *Sefirah* of Understanding-*Binah*,¹⁶²⁰ particularly the revelation of the Ancient One-*Atik* in Understanding-*Binah*.¹⁶²¹ The words, “There we will rejoice in Him,” refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

The explanation is that though all the revelations of the coming future are the matter of the revelation of *HaShem*'s-יהוה Essential Self, blessed is He, as the verse states,¹⁶²² “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher,” nonetheless, in a more detailed way, there are various levels in this. In other words, in the

¹⁶¹⁷ Likkutei Torah, Tzav 14b and on.

¹⁶¹⁸ Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on.

¹⁶¹⁹ Which is called the “sea-*Yam*-ים.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁶²⁰ Which is called “the river-*Nahar*-נהר.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

¹⁶²¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, [end of] Ch. 40 and the notes there; Also see Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 4; Torat Chayim, Lech Lecha 81b and elsewhere.

¹⁶²² Isaiah 30:20

coming future, the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, will be according to how it is Above, but as it is drawn below, there are various levels stemming from the recipient.

To further explain, there is revelation that when drawn below into a vessel (*Kli*), becomes bound to the vessel (*Kli*). What is meant here is not the matter of manifestation (*Hitlabshut*) within the vessels (*Keilim*), but that it becomes bound (*Mekushar*) to the vessel (*Kli*). That is, manifestation (*Hitlabshut*) within the vessel (*Kli*) is when the vessel (*Kli*) takes hold of and grasps the light (*Ohr*) in an inner way, in that it gives measure and limit to the light (*Ohr*) according to the measure and limit of the vessel (*Kli*). However, bonding (*Hitkashrut*) with the vessel (*Kli*) is in a manner that the light (*Ohr*) is not measured or limited by the measure and limit of the vessel (*Kli*), but nonetheless at the very least is bound (*Mekushar*) to the vessel (*Kli*).

However, there also is an aspect of revelation of light (*Ohr*) that is not at all bound to the vessel (*Kli*). This is explained at length in the continuum of discourses (*Hemshech*) of the year 5666,¹⁶²³ in regard to the teaching of our sages, of blessed memory,¹⁶²⁴ “In the coming future the Holy One, blessed is He, is destined to make a feast (“*Ariston*-אריסטון,” meaning, “a morning meal” or “breakfast”)¹⁶²⁵ for His servants,

¹⁶²³ See the discourses entitled “*Vayeitzei Yaakov*” and the discourse entitled “*Vayishlach Yaakov*” (*Hemshech* 5666 p. 94 and on; p. 101 and on).

¹⁶²⁴ Midrash Vayikra Rabba 13:3; Tanchuma Shmini 7

¹⁶²⁵ See Matnot Kehunah to Vayikra Rabba *ibid*.

the righteous-*Tzaddikim*,” which refers to the feast of the Leviathan (*Livyatan*) and the Wild Ox (*Shor HaBar*).¹⁶²⁶

Now, at first glance, this contradicts another teaching of our sages, of blessed memory, which states,¹⁶²⁷ “[The coming world is not like this world.] In the coming world there is no eating and drinking etc.” However, it explains there that they are two levels. That is, both levels are in the essential pleasure that is neither measured nor limited, meaning simple pleasure (*Taanug Pashut*), except that in simple pleasure (*Taanug Pashut*) itself, there are two aspects. There is simple pleasure (*Taanug Pashut*) that is bound (*Mekushar*) to the vessel (*Kli*) and there is simple pleasure (*Taanug Pashut*) that even when drawn below, is not only not measured or limited in vessels (*Keilim*), but is not bound to vessels (*Keilim*) altogether.

To further explain, there is pleasure that is measured and limited within vessels (*Keilim*). This refers to all the pleasures that a person has, all of which are measured and limited. These are the aspects of the “duplicate song,” the “triplicate song,” and the “quadrupled song,” all of which are composite pleasures (*Taanug Murkav*).¹⁶²⁸ However, the essence of the

¹⁶²⁶ See Midrash Vayikra Rabba 13:3 and Tanchuma Shmini 7 ibid.

¹⁶²⁷ Talmud Bavli, Brachot 17a

¹⁶²⁸ See Tikkunei Zohar, Tikkun 21 (51b); Also see Likkutei Moharan, Tinyana, Torah 8. There are four levels of “song,” these being the “simple song” (*Shir Pashut*), “The duplicate song” (*Shir Kaful*), “The triplicate song” (*Shir Meshulash*), and “The quadruple song” (*Shir Meruba*). Altogether, these are indicated by the letters א-1 ב-2 ג-3 ד-4, the sum of which equals ten, corresponding to the ten *Sefirot*. That is, the *Aleph*-א-1 is the “simple song” (*Shir Pashut*) and corresponds to the Crown-*Keter*. The *Beit*-ב-2 is the “duplicate song” (*Shir Kaful*) and corresponds to Wisdom-*Chochmah* and Understanding-*Binah*. The *Gimel*-ג-3 is the “triplicate song” (*Shir Meshulash*) and corresponds to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. The *Dalet*-ד-4 is the “quadrupled song” (*Shir Meruba*) and corresponds to the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*,

pleasure is simple pleasure (*Taanug Pashut*), which is comparable to the pleasure one has at the wedding celebration of his only child. This is an essential pleasure (*Taanug Atzmi*) that draws the essential self of the soul.

However, even in essential pleasure (*Taanug Atzmi*) itself, there are two aspects. There is simple pleasure (*Taanug Pashut*) that comes in a felt way, such that he claps his hands and dances with his feet etc., and there is simple pleasure (*Taanug Pashut*) that is not felt or sensed.¹⁶²⁹

Foundation-*Yesod*, and Kingship-*Malchut*. On a more inner level, they correspond to the squared Name י"ה יה"ו יהו"ה (which consists of ten letters, the sum total of which is the numerical value of 72, and are the inner vitality of the *Sefirot*). The letter *Yod* is a simple foundation letter, and not a composition, thus indicating the "simple song" (*Shir Pashut*) and simple pleasure (*Taanug Pashut*). (It should be noted that the numerical value of letter *Yod* equals ten, and therefore includes all ten aspects in a single point.) In contrast, the names יהו"ה יהו"ה are composites (*Harkavot*) of multiple letters, thus indicating the composite ("duplicate," "triplicate," and "quadrupled" songs) and composite pleasure (*Ta'anug Murkav*). Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Kuntres HaHitpa'alut* of the Mittler Rebbe, translated as *Divine Inspiration* (Section 31) [cited in the next note].

¹⁶²⁹ The "simple song" (*Shir Pashut*) comes from the aspect of the *Heyulie* delight - the source of all particular pleasures from which the ultimate inclusion of the whole essence of one's soul comes. This is as Rabbi Shimon bar Yochai stated (*Zohar III, Idra Zuta, 288a*), "With one bond" - referring to the one essential bond in the essence of the *Yechidah* - "I am unified in Him, I am aflame in Him," - literally! As written (*Psalms 24:3*), "My soul is glorified in *HaShem*-ה'יהוה," and "My soul, glorify *HaShem*-ה'יהוה" - literally! This is also called, "The one simple and essential desire" that is beyond perception or division into opposite desires, even the "Kindness and severity of the 'Hidden Reason for the Desire,'" which is called, "Love of delights" - in the plural, meaning two types of delights; the delight of joy and its opposite, and the like. Rather, it is a single desire that all desires are included in and dependent on. By way of example, this is like a person who is engrossed in saving himself from death, literally! The full focus of his desire, to the very core of his existence will be awakened in him. This is because his very existence is threatened, literally! At this point, all desires that are distinct from the actual essence of his being, such as love of sustenance or love of his wife and children, become as nothing to him, and become included in the essential desire to live. This touches the whole essence of his being. This is called, "The excitement of the essential self" (He is extremely moved, to the

This likewise is the difference between “the feast that the Holy One, blessed is He, is destined to make for the righteous-*Tzaddikim*,” which is the matter of simple pleasure (*Taanug Pashut*) that comes in a felt way, and the coming world (*Olam HaBa*) in which “there is no eating and no drinking,” which refers to the matter of simple pleasure (*Taanug Pashut*) that is not felt or sensed.

This likewise is the difference between the pleasure (*Taanug*) of Shabbat and the pleasure (*Taanug*) of Yom HaKippurim, as it presently is. That is, the pleasure (*Taanug*) of Shabbat is a felt pleasure (*Taanug Murgash*), whereas the pleasure of Yom HaKippurim, at which time eating and drinking is forbidden, is an unfelt pleasure (*Taanug Bilti Murgash*).

More particularly, even on Shabbat itself there is a difference between the first two meals of Shabbat, which are the aspect of felt pleasure (*Taanug Murgash*) and the third meal of Shabbat, which is the time of the “desire of all desires” (*Ra’ava d’Kol Ra’avin*), and is the aspect of unfelt pleasure (*Taanug Bilti Murgash*).¹⁶³⁰

Now, both these aspects are included in the words, “They shall pass through the river on foot.” For, the river (*Nahar*-נהר) refers to Understanding-*Binah*, within which there

very core of his being). In other words, his entire being is drawn into it, so that nothing else is left of him, to the point that he is altogether unaware of himself. (He is so deeply engrossed in self-preservation with all his soul that he “goes out” of the vessels of his brain and heart, so to speak). See Kuntres HaHitpa’alut of the Mittler Rebbe, translated as Divine Inspiration (section 31), regarding the fifth level of the soul, the singular-*Yechidah* essence, and the “simple song” (*Shir Pashut*).

¹⁶³⁰ See *Hemshech* 5666 p. 544 and on.

is a revelation of the Ancient One-*Atik*,¹⁶³¹ which is the aspect of simple pleasure (*Taanug Pashut*) in which there are the two above-mentioned aspects. However, the matter indicated by the words, “there we will rejoice in Him,” is higher than this, and refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, this refers to the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, who even transcends the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*, and will be revealed on “the day that is entirely Shabbat and rest for everlasting life.”¹⁶³²

In other words, there will be ascents in the revelation of the Ancient One-*Atik*, about which our sages, of blessed memory, stated,¹⁶³³ “The righteous have no rest, neither in this world nor in the coming world etc.” For, since this only is the aspect of revelation of light (*Ohr*), it therefore applies for there to be ascents in it. In contrast, “the day that is entirely Shabbat and rest for everlasting life,” refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally, in which ascents are inapplicable.¹⁶³⁴

¹⁶³¹ Likkutei Torah, Tzav 11a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, [end of] Ch. 40 and the notes there.

¹⁶³² Talmud Bavli, Tamid 33b

¹⁶³³ Talmud Bavli, Brachot

¹⁶³⁴ See Sefer HaMaamarim 5678 p. 415; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-הדברים were given.

2.

Now, based on this, we must better understand the meaning of the verse,¹⁶³⁵ “As in the days when you left the land of Egypt, I will show you wonders.” For, it was previously explained¹⁶³⁶ that the exodus from Egypt was the beginning and foretaste of the wonders of the coming redemption.

This was explained with the verse,¹⁶³⁷ “Educate the youth according to his way; even when he grows old, he will not swerve from it.” The words, “Educate the youth (*Na'ar*-נער) according to his way,” refer to the exodus from Egypt, at which time the Jewish people were in a state of “immaturity” (*Katnut*). The words, “even when he grows old, he will not swerve from it,” refer to the revelations of the coming future. Thus, it is in this regard that the verse states, “he will not swerve from it,” meaning that even during the exodus from Egypt there was a foretaste of the revelations of the coming redemption.

About this it was explained that in the matter of “immaturity” and “smallness” (*Katnut*), there are various levels. That is, there is the simple meaning of “immaturity” (*Katnut*) about which it states that the Jewish people “did not listen to Moshe because of their anguished spirit and the hard labor.”¹⁶³⁸ In other words, on account of their “anguished spirit-*Kotzer Ru'ach*-קוצר רוח” they did not listen to Moshe.

¹⁶³⁵ Micah 7:15

¹⁶³⁶ In the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha* – As in the days when you left the land of Egypt, I will show you wonders,” Discourse 20.

¹⁶³⁷ Proverbs 22:6

¹⁶³⁸ Exodus 6:9

Nevertheless, they did have faith (*Emunah*), as the verse states,¹⁶³⁹ “The people had faith (*Vaya’amen HaAm-העם*),” and it was in the merit of their faith (*Emunah*) that they were redeemed from Egypt.¹⁶⁴⁰ However, this level of “immaturity” and “smallness” (*Katnut*) is not yet sufficient.

However, there is another aspect of “immaturity” and “smallness” (*Katnut*), referring to the general matter of measure and limitation. In other words, even the greatest measure is still called “smallness” (*Katnut*). This refers to the world of Repair-*Tikkun*, in which there are abundant vessels (*Keilim*). Therefore, because of the measure and limitation of the vessels (*Keilim*) this also is called “smallness” (*Katnut*).

Nonetheless, *HaShem’s* יהו"ה primary Supernal intent is specifically for the world of Repair-*Tikkun*, as the verse states,¹⁶⁴¹ “I loved Yaakov; [but I hated Esav].” In other words, *HaShem’s* יהו"ה Supernal intent, blessed is He, is specifically for *mitzvot* to be fulfilled below, even as they are measured and limited.

However, even this aspect of “smallness” (*Katnut*) is not sufficient. For, though through it, a person can reach and receive matters of the chaining down of the worlds (*Hishtalshelut*), even the highest heights of the chaining down of the worlds (*Hishtalshelut*), nonetheless, *HaShem’s* יהו"ה Supernal intent, blessed is He, is for us to also receive matters that transcend the chaining down of the worlds (*Hishtalshelut*).

¹⁶³⁹ Exodus 4:31

¹⁶⁴⁰ Mechilta Beshalach 14:31; Yalkut Shimoni Beshalach, Remez 240; Also see Essential Faith, a translation of the Mittler Rebbe’s introduction to Shaar HaEmunah (The Gate of Faith) and Shaar HaYichud (The Gate of Unity).

¹⁶⁴¹ Malachi 1:2[& 3]

This specifically requires serving *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*), since this transcends Torah and *mitzvot*.

This is the third matter of “smallness” (*Katnut*), about which Midrash states,¹⁶⁴² “The nations of the world denounce the Jewish people to the Holy One, blessed is He, saying, ‘We sin, but do not the Jewish people also sin?’ The Holy One, blessed is He, responds with this verse],¹⁶⁴³ ‘We have a little (*Ketannah*-קטנה) sister.’ [That is, just as it is with a little child (*Katan*-קטן), that no matter what she does, she is not reprimanded, similarly, to whatever extent the Jewish people have become tainted by their iniquities during the days of the year,] Yom Kippur comes and atones for them.”

This refers to the light of the Line-*Kav*, the upper end of which touches the Great Circle (*Iggul HaGadol*) that precedes and transcends the restraint of the *Tzimtzum*. It is because of this, that in this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, there is the sense of nullification (*Bittul*) to Him etc., which is the matter of “smallness” (*Katnut*) [before Him].

That is, they make themselves small and nullify themselves to *HaShem*-יהו"ה, blessed is He, through which it thereby is also possible to receive *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*), as explained before at length.

However, based the explanation above about the words,¹⁶⁴⁴ “There we will rejoice in Him,” that it refers to the

¹⁶⁴² Midrash Shir HaShirim Rabba to Song of Songs 8:8

¹⁶⁴³ Song of Songs 8:8

¹⁶⁴⁴ Psalms 66:6

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, meaning that in the coming future, there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it is not understood how the exodus from Egypt was a foretaste of the revelation of "there we will rejoice in Him."

For, when the verse states,¹⁶⁴⁵ "I will show you wonders (*Nifla'ot*-נפלאות)," in the plural, this refers to the revelation of the wonders (*Nifla'ot*-נפלאות) of the coming future. In other words, there not only will be the revelation of the aspect of Kingship-*Malchut*, nor will there only be a revelation of the aspect of the felt pleasure (*Taanug Murgash*), nor will there only be a revelation of the unfelt pleasure (*Taanug Bilti Murgash*), but there also will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally! That is, it is about all these matters that the verse states, "As in the days when you left the land of Egypt, I will show you wonders."

This being so, it is not understood. For, through "smallness" (*Katnut*) and self-nullification (*Bittul*) it only is possible to reach the highest level of the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. In other words, through the self-nullification (*Bittul*) of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), (indicated by the words, "Yom Kippur comes and atones for them"), it only is possible to reach the aspect of the simple pleasure (*Taanug Pashut*) that is unfelt [similar to Yom Kippur].

¹⁶⁴⁵ Micah 7:15

However, how is it applicable to say that through self-nullification (*Bittul*) in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, we reach His Essential Self? That is, the nullification (*Bittul*) that stems from the light (*Ohr*), stems from the sense of revelation, rather than from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, because of the distance of comparison between the light (*Ohr*) and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is not applicable for His Essential Self to affect the light to have nullification (*Bittul*) stemming from His Essential Self. This being so, the nullification (*Bittul*) of the light (*Ohr*) does not reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

3.

To further explain, as known and explained elsewhere,¹⁶⁴⁶ even the light (*Ohr*) of *HaShem*-יהו"ה is utterly of no comparison relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is the meaning of the words,¹⁶⁴⁷ “There is nothing comparable to You, *HaShem*-יהו"ה our God, in this world.”

¹⁶⁴⁶ See Sefer HaMaamarim 5680 p. 50; See *Hemshech* 5672 Vol. 2 p. 1,155; *Hemshech Rosh HaShanah* 5694, Ch. 26 (Sefer HaMaamarim 5711 p. 117).

¹⁶⁴⁷ See the morning prayer (*Shacharit*) liturgy of Shabbat.

That is, even though the revelation of, “there is nothing comparable to You” (*Ein Aroch*-אין ערוך), is specifically in this world, in that when we behold novel existence, we are forced to say that it is brought into being from “nothing” (*Ein*-אין), in that “the proposition that the finite (*Yesh*) can bring the finite (*Yesh*) into being is absolutely false, even if the number of finite beings is without limit.”¹⁶⁴⁸

It therefore must be concluded that there is a place where the finite (*Yesh*) concludes, and that this place is the opposite of the finite (*Yesh*), and this is the matter of the “nothing” (*Ein*-אין). Thus, it is specifically through the existence of the novel finite being (*Yesh*) that the matter of “there is nothing comparable to You” (*Ein Aroch*-אין ערוך) is revealed.

Nevertheless, it only is the **revelation** of the matter that “there is nothing comparable to You” (*Ein Aroch*-אין ערוך), brought about through the existence of novel finite being (*Yesh*). However, once we are aware that novel finite being (*Yesh*) is of utterly no comparison to *HaShem*-יהו"ה, blessed is He, we are forced to conclude that even the light (*Ohr*) is of no comparison to Him, because relative to *HaShem*-יהו"ה, blessed is He, the physical and the spiritual are literally equal.

Thus, if it would be postulated that the light (*Ohr*) has some measure of comparison, it also would be necessary to say that the novel finite being (*Yesh*) also has some measure of comparison. However, since the existence of the novel finite being (*Yesh*) necessitates the conclusion that it utterly is of no

¹⁶⁴⁸ Moreh Nevuchim, Vol. 2, Introduction, Proposition 3; Also see Sefer HaMaamarim 5689 p. 53, and elsewhere.

comparison to Him whatsoever, as explained above, it therefore is also necessary to state that the light (*Ohr*) is also of utterly no comparison to Him whatsoever, just like the novel finite something (*Yesh*).

In other words, even though the entire matter of the light (*Ohr*) is that it is in a state of adhesion (*Dveikut*) to its source, and as we observe, when there are clouds that obstruct, or upon the setting of the sun, the existence of the light (*Ohr*) is nullified, because the entire matter of the existence of the light (*Ohr*) is in its adhesion (*Dveikut*) to its source, and moreover, as known, the matter of the light (*Ohr*) is that it is a revelation (*Giluy*) of its source, nevertheless, it only is that the light (*Ohr*) is a revelation (*Giluy*) [emanating] from the essence (*Etzem*), and the light (*Ohr*) only reveals that there is an essence (*Etzem*). However, the essence (*Etzem*) itself is not revealed in the light (*Ohr*). For, from the existence of the light (*Ohr*) we have no knowledge of the essential being of its source. Beyond this, the matter of the essence (*Etzem*) itself does not actually come forth in the light (*Ohr*) whatsoever.

That is, in addition to what was explained before that the light (*Ohr*) is of utterly no comparison whatsoever relative to *HaShem*-יהו"ה Himself, blessed is He, literally to the same extent that the novel created finite “something” (*Yesh*) [is of no comparison], since relative to Him, the physical and the spiritual are equal, beyond this, since His Essential Self is not just that He is a “Luminary” (*Ma'or*), meaning that the light (*Ohr*) exists because of His existence, this being so, the matter of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He,

who transcends the matter of being a “Luminary” (*Ma’or*), does not at all come forth in the light (*Ohr*).

We thus find that relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, (as He transcends being a “Luminary-*Ma’or*”), the light (*Ohr*) is of utterly no comparison to Him. This being so, that it utterly is of no comparison to Him, therefore, at first glance, it seems that the nullification (*Bittul*) of the light (*Ohr*) does not stem from sensing the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, but only stems from the revelations (*Gilyim*). This being so, how is it possible that the nullification (*Bittul*) in the light (*Ohr*) could reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He?

4.

However, the explanation¹⁶⁴⁹ is that indeed the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and His Essential Self, are utterly of no comparison to each other. This is understood even on a simple level, being that the essence (*Etzem*) of something is the thing itself, whereas light (*Ohr*) is only a radiance from it. Nevertheless, the way that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, comes from His Essential Self, is not in a way that there is no comparative relationship between them, but is in a way of comparative relationship etc. This is why in the light there is the sense of the Luminary (*Ma’or*).

¹⁶⁴⁹ See *Hemshech* 5672 *ibid.* Vol. 2 p. 1,155 and on; *Hemshech Rosh HaShanah* 5694 *ibid.*, Ch. 26 and on.

To explain, this itself is the difference between the tangible created “something” (*Yesh*) and the light (*Ohr*). That is, even though both are utterly incomparable to Him, nevertheless, in the existence of the tangible created “something” (*Yesh*), not only is it utterly incomparable to *HaShem*-יהוה Himself, blessed is He, but additionally, it is brought into being in a way that there is no comparison.

Therefore, in the existence of the novel created “something” (*Yesh*), there utterly is no sense of the intangible Godly “nothing” (*Ein*) that brings it into being. In other words, not only is there no sense of the intangible Godly “nothing” (*Ein*), but the novel tangible created “something” (*Yesh*) does not even sense that there is an intangible Godly “nothing” (*Ein*) altogether. That is, this is only necessitated intellectually, but is not actually felt or sensed by the novel tangible created “something” (*Yesh*). This is because the way it is brought into existence, is itself in way that is no comparison.

In contrast, this is not so of the light (*Ohr*). For, even though it does not reveal the essential being of the Luminary (*Ma'or*), nonetheless, the existence of the Luminary (*Ma'or*) is sensed in the existence of the light. This is because it is brought into existence in a way that there is some comparative relationship between them.

More specifically, this is the difference between the three matters of:

- (1) something and nothing (*Yesh v'Ein*)
- (2) cause and effect (*Ilah v'Alul*)
- (3) light and luminary (*Ohr v'Ma'or*).

That is, in the matter of the tangible created “something” (*Yesh*) being brought into being from the intangible Godly “nothing” (*Ein*), the created “something” (*Yesh*) has utterly no sense whatsoever of the existence of the intangible Godly “nothing” (*Ein*). In other words, not only does it not sense the essential being of the intangible Godly “nothing” (*Ein*), but it does not even sense that it itself requires a source.

In Cause and effect (*Ilah v’Alul*), there is a sense of the Cause (*Ilah*) in the effect (*Alul*). That is, when we perceive the effect (*Alul*), we know of the existence of the Cause (*Ilah*), being that the Cause (*Ilah*) is revealed in its effect (*Alul*).

In the light and Luminary (*Ohr v’Ma’or*), in the light there is no sense of the essential being of the Luminary (*Ma’or*), but there is a sense of the existence of the Luminary (*Ma’or*). That is, though the light itself is of no comparison to Him, nevertheless, it comes into existence in a way of comparative relationship.

5.

The explanation is that this is similar to the powers of the soul. That is, there is a difference between desire (*Ratzon*) and intellect (*Sechel*), in that intellect (*Sechel*) is a power that is separate from the soul, whereas desire (*Ratzon*) is the pull and leaning of the soul itself [toward something]. In other words, even though desire (*Ratzon*) is of no comparison to the soul itself, being that the soul itself transcends the “pull” and

“leaning” [toward something], nevertheless, the desire (*Ratzon*) is not separate from the soul, since its entire matter is that it is the pull and leaning of the soul itself. In contrast, intellect (*Sechel*) is a power that is separate from the [self] of the soul.

To further explain, the difference between intellect (*Sechel*) and desire (*Ratzon*) relative to the soul itself, is also apparent in the way they are revealed from their source. That is, intellect (*Sechel*) comes from the power to conceptualize (*Ko'ach HaMaskeel*) in a removed and separated way, in that it is of no comparison to the power of conceptualization (*Ko'ach HaMaskeel*) itself. This is why the power of conceptualization (*Ko'ach HaMaskeel*) itself is not revealed in the intellect (*Sechel*).

In other words, even though the power of conceptualization (*Ko'ach HaMaskeel*) is specifically the source of intellect (*Sechel*), and nothing else, nevertheless, within intellect (*Sechel*) itself, the power of conceptualization (*Ko'ach HaMaskeel*) is not sensed.

(That is, all that is sensed is that there is a power of conceptualization (*Ko'ach HaMaskeel*), but the actual being of the power of conceptualization (*Ko'ach HaMaskeel*) itself is not sensed or felt. In this matter in particular, it is similar to light (*Ohr*.) This is because the way the intellect (*Sechel*) is brought into existence, is in a way that there is no comparative relationship. Now, all this is in regard [to the intellect (*Sechel*)] relative to the power of conceptualization (*Ko'ach HaMaskeel*), and it goes without saying that it certainly has utterly no

comparative relationship to the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).¹⁶⁵⁰

For, as known, there are two ways that intellect (*Sechel*) is revealed. That is, there is revelation by way of direct light (*Ohr Yashar*), which is revelation that comes from the power of conceptualization (*Ko'ach HaMaskeel*), and there is revelation by way of rebounding light (*Ohr Chozer*), which is revelation that comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).

This is like the teaching of our sages, of blessed memory,¹⁶⁵¹ “I have learned much from my teachers, and from my peers more than my teachers, but from my students more than all.” This refers to “a student who makes his teacher wise.”¹⁶⁵² That is, when a student asks deep questions of his teacher, and does not let it go unanswered, the teacher must then reach deeper into the matter, until he reaches his essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*).

Now, it is understood that the revelation of intellect (*Sechel*) that comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), is utterly beyond all comparison. For, in the revealed intellect there is no sense whatsoever of the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyuli HaAtzmi*).

In other words, even though intellect (*Sechel*) that comes from the essential *Heyulie* ability for intellect (*Ko'ach*

¹⁶⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁶⁵¹ Talmud Bavli, Taanit 7a; Makkot 10a

¹⁶⁵² Talmud Bavli, Chagigah 14a

HaSechel HaHiyuli HaAtzmi) is much more astounding than all the intellect (*Sechel*) that comes from the power of conceptualization (*Ko'ach HaMaskeel*), and therefore, in the intellect (*Sechel*) itself there is the recognition that it comes from the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), nonetheless, the essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*) is completely concealed relative to the intellect (*Sechel*), because it is brought into being in a way that there is no comparative relationship between them altogether.

However, all the above, is in regard to intellect (*Sechel*), rather than desire (*Ratzon*). For, desire (*Ratzon*) is also revealed in two ways. There is revelation in a way of direct light (*Ohr Yashar*), meaning, that which he himself desires, and there is revelation in a way of rebounding light (*Ohr Chozer*), meaning that the desire (*Ratzon*) must be awakened by force.

This is like the teaching,¹⁶⁵³ “They force him until he says ‘I want it,’” which according to Torah is effective even in something that one must do by his own desire and volition. This is because, through force, there is an awakening of the essential power of desire (*Ratzon Atzmi*). This is as Rambam explains,¹⁶⁵⁴ that because of the essential self of his soul, every

¹⁶⁵³ Talmud Bavli, Rosh HaShanah 6a

¹⁶⁵⁴ Mishneh Torah, Hilchot Geirushin 2:20 – “When a man whom the law requires to be compelled to divorce his wife does not desire to divorce her, the court should have him beaten until he consents, at which time they should have the *Get* [bill of divorce] written... Because the concept of being compelled against one’s will applies only when speaking about a person being compelled and forced to do something that the Torah does not obligate him to do... However, with regard to a person who [outwardly] refuses to divorce [his wife], he [essentially] wants to be a part of the Jewish people, and he wants to perform all the *mitzvot* and eschew all the transgressions; it is only that his evil inclination presses him [to externally desire

Jew desires that which accords to Torah, only that this desire (*Ratzon*) can become totally concealed, to the point that even in open revelation and in the source of the revelation, he declares that he does not want it.

Nevertheless, in the essential self of his soul he indeed wants it, and therefore, through force, the desire of the essential self of the soul is revealed. The same is so of desire (*Ratzon*) that stems from accepting the yoke of *HaShem*'s-יהוה Kingship upon oneself. That is, through accepting His yoke, his essential desire (*Ratzon Atzmi*) is awakened.

However, the way that desire (*Ratzon*) comes into being is not in a way of separateness, but in a way of comparative relationship – and this is true not only of desire (*Ratzon*) that is in a way of a direct light (*Ohr Yashar*), but even of desire (*Ratzon*) that is in way of a rebounding light (*Ohr Chozer*) drawn from the essential power of desire (*Ko'ach HaRatzon HaAtzmi*).

This is why the essential power of desire (*Ko'ach HaRatzon HaAtzmi*) is felt and sensed in the revealed desire, because the desire (*Ratzon*) that comes by way of the rebounding light (*Ohr Chozer*) is much stronger than the desire (*Ratzon*) that comes by his own volition, for we clearly see that desire (*Ratzon*) that stems from accepting the yoke of *HaShem*'s-יהוה Kingship is so strong, that he even is willing to sacrifice his life for it. This strength comes from the essential power of desire (*Ko'ach HaRatzon HaAtzmi*).

otherwise]. Therefore, when he is beaten until his evil inclination has been weakened, and he consents to the divorce, he is considered to have willfully performed the divorce.”

This then, is the difference between intellect (*Sechel*) and desire (*Ratzon*) as they are drawn from their source. The same is so in their general relationship to the soul, that intellect (*Sechel*) is separate from the soul, whereas desire (*Ratzon*) adheres to the soul. For, as explained before, even though desire (*Ratzon*) is also of no comparison to the soul, since the soul transcends the matter of being “pulled” and “leaning” [toward something], nonetheless, it adheres (*Dveikut*) to the soul, since its entire matter is the “pull” and “leaning” of the soul itself.

The same is understood about the difference between a novel created “something” (*Yesh*) and light (*Ohr*). That is, when it comes to the novel created “something” (*Yesh*), not only is it itself of utterly no comparison to *HaShem*-יהו"ה Himself, blessed is He, but even the way it is brought into existence is of no comparative relationship.

This is not so of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, for although it itself is of no comparison to *HaShem*-יהו"ה Himself, blessed is He, nevertheless, it is brought into existence in a way of comparative relationship, and as a result, its Source is felt in it. This being so, that its Source – meaning the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself – is sensed in it, therefore, its nullification (*Bittul*) is due to the Essential Self of *HaShem*-יהו"ה, blessed is He, and thus this nullification (*Bittul*) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

Now, in regard to the three above-mentioned aspects of “immaturity” and “smallness” (*Katnut*) as they are in our service of *HaShem*-יהו"ה, blessed is He, they are indicated in the verse,¹⁶⁵⁵ “You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being.”¹⁶⁵⁶ To explain, the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your heart-*Levavecha*-לבבך,” is as explained before¹⁶⁵⁷ on the verse,¹⁶⁵⁸ “You have captured My heart (*Levavtani*-לבבתי), My sister, My bride,” in which the primary mode in serving *HaShem*-יהו"ה, blessed is He, is with the heart (*Lev*-לב).

The order of the approach in this, is that at first, the service of *HaShem*-יהו"ה, blessed is He, is an ultimate state of “immaturity” (*Katnut*), meaning there only is the aspect of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. However, one must immediately be instructed about toiling with the heart (*Lev*-לב), so that his heartfelt emotions (*Midot*) will be aroused and “the heart spreads to all the extremities,”¹⁶⁵⁹ until it even penetrates the animalistic soul. This is because the words, “with all your heart-*Bechol Levavecha*-בכל לבבך,” mean,¹⁶⁶⁰ “With both your inclinations.”

¹⁶⁵⁵ Deuteronomy 6:5

¹⁶⁵⁶ Also see *Torat Chayim*, Va'era 95a and on (Vol. 1, p. 65c and on in the new edition).

¹⁶⁵⁷ In the preceding discourse of this year, 5719, entitled “*Kee Yemei Tzeitcha* – As in the days when you left the land of Egypt, I will show you wonders,” Discourse 20, Ch. 3.

¹⁶⁵⁸ Song of Songs 4:9

¹⁶⁵⁹ See *Zohar* III 161b; *Tanya*, *Iggeret HaKodesh*, Epistle 31; *Likkutei Torah*, *Shir HaShirim* 29b and on, 31a and on, and elsewhere.

¹⁶⁶⁰ *Sifri* and *Rashi* to Deuteronomy 6:5; *Talmud Bali*, *Brachot* 54a

The matter of loving *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafeshecha*-בכל נפשך)," refers to the giving of the Torah. For, Torah and its *mitzvot* cause "the adhesion of spirit to spirit."¹⁶⁶¹ This is the second aspect of "smallness" (*Katnut*), being that the *mitzvot* are measured and limited, as explained before.

The matter of loving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מארך)," refers to the revelation of the coming future. This refers to [the teaching],¹⁶⁶² "When the Jewish people fulfill the desire of the Ever-Present One, their work is performed by others, as the verse states,¹⁶⁶³ 'Strangers will stand and feed your flocks.'"

In this itself there are several aspects, these being felt pleasure (*Taanug Murgash*), and unfelt pleasure (*Taanug Bilti Murgash*). This also comes about through "smallness" (*Katnut*), in that,¹⁶⁶⁴ "They make themselves small," referring to nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*).

As explained before, through this we reach the aspect of the simple unfelt pleasure (*Taanug Pashut Bilti Murgash*), and beyond this, we reach the ultimate elevation of,¹⁶⁶⁵ "there we will rejoice in Him," meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹⁶⁶¹ See Zohar II 124b; Tanya, Likkutei Amarim, Ch. 45, 46, 49 and elsewhere.

¹⁶⁶² Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there; Likkutei Torah, Shlach 42c, and elsewhere.

¹⁶⁶³ Isaiah 61:5

¹⁶⁶⁴ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁶⁶⁵ Psalms 66:6

This then, is the meaning of the verse,¹⁶⁶⁶ “As in the days when you left the land of Egypt, I will show you wonders.” The word “wonders-*Nifla'ot* נפלאות” is plural, and includes the aspect of Kingship-*Malchut* and the aspect of the Understanding-*Binah*, together with the revelation of the Ancient One-*Atik*, which is the unfelt pleasure that is not sensed (*Taanug Bilti Murgash*), and even includes the aspect indicated by the words, “there we will rejoice in Him,” meaning in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is also the matter of the verse,¹⁶⁶⁷ “Educate the youth (*Chanoch LaNa'ar* חנוך לנער) according to his way; even when he grows old (*Yazkeen* יזקין) he will not swerve from it.” “Educating the youth” refers to the matter of simple faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. For, the word “faith-*Emunah* אמונה” is of the same root as “training-*Eemoon* אימון” and “education-*Chinuch* חינוך.”¹⁶⁶⁸

Through this, “when he grows old (*Yazkeen* יזקין),” meaning, that through this he becomes “an elder (*Zaken* זקן) who has acquired wisdom-*Chochmah*”¹⁶⁶⁹ – which also includes “the inner aspect of the Father-*Abba* [Wisdom-*Chochmah*] which is the inner aspect (*Pnimiyut*) of the Ancient

¹⁶⁶⁶ Micah 7:15

¹⁶⁶⁷ Proverbs 22:6

¹⁶⁶⁸ See Tanya, Ch. 42 (61a), and elsewhere.

¹⁶⁶⁹ See Talmud Bavli, Kiddushin 32b

One-*Atik*,”¹⁶⁷⁰ (in that the inner aspect of the Ancient One-*Atik* that is the inner aspect of the Father-*Abba*, is the aspect of felt pleasure (*Taanug Murgash*), whereas the inner aspect of the Ancient One-*Atik*, as it is, in and of itself is the aspect of the unfelt pleasure (*Taanug HaBilti Murgash*)).¹⁶⁷¹

The continuing words, “He will not swerve from it,” refer to the matter of “the day that will be entirely Shabbat and rest for everlasting life,”¹⁶⁷² in that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה* Himself, blessed is He, will be revealed.

The reason “he will not swerve from it” (which refers to the simple faith (*Emunah*) of “educate the youth”) is because the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה* Himself, blessed is He, is specifically bound to simple faith (*Emunah Peshutah*).

This is also the meaning of the teaching,¹⁶⁷³ “Moshe is the first redeemer and the last redeemer,” referring to the revelation of the Essential Self of *HaShem-יהוה*, blessed is He, that is specifically drawn down through the strength of the exodus from Egypt and the giving of the Torah.

About this, our sages, of blessed memory, stated,¹⁶⁷⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” For, “all the life

¹⁶⁷⁰ See Likkutei Torah, Nitzavim 49d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26, and Ch. 33.

¹⁶⁷¹ This parenthesis accords with the recollection of some of the individual redactors of the discourse, [though this matter is explained elsewhere].

¹⁶⁷² Mishnah Tamid 7:4

¹⁶⁷³ Midrash Shemot Rabba 2:4; Zohar I 253a

¹⁶⁷⁴ Mishnah Avot 4:17

of the coming world” refers to the matter of felt pleasure (*Taanug Murgash*) and unfelt pleasure (*Taanug Bilti Murgash*). However, “One hour of repentance and good deeds in this world is more precious,” since through this, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which will be revealed on “the day that will be entirely Shabbat and rest.”

This matter is specifically bound to simple faith (*Emunah Peshutah*) in *HaShem*-יהו"ה, blessed is He, and accepting His yoke, which is the matter indicated by,¹⁶⁷⁵ “They make themselves small.” This is as explained before about the matter of “smallness” (*Katnut*) and nullification (*Bittul*) in the light (*Ohr*), that because of the adhesion of the light (*Ohr*) of *HaShem*-יהו"ה [to *HaShem*-יהו"ה] we also take hold of His Essential Self, blessed is He.

This is also the meaning of the verse,¹⁶⁷⁶ “He will vitalize us after two days; on the third day He will raise us and we will live before Him.” The words, “He will vitalize us after two days” refer to the matter of felt pleasure (*Taanug Murgash*) and unfelt pleasure (*Taanug Bilti Murgash*). “The third day” refers to “the day that will be entirely Shabbat and rest,” at which point, “He will raise us and we will live before Him,” which refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹⁶⁷⁵ See Talmud Bavli, Chullin 89a; Midrash Bereishit Rabba 6:3

¹⁶⁷⁶ Hosea 6:2; See *Hemshech* 566 p. 542 and on.

Discourse 22

“Lehavin Inyan Hilula d’Rashbi - To understand the matter of the Hilula of Rashbi”

Delivered on Shabbat Parshat Behar, 16th of Iyyar, 5719

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

1.

We must better understand the matter of the “wedding celebration” (“*Hilula*”) of Rabbi Shimon bar Yochai, and why [the day of his passing] is called a “wedding celebration-*Hilula*-הילולא,”¹⁶⁷⁷ unlike other righteous-*Tzaddikim*, for whom a fast day is established on the day of their passing.¹⁶⁷⁸ About this, the Alter Rebbe explains¹⁶⁷⁹ that this may be understood by prefacing with an explanation of the difference between souls and angels. That is, angels are called “those who stand” (*Omdeem*-עומדים), whereas souls are called “those who stride” (*Mehalcheem*-מהלכים), as it states,¹⁶⁸⁰ “I will grant you to stride (*Mehalcheem*-מהלכים) amongst these [angels] who stand (*Omdeem*-עומדים) here.”

The reason angels are called “those who stand” (*Omdeem*-עומדים), is because “standing” indicates measure and

¹⁶⁷⁷ Zohar III (Idra Zuta) 291a, 296b; Zohar I 218a

¹⁶⁷⁸ Tur, Orach Chayim 580

¹⁶⁷⁹ See the discourse by the same title as this in Maamarei Admor HaZaken 5564 p. 101 and on, and with the glosses in Ohr HaTorah, Inyanim p. 218 and on; Also see Sefer HaMaamarim 5654 p. 261 and on, and elsewhere.

¹⁶⁸⁰ Zachariah 3:7

limitation. This is because angels are composed of matter (*Chomer*) and matter (*Chomer*) is measured and limited. For, as known,¹⁶⁸¹ “The ankles of the *Chayot* angels are equal to the [distance between] all [the firmaments] etc.” Thus, because their matter (*Chomer*) is measured and limited, their form (*Tzurah*) and soul are also measured and limited.

In addition, even the bestowal of *HaShem*'s יהו"ה-s Godliness drawn down to them from Above, which is the matter of their power to grasp *HaShem*'s יהו"ה-s Godliness, is measured and limited. That is, there is a particular Godly power measured for this particular angel and this particular grasp, and there is another Godly power measured for a different angel with a different grasp, to the point that they can be two opposites. For example, the angel Michael [serves *HaShem*-יהו"ה, blessed is He] with love (*Ahavah*), whereas the angel Gavriel [serves Him] with fear (*Yirah*),¹⁶⁸² which are two opposites.

Moreover, in addition to the limitation itself within the bestowal to them, even the manner of the bestowal is limited. That is, at no time will they be roused to a greater degree than when they first grasped, but they constantly remain in one equalized state of arousal. This is because their grasp is given to them in a way of measure and limitation, each one according to what *HaShem*-יהו"ה appportioned to him. This is as stated in *Zohar*¹⁶⁸³ on the verse,¹⁶⁸⁴ “Her Husband is known at the gates

¹⁶⁸¹ Talmud Bavli, Chagigah 13a; Also see Tanya, Ch. 13 and in “Marei Mekomot, Hagahot v’Ha’arot Ktzarot” to Tanya there, as well as in “Likkutei Pirushim” to Tanya (p. 98).

¹⁶⁸² See Likkutei Torah, Bamidbar, discourse entitled “*u’Sefartem*” and its explanation (10a and on).

¹⁶⁸³ *Zohar* I 103b

¹⁶⁸⁴ Proverbs 31:23

(*She'arim*-שערים),” meaning, “According to the upper measurements (*Shiurim*-שיעורים) of Kingship-*Malchut* of the world of Emanation (*Atzilut*) etc.”

In contrast, the souls are called “those who stride” (*Mehalcheem*-מהלכים), since they are able to ascend in ascent after ascent to no end. This is the matter of “striding” (*Heelooch*-הילוך), which indicates ascents in a way of limitlessness (*Bli Gvul*).

In other words, even though, in and of itself, the soul is in a state of limitation and measure, [for although the soul is “part of God from on high,”¹⁶⁸⁵ and is called,¹⁶⁸⁶ “the soul of the Almighty (*Nishmat Shaday*-נשמת שדי),” it nevertheless is a separate “part” and is in a state of limitation that [literally] is brought into being (*Yesh*) from nothing (*Ayin*), nevertheless, its ascents are without end or measure.

This is why the souls are called “those who stride” (*Mehalcheem*-מהלכים), being that they can come to a level that is far beyond any comparison to their essential being, and ultimately can reach all the way to the highest of heights, meaning to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

¹⁶⁸⁵ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; Shefa Tal, Introduction; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹⁶⁸⁶ Job 32:8; 33:4

2.

Now, as the souls are before entering a body in this world, they are in the aspect of the level of angels, and also are called “those who stand” (*Omdeem*-עומדים), as the prophet Eliyahu stated,¹⁶⁸⁷ “As *HaShem*-יהו"ה, before Whom I **stood** (*Amadeti*-עמדתי), lives etc.” Only after the soul has come into the body and has served *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot*, does the soul merit to be in the aspect of “one who strides” (*Mehalech*-מהלך) in a way of ascent after ascent.

By way of analogy, the reason may be understood from this physical world, in what we observe in the cohabitation of physical souls. That is, before cohabitation, their state is that of limitation and measure, and thus what is bestowed to them is measured and limited, just like all other novel created beings. However, when they cohabit and produce offspring, the bestowal is utterly limitless, being that generations upon generations of descendants can now branch out from them without limit or measure. It therefore must be said that in the birth of children, there is a radiance of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the created, and even transcends the emanated etc.

The same is understood about the Godly soul, that when it cohabits with the body, it gives birth to good deeds etc. There therefore is a radiance of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in this. That is, the soul is thereby able to ascend to no end or measure. In contrast, before

¹⁶⁸⁷ Kings I 17:1; See Likkutei Sichot, Vol. 25, p. 147, note 53.

the soul came into the body, it did not have this power. This then, is why specifically after they come into this world the souls are called “those who stride” (*Mehalcheem*-מהלכים), but not before.

3.

However, if the soul does not toil in service of *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, then even when it is in the body, it is not yet called “one who strides” (*Mehalech*-מהלך). About this the verse states [about Torah],¹⁶⁸⁸ “As you stride (*b'Heethalechecha*-בהתהלכך) it will guide you,” meaning that Torah is what guides the soul in ascent after ascent to the highest of heights.

This is because the soul is incapable of striding of its own accord, except specifically through Torah alone. This is because Torah is rooted in the aspect of the Supernal Crown-*Keter Elyon*-כת"ר עליון. This is why the *mitzvot* are called the 620 תר"ך pillars of light (*Amudei Ohr*), which shares the same letters as the Crown-*Keter*-כת"ר-620.¹⁶⁸⁹ This is because they are like the pillars (*Amudim*-עמודים) of a house, which stand between the roof and the floor, and bind the roof to the floor, thus making them one.¹⁶⁹⁰

¹⁶⁸⁸ Proverbs 6:22

¹⁶⁸⁹ See the introduction to *Sefer HaTziruf* of Rabbi Avraham Abulafia; *Pardes Rimmonim*, Shaar 8 (Shaar Mehut v'Hanagah), Ch. 3; *Tanya*, *Iggeret HaKodesh*, Epistle 29; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” of this year, 5719, Discourse 13, Ch. 2, and elsewhere.

¹⁶⁹⁰ See at greater length in the preceding discourse entitled “*Bati LeGani* – I have come to My garden,” of this year, 5719, Discourse 13, Ch. 2 and on.

Now, it should be said that because of their ability to bind them, the pillars (*Amudim*) are loftier than both [the roof and the floor]. The same is so of the 620-ת"ך pillars of light of Torah and *mitzvot*, which are the inner aspect (*Pnimityut*) of the Holy One, blessed is He, and are also called “the 613-תרי"ג pathways of the skull (*Gulgalta*),”¹⁶⁹¹ which is the inner aspect (*Pnimityut*) of the Crown-*Keter*. That is, they guide and bind the soul from the lowest level to the highest of heights, with ascent after ascent.

4.

The explanation is that, as known, the ascent of the soul in the Garden of Eden (*Gan Eden*) on each Shabbat and new moon, is specifically by means of the pillar (*Amud*-עמוד) within the Garden of Eden (*Gan Eden*). To explain, the difference between the pillar (*Amud*-עמוד) and the hall of the sanctuary (*Heichal*-היכל), is like the difference between that which is inner (*Pnimityut*) and that which is external (*Chitzoniyut*).

For example, in a physical hall (*Heichal*), its externality (*Chitzoniyut*) is where a person sits in a way that is openly revealed to all, but in its inner aspect (*Pnimityut*) there is a hidden and concealed path, which is the path of ascent by way of the pillar (*Amud*), and this is the inner aspect (*Pnimityut*) of the sanctuary (*Heichal*-היכל).

The same is so of the grasp and comprehension of the souls in the Garden of Eden (*Gan Eden*). That is, throughout

¹⁶⁹¹ See Zohar III 129a, and the commentary of the Arizal there; Mishnat Chassidim, Mesechet Arich Anpin, Ch. 4; Likkutei Torah, Re'eh 21d.

the mundane days of the week (*Chol*), they are in the aspect of the sanctuary (*Heichal*) of the Garden of Eden (*Gan Eden*), which only is its externality (*Chitzoniyut*). However, on Shabbat and Yom Tov, they ascend to the inner aspect (*Pnimityut*) by way of the pillar (*Amud*), which is bound from the beginning of the sanctuary (*Heichal*) to its end and is rooted in a loftier level that transcends this sanctuary (*Heichal*).

That is, there is a radiance from the upper Garden of Eden (*Gan Eden*) of the world of Formation (*Yetzirah*) which radiates and illuminates in the pillar (*Amud*) of the Garden of Eden (*Gan Eden*) of the world of Action (*Asiyah*). Therefore, the ascent from the Garden of Eden (*Gan Eden*) of the world of Action (*Asiyah*) to the Garden of Eden (*Gan Eden*) of the world of Formation (*Yetzirah*), is by way of the pillar (*Amud*).

From this we can also understand the matter as it relates to the *mitzvot*, which [also] are called “pillars” (*Amudim*). That is, the primary aspect of the “pillar” (*Amud*) is the inner aspect (*Pnimityut*) of the *mitzvot*, which is the matter of the intention (*Kavanah*) of the *mitzvah*. For, it is through [the intention] that a person unifies the upper unifications (*Yichudim*), and draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvah* in action.

In contrast, as the *mitzvah* is on its own, without the intention (*Kavanah*), it only is the externality (*Chitzoniyut*). Therefore, a person who only fulfills the *mitzvot* in action, is positioned in the lower Garden of Eden (*Gan Eden HaTachton*), and will not ascend by way of the pillar (*Amud*) etc. Only a person who fulfills the *mitzvot* with their inner intent (*Kavanah*

Pnimit) will ascend by way of the pillar (*Amud*) in ascent after ascent and from strength to strength without measure or limit.

The same is so of Torah, in which there is the concealed aspect and the revealed aspect, the inner aspect (*Pnimityut*) and the external aspect (*Chitzonyiut*). That is, the revealed parts of Torah, which relate to fulfilling the *mitzvot* in action, are only the aspect of the externality (*Chitzonyiut*) of Torah. However, the secrets and hidden reasons for the *mitzvot* are the inner aspect (*Pnimityut*) of Torah.

5.

Based on this, it is understood that when Rabbi Shimon bar Yochai revealed the hidden parts of Torah, this caused an ascent to the inner aspect (*Pnimityut*), (like the above-mentioned example of the pillar-*Amud*), to the point that there could be “strides” (*Heelooch*-הילוך) without measure at all. This is because by revealing the secrets of the Torah he gave “birth” to upper unifications (*Yichudim*).

However, this is not so of the externality (*Chitzonyiut*) of Torah, which relates only to action (*Ma'aseh*) and has measure and limitation, in which case a person is called “one who stands” (*Omed*-עומד), since he does not ascend by way of the “pillar” (*Amud*) in ascent after ascent etc.

This is why a fast is established upon the death of the righteous-*Tzaddikim*, because of the absence of their light in this world, given that the world even lacks in fulfilling the *mitzvot* in action, and even though high above, an impression remains of their actions, nevertheless, they are incapable of

ascending in ascent after ascent, since they are in a state of measure and limitation.

In contrast, with Rabbi Shimon bar Yochai, who revealed the secrets and hidden aspects of Torah, the impression that remains above, is in a way of ascent after ascent without any measure or limit whatsoever. This is why the day of Rabbi Shimon bar Yochai's passing is called a "wedding celebration" (*Hilula*), indicating the revelation of light (*Ohr*) in a limitless way.

The indication of this is that the "striding" (*Heelooch-*הילוך) to no end and measure brought about through the inner aspects (*Pnimityut*) of the Torah, is in a way that the light (*Ohr*) even illuminates below. In contrast, this is not so of other righteous-*Tzaddikim*, who only relate to the revealed parts of Torah. Even though, upon their passing there is an illumination of light above, nevertheless, there is a matter of concealment and fasting below.

6.

The [Alter Rebbe's] discourse concludes: With all the above, we can understand the teaching of our sages, of blessed memory,¹⁶⁹² "This world from which we are departing is compared to a wedding celebration." That is,¹⁶⁹³ it is in "this world," specifically, where the Godly soul is manifest within the physical body and can give birth to good deeds etc. "From which we are departing," means that we depart from it, from the

¹⁶⁹² Talmud Bavli, Eruvin 54a (*Ein Yaakov*)

¹⁶⁹³ See *Ohr HaTorah*, Vayechi 416b, 419a; Teitzei 1,013.

state of “one who stands” (*Omed*-עומד) to the state of “one who strides” (*Mehelach*-מהלך). This is specifically because it is “from this world.” That is, this specifically comes about through the manifestation of the soul in a body in this world. This is because “it is compared to a wedding celebration,” meaning that it is like a wedding, which is the above-mentioned matter of cohabitation, by which power is granted for there to be ascents and strides to no end.¹⁶⁹⁴

7.

Now, at first glance, it is not understood why the Alter Rebbe added the explanation about the teaching of our sages, of blessed memory, that “this world, that we are departing from, is compared to a wedding celebration,” given that he already finished explaining the “wedding celebration” (*Hilula*) of Rabbi Shimon bar Yochai.

Moreover, there also seems to be a contradiction between this teaching of our sages, of blessed memory, and what was explained before about the “wedding celebration” (*Hilula*) of Rabbi Shimon bar Yochai. Namely, the matter indicated by the teaching, “This world, from which we are departing etc.,” applies to every single Jew, and certainly to the righteous-*Tzaddikim*, including those righteous-*Tzaddikim* whose day of passing is a matter of fasting.

¹⁶⁹⁴ This concludes the discourse of the Alter Rebbe cited at the beginning of the discourse.

We therefore can propose that the explanation of this is based on the well-known matter that Torah is taught both in a general (*Klallut*) way and in a way of particulars (*Pratiyut*).¹⁶⁹⁵ In other words, the general and primary matter of “striding” (*Heelooch*-הילוך) was found in Rabbi Shimon bar Yochai. However, more particularly (*Pratiyut*), this also is present in every single Jew, stemming from the general aspect of Rabbi Shimon bar Yochai.

That is, there is a small element of Rabbi Shimon bar Yochai in each and every Jew.¹⁶⁹⁶ Moreover, this is not only specifically on the day of Lag BaOmer, but on each and every day of the year. In other words, the matter of “striding” (*Heelooch*-הילוך) comes about through every deed.

Now, although this matter is present throughout all the days of the year, it is understood that an even greater revelation of this takes place on the Shabbat preceding Lag BaOmer, being that “all the days of the week are blessed by Shabbat,”¹⁶⁹⁷ including Lag BaOmer, on which there is the illumination of the matter of “striding” (*Heelooch*-הילוך) in a limitless way, in a way of “You shall burst forth-*u’Faratzta*-וּפָרַצְתָּ.”¹⁶⁹⁸

¹⁶⁹⁵ Rashi to Leviticus 25:1

¹⁶⁹⁶ Similar to what is stated regarding our teacher Moshe in Tanya, Ch. 44 (63a).

¹⁶⁹⁷ Zohar II 63b, 88a

¹⁶⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*); Also see the discourse entitled “*U’Faratzta* – You shall break forth,” of last year, 5718, translated in The Teachings of The Rebbe, 5718, Discourse 30.

Discourse 23

“Tze’ena u’Re’ena Benot Tziyon - O’ Maidens of Tziyon, go out and gaze”

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim & Erev Rosh Chodesh Sivan, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁹⁹ “O’ maidens of Tzion, go out and gaze upon King Shlomo,¹⁷⁰⁰ wearing the crown that His mother crowned Him with on His wedding day, on the day of His rejoicing.” About this Midrash states,¹⁷⁰¹ “[Rabbi Shimon Bar Yochai asked Rabbi Elazar Bar Yossi, ‘Did you hear from your father the explanation of the words, ‘The crown that his mother crowned him with’? He answered, ‘Yes.] It is analogous to a king who had an only daughter that he dearly loved and called her, ‘my daughter (*Beetee*-בתי).’ He continued loving her until he called her ‘my sister (*Achotee*-אחותי).’ He continued loving her until he called her ‘my mother (*Eeme*-אמי).” About this the verse states, “the crown that His mother (*Eemo*-אמו) crowned Him with,” in that the assembly of the Jewish people (*Knesset Yisroel*) are called “His mother (*Eemo*-אמו).” This then, is the meaning of the verse, “O’ maidens of Tzion, go out

¹⁶⁹⁹ Song of Songs 3:11

¹⁷⁰⁰ The name Shlomo-שלמה means “Peace is His” and refers to the Holy One, blessed is He.

¹⁷⁰¹ Midrash Shir HaShirim Rabba 3:11

and gaze upon King Shlomo, (referring to the King, King of kings, the Holy One, blessed is He, in that [the name Shlomo-שלמה means] ‘Peace is His-*HaShalom Shelo*-שלו),¹⁷⁰² wearing the crown that His mother crowned Him with on His wedding day, (referring to the giving of the Torah).”¹⁷⁰³ In other words, at the time that the Torah was given, the Jewish people crowned the Holy One, blessed is He, with a crown.

Now, the explanation of this is well known,¹⁷⁰⁴ namely, that this does not contradict the statement in Talmud,¹⁷⁰⁵ “When the Jewish people gave precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will hear’ (*Nishma*-נשמע), 600,000 ministering angels came and tied two crowns for each member of the Jewish people, one corresponding to ‘We will do’ (*Na’aseh*-נעשה), and one corresponding to ‘We will hear’ (*Nishma*-נשמע).”

For, it states in Midrash to the Torah portion of Kedoshim,¹⁷⁰⁶ “This is analogous to the people of a land who made three crowns for their king. What did the king do? He placed one crown upon his own head, and two he placed on the heads of his children. In the same way, every single day the supernal angels crown the Holy One, blessed is He, with the triple repetition of ‘Holy, Holy, Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש.’ What does the Holy One, blessed is He, do?”

¹⁷⁰² Midrash Shir HaShirim Rabba 3:11 *ibid.*

¹⁷⁰³ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

¹⁷⁰⁴ See the discourse entitled “*Tze’edah U’Re’edah*” 5677 (Sefer HaMaamarim 5677, p. 193 and on), and 5708 (Sefer HaMaamarim 5708, p. 201 and on).

¹⁷⁰⁵ Talmud Bavli, Shabbat 88a

¹⁷⁰⁶ Midrash Vayikra Rabba 24:8

He puts one upon His own head, and two upon the heads of the Jewish people.”¹⁷⁰⁷

Based on this, we can reconcile the words of Midrash Shir HaShirim with the words of Talmud. That is, when Talmud states that the ministering angels tied crowns for the Jewish people, this refers to the two “holies” (“*Kadosh Kadosh*-קדוש קדוש”) that He placed on the heads of his children and are drawn down by the angels. On the other hand, the statement in Midrash Shir HaShirim about “the crown that His mother crowned Him with,” refers to the Crown-*Keter* that He placed on His own head.

Now, even though the Midrash on the Torah portion of Kedoshim, states that the supernal angels crown the Holy One, blessed is He, whereas this Midrash states, “the crown that His mother crowned Him with,” (meaning, the assembly of the Jewish people (*Knesset Yisrael*) who are called “His mother-*Eemo*-אמו”), nevertheless, the explanation of this is well known, and is based on Talmud in Tractate Chullin,¹⁷⁰⁸ which states that, “the ministering angels do not recite their song above, until the Jewish people recite their song below, as the verse states,¹⁷⁰⁹ ‘When the morning stars sang together,’¹⁷¹⁰ and only then does the verse continue, ‘And all the sons of God [the angels] shouted for joy.’”

¹⁷⁰⁷ As it states (Leviticus 19:2) about the Holy One, blessed is He, “I am holy-*Kadosh*-קדוש” in the singular form, whereas about the Jewish people it says “You shall be holy-*Kedoshim*-קדושים” in the plural form.

¹⁷⁰⁸ Talmud Bavli, Chullin 91b

¹⁷⁰⁹ Job 38:7

¹⁷¹⁰ Referring to the Jewish people who are compared to the stars. See Rashi to Chullin 91b *ibid*.

From this it is understood that the crowning done by the angels depends on the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people. The reason Midrash states that "the supernal ones" [the angels] are the ones who crown Him, is because the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, requires the assistance of the angels, being that "they hug and kiss [the words of prayer of the Jewish people (and bring about their ascent)],"¹⁷¹¹ as known.

Now, there is a well-known saying of our Rebbes and leaders,¹⁷¹² that all matters do not occur automatically, but are specifically brought through toil in serving *HaShem*-יהו"ה, blessed is He. From this it is understood that the drawing down of all three crowns specifically comes through toil in serving *HaShem*-יהו"ה, blessed is He.

Now, since the ultimate form of serving *HaShem*-יהו"ה, blessed is He, is serving Him with love (*Ahavah*),¹⁷¹³ as Zohar states,¹⁷¹⁴ "There is no labor like the labor of love," and since there are three aspects of love (*Ahavah*), as indicated by the verse,¹⁷¹⁵ "[You shall love *HaShem*-יהו"ה your God,] with all your heart, and with all your soul, and with all your being," it is understood that from each of these aspects, one crown is drawn down.

¹⁷¹¹ See Zohar I 23b; Zohar II 201b; Sefer HaMaamarim 5708 p. 202, and elsewhere.

¹⁷¹² Sefer HaSichot, Kayitz 5700 p. 57; 5702 p. 119.

¹⁷¹³ Mishneh Torah, Hilchot Teshuvah 10:5-6; Chayei HaNefesh of Rabbi Avraham Abulafia, Section 3 (Yom HaKippurim), Section entitled "*Ikkar Sod Avodat HaShem Me'Ahavah*" and elsewhere.

¹⁷¹⁴ Zohar II 55b; Zohar III 267a

¹⁷¹⁵ Deuteronomy 6:5

Moreover, the descent of the soul is entirely worthwhile for this toil and the drawing down of these crowns, being that this descent is for the purpose of ascent,¹⁷¹⁶ and all ascents specifically come about through toiling in service of *HaShem*-יהו"ה, blessed is He.

2.

Now, the explanation¹⁷¹⁷ is that the descent of the soul into the body is the greatest of all descents, literally from “the highest peak to the deepest pit.”¹⁷¹⁸ This is because before its descent, the soul was higher than the angels, as known,¹⁷¹⁹ that the angels are brought into being from *HaShem*’s-יהו"ה Supernal speech, whereas the souls are brought into being from *HaShem*’s-יהו"ה Supernal thought.

Moreover, about His Supernal thought itself, Midrash states,¹⁷²⁰ “Israel arose in the Supernal thought,” meaning, the highest aspect of the Supernal thought. Furthermore, the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech (*Dibur*) is entirely for another, in that in relation to oneself, speech (*Dibur*) is utterly superfluous. In contrast,

¹⁷¹⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"י ז"ח correspond to the twelve tribes of Israel”; Also see *Likkutei Torah*, Re’eh 27a; *Drushim L’Yom HaKippurim* 69a, and elsewhere.

¹⁷¹⁷ See the discourse entitled “*Tze’edah U’Re’edah*” 5708 (*Sefer HaMaamarim* 5708, p. 203 and on); Also see the discourses entitled “*Kedoshim*” of the years 5629, 5654, 5656, 5679.

¹⁷¹⁸ See *Talmud Bavli*, *Chagigah* 5b

¹⁷¹⁹ *Torah Ohr*, *Yitro* 71a; *Likkutei Torah*, *Bechukotai*; Also see the preceding discourse of this year, 5719, entitled “*KaNesher* – He was like an eagle arousing its nest,” Discourse 3, Ch. 5, and elsewhere.

¹⁷²⁰ *Midrash Bereishit Rabba* 1:4

this is not so of thought (*Machshavah*), (especially the loftiest aspect of thought), which is to oneself.

Therefore, the angels, who come about through *HaShem's* יהו"ה-ה"ס Supernal speech, (*Dibur*) are created as beings who are separate [from *HaShem*-יהו"ה], which is not so of the souls of the Jewish people, about whom the verse states,¹⁷²¹ “You are children to *HaShem*-יהו"ה your God.” That is, a child is drawn from the essential self of his father,¹⁷²² in that the existence [of the Jewish people] comes from the aspect of *HaShem's* יהו"ה-ה"ס Supernal thought, blessed is He, which is to Himself [and is not separate from Him].

More specifically, the superiority of the souls of the Jewish people, over and above the angels, is not only in the matter of their grasp, that souls have a much greater grasp and comprehension, being that they grasp *HaShem's* יהו"ה-ה"ס Godliness which transcends manifestation in worlds. This is because the angels, who come into being from the aspect of *HaShem's* יהו"ה-ה"ס Supernal speech (*Dibur*), cannot grasp higher than their source and thus can only grasp *HaShem's* יהו"ה-ה"ס light, blessed is He, that relates to the worlds.

In contrast, the souls of the Jewish people are “like a son who is permitted to search through the treasures of his father’s house.”¹⁷²³ However, beyond all this, even in regard to the emotions (*Midot*) – and [as known] the primary service of the angels in serving *HaShem*-יהו"ה, blessed is He, is specifically with their emotional qualities (*Midot*) – nonetheless, even in

¹⁷²¹ Deuteronomy 14:1; Also see Etz Chayim, Shaar 42, Ch. 1.

¹⁷²² Tanya, Likkutei Amarim, Ch. 2

¹⁷²³ Zohar III 111b (Ra'aya Mehemna) and on.

this, the souls of the Jewish people are superior. For, since they are His children, their love of *HaShem*-יהו"ה, blessed is He, is natural to them, like the love of a child for his father. It thus is understood that their love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is much greater and more powerful [than that of the angels].

However, the descent of the soul to below, brings about the greatest of descents, so that they no longer grasp *HaShem*'s-יהו"ה Godliness, nor do they grasp spirituality altogether, but only grasp the physical. In other words, as it is below, even the grasp of *HaShem*'s-יהו"ה Godliness is not through actual direct perception or sight, besides the fact that it only is the grasp that He exists – (for, when the soul was above, it perceived the being of *HaShem*'s-יהו"ה Godliness directly, whereas upon its descent below, it only grasps that He exists).

Moreover, even in this grasp itself, the entire grasp of spirituality is solely through the medium of physicality. Therefore, as an automatic result, there is no grasp of the spiritual as it is, in and of itself, but only as it manifests within garments of physicality. In the same way, there also is a descent of the emotional qualities (*Midot*).¹⁷²⁴

Now, besides the descent of the Godly soul, in and of itself, it also manifests within the animalistic soul, thus causing even greater descent. That is, besides the fact that in all matters of manifestation [of one thing in another], the one encloded comes to be like that which enclothes him, but beyond this, this

¹⁷²⁴ Per the redactors, there is a small portion of the discourse missing at this juncture.

form of manifestation is even worse. For, as known,¹⁷²⁵ there are two manners in the matter of manifestation (*Heetlabshoot*).

The first is that the garment senses the one encloded in it, and is nullified to him. That is, the light (*Ohr*) is restrained according to the garment, and the garment is elevated according to the light (*Ohr*) [that manifests in it]. An example is the manifestation of intellect (*Sechel*) in the physical brain (*Mo'ach*), in which the brain senses the intellect within it in an inner way, to the extent that as a result of the intellect, physical wrinkles are caused in the physical brain, for as known, through engaging in matters of intellect, over time the brain becomes more refined.

On the other hand, because of the manifestation of intellect (*Sechel*) in the physical brain, the intellect undergoes restraint and becomes physicalized. This is the first manner of manifestation (*Heetlabshoot*), in which the garment becomes akin to that which manifests within it, and that which manifests within it becomes akin to the garment.

In the second manner, the garment has no effect on the one encloded in it, and the one encloded has no effect on the garment. This is like the reincarnation of souls (*Gilgulim*), in which the soul of a human reincarnates in the body of an inanimate object (*Domem*), a plant (*Tzome'ach*) or an animal (*Chai*), heaven forbid.

This may be compared to a person who is tied in a sack, in which case it is utterly inapplicable to say that the sack undergoes any transformation because of the person within it. It likewise is inapplicable to say that the person undergoes any

¹⁷²⁵ See *Hemshech* 5672 Vol. 2, p. 1,137 and elsewhere.

transformation through this, (other than being tied and restrained in the sack). This is because such manifestation (*Heetlabshoot*) is not at all in an inner way (*b'Pnimityut*).

The same is so of the reincarnation of souls (*Gilgulim*). It thus is understood that when a human soul is incarnated in an inanimate object (*Domem*), a plant (*Tzome'ach*), or an animal (*Chai*), this causes very great suffering to the soul, and the soul is anguished by being bound within something that is utterly unrelated to it and is not its proper receptacle.

That is, when a human soul manifests in a human body, the body is a proper receptacle for his soul. And even though through this manifestation in the vessel (*Kli*) [of the human body], the light (*Ohr*) [of the soul] becomes similar to its vessel (*Kli*) – which is not so of the reincarnation of souls (*Gilgulim*), which is like a person tied up in a sack, and, as explained above, causes no transformation in the person himself – nonetheless, the very fact that he is bound up in something that is not a proper receptacle (*Kli*) and is utterly unrelated to him, causes very great anguish and suffering to the soul.

However, all the above cannot at all compare to the descent of the Godly soul to manifest within the animalistic soul. For, in the matter of reincarnation (*Gilgulim*), at the very least, in and of itself, the soul feels that [in reality] it is much loftier than this, and therefore is anguished by having been incarnated in such a [lowly] incarnation (*Gilgul*).

In contrast, in the manifestation of the Godly soul within the body and animalistic soul, in which the manifestation (*Heetlabshoot*) is according to the first above-mentioned manner, in which the light (*Ohr*) comes to be like the manner

of the vessel (*Kli*), therefore, if he does not toil in serving *HaShem*-יהו"ה, blessed is He, to bring about the refinement of his body and animalistic soul, it then is much worse than the matter of reincarnation (*Gilgulim*).

This is because the Godly soul is manifest in something that is not at all a receptacle for it, in that he did not at all affect any refinement of his animalistic soul. Moreover, he even descended further down, lower than his own stature, until he does not even feel any anguish or suffering in this. More specifically, this refers to those who are liable of excision (*Karet*), may the Merciful One save us, in that he has cut himself off from his Source, to the point of not even feeling anguished over it.

From all this it is understood that the descent of the soul to below is the greatest of descents, from the highest peak to the lowest pit. However, here the descent is for the purpose of ascent. Moreover, it must be said that the descent is for the ascent brought about by serving *HaShem*-יהו"ה, blessed is He, with the love (*Ahavah*) indicated by the words, “with all your being (*Bechol Me’odecha*-בכל מאדך),” this being the matter of the crown that He took for Himself.

In other words, the descent is not for the other two crowns, since those matters were present even before the descent of the soul below. It thus must be said that *HaShem*'s-יהו"ה ultimate Supernal intent is for love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odecha*-בכל מאדך),” this being the matter of the crown that He took for Himself, blessed is He, as will soon be explained.

3.

Now, the explanation is that love of *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-בכל לבבך)” meaning,¹⁷²⁶ “with both your inclinations,” comes about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). About this our sages, of blessed memory, said,¹⁷²⁷ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc.”

In other words, one contemplates that the most primary aspect of the human body is the life force within it. For, by itself, the body is of no value whatsoever, in that its entire substance is the vitality within it. For we clearly see that if one limb becomes infected, it must be amputated so that the vitality of the other limbs will not be adversely affected. Even though, as a result, the body will be missing a limb, nevertheless amputation is worthwhile to preserve the life force [of the body] as a whole, being that if he is not alive, his body will be utterly valueless.

The same is true of the world, that its primary aspect is the Godly vitality within it, whereas the world by itself, [devoid of the Godly vitality] is death and evil. That is, not only is it death, but it even is evil. This is likewise understood physically, in regard to how it is below, that when a single limb is no longer alive, not only does it not have any vitality in it, being that it is

¹⁷²⁶ Mishnah Brachot 9:5; Talmud Bali, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

¹⁷²⁷ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

dead, but it also is evil, in that it causes damage and decay [to the rest of the body]. The same is true of the physicality of the world, that in and of itself, it only is death and is even evil, in that its primary aspect is the Godly vitality within the world.

When a person contemplates how *HaShem's* יהו"ה Godliness is the primary matter, he then will come to love *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁷²⁸ "To love *HaShem*-יהו"ה your God... for He is your life." Since his love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from his appreciation of the value of living, which is the most precious and valuable thing, his love of *HaShem*-יהו"ה, blessed is He, will therefore be with all his heart.

Now, all the above is the matter of loving *HaShem*-יהו"ה, "with all your heart (*Bechol Levavecha*-לבבך)," meaning, with the inner powers (*Kochot Pnimiym*) of one's soul, brought about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

In contrast, loving *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-נפשך)," relates to the encompassing transcendent powers (*Kochot Makifim*) of the soul, these being desire (*Ratzon*) and pleasure (*Taanug*), which do not manifest in the body in an inner way. This comes about by contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), which is beyond the worlds and transcends grasp.

For, when it comes to grasping, it indeed is possible to take hold of and grasp the light that manifests in an inner way.

¹⁷²⁸ Deuteronomy 30:20

However, the surrounding transcendent light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is beyond grasp, except that the souls of the Jewish people are capable of such grasp, being that they stem from the Name *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁷²⁹ "For *HaShem*'s-יהו"ה portion is His people."

This refers to that aspect of the Name *HaShem*-יהו"ה that means "He is and He was and He will be as One (*Hoveh v'Hayah v'Yihiyeh*-ויהי"ה והי"ה והיה"),¹⁷³⁰ which transcends the worlds that were brought into being from *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם",¹⁷³¹ as the verse states,¹⁷³² "In the beginning God-*Elohi*"*m*-אלהי"ם created." Thus, it only is the Jewish people who can also have a grasp of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In other words, since the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is limited and manifests within the worlds, whereas all essences transcend manifestation, therefore, by virtue of coming to have a grasp of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, this necessitates that there must an essence of the light which transcends manifestation, this being the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

¹⁷²⁹ Deuteronomy 32:9; Also see Lamentations 3:24

¹⁷³⁰ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser vLo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹⁷³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKiinuy*); Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹⁷³² Genesis 1:1

Nevertheless, from the angle of the intellect (*Sechel*) itself, it only is possible to have knowledge of its existence. However, because “*HaShem*’s יהו"ה portion is His people,” in a certain way, a Jew can come to grasp this, meaning that through this grasp, he eliminates from *HaShem*-יהו"ה all the particulars of limitation that exist in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*).

This is called knowledge through a process of elimination (*Yidiyat HaShelilah*),¹⁷³³ meaning that by way of eliminating [what *HaShem*-יהו"ה is not] he comes to know and have direct grasp of *HaShem*’s יהו"ה wondrousness, blessed is He. And even though this knowledge may have an element of doubt in it, stemming from the fact that there may be additional matters that he is not aware of, which need to be eliminated from the light of *HaShem*-יהו"ה, blessed is He,¹⁷³⁴ nonetheless, at the very least, through the process of elimination (*Yedyat HaShelilah*) he has some knowledge [of what *HaShem*-יהו"ה is not].

This is especially so when it comes to pleasure (*Taanug*) and desire (*Ratzon*), in that pleasure (*Taanug*) brings about novelty in the intellect (*Sechel*), and desire (*Ratzon*) brings about the pull and leaning of the intellect (*Sechel*), so that he is pulled to *HaShem*’s יהו"ה Godliness and delights in this, rather than just having fear, brokenness, and self-nullification. Thus, through this contemplation (*Hitbonenut*) he comes to love

¹⁷³³ See Likkutei Torah, Pekudei 6c and elsewhere.

¹⁷³⁴ It is recalled by the redactors that perhaps the Rebbe stated here: “nevertheless, it is not necessary that he negate them.”

HaShem-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-בכל נפשך)."

Now, even in the love of *HaShem*-יהו"ה, blessed is He, "with all your soul (*Bechol Nafshecha*-בכל נפשך)," though it is in the transcendent powers that are beyond inner manifestation within the vessel of the body, and stems from the light of *HaShem*-יהו"ה, blessed is He, that transcends manifestation in the worlds (*Sovev Kol Almin*), it nevertheless is still limited. For, since it is the nature of the soul to desire *HaShem*'s-יהו"ה Godliness, because "*HaShem*'s-יהו"ה portion is His people," it therefore is naturally drawn to *HaShem*'s-יהו"ה Godliness. However, this is not the matter of limitlessness (*Bli Gvul*) indicated by the verse, "You shall burst forth-*u'Faratzta*-ופרצת."¹⁷³⁵

Rather, *HaShem*'s-יהו"ה ultimate Supernal intent is for us to come to love *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-מאדך)." This comes about specifically through the descent [of the Godly soul] into the body and animalistic soul, due to which the soul "bursts forth" (*Mitparetzet*-מתפרצת) to be uncontained by its sheath.

This is like the analogy of the water [of a stream], that when there is a blockage obstructing the flow of its waters, the water pressure becomes very powerful, until they burst forth and flow with much greater strength and force. The same is likewise so of the descent of soul to below.

¹⁷³⁵ Genesis 28:14; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*); Also see the discourse entitled "*U'Faratzta* – You shall break out," of last year, 5718, translated in The Teachings of The Rebbe, 5718, Discourse 30.

That is, through a person contemplating the greatness of the descent, and that he is in a place of bitterness and death, as a result, he is drawn to *HaShem's* יהו"ה Godliness. That is, though he has no knowledge of that which he is drawn to, and only senses that since he is in a place of bitterness and death, he must flee from there, this sense of fleeing is limitless etc.

4.

Now, through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” there is a drawing forth of the Crown-*Keter* that He took for Himself. The explanation is that the two crowns that He placed on the heads of His children are limited, whereas the Crown-*Keter* that He took for Himself, is unlimited (*Bli Gvul*), being that it relates to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

As it relates to the [three levels of] love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, this is love of *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בכל מאדך),” which is unlimited (*Bli Gvul*) and does not stem from the existence of the soul. Rather, the contrary is true, that it is the matter of departing from one's self-existence and stems from the spark of the Creator that manifests in the “created spark” called the singular-*Yechidah* essence of the Godly soul.¹⁷³⁶

That is, love of *HaShem*-יהו"ה “with all your heart (*BeChol Levavecha*-לבבך)” is the aspect of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. Love of *HaShem*-

¹⁷³⁶ See Etz Chayim, Shaar 42, Ch. 1, cited in Likkutei Torah Re'eh 27a.

יהו"ה “with all your soul (*BeChol Nafshecha*-בכל נפשך)” is the aspect of the *Chayah* level of the soul. Love of *HaShem*-יהו"ה “with all your being (*Bechol Me'odecha*-בכל מאורך)” is the aspect of the singular-*Yechidah* essence of the soul, and in the singular-*Yechidah* essence of the soul the spark of the Creator is primary.

Thus, through [the singular-*Yechidah* essence of the soul] we draw down the Crown-*Keter* that *HaShem*-יהו"ה took for Himself. That is, even the Crown-*Keter* that He took for Himself relates to the Jewish people. This is as explained previously¹⁷³⁷ about the matter of “You can [holy] like Me,” and,¹⁷³⁸ “My holiness above your holiness,” means “My holiness above is from your holiness,” and, “You can be [holy] like Me.” That is, every single Jew “can be like Me,” and have the holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is specifically brought about through the descent of the Godly soul into the body and animalistic soul. This is like the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which is a higher service of *HaShem*-יהו"ה than the service of the righteous-*Tzaddikim*,¹⁷³⁹ to such an extent that even the willful transgressions of those who return in repentance (*Ba'alei Teshuvah*) are transformed into merits.¹⁷⁴⁰

¹⁷³⁷ See *Torat Menachem*, Vol. 25, p. 266, note 2.

¹⁷³⁸ *Midrash Vayikra Rabba* 24:9; *Berishit Rabba* 90:2; See *Likkutei Sichot* Vol. 12 p. 91, note 4.

¹⁷³⁹ *Mishneh Torah*, *Hilchot Teshuvah* 7:4

¹⁷⁴⁰ *Talmud Bavli*, *Yoma* 86b; See *Tanya*, *Likkutei Amarim*, Ch. 7.

Now, this love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” which is the matter of serving Him with self-sacrifice (*Mesirat Nefesh*) [in a way of] “You shall burst forth-*u'Faratzta*-ופרצת” – is asked of every single Jew. In other words, this is not exclusive to singularly unique individuals (*Yechidei Segulah*), but applies to every single Jew. For, the descent of the Jewish soul below is for the purpose of ascent, and if a Jew does not come to love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” why then did he descend below!?! Therefore, each and every Jew must serve *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), by which he ascends even higher than the root of his soul as it was before its descent, thus drawing down the Crown-*Keter* that *HaShem*-יהו"ה took for Himself.

5.

This then, is the meaning of the verse,¹⁷⁴¹ “O’ maidens of Tzion, go out and gaze upon King Shlomo, wearing the crown that His mother crowned Him with on His wedding day etc.” “His wedding day” refers to the giving of the Torah, which must be with toil in serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). That is, though there must be self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, throughout all the days of the year, and as explained in Tanya,¹⁷⁴² self-sacrifice (*Mesirat Nefesh*) is the foundation of

¹⁷⁴¹ Song of Songs 3:11

¹⁷⁴² Tanya, Likkutei Amarim, Ch. 25

all service of *HaShem*-יהו"ה, nonetheless, throughout the rest of the year, the toil is primarily in loving Him “with all your heart (*BeChol Levavecha*-בכל לבבך)” and “with all your soul (*BeChol Nafshecha*-בכל נפשך),” whereas loving Him “with all your being (*Bechol Me'odecha*-בכל מאדך)” is concealed in its manifestation in serving Him “with all your heart (*BeChol Levavecha*- בכל לבבך)” and “with all your soul (*BeChol Nafshecha*-בכל נפשך).” However, in the time of the giving of the Torah, self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, must be openly revealed.

This then, is the meaning of the word, “Go out-*Tze'edah*-צאנה,” meaning that one must “go out” and depart from his self-existence, (he must leave himself), even if his existence is holy existence. Through doing so, he will come to [the continuation of the verse] “gaze upon King Shlomo,” referring to the King, King of kings, the Holy One, blessed is He, in that [Shlomo-שלמה means] “Peace is His-*HaShalom Shelo*-שלום שלו.”¹⁷⁴³

[He then will come to the continuation of the verse], “Wearing the crown that His mother crowned Him with,” referring to the assembly of the souls of the Jewish people (*Knesset Yisroel*). That is, it is the assembly of the souls of the Jewish people (*Knesset Yisroel*) who crown the King “to whom peace-*Shalom*-שלום belongs.”

This is because they are higher than this, being that they are unified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and because their service *HaShem*-יהו"ה, blessed is He, is

¹⁷⁴³ Midrash Shir HaShirim Rabba 3:11 ibid.

with the spark of the Creator. That is, the essential self of the Jew below is unified with the Essential Self of *HaShem*-יהו"ה above, blessed is He, and they are entirely one.

Discourse 24

“B’Sha’ah She’Alah Moshe LaMarom - When Moshe ascended on High”

Delivered on the 1st day of Shavuot (in the early morning), 5719
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹⁷⁴⁴ “When Moshe ascended on High [to receive the Torah], the ministering angels said before the Holy One, blessed is He: ‘Master of the world, what is one born of woman doing amongst us? He said to them: ‘He came to receive the Torah.’ They said before Him: ‘[The Torah] is a hidden treasure that You concealed for 974 generations before the creation of the world, but You want to give it to flesh and blood? What is man that You are mindful of him, and the son of man that You think of him?’¹⁷⁴⁵ *HaShem*-יהוה, our Lord... set Your majesty above the heavens.’ The Holy One, blessed is He, said to Moshe: ‘Answer them’... Moshe said before Him: ‘Master of the world, the Torah You that are giving me, what is written in it? It states,¹⁷⁴⁶ ‘I am *HaShem*-יהוה your God who took you out of the land of Egypt.’ [Moshe] said to [the angels]: ‘Did you go down to Egypt? Were you enslaved to Pharaoh

¹⁷⁴⁴ Talmud Bavli, Shabbat 88b and on.

¹⁷⁴⁵ Psalms 8:5

¹⁷⁴⁶ Exodus 20:2; Deuteronomy 5:6

etc.? Is there an evil inclination amongst you etc.?’
Immediately, each of them became an admirer etc.”

Now, since all this took place before the Torah was given, it is understood that the Torah was given to the Jewish people because of their superiority, as they are, in and of themselves, the superiority being that there is an evil inclination amongst them. We therefore must understand what exactly the superiority is, in that they have an evil inclination. We also must understand the meaning of the conclusion, that “each of them became an admirer etc.”

2.

Now, about the 974 generations in which the Torah was concealed, Rashi explains, “In the two thousand years that the Torah preceded the world,¹⁷⁴⁷ these generations were destined to be created etc.” The explanation¹⁷⁴⁸ of the matter of Torah preceding the world, is that the world has six directions, as known about the matters of “world-*Olam*-עולם,” “year-*Shanah*-שנה,” and “soul-*Nefesh*,” discussed in Sefer Yetzirah.¹⁷⁴⁹

That is, the “world-*Olam*-עולם” is the matter of space (*Makom*-מקום), meaning, the existence of something.¹⁷⁵⁰ Space (*Makom*-מקום) is limited to the six directions [up, down, front, back, right and left] and is rooted in the aspect (of Kingship-

¹⁷⁴⁷ See Midrash Tehillim 90d; Bereishit Rabba 8:2; Midrash Tanchuma, Vayeishev 4; Zohar II 49a

¹⁷⁴⁸ See Sefer HaMaamarim 5678 p. 276 and on.

¹⁷⁴⁹ Sefer Yetzirah 5:2; 6:1 and elsewhere; Also see Ohr HaTorah, Yitro p. 816 and on.

¹⁷⁵⁰ Per the redactors, there was (short) mention here of two explanations of “world-*Olam*-עולם.”

Malchut, the root of the root of which is in the aspect of) the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*).

For, as known, the entire emanation of the matter of emotional qualities (*Midot*) is for the sake of the worlds. This is as stated,¹⁷⁵¹ “For I have said, ‘the world will be built of kindness,’” meaning that for the sake of the worlds, the quality of kindness-*Chessed* is built. That is, it is for the sake of *HaShem*’s-ה"ה Supernal desire and thought for the existence of worlds, which is the meaning of the words, “I have said-*Amarti*-אמרתי,” in that as known, “saying-*Ameerah*-אמירה” is in the heart.¹⁷⁵²

It thus is for this sake that the quality of kindness-*Chessed* was built, and the same applies to all the other emotional qualities (*Midot*). In other words, without the worlds, the emotional qualities (*midot*) would not have been emanated. This is why the emotional qualities (*Midot*) are also called by the term, “world-*Olam*-עולם.”

This then, is the meaning of the teaching that, “the Torah preceded the world (*Olam*-עולם) by two thousand (*Alpayim*-אלפיים) years.” For, the Torah is the aspect of the mind and intellect (*Mochin*), about which the verse states,¹⁷⁵³ “I will teach you (*A’Alephcha*-אאלפך) wisdom-*Chochmah*, I will teach you (*A’Alephcha*-אאלפך) understanding-*Binah*,” which precedes the “world” (*Olam*-עולם). It thus transcends the worlds and the emotional qualities (*Midot*).

¹⁷⁵¹ Psalms 89:3; See Sefer HaMaamarim 5708 p. 272 and on.

¹⁷⁵² See Likkutei Torah, Shir HaShirim 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42.

¹⁷⁵³ Job 33:33; Talmud Bavli, Shabbat 104a; See Sefer HaMaamarim 5708 p. 273 and elsewhere.

This is similar to how it is below in man, that emotions (*Midot*) are entirely in relation to another, since without the other, the emotions (*Midot*) would be ineffectual. In contrast, in relation to the intellect (*Mochin*), there is no need for another. On the contrary, the mind and intellect (*Mochin*) are primarily as they are separate unto oneself. In the same way, we may understand this as it is above, in *HaShem*'s יהוה Godliness, that the emotions (*Midot*) are for the sake of the worlds, whereas intellect (*Mochin*) is in a state of separate transcendence.

Now, it is explained elsewhere¹⁷⁵⁴ that above in *HaShem*'s יהוה Godliness, even the emanation of the intellectual qualities (*Mochin*) is for the sake of the creations. However, this does not contradict the above explanation that the intellect (*Mochin*) is separate and unto Himself.

This may be better understood by prefacing with what is known about the matter of the light (*Ohr*), in which there are two aspects. That is, there is the light (*Ohr*) that illuminates to Himself, and there is the light (*Ohr*) that illuminates for the sake of the worlds.

Now, even though the general matter of light (*Ohr*) is that it is for the sake of the worlds, being that *HaShem*-יהוה Himself, blessed is He, has no need for the light (*Ohr*),¹⁷⁵⁵ and the existence of the light (*Ohr*) is entirely by the will of *HaShem*-יהוה, and this being so, even the intent for the existence of the light (*Ohr*) that illuminates to Himself is also for the sake of the worlds, nevertheless, once the light (*Ohr*)

¹⁷⁵⁴ Sefer HaMaamarim 5678 p. 271

¹⁷⁵⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Three Letters *Yod-Hey-Vav*- י"ד י"ה י"ו.

exists, there is no comparison between the light (*Ohr*) that illuminates to Himself and the light (*Ohr*) that is for the sake of the worlds.

For, even though the light (*Ohr*) that illuminates to Himself is also for the sake of the worlds, nonetheless its matter is that it illuminates to Himself. The same is understood in regard to the intellect (*Mochin*), that even though it too is for the sake of the worlds, its matter is that it is to Himself, similar to the light (*Ohr*) that illuminates to Himself.

The explanation is that the general emanation of the world of Emanation (*Atzilut*) is for the sake of the creations. What is meant here is not that the world of Emanation (*Atzilut*) is the source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but that the world of Emanation (*Atzilut*) is the intermediary medium between the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the creations, so that there can subsequently be the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the separating veil (*Parsa*).

Now, just as every intermediary has an aspect of the upper and an aspect of the lower, the same is so of the world of Emanation (*Atzilut*) as an intermediary. That is, it has an aspect of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and it has an aspect of the creations, these being the matters of "His life force," and "His organs."¹⁷⁵⁶ For, as known, there is a

¹⁷⁵⁶ Introduction to Tikkunei Zohar 3b

difference between [the statement] “He and His life force are one,” and [the statement] “He and His organs are one.”¹⁷⁵⁷

Now, there are two explanations regarding “His life force,” and “His organs.” The first is that “His life force” refers to the matter of the lights (*Orot*), whereas “His organs” refers to the matter of vessels (*Keilim*). The difference between them is that the lights (*Orot*) are simple, similar to the simplicity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, whereas the vessels (*Keilim*) are the matter of the power of limitation (*Ko'ach HaGvul*).

The second explanation is that “His life force” refers to the intellectual aspects (*Mochin*), which are to Himself, whereas “His organs” refer to the emotional aspects (*Midot*) which relate to the creations. In other words, even though the intention in emanating the intellectual aspects (*Mochin*) is also for the sake of the creations, being that the matter of emanation (*Atzilut*) is entirely unnecessary for Himself, heaven forbid that one think so, nevertheless, after the emanation of the world of Emanation (*Atzilut*), there is no comparison between emotions (*Midot*) and intellect (*Mochin*), which is for His own sake, similar to the explanation before about the light (*Ohr*) that illuminates to Himself.

This then, explains the teaching, “The Torah preceded the world (*Olam*-עולם) by two thousand (*Alpayim*-אלפיים) years.” That is, the precedence of intellect (*Mochin*) over the emotions (*Midot*) is not only precedence in the order of the chaining down of the worlds (*Seder Hishtalshelut*), but is rather

¹⁷⁵⁷ See the discourse entitled “*Ki Ner Mitzvah*” 5653 (Sefer HaMaamarim 5653 p. 226 and on); 5692 (Sefer HaMaamarim 5692 p. 127 and on).

precedence in that they are elevated and separated from any comparison.

For, since the intellectual aspects (*Mochin*) are to Himself, whereas the emotional aspects (*Midot*) are for the sake of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the elevation and separateness of the intellect (*Mochin*) over the emotions (*Midot*) is like the separation of comparison between the world of Emanation (*Atzilut*) and the creations.

This is because the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the separating veil (*Parsa*), and in the same way, there likewise is a separating veil (*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*). For, even though Understanding-*Binah* is called “the mother of the children (*Eim HaBanim*-אם הבנים),”¹⁷⁵⁸ nevertheless, the emotions (*Midot*) only come from the externality (*Chitzoniyut*) of Understanding-*Binah*, and even this is only after the concealment brought about by the separating veil (*Parsa*).

The same is likewise so within man, that there is the separation of the “strait of the neck-*Meitzar HaGaron*-מֵיצַר הַגְרוּן,” which separates between the intellect (*Mochin*) and the emotions (*Midot*).¹⁷⁵⁹ For, that which is drawn from the

¹⁷⁵⁸ Psalms 113:9; Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar Erchei HaKinuyim, section on “The mother of the sons-*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, Ch. 6, Ch. 26 and elsewhere.

¹⁷⁵⁹ See at length in the preceding discourses of this year, 5719, entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months,” Discourse 18, Ch. 5, and “*v’Avarti* – I shall go through the land of Egypt on this night,” Discourse 19, Ch. 2 and on, and elsewhere.

intellect (*Sechel*) to the emotions (*Midot*) is not the actual grasp of the intellect (*Sechel*) itself - that closeness to God is good – but is rather the sense and emotional feeling that “closeness to God is good for me.”¹⁷⁶⁰

That is, the order here is that first there is intellect that necessitates the goodness of it, followed by the sense that closeness to God is good, and then, through the “strait of the neck” (*Meitzar HaGaron*) the emotional feeling that this is good for me, comes about. And although at times there is an illumination of the grasp of the matter in the heart, this specifically is when the inner aspect of the intellect (*Pnimiyyut HaMochin*) illuminates in the inner aspect of the heart (*Pnimiyyut HaLev*).¹⁷⁶¹ Nevertheless, the order and gradation is that the drawing down of the emotions (*Midot*) from the intellect (*Mochin*) is specifically through the separating veil (*Parsa*).

3.

This then, is why the angels argued, “[The Torah] is a hidden treasure that was concealed... but You want to give it to flesh and blood?” For, since Torah is the aspect of the mind and intellect (*Mochin*) that precedes the world (*Olam*-עולם), and this precedence is not merely a simple precedence in order or level, but is completely transcendent and separate from any comparative relationship, this being so, how is it applicable for

¹⁷⁶⁰ Psalms 73:28

¹⁷⁶¹ See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

the Torah to be given below? However, since the precedence of Torah also precedes and transcends the upper worlds, why then did they argue, “Set Your majesty above the heavens”?

However, the explanation is that amongst the angels, there also are angels called fiery-*Seraphim* angels, who are in the world of Creation (*Briyah*), and [as known] “the Supernal Mother (*Imma Ila’ah*) [that is, Understanding-*Binah* of the world of Emanation-*Atzilut*] dwells in the throne, [that is, in the world of Creation-*Briyah*].”¹⁷⁶²

It therefore is applicable for these angels to have the grasp of Understanding-*Binah*, which is the aspect of the mind and intellect (*Mochin*). Even in regard to other angels, who are in the world of Formation (*Yetzirah*) where the emotional qualities (*Midot*) illuminate, which is why their matter is love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, it is applicable for them to have some small measure of grasp, being that the emotions (*Midot*) are drawn from the intellect (*Mochin*).

This being so, they have some measure of relationship to the aspect from which they are drawn. Therefore, since there is some relationship between the angels and the aspect of intellect (*Mochin*), they therefore argued, “Set Your majesty above the heavens,” meaning that the Torah, which is the aspect of intellect (*Mochin*), should be given to them.

About this Moshe answered, “Did you descend to Egypt? Is there an evil inclination amongst you?” The explanation is that Torah transcends the angels. For, the angels of the world of Formation (*Yetzirah*) serve *HaShem*-יהו"ה,

¹⁷⁶² Tikkunei Zohar, Tikkun 6 (23a)

blessed is He, with the emotions (*Midot*), and as explained above, there is a distance of comparison between the intellect (*Mochin*) and the emotions (*Midot*).

That is, that which radiates in the emotions (*Midot*) from the intellect (*Mochin*) is solely what is drawn down through the “strait of the neck” (*Meitzar HaGaron*). Even in regard to the fiery-*Seraphim* angels of the world of Creation (*Briyah*), which are the aspect of intellect (*Mochin*), there nonetheless is a separating veil (*Parsa*) between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).

This being so, to draw Torah down to below, this specifically must come from an aspect that even transcends the intellect (*Mochin*) of the Torah, that is, from an aspect that altogether has no limitations of above or below. Therefore, it is by means of this aspect that the Torah can even be drawn down to below.

However, to draw down the aspect that transcends the parameters of above and below, through which the drawing down of Torah to below is possible, this specifically comes about through the toil of those who are below, in a state and standing that the evil inclination is amongst them.

This also is the meaning of what we recite in the *Shema*,¹⁷⁶³ “And all these words that I command you today shall be upon your heart... and you shall speak of them...” About this, our sages, of blessed memory, stated,¹⁷⁶⁴ “Here the Torah is speaking about the words of Torah.” The verse before this

¹⁷⁶³ Deuteronomy 6:6-7

¹⁷⁶⁴ Talmud Bavli, Brachot 13b

verse states,¹⁷⁶⁵ “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בכ"ל לבבך),” about which our sages, of blessed memory, stated,¹⁷⁶⁶ “With both your inclinations.” That is, it is specifically through refining the evil inclination that it then is possible for there to be the matter of “And all these words that I command you today shall be upon your heart etc.,” which is the matter of drawing the Torah down.

4.

The explanation is that the preface to coming to “love *HaShem*-יהו"ה your God with all your heart,” are the blessings of the *Shema* recital, the substance of which is contemplating the fiery-*Seraphim* angels and the cycle-*Ophanim* angels etc., who are the root of the animalistic soul.

The difference between them¹⁷⁶⁷ is that the song of the fiery-*Seraphim* angels is [the verse],¹⁷⁶⁸ “Holy, holy, holy, is *HaShem*, Master of legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת, the whole earth is full of His glory.” This is because the fiery-*Seraphim* angels are in the world of Creation (*Briyah*) and have a wondrously great grasp, in that they grasp how the limitless light of the Unlimited One, *HaShem*-יהו"ה blessed is He, is holy (*Kadosh*-קדוש) and elevated in transcendent separateness etc.

In contrast, this is not so of the cycle-*Ophanim* angels, who are in the world of Action (*Asiyah*), as it states,¹⁷⁶⁹ “One

¹⁷⁶⁵ Deuteronomy 6:5

¹⁷⁶⁶ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

¹⁷⁶⁷ See Likkutei Torah Ha'azinu 74c and on, and elsewhere.

¹⁷⁶⁸ Isaiah 6:3

¹⁷⁶⁹ Ezekiel 1:15

Ophan was upon the earth,” in that they have no grasp of this etc. Instead, they only come to be in a state of “great commotion,”¹⁷⁷⁰ from hearing and feeling the song of the fiery-*Seraphim* angels. This is like a person who hears a very deep intellectual idea, but has no grasp of it, because of which he comes to be in a state of “commotion” and arousal, specifically because of his lack of comprehension.

Now, even though the cycle-*Ophanim* angels are lower than the fiery-*Seraphim* angels, they nonetheless have an element of superiority to them. That is, the fiery-*Seraphim* angels recite, “Holy, holy, holy, is *HaShem-Kadosh Kadosh Kadosh HaShem*-יהו"ה קדוש קדוש קדוש,” in that they mention *HaShem*-יהו"ה after three words. In contrast, the cycle-*Ophanim* angels recite,¹⁷⁷¹ “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo*-ברוך כבוד יהו"ה ממקומו,” thus mentioning *HaShem*-יהו"ה after only two words.

Additionally, the fiery-*Seraphim* recite “Holy-*Kadosh*-קדוש,” meaning that He is transcendent and removed. In contrast, the cycle-*Ophanim* angels recite “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo*-ברוך כבוד יהו"ה ממקומו,” that is, from His root and source, in that as He is in His root and source, so should He be drawn down to below.

¹⁷⁷⁰ See Ezekiel 3:12, and the liturgy of the blessings of the *Shema* recital.

¹⁷⁷¹ Ezekiel 3:12

The reason is because the root of the cycle-*Ophanim* angels is even higher. For, as known, the general principle¹⁷⁷² is that whatever is higher descends further down. An example of this is that a stone at the top of a wall will fall further away from the wall. The same is so of the fiery-*Seraphim* angels and the cycle-*Ophanim* angels, that the fiery-*Seraphim* are choicer and more elevated, being that they already have been refined etc., and therefore are positioned in the world of Creation (*Briyah*), however they are rooted in the lower aspect of the world of Chaos-*Tohu*. In contrast, the cycle-*Ophanim* angels, who are lower, are rooted in the higher aspect of the world of Chaos-*Tohu*.

The explanation is that the fiery-*Seraphim* angels recite “Holy, holy, holy, is *HaShem*, Master of legions-*HaShem Tzva’ot*-יהו"ה צבאו"ת; the whole earth is full of His glory.” The word “Holy-*Kadosh*-קדוש” refers to how the limitless light of the Unlimited One, *HaShem*-יהו"ה blessed is He, is holy (*Kadosh*-קדוש) and elevated in transcendent separateness etc.

The three recitations of “Holy-*Kadosh*-קדוש” correspond to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), or alternatively correspond to the first three letters *Yod-Hey-Vav*-יה"ו of *HaShem*'s-יהו"ה Name, which also are the three worlds of Emanation, Creation, and Formation (*Atzilut*, *Briyah*, *Yetzirah*).¹⁷⁷³

¹⁷⁷² See the citations in Sefer HaMaftchot (Kehot 5741) l'Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

¹⁷⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Hosts (*Shaar HaTzva’ot*), and elsewhere.

That is, the fiery-*Seraphim* angels grasp how the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is holy and transcendently removed even from the world of Emanation (*Atzilut*), and certainly from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The continuation, "*HaShem*, Master of legions-*HaShem Tzva'ot*"-צבאו"ת יהו"ה" corresponds to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, about which it states,¹⁷⁷⁴ "He is a sign (*Ot*-אות) amongst His legions (*Tzava*-צבא)."

That is, the existence of all the supernal myriads of legions (*Tzva'ot*-צבאו"ת) is from the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. Therefore, "The whole earth is full of His glory." For, since He is holy in elevated transcendence and separateness, He therefore is also found on the earth below, meaning that He is equally present in the heavens and the earth. Because of this grasp they become nullified in the very essence of their being, which is why they are called "fiery-*Seraphim*," in that their entire being becomes consumed.

Nonetheless, this cannot at all compare to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*), in which "He and His life force and He and His organs are one." In contrast, the fiery-*Seraphim* angels of the world of Creation (*Briyah*) are still in a state of independent existence.

However, the cycle-*Ophanim* angels who do not grasp, but are only in a state of "great commotion," in that they entirely depart from the parameters of their limitations. In other words, with the fiery-*Seraphim* angels, whose nullification (*Bittul*) to

¹⁷⁷⁴ Talmud Bavli, Chagigah 16a; Also see Ohr HaTorah, Bo ibid.

HaShem-יהו"ה, blessed is He, stems from their grasp, even as they are nullified (*Bittul*) they still remain in a state of independent existence. In contrast, the "great commotion" of the cycle-*Ophanim* angels, which stems from their lack of grasp, causes them to depart from the parameters of their limitations.

By way of analogy, this is like a person who hears a very deep intellectual idea but has no grasp in it, which brings him to a state of "great commotion," in that he utterly departs from his vessels and becomes nullified of his independent existence (*Bittul b'Metziyut*).

Even though the nullification (*Bittul*) of the fiery-*Seraphim* angels, stemming from their grasp, is more inner, in that since it is by way of grasp and comprehension, it thus is internalized, therefore the nullification (*Bittul*) brought about is also an inner nullification (*Bittul Pnimi*). In contrast, this is not so of the cycle-*Ophanim* angels who do not grasp etc., as in the above analogy.

That is, when a person hears a very deep idea and grasps its awesome wondrousness, his mind and being adheres to it, which is not so if he does not grasp etc. However, even so, the essential nullification (*Bittul*) of the cycle-*Ophanim* angels is loftier, being that their nullification (*Bittul*) does not stem from their grasp, and therefore is the complete nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

The same is understood about the difference between the Godly soul and the animalistic soul. The Godly soul even transcends the fiery-*Seraphim* angels. This is because the angels were created on the second and fifth days [of

creation],¹⁷⁷⁵ whereas about the souls of the Jewish people it states,¹⁷⁷⁶ “In whom did He consult [to create the world]? In the souls of the righteous *Tzaddikim*,” and the root of the souls is in the inner aspect (*Pnimityut*) of the vessels (*Keilim*).¹⁷⁷⁷ This being so, the souls have a wondrously great grasp.

In contrast, the animalistic soul and the evil inclination are even below the cycle-*Ophanim* angels. This is because the cycle-*Ophanim* angels are of the side of holiness, and they cannot possibly be in opposition to *HaShem*'s-יהו"ה Godliness, which is not so of the animalistic soul and the evil inclination etc.

From this it is understood that when we bring about a Godly arousal in the animalistic soul, it is in a way of departure from the limiting parameters of the vessels (*Keilim*), as indicated by the words, “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך).” This elevation and superiority is brought about specifically by refining the animalistic soul.

Through this, we even reach the aspect of the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the chaining down of the worlds (*Hishtalshelut*), in which above and below are equal, and through this it is possible to bring about the drawing down of Torah to below, as explained before.

¹⁷⁷⁵ Midrash Bereishit Rabba 3:8

¹⁷⁷⁶ Midrash Ruth Rabba 2:3

¹⁷⁷⁷ See Etz Chayim, Shaar 28 (Shaar HaIburim), Ch. 1; Likkutei Torah, Re'eh 26c and on; Yom HaKippurim 70c, and elsewhere.

5.

This then, is the meaning of Moshe's response to the angels, "Is there an evil inclination amongst you?" That is, in and of itself, since Torah precedes and transcends the world, it is not possible for it to be drawn down, even to the angels. Rather, it specifically is through the toil of those below in refining the animalistic soul, that we thereby draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), and it then is possible for the Torah to be drawn below.

Moreover, through this even the angels receive, as the verse states,¹⁷⁷⁸ "The companions listen to your voice." It thus is in this regard that "each of them became an admirer," for through the giving of the Torah below even the angels receive.

This then, is the meaning of the verse,¹⁷⁷⁹ "Draw me, after You we shall run; The King has brought me to His chambers, we shall delight and rejoice in You." That is, through the matter of "after You we shall run (*Narutzah*-נרוצה)" in the plural, which refers to bonding with the animalistic soul, we cause the animalistic soul to be in a state of "running" (*Ratzo*) to *HaShem*'s-יהו"ה Godliness.

That is, it is in a way of "we shall run (*Narutzah*-נרוצה)," meaning, a departure from the limiting parameters of the vessels (*Keilim*). There then is the matter of "The King has brought me to His chambers," referring to the matter of drawing

¹⁷⁷⁸ Song of Songs 8:13; Also see the discourse entitled "*HaYoshevet BaGanim* – You who dwells in the gardens," 5711, translated in The Teachings of The Rebbe 5711, Discourse 2, and elsewhere.

¹⁷⁷⁹ Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on, and elsewhere.

down Torah, through which we come to the matter of “we shall delight and rejoice in You,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Discourse 25

“*v’Asita Chag Shavuot LaHaShem Elo’hecha -
You shall observe the holiday of Shavuot for HaShem
your God*”

Delivered on the 2nd day of Shavuot, 5719

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

1.

The verse states,¹⁷⁸⁰ “You shall observe the holiday of Shavuot for *HaShem*-יהו"ה your God; the voluntary offerings of your hand that you give, should be commensurate with how much *HaShem*-יהו"ה your God will have blessed you.” Now, we must better understand the words, “the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ידך.”¹⁷⁸¹

That is, “voluntary giving-*Nedeevoot*-נדיבות” is the matter of “generosity-*Veetoor*-ויתור,” as stated on the verse,¹⁷⁸² “daughter of the philanthropist-*Bat Nadeev*-בת נדיב,” that,¹⁷⁸³ “this refers to Avraham, who is called a ‘philanthropist-*Nadeev*-נדיב.” For, our forefather Avraham was generous (*Vatran*-ותרן) and kind etc.,¹⁷⁸⁴ all of which relates to the heart (*Lev*-לב). This being so, the verse should have said “the voluntary offerings of your heart-*Nidvat*

¹⁷⁸⁰ Deuteronomy 16:10

¹⁷⁸¹ See *Hemshech* 5672 Vol. 1, p. 245 and on; Sefer HaMaamarim 5705 p. 182 and on.

¹⁷⁸² Song of Songs 7:2

¹⁷⁸³ Talmud Bavli, Chagigah 3a

¹⁷⁸⁴ See Midrash Bereishit Rabba 53:13 and elsewhere.

Leebcha-לבך נדבת.” Why then does it state, “the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ירך?”

Now,¹⁷⁸⁵ Rashi explained the words, “the voluntary offerings of your hand that you give, should be commensurate-*Misat Nidvat Yadcha*-מסת נדבת ירך,” as a “sufficient-*Dei*-די free will offering, meaning, that it is commensurate to the blessing etc.” In other words, the word “commensurate-*Misat*-מסת” indicates limitation, meaning that it should be sufficiently commensurate according to your ability, whether a little or a lot etc.

However, Talmud states,¹⁷⁸⁶ “The word ‘commensurate to the measure-*Misat*-מסת’ teaches that a person brings his obligatory offering from non-sacred property (*Chullin*). From where do we derive that if one wishes to combine it [with other funds, including the tithe (*Ma’aser*)] he may? As the verse states, ‘[from that] which *HaShem*-יהוה your God will have blessed you.’” In other words, he may combine it to the tithe (*Ma’aser*) and increase his offering *beyond* what he is obligated.

Now, the book *Panim Yafot* cites the above commentary of Rashi, as well as the above words of Talmud, and explains that about the tithe (*Ma’aser*) it states,¹⁷⁸⁷ “Test Me, if you will, with this, says *HaShem Tzva’ot*-צבאו”ה, [see] if I do not open the windows of the heavens for you and pour blessings upon you without end to [their] sufficiency (*Bli Dai*-בלי),” meaning, beyond the desire of man (that is, beyond what he wishes), in other words, “more than enough.” Therefore, it likewise is fitting to give back to *HaShem*-יהוה, blessed is He, according to the blessing, meaning that one should increase his giving beyond the

¹⁷⁸⁵ See *Ohr HaTorah*, Re’ch p. 764

¹⁷⁸⁶ *Talmud Bavli*, Chagigah 8a

¹⁷⁸⁷ *Malachi* 3:10

tithe (*Ma'aser*). It is in this regard that the word “commensurate-*Misat*-מִסַּת” is explained to be related to the word “sufficient-*Dai*-דַּי.” (This concludes the quote from *Panim Yafot*.)

This explanation aligns the commentary of Rashi with the words of Talmud, by explaining that even Rashi’s intent is not a matter of limitation, but quite the contrary. That is, since it all is commensurate to the blessing, and just as the blessing of the Holy One, blessed is He “has no end in its sufficiency (*Bli Dai*-בְּלִי דַּי),” that is, it is limitless (*Bli Gvul*), therefore, man’s service of *HaShem*-יְהוָה, blessed is He, in giving charitably (*Tzedakah*) – which is the vessel for the blessing – must also be limitless.

The *Panim Yafot* continues to explain that the reason all this is stated in relation to the holiday of Shavuot, even though it applies to all the holidays, is because there is a hidden reason in this, namely, that on the holiday of Shavuot the Jewish people merited the Crown of Torah (*Keter Torah*) etc., and the quality of the Crown-*Keter* is completely unrestrained bestowal of beneficence etc.

(As will be explained later, all drawings forth within the chaining down of the worlds (*Seder Hishtalshelut*), from wisdom-*Chochmah* down, are limited, but this is not so the Crown-*Keter*, which is limitless. This is similar to the powers of the soul, in that the powers of wisdom (*Chochmah*) and intellect (*Sechel*) are limited,¹⁷⁸⁸ which is not so of desire (*Ratzon*).

The same applies to the “desire of the heart” (*Re’uta d’Leeba*) in service of *HaShem*-יְהוָה, blessed is He, which is limitless.) For, the quality of the Crown-*Keter* is to bestow in a

¹⁷⁸⁸ Per the redactors, there is a small portion of the discourse missing at this juncture. [However, see the preceding discourse of this year, 5719, entitled “*Hapach Yam LaYabashah* – He transformed the sea into dry land,” Discourse 21, Ch. 5, where the distinction between intellect (*Sechel*) and desire (*Ratzon*) was explained.]

way that is “more than enough,” and this why it states, “*Misat Nidvat Yadcha*-נדבת ידך,” meaning, “more than enough-*Yoter MiDai*-יותר מדאי.” (This concludes the quote from Panim Yafot.)

However, based on this, the question as to why the verse states “the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ידך,” is all the more strengthened. For, since the verse here speaks of voluntarily and generously giving in way that is limitless (*Bli Gvul*), meaning, beyond one’s capacities etc., why then does it relate this to the generosity to the hand (*Yad*-יד)? For, at first glance, this seems to relate much more to the heart (*Lev*-לב) than to the hand (*Yad*-יד).

2.

Now, the first thing to explain are the words of the Panim Yafot about the Crown of Torah (*Keter Torah*), that “the quality of the Crown-*Keter* is completely unrestrained bestowal of beneficence, in a limitless way (*Bli Gvul*).” To preface, in the matter of Torah, there are three aspects which divide into three different times. That is, at first there was the matter of Torah through which the worlds were brought into existence, as in the teaching,¹⁷⁸⁹ “He gazed into the Torah and created the world.” After this, there was the matter of Torah about which it states,¹⁷⁹⁰ “Our forefathers fulfilled the entire Torah before it was given.” After this, there was the drawing down of Torah when it was given [at Mount Sinai].

The difference between these three is that the matter of bringing existence into being is the ultimate state of limitation, in

¹⁷⁸⁹ Zohar I 134a; Zohar II 161b; Zohar III 178a

¹⁷⁹⁰ Talmud Bavli, Yoma 28b

that the entire matter of the creation and chaining down of the worlds (*Seder Hishtalshelut*) is that all matters were brought forth in a way of limitation and division etc.

Subsequently, through the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, *HaShem*'s-יהו"ה Godliness was drawn down below. Nonetheless, even so, above and below remained within their boundaries, as dictated by the measuring line (*Kav HaMidah*). That is, the upper is higher than the lower, only that through their toil in serving *HaShem*-יהו"ה, blessed is He, our forefathers affected a drawing down from the upper to the lower.

Subsequently, when the Torah was given, the decree [separating the upper from lower] was nullified, and a union of the upper and the lower was brought about.¹⁷⁹¹ However, what is meant here is not that at the time that the Torah was given, the lower became so refined that the category of the lower was nullified (in that it no longer was lower), being that the whole reason Torah was given to the Jewish people was because of the fact that they are lower, [as Moshe responded to the angels],¹⁷⁹² "Did you descend to Egypt? Is there an evil inclination amongst you?" This being so, it is understood that even when the Torah was given, there still was the matter of the lower, and the novelty that was introduced with the giving of the Torah, is that the lower is capable of unifying with the Upper.

This being so, this matter of the limitlessness of the Crown of Torah (*Keter Torah*) is not understood. For, since the Torah was given below, within the chaining down of the worlds (*Seder*

¹⁷⁹¹ See Midrash Tanchuma, Va'era 15; Midrash Shemot Rabba 12:3

¹⁷⁹² Talmud Bavli, Shabbat 88b and on; Also see at length in the preceding discourse of the 1st day of Shavuot of this year, 5719, entitled, "*b'Sha'ah SheAlah Moshe LaMarom* – When Moshe ascended on High," Discourse 24.

Hishtalshelut), the entire substance of which is limitation, this being so, how is it possible that it is limitless?

That is, it goes without saying that in regard to the level of Torah by which novel creation was brought into being, it certainly is not in a state of limitlessness. For, the entire matter of the novel creation brought into existence, is the matter of limitation and division.

Likewise, in regard to the level of Torah as it was for our forefathers, who indeed drew down *HaShem*'s-יהוה Godliness below, still and all, this was limited. For, even with the toil of our forefathers, the lower remained in the category of the lower, and did not unify with the Upper. That is, our forefathers only drew down the aspect of “fragrances,”¹⁷⁹³ meaning, a glimmer of radiance alone.

Moreover, even that glimmer of radiance was not drawn into the physicality of the body of the creatures, but only into the spirituality of the creatures, and even that was only in a transcendent and encompassing way (*Makif*). This is as known,¹⁷⁹⁴ that the reason that after the toil of our forefathers in serving *HaShem*-יהוה, blessed is He, the holiness did not remain in the physical things by which they served Him, such as in the sticks of Yaakov,¹⁷⁹⁵ in which no holiness subsequently remained – is because the light that was drawn down was only in a transcendent encompassing way (*Makif*).

Thus, the two matters are intertwined. That is, since the drawing down they affected was only a glimmer of radiance, and it must be said that a glimmer of radiance has some kind and

¹⁷⁹³ Midrash Shir HaShirim Rabba 1:3; See Sefer HaMaamarim 5678 p. 164 and on; Likkutei Sichot Vol. 8, p. 58 and on, and elsewhere.

¹⁷⁹⁴ Also see Torat Menachem, Vol. 21, p. 212.

¹⁷⁹⁵ Genesis 30:37 and on; Zohar I (Sitrei Torah) 162a

measure to it, therefore there still are the limitations of above and below in this, and it cannot be drawn below in an inner way (*Pnimityut*), but only in a transcendent encompassing way (*Makif*).

However, even in regard to the level of Torah that was received at the giving of the Torah, which is the matter of literally drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, who is not at all limited by the limitations of "above" and "below," as a result of which the physical, rather than the spiritual fulfillment of the *mitzvot* came to be, and moreover, the drawing down affected by the *mitzvot* is in the creatures an inner way (*Pnimityut*), nonetheless, even so, what is meant is not that there no longer are limitations, but the contrary is true, that is, the entire matter of Torah and *mitzvot* is specifically to draw all the revelations down into the chaining down of the worlds (*Hishtalshelut*) and into the limitations of this world.

This is why all *mitzvot* are limited,¹⁷⁹⁶ such as *Tefillin* which must be at least two fingers by two fingers etc.,¹⁷⁹⁷ and the entire Torah is compared to *Tefillin*,¹⁷⁹⁸ in that all *mitzvot* are specifically limited. This is as explained before, that this is *HaShem*'s-יהו"ה ultimate Supernal intent in specifically giving the Torah below, [such that Moshe answered the angels], "Did you descend to Egypt? Is there an evil inclination amongst you?" This being so, this matter that the Crown of Torah (*Keter Torah*) is limitless (*Bli Gvul*), is not understood.

3.

¹⁷⁹⁶ See Tanya, Iggeret HaKodesh, Epistle 10, and elsewhere.

¹⁷⁹⁷ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

¹⁷⁹⁸ Talmud Bavli, Kiddushin 35a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 37:1

To further explain the matter of the limitations of the chaining down of the worlds (*Hishtalshelut*),¹⁷⁹⁹ since in the *Sefirot* there is a matter of one preceding the other and one following the other, in that each *Sefirah* precedes the next *Sefirah*, it must be said that all the *Sefirot* have measure and limitation in the extent of their spreading forth, such that they can only go so far.

It is specifically only through this that it is possible for the existence of the *Sefirah* that follows it to be. That is, if there was no limitation or conclusion to the spreading forth of the upper *Sefirah*, it then would not be possible for the existence of the *Sefirah* below it to be. This limitation does not just begin with the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the chaining down (*Hishtalshelut*),¹⁸⁰⁰ but is even from the *Sefirah* of Crown-*Keter*, which transcends Wisdom-*Chochmah*.

That is, even though the Crown-*Keter* is limitless (as mentioned before), nevertheless, there must be a limitation and conclusion to its spreading forth, such that it only extends thus far and no further, so that there then could be the existence of Wisdom-*Chochmah*, and as long as there is an illumination of the Crown-*Keter*, the existence of Wisdom-*Chochmah* is not possible.

By way of analogy, this may be understood from the powers of the soul in man below. That is, when there is an illumination of desire (*Ratzon*), which transcends intellect (*Sechel*), the existence of intellect (*Sechel*) is not possible. In other words, even though there must be desire (*Ratzon*) – as our sages,

¹⁷⁹⁹ See *Hemshech* 5672 Vol. 1, p. 313 and on.

¹⁸⁰⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 8, and elsewhere.

of blessed memory, stated,¹⁸⁰¹ “A person should always learn Torah from a place [in Torah] that his heart desires,” – and moreover, it is not enough to only have a desire and interest in the general matter that is being comprehended, but there also must be the desire to grasp it and become wise, nevertheless, if [in doing so] he has [a radiance of] the full strength of his desire, it then will be impossible for him to grasp and comprehend. Therefore, the desire must be lessened and concealed.

The same is so of toiling in service of *HaShem*-יהו"ה, blessed is He. That is, there is toil in serving Him that accords to reason and intellect, and there is toil in serving Him with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, and is similar to the Crown-*Keter*. However, when there is a radiance in him of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, then the matter of contemplation (*Hitbonenut*) and grasp (*Hasagah*) will not be possible for him.

More specifically, in the matter of the desire of the heart (*Re'uta d'Leeba*) there are various levels. In general, these are divided into desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the singular-*Yechidah* level of the soul, and the desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the *Chayah* level of the soul.

The difference between them is that the desire of the heart (*Re'uta d'Leeba*) that stems from the singular-*Yechidah* level of the soul, does not come about through contemplation (*Hitbonenut*). In contrast, the desire of the heart (*Re'uta d'Leeba*) that stems from the *Chayah* level of the soul, is brought about

¹⁸⁰¹ Talmud Bavli, Avodah Zarah 19a

through the preface and intermediary medium of contemplation (*Hitbonenut*).

That is, first one contemplates the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is like the teaching of our sages, of blessed memory,¹⁸⁰² “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc.” He understands and grasps all the particulars of how the vitality of the soul enlivens the body, through which he comes to have an understanding and grasp of how the light of *HaShem*'s-יהו"ה Godliness enlivens the worlds.

After he understands and grasps this very well, he then comes to the recognition that in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since it manifests within the worlds, it therefore is only a glimmer of radiance, whereas the Essential Self of *HaShem*-יהו"ה is utterly beyond relativity to worlds altogether.

This refers to knowledge of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is knowledge through the process of elimination (*Yediyat HaShelilah*). That is, he has no direct grasp of it, but only the grasp and recognition that *HaShem*-יהו"ה is astoundingly beyond etc. Through this grasp he comes to love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” which is love (*Ahavah*) with the desire of the heart (*Re'uta d'Leeba*), as explained before.¹⁸⁰³

Now, in this itself, there are two ways. The first is that the entire contemplation (*Hitbonenut*) is solely into the matter of the

¹⁸⁰² Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

¹⁸⁰³ See the preceding discourse of this year, 5719, entitled “*Tze'ena u'Re'ena* – O' Maidens of Tziyon, go out and gaze,” Discourse 23.

light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). That is, he does not at all contemplate the matter of the astounding wondrousness of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), being that this is beyond his grasp, only that he senses that it is an astounding light etc.

The second is that after having eliminated all the particular limitations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), he then also contemplates the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), to understand the nature and being of His astounding wondrousness, and the manner of His wondrousness etc.

Now, it goes without saying that in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the singular-*Yechidah* essence of the soul, which has absolutely no relation to reason and intellect, it is obvious that as long as love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is felt in him, the matter of grasp and comprehension is utterly inapplicable.

This is because the desire of the heart (*Re'uta d'Leeba*) transcends grasp and comprehension, and is unrelated to it. However, even in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the *Chayah* level of the soul, which is preceded by the grasp and comprehension – it goes without saying that in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the first way, in which his whole grasp is solely into the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which the essence of the desire of his heart (*Re'uta d'Leeba*) stems solely from the sense of astounding wondrousness, rather than actual grasp or

comprehension – therefore, since the desire of the heart (*Re'uta d'Leeba*) does not stem from grasp and comprehension, (and only comes about by prefacing with grasp and comprehension, whereas it itself does not stem from grasp and comprehension) – then as long as there is an illumination in him of the desire of the heart (*Re'uta d'Leeba*), grasp and comprehension is inapplicable.

However, even in regard to the desire of the heart (*Re'uta d'Leeba*) that stem from the second way, in which he also contemplates and grasps the particulars of *HaShem*'s יהו"ה astounding wondrousness in the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), even though, in this, the desire of the heart (*Re'uta d'Leeba*) indeed stems from grasp and comprehension, (meaning, that it is not just because it was prefaced with the comprehension, but even in this aspect itself, he also attains grasp and comprehension), nevertheless, the matter of grasp and comprehension is only applicable when he is not roused with love of *HaShem*-יהו"ה, blessed is He.

However, once he indeed is roused with love of *HaShem*-יהו"ה, blessed is He, there then is no longer room for grasp and comprehension whatsoever, being that there is the sense and feeling of the desire of the heart (*Re'uta d'Leeba*), which is limitless and leaves no room for grasp and comprehension, which is a matter of limitation.

In other words, even when the entire substance of the grasp and comprehension is into the matter of *HaShem*'s יהו"ה astounding wondrousness, nevertheless, the essential feeling of the desire of the heart (*Re'uta d'Leeba*) is the diametric opposite of grasp and comprehension. This is because comprehension (*Hasagah*) is a matter of limitation, whereas the desire of the heart

(*Re'uta d'Leeba*) is limitless. Nevertheless, even though the desire of the heart (*Re'uta d'Leeba*) is limitless, there nonetheless is a limit and conclusion to its spreading forth, so that there can subsequently be the matter of grasp and comprehension (*Hasagah*).

Now, this general principle, that the existence of the lower is not possible as long as the spreading down of the upper has not concluded, does not only apply to the desire of the heart (*Re'uta d'Leeba*), which transcends the inner powers (*Kochot Pnimiyyim*) of the soul. It rather also applies to the inner powers (*Kochot Pnimiyyim*) themselves.

That is, as long as there is in an illumination of the grasp of the intellect (*Sechel*), the arousal of the emotions (*Midot*) is not possible. For, even though the intellect (*Sechel*) and emotions (*Midot*) operate in a way of cause (*Ilah*) and effect (*Alul*), nevertheless, there must be a conclusion of the spreading down of intellect (*Sechel*) and only then can the emotions (*Midot*) exist.

In other words, besides the fact that the inner aspect (*Pnimiyyut*) of the intellect (*Sechel*) utterly transcends the emotions (*Midot*), in addition, even in regard to the externality (*Chitzoniyyut*) of the intellect (*Sechel*), it must be restrained and constricted (*Tzimtzum*) so that the general matter of the leaning of the emotions (*Midot*) can come to be.

Moreover, in addition to this leaning, which still is entirely intellectual, there also must be a cessation, until all that remains is the conclusion of the “therefore” (*Bechein*), as known¹⁸⁰⁴ about the

¹⁸⁰⁴ See Torah Ohr, Va'era 58b and on, and elsewhere. Also see at length in the preceding discourses of this year, 5719, entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months,” Discourse 18, Ch. 5, and “*v'Avarti* – I shall go through the land of Egypt on this night,” Discourse 19, Ch. 2 and on, and elsewhere.

matter of the “strait of the neck” (*Meitzar HaGaron*), that there [first] must be a constriction and cessation of the intellect (*Sechel*), and specifically only then can the emotions (*Midot*) exist.

Beyond this, even in the matter of intellect (*Sechel*) itself, in order for Understanding-*Binah* to exist, Wisdom-*Chochmah* must cease. For, though it is true that the entire existence of grasp and comprehension specifically comes from the seminal point of Wisdom-*Chochmah*, and even once grasp and comprehension are already present, nonetheless, being that it guards and protects the grasp and comprehension, the seminal point of Wisdom-*Chochmah* must be felt within it, as known.¹⁸⁰⁵ Nevertheless, for Understanding-*Binah* to exist, there necessarily must be a cessation to the seminal point of Wisdom-*Chochmah*.

In other words, it goes without saying that in regard to the essential matter of Wisdom-*Chochmah*, which is the axiomatic foundation and recognition of the truth of the matter, and is perceived through the “sight” of Wisdom-*Chochmah*,¹⁸⁰⁶ that none of it radiates in Understanding-*Binah* at all. However, even in regard to the seminal point of the idea as it relates to the comprehension and grasp of Understanding-*Binah*, there also must be a constriction. For the light of Wisdom-*Chochmah*, as it is in Wisdom-*Chochmah*, cannot illuminate in the Understanding-*Binah*.

From this example, we can understand the matter as it is Above in *HaShem*’s *ה'י"ה* Godliness, in regard to the matter of “preceding” and “following” in the chaining down of the worlds (*Seder Hishtalshelut*). That is, as long as the drawing down from

¹⁸⁰⁵ This matter was explained at greater length but is absent in the redaction. (However, see *Hemshech* 5672 Vol. 1 *ibid.*, p. 315).

¹⁸⁰⁶ This matter was also explained at greater length but is absent in the redaction. (However, see *Hemshech* 5672 Vol. 1 *ibid.*, p. 315).

that which is above it has not ceased, the existence of the lower is not possible. We thus find that the entire chaining down of the worlds (*Hishtalshelut*) is a matter of limitation. Based on this, being that the Torah was specifically given through the chaining down of the worlds (*Hishtalshelut*), the matter of the Torah's limitlessness must be understood.

4.

Now, the explanation is that it is written,¹⁸⁰⁷ “Behold, there was a man whose appearance was like copper, with a linen cord and a measuring reed in his hand.” That is, there are two matters here, these being the “linen cord,” and the “measuring reed,” which are the two aspects of the “measuring line” (*Kav HaMidah*) and the “measuring reed” (*Kaneh HaMidah*), respectively.¹⁸⁰⁸ Both these aspects cause the matter of division and separation, but each brings the division and separation in an entirely different way.

To explain, the “measuring line” (*Kav HaMidah*), which is the “linen cord,” is the matter of division and separation stemming from the foundational element of earth (*Dust-Afar-עפר*), in that the growth of flax and linen is primarily from the earth. In contrast, the “measuring reed” (*Kaneh HaMidah*) is the matter of separation and division stemming from the foundational element of water (*Mayim-מים*), in that reeds grow in the water, as the verse states,¹⁸⁰⁹ “[The rivers will be abandoned and [the waters in] the deep canals will be diminished and dry up]; the reeds (*Kaneh-קנה*)

¹⁸⁰⁷ Ezekiel 40:3

¹⁸⁰⁸ Zohar II 232a and on.

¹⁸⁰⁹ Isaiah 19:6

and bulrushes will wither,” all of which is explained at length in Biurei HaZohar.¹⁸¹⁰

The explanation is that there are different kinds of limitation. The first is the measure and limitation of the vessels (*Keilim*). The second is the measure of the lights (*Orot*). The third is essential measure stemming from the Essential Self of *HaShem*-יהו"ה, blessed is He.

To explain, the limitation of the vessels (*Keilim*) is as explained before about the matter of “preceding” and “following” in the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, the existence of the lower cannot be, as long as the upper has not ceased spreading down. Thus, since in this measure, the existence of the upper ceases in order for the existence of the lower to be possible, and its purpose is not to reveal to the lower, it therefore is in such a way that the upper completely ceases, and is not present in the lower. This is the manner of limitation brought about by the “measuring line” (*Kav HaMidah*), this being the “line” (*Kav*) that measures the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).¹⁸¹¹

[That is, it measures] that this *Sefirah* should be below, and once its spreading down ceases, it is followed by a different *Sefirah* etc. All this is the matter of the chaining down of the worlds (*Seder Hishtalshelut*), in that first there is this aspect, and then there is that aspect, and the upper is not present in the lower etc.

However, *HaShem* יהו"ה-ס' Supernal intention in bringing the lower into existence in the first place, is for there to then be a

¹⁸¹⁰ Biurei HaZohar of the Mittler Rebbe (Pekudei), 57a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 292 and on.

¹⁸¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 and on.

drawing down and illumination of the Upper in the lower. Therefore, in order for such a bestowal to come about, there also must be a constriction in the light (*Ohr*), so that the light will in accordance to [the limitations of] the lower, so that he will be capable of receive it.

This is like a teacher who bestows intellect to his student, in which case he necessarily must constrict and measure the light (*Ohr*) [of intellect] according to the capacity of the student to receive. This is like the teaching,¹⁸¹² “A person should always teach his student in a concise manner,” and is the matter of the “measuring reed” (*Kaneh HaMidah*), which measures how the light (*Ohr*) should be drawn down etc.

We thus find that in the matter of the chaining down of the worlds (*Hishtalshehut*), there are two restraints (*Tzimtzumim*). There first must be the constriction and cessation of the upper, so that the lower can be brought into being and have existence. This constriction (*Tzimtzum*) comes about from the “measuring line” (*Kav HaMidah*). Then there must be a measure [and restraint] in the upper light (*Ohr*), so that it can be bestowed to the lower. This constriction (*Tzimtzum*) comes about from the “measuring reed” (*Kaneh HaMidah*).

However, there also is the matter of essential measure. In this, though there is a matter of measure, it is not in a way that He only bestows a diminished measure of light (*Ohr*) commensurate to the capacity of the recipient. Rather, He bestows the whole of His Essence.

¹⁸¹² Talmud Bavli, Pesachim 3b; Chullin 63b; Also see the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeiticha* – As in the days that you left the land of Egypt,” Ch. 5.

However, since the Essential Self of *HaShem*-יהו"ה, blessed is He, transcends the parameters of “drawing down” and “bestowal,” it therefore is necessary for this to come in a way of division. Nevertheless, in this division there is a drawing down of the totality of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He essentially is. For, since this division stems from His Essential Self, therefore, in every “part” the whole of His Essential Self is present, as He is.

This is like what the Baal Shem Tov taught,¹⁸¹³ “When one take hold of a part (*Chelek*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, one takes hold of the whole of His Essence.” An analogy for this is the descent of the rains, that although they come down with division, as separate droplets, nevertheless, all the droplets are essentially one being, which is the being of water, and there is no distinction between one drop and another drop. This is because the essence [of water] is equally present in all of them.

5.

With the above in mind, we can understand the distinction between the three matters and times in Torah. That is, the beginning of the coming into being [of the worlds] was through the fact that,¹⁸¹⁴ “He gazed into the Torah and created the world.” This refers to the measurement of the vessels (*Keilim*). For, during the creation of novel existence, everything was measured according to the dictates of the “measuring line” (*Kav HaMidah*), so that the existence of the lower will be in a way that it is the lower, and is unlike the existence of the upper. That is, the

¹⁸¹³ Keter Shem Tov (5759 edition), Hosafot 227

¹⁸¹⁴ Zohar I 134a; Zohar II 161b; Zohar III 178a

cessation of the existence of the upper came about, so that the existence of the world below it could come about.

After this, our forefathers came and fulfilled all of Torah even before it was given. Their matter was to draw down the light of *HaShem*'s יהו"ה Godliness into the world. However, this drawing down was constricted and restrained, in that they only drew down a glimmer of radiance and illumination, commensurate to what can be manifest in the worlds. Because of this, the divisions of upper and lower remained, and until the giving of the Torah, the decree that separated them had not yet been nullified.

However, when the Torah was given, the decree was nullified and the upper and lower were unified. This is because the Essential Self of *HaShem*-יהו"ה, blessed is He, was drawn down. That is, even though the entire matter of Torah and *mitzvot* is to draw down the light of *HaShem*'s יהו"ה Godliness into the world, specifically within limitation and division, nevertheless, this measure is essential measure, such that in every "part" (*Chelek*), the Essential Self of *HaShem*-יהו"ה, blessed is He, is present. In other words, though each and every *mitzvah* is limited, it has the Essential Self of *HaShem*-יהו"ה within it. This is because, "When one take hold of a part (*Chelek*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, one takes hold of the whole of His Essence."

6.

Now, the receptacle (*Kli*) for drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, is specifically the matter of nullification (*Bittul*) to Him and accepting His yoke. This then, is the meaning of the verse, "the voluntary offerings of your hand

that you give, should be commensurate with how much *HaShem*-יהו"ה your God will have blessed you." For, since the blessings of the Holy One, blessed is He, "have no end to [their] sufficiency (*Bli Dai*-בלי די)," as explained before, therefore, the receptacle for this is specifically "the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ידך," rather than "the voluntary offerings of your heart-*Nidvat Leebcha*-נדבת לבך."

This is because the heart (*Lev*-לב) is measured and limited, and it therefore is not possible for its generosity to be limitless. It thus is not a receptacle (*Kli*) for the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It therefore is specifically necessary for there be the matter of "your hand-*Yadcha*-ידך," which is the matter of actual deed, with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon oneself. This is the matter of fulfilling the *mitzvot* in deed, since specifically in this, there is the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He.

Discourse 26

*“V’Atah Yigdal Na Ko’ach Adona”y -
And now, may the strength of the Lord be magnified”*

Delivered on Shabbat Parshat Shlach,
28th of Sivan, Shabbat Mevarchim Tammuz, 5719¹⁸¹⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸¹⁶ “And now, may the strength of the Lord-*Adona*”y-אדנ”י be magnified as You have spoken, saying.” Rashi explains,¹⁸¹⁷ “What is the utterance that You have spoken? [It is the next verse],¹⁸¹⁸ ‘*HaShem*-ה”ה, slow to anger etc.” Now, the indication from the simple meaning of the words of the verse, is that the utterance of the Holy One, blessed is He, (“as You have spoken”) refers to “may the strength of the Lord-*Adona*”y-אדנ”י be magnified.” This is why it was necessary for Rashi to explain that the simple meaning of the verse is that it refers to [the next verse], “*HaShem*-ה”ה, slow to anger etc.” However, since the verse was stated in such a way that it indicates that it refers to the utterance “may the strength of the Lord-*Adona*”y-אדנ”י be magnified,” this indicates that the verse also bears the intention of this matter as well.

¹⁸¹⁵ The original text of this discourse was edited by the Rebbe and was published and given out as a pamphlet on the 28th of Sivan, 5749.

¹⁸¹⁶ Numbers 14:17

¹⁸¹⁷ Rashi to Numbers 14:17; Talmud Bavli, Sanhedrin 111a and on.

¹⁸¹⁸ Numbers 14:18

This is as stated in Talmud,¹⁸¹⁹ “When Moshe ascended on High [he found the Holy One, blessed is He, tying crowns to letters. He said to him (that is, the Holy One, blessed is He, said to Moshe), is there no greeting in your city? He answered before Him, ‘Does a servant greet his Master?’] He said to him (that is, the Holy One, blessed is He said to Moshe), “You should have [at least] assisted Me (by saying, ‘May You be successful in Your work’).¹⁸²⁰ He immediately said to Him, ‘And now, may the strength of the Lord-*Adona*”ג-”אדנ” be magnified, as You have spoken.”

In other words, the words “as You have spoken” refer to the words, “You should have assisted Me,” and the matter of “assisting Me” [meaning that there should be the assistance (and additional) strengthening of the Upper One], is the “magnification of the strength of the Lord-*Adona*”ג-”אדנ”.

Now, it can be added that the indication of the words, “as You have spoken, saying” is that the utterance (of the Holy One blessed is He) is [the matter of] “saying-*Laimor*-”לאמר” (meaning, that Moshe should say). This is also understood from the above-mentioned teaching of our sages, of blessed memory, that “as You have spoken” refers to what the Holy One, blessed is He, said to Moshe, that “you should have assisted Me,” in that Moshe should say, “May You be successful in Your work.”¹⁸²¹

Now, as well-known,¹⁸²² all the explanations of a specific verse are related to each other. It thus is understood that the three

¹⁸¹⁹ Talmud Bavli, Shabbat 89a

¹⁸²⁰ Rashi to Talmud Bavli, Shabbat 89a ibid.

¹⁸²¹ See Chiddushei Aggadot of the Maharsha to Shabbat 89a ibid., “As you have spoken to me, that I should say.”

¹⁸²² This is to such an extent that this affects even Halachic rulings that relate to actual action, as per the well-known proof for this from “*Shaatez*” (Talmud Bavli, Niddah 61b) – See Likkutei Sichot, Vol. 3, p. 782, and elsewhere.

explanations of “as You have spoken” [which refer to “may the strength of the Lord-*Adona*”ג-י אדני be magnified,” and refer to, “saying-*Leimor*-לאמר,” and [also] refer to (the next verse) “*HaShem*-יהוה, slow to anger etc.”) are all related to each other. We therefore must understand the relationship between these three explanations.

2.

We can say that the essential point of the explanation is that Moshe’s request, “And now, may the strength of the Lord-*Adona*”ג-י אדני be magnified etc., *HaShem*-יהוה, slow to anger etc.,” is (as the next verse continues),¹⁸²³ “Forgive now the iniquity of this people etc.” That is, [he requested] pardon, forgiveness and atonement for the sin of the spies.

Now, the pardon is in two matters.¹⁸²⁴ For, the root of pardon is from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is because, for a blemish to be repaired, there necessarily must be a drawing down from a higher level in which blemish is inapplicable. However, for there to be actual pardon (the actual repair of the blemish), the drawing must be to below, to the place of the blemish.

This then, is the meaning of [the words], “And now – may the strength of the Lord-*Adona*”ג-י אדני be magnified etc., *HaShem*-יהוה, slow to anger etc.” That is, the root of the pardon is from the aspect of “*HaShem*-יהוה, slow to anger etc.,” which

¹⁸²³ Numbers 14:19

¹⁸²⁴ Along these lines see Likkutei Sichot, Vol. 19, p. 418 and on; Also see Likkutei Sichot Vol. 18 p. 174, note 10, regarding the matter of the pardon for the sin of the spies.

are the thirteen attributes of mercy¹⁸²⁵ that transcend the chaining down of the worlds (*Hishtalshelut*).¹⁸²⁶

The words, “may the strength of the Lord-*Adona*”ג-יִ”אדנ” be magnified” means that in order to repair the blemish, the drawing down must be to below, to *HaShem*’s-יהוה” title “Lord-*Adona*”ג-יִ”אדנ.” This is because *HaShem*’s-יהוה” title “Lord-*Adona*”ג-יִ”אדנ” is the *Sefirah* of Kingship-*Malchut*,¹⁸²⁷ and the sin of the spies was that they did not want the *mitzvot* in [physical] deed,¹⁸²⁸ which is Kingship-*Malchut*.¹⁸²⁹ Thus, through magnifying “the power of the Lord-*Adona*”ג-יִ”אדנ,” repair is affected and the [lack caused by the] blemish is filled.

3.

This may be understood in greater detail by prefacing about the precision of the verse, in stating, “And now, may the **strength-*Ko’ach*** כה of the Lord-*Adona*”ג-יִ”אדנ be magnified.” Now, there are two explanations. Some discourses¹⁸³⁰ explain that the words “may the strength-*Ko’ach* כה of the Lord-*Adona*”ג-יִ”אדנ be magnified” means that there should be a drawing down of the

¹⁸²⁵ See Likkutei Torah of the Arizal on this verse [Numbers 14:18] regarding why the verse only mentions nine of the attributes.

¹⁸²⁶ See Iggeret HaTeshuvah, Ch. 8 (and Likkutei Sichot Vol. 19 *ibid.*). Also see Likkutei Torah, Shlach, in the discourse by the same title as this (39d and on).

¹⁸²⁷ See Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 7; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*)] and elsewhere.

¹⁸²⁸ Likkutei Torah, Shlach 37a and elsewhere.

¹⁸²⁹ See the end of the discourse entitled “*V’Atah Yigdal Na*” 5678 (Sefer HaMaamarim 5678 p. 351); Also see the end of *Hemshech* “*V’Atah Yigdal Na*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 317a) and elsewhere.

¹⁸³⁰ Likkutei Torah Shlach 40a; Ohr HaTorah, Shlach p. 473 (in the first explanation); Discourse entitled “*V’Atah Yigdal Na*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 350); *Hemshech* “*V’Atah Yigdal Na*” 5694 *ibid.*, (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 317a) and elsewhere.

power of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני" itself (meaning, from the root and source of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני"), by which its magnification will come about. The simple explanation of the words, "And now, may the strength-*Ko'ach* כה of the Lord-*Adona*"ג-אדני" be magnified" (as also explained in several discourses),¹⁸³¹ is that there (also) should be magnification in the **strength-*Ko'ach* כה** of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני."

With the above in mind, we can (better)¹⁸³² understand the relationship between "And now, may the strength-*Ko'ach* כה of the Lord-*Adona*"ג-אדני" be magnified," and the [continuation], "*HaShem*-יהו"ה, slow to anger etc.," (meaning, the thirteen attributes of mercy that transcend the chaining down of the worlds-*Hishtalshelut*). For, in order for there to be the magnification of the strength (*Ko'ach* כה) of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני," (meaning the root and source of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני), this is brought about through drawing down the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the root and source of the chaining down of the worlds (*Hishtalshelut*).

¹⁸³¹ See Ohr HaTorah, Shlach *ibid.*, in the second explanation.

¹⁸³² Also see Likkutei Torah, Shlach *ibid.*, (39d and on), regarding the connection between the magnification of the strength of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני" and the thirteen attributes of mercy that transcend the chaining down of the worlds (*Hishtalshelut*). For, in general, the "strength-*Ko'ach* כה" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני" is higher than the chaining down of the worlds (*Hishtalshelut*). However, more specifically, the "strength-*Ko'ach* כה" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני" is included in the chaining down (*Hishtalshelut*),* and therefore the primary relationship between the magnification of the "strength-*Ko'ach* כה" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני" and the thirteen attributes of mercy that transcend the chaining down (*Hishtalshelut*), is according to the explanation that the magnification is (also) in the "**strength-*Ko'ach* כה**" of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-אדני." [*Also see the later note (to Likkutei Levi Yitzchak) regarding the pre-intellect (*Kadmut HaSechel*).]

The explanation is that *HaShem*'s יהו"ה title "Lord-*Adona*" אדני"י-י"ג is in [the *Sefirah* of] Kingship-*Malchut* (as mentioned before). In contrast, "the strength of the Lord-*Ko'ach Adona*" אדני"י-י"ג כח" (which is the root and source of Kingship-*Malchut*) is in [the *Sefirah*] of Wisdom-*Chochmah*, [as it states],¹⁸³³ "The father-*Abba* [Wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*]."

By way of analogy, this may be understood from the letters of speech (*Dibur*) as they are in man (for, in general, Kingship-*Malchut* is the matter of speech-*Dibur*.)¹⁸³⁴ Their root¹⁸³⁵ is loftier than the light (whether intellectual or emotional) that manifests within them.

That is, the reason that each person may express the same idea in different letters and words, is because the root of the letters (*Otiyot*-אותיות) is from the aspect of Wisdom-*Chochmah*, [from the aspects] of the Concealed Intellect (*Sechel HaNe'elam*) and the

¹⁸³³ Zohar III 248a; 256b; 258a; Tikkunei Zohar, Tikkun 21 (61b); Tikkun 69 (105b); Iggeret HaKodesh, Epistle 5 (107a); [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.]

¹⁸³⁴ See Zohar I 86b and the Ohr HaChamah and Ramaz there; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on "דבור-*Dibur*" and section on "אמירה-*Amirah*"; Me'orei Ohr and Kohelet Yaakov, sections on "speech-*Dibur*-דבור"; Also see introduction to Tikkunei Zohar ("*Patach Eliyahu*") 17a – "Kingship-*Malchut* is the mouth-*Peh*." פה.

¹⁸³⁵ See the discourse entitled "*V'Atah Yigdal Na*" 5678 *ibid.* (Sefer HaMaamarim 5678 p. 346 and on); *Hemshech* "*V'Atah Yigdal Na*" 5694 *ibid.*, (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 312a and on); Also see the discourse by this title in Ohr HaTorah (p. 484 & p. 487); Also see at length in Sefer HaMaamarim 5659 p. 4 and on, and p. 38 and on, and elsewhere.

Pre-Intellect (*Kadmut HaSechel*)¹⁸³⁶ of the soul, which transcend the revealed intellect (*Sechel HaGaluy*).

This is why when a person brings his intellect (*Sechel*) into speech (*Dibur*), it causes additional [flow] of intellect (*Sechel*), beyond what there originally was (in his thought-*Machshavah*). For, through speech (*Dibur*) there is a drawing down of Wisdom-*Chochmah* from the root and source of the intellect (*Sechel*).

5.

Now, the fact that the root of speech (*Dibur*) is in Wisdom-*Chochmah*, does not only relate to the speech (*Dibur*) itself, but also relates to the intellect (*Sechel*) and emotions (*Midot*) that manifest in the speech (*Dibur*), for through their manifestation in speech (*Dibur*), they undergo division into many parts.

That is, when someone speaks words of love (*Ahavah*), the [emotion of] love (*Ahavah*) is a single emotion. However, when it manifests in the letters and words of speech (*Dibur*), it divides into many words, and a portion of the emotion [manifests] in each word.¹⁸³⁷ The same is so when a person speaks any intellectual idea, that though the idea [itself] is a single idea, nonetheless, when it manifests in the letters and words of speech (*Dibur*), it divides into many parts.¹⁸³⁸ The fact that the intellect (*Sechel*) and emotions (*Midot*) undergo division (even though, in and of

¹⁸³⁶ See *Iggeret HaKodesh*, Epistle 5 *ibid.*; Also see the later note (to *Likkutei Levi Yitzchak*) regarding the pre-intellect (*Kadmut HaSechel*).

¹⁸³⁷ “Because since these words (of love) are entirely limited, there automatically is a portion of it in all of the particulars of the speech” – See *Sefer HaMitzvot* of the *Tzemach Tzedek*, p. 125b.

¹⁸³⁸ See *Biurei Zohar Pinchas* 113d (cited in part later in the discourse) regarding “the power that divides the intellect and idea.” Also note the aforementioned discourses of the year 5678 (*Sefer HaMaamarim* 5678 *ibid.* p. 345 and on) and 5694 (*Sefer HaMaamarim*, *Kuntreisim* Vol. 2 *ibid.* p. 309a and on).

themselves, they are simple), is through a drawing down from the aspect of Wisdom-*Chochmah* in them, that is, the Pre-Intellect (*Kadmut HaSechel*).¹⁸³⁹

6.

Based on this, we can better understand why through bringing the intellect (*Sechel*) into speech (*Dibur*), this causes additional grasp of the intellect to a greater degree than before.¹⁸⁴⁰ This is because the power that divides the idea into the letters (*Otiyot*) of the speech (*Dibur*) is rooted in the Pre-Intellect (*Kadmut HaSechel*), which is the source of the revealed intellect (*Sechel HaGaluy*).¹⁸⁴¹

This also is why sometimes, when a person learns a subject in thought (*Machshavah*), and powerful questions that he cannot answer arise [in his mind], through learning the matter in speech (*Dibur*), the questions and contradictions can become settled for him.¹⁸⁴² This is because, as the idea is in its source, it is a perfectly clear and refined intellect, without dross or anything extraneous to it.¹⁸⁴³ Therefore, when he brings the intellect (*Sechel*) into speech (*Dibur*), which brings about the drawing down of the intellect

¹⁸³⁹ See Biurei Zohar Pinchas *ibid.* (regarding the matter of the division of the intellect); Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* (126b); Ohr HaTorah, Shemot p. 40 and on (regarding the division of the emotions).

¹⁸⁴⁰ For, because of the fact that by drawing down the intellect (*Sechel*) into speech (*Dibur*) he reaches the Pre-Intellect (*Kadmut HaSechel*), (which is not only due to the speech-*Dibur*, but is) due to the **intellect** (*Sechel*) that is manifest in the speech (*Dibur*), therefore, the drawing down of the Pre-Intellect (*Kadmut Sechel*) comes to be revealed and have an effect upon the **intellect** (*Sechel*).

¹⁸⁴¹ See Biurei HaZohar Pinchas *ibid.* p. 113a and on.

¹⁸⁴² See the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 347) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 312b).

¹⁸⁴³ See Biurei HaZohar *ibid.* (113d); Also see the later note regarding the refinement of the intellect from any dross or extraneous matters.

(*Sechel*) as it is in its root (as mentioned before), thereby causing a clarification of the matter for him, in a way that there is no question or contradiction at all.¹⁸⁴⁴

7.

Now, even in Wisdom-*Chochmah*, meaning the aspect of the Pre-Intellect (*Kadmut HaSechel*), since it is the root and source of the intellect (*Sechel*), it must be said that it is in a state of independent existence. For, just as the intellect (*Sechel*) is in a state of independent existence (which is external to the soul),¹⁸⁴⁵ the same is so of the root of the intellect (*Sechel*), which is the Pre-Intellect (*Kadmut HaSechel*).

This itself is the superiority of desire (*Ratzon*) over intellect (*Sechel*), (and even over the Pre-Intellect-*Kadmut HaSechel*).¹⁸⁴⁶ For desire (*Ratzon*) does not exist independently

¹⁸⁴⁴ See the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 347) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 312b).

¹⁸⁴⁵ See at length in *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87); Also see Sefer HaMaamarim 5703 p. 126 and elsewhere.

¹⁸⁴⁶ In Likkutei Levi Yitzchak to Zohar I p. 202, and in Likkutei Levi Yitzchak to Tanach and Maamarei Rabboteinu Zichronam LiBrachah p. 54, it is explained that the two matters of the Concealed Intellect (*Sechel HaNe'elam*) and the Pre-Intellect (*Kadmut HaSechel*), (mentioned in Iggeret HaKodesh, Epistle 5) are the aspects of the Hidden Wisdom (*Chochmah Stima'ah*) and the Airy [Membrane] (*Avira*). The Concealed Intellect (*Sechel HaNe'elam*) is the Hidden Wisdom (*Chochmah Stima'ah*), whereas the Pre-Intellect (*Kadmut HaSechel*) is the Airy [Membrane] (*Avira*). In Likkutei Levi Yitzchak to Zohar *ibid.*, it states, "The Hidden Wisdom (*Chochmah Stima'ah*) is the aspect of the inner pervading light (*Ohr Pnimi*), whereas the Airy [Membrane] (*Avira*) is the aspect of the transcendent encompassing light (*Ohr Makif*)."¹⁸⁴⁶ See, however, Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 4 (cited in Sefer HaMaamarim 5665 p. 265) that "The Airy [Membrane] (*Avira*) is the aspect of the 'small encompassing light' (*Makif HaKatan*), which encompasses the inner pervading light (*Ohr Pnimi*), whereas the Skull (*Galgalta*), (which in the soul of man is compared to the desire-*Ratzon*) is the aspect of the 'large encompassing light' (*Makif HaGadol*)."

unto itself, but its entire matter is that it is the leaning and pull of the soul [toward something].¹⁸⁴⁷ This is why desire (*Ratzon*) rules and dominates over all the powers [of the soul],¹⁸⁴⁸ including over the power of intellect (*Sechel*).

This is like the teaching of our sages, of blessed memory,¹⁸⁴⁹ “A person should always learn Torah from a place [in the Torah] that his heart desires.” That is, because he has a desire in this, he understands it in a different way. Thus, since the desire (*Ratzon*) even transcends the root of intellect (that is, the Pre-Intellect-*Kadmut HaSechel*), as mentioned above, therefore, the effect that the desire (*Ratzon*) has on the intellect (*Sechel*) is also in the root of the intellect (*Sechel*). Thus, the addition added to the intellect (*Sechel*) by the desire (*Ratzon*) is much greater than the addition brought about through speech (*Dibur*).¹⁸⁵⁰

This is because the addition brought about through speech (*Dibur*) comes about because speech (*Dibur*) awakens the root of

¹⁸⁴⁷ See at length in *Hemshech* 5672 Vol. 1, Ch. 49 (p. 87); Also see Sefer HaMaamarim 5703 p. 126 and elsewhere. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

¹⁸⁴⁸ See at length in *Hemshech* 5672 Vol. 1 *ibid.* Ch. 51 (p. 90), and elsewhere; Also see the aforementioned discourse of 5678 (Sefer HaMaamarim 5678 p. 348) and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 314b).

¹⁸⁴⁹ Talmud Bavli, Avodah Zarah 19a

¹⁸⁵⁰ To further elucidate, through speech (*Dibur*) there is only caused to be a **drawing down** of the intellect (*Sechel*). In contrast, through the desire (*Ratzon*) there is caused to (not only be a drawing down of the intellect (*Sechel*) as mentioned above in the discourse, but there is caused to) also be a **change** in the intellect. As is known, the example for this is that at first it states (Genesis 6:5-7), “[*HaShem* יהוה saw that the wickedness of man was great upon the earth and that every product of the thoughts of his heart was but evil always,” and therefore He said, “I will blot out man etc.,” yet subsequently it states (Genesis 8:21), “For the imagery of man’s heart is evil from his youth,” and therefore, “I will not continue to smite every living being etc.” In other words, the same reasoning that was first used for the side of liability, itself then became the reason for the side of merit. (See *Hemshech* “*Bati LeGani*” 5710, Ch. 18, and elsewhere.) [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.]

the intellect (*Sechel*). However, since the root of the intellect (*Sechel*) is already an independent existence with form, therefore, the addition brought about through drawing down the root, is in a way of measure and limitation. In contrast, the addition brought about in the intellect (*Sechel*) through desire (*Ratzon*), is not measured (to such an extent), being that the desire (*Ratzon*) also affects the root of the intellect (*Sechel*).

The same is understood as it is Above, that in the magnification of *HaShem*'s יהו"ה title "Lord-*Adona*" י-אדני," there are two manners. There is magnification brought about through drawing down the aspect of "the strength of the Lord-*Ko'ach Adona*" י-אדני כח into it, as explained before (in chapter three) citing various discourses which explain that the meaning of the words "may the strength of the Lord-*Adona*" י-אדני be magnified," is brought about through drawing down its "strength-*Ko'ach*,"¹⁸⁵¹ that is, its root and source.

And there is the magnification brought about through drawing down from the aspect of the light of *HaShem* יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), which transcends the chaining down of the worlds (*Hishtalshelut*). (This

¹⁸⁵¹ Since the substance of this request, "may the strength of the Lord-*Adona*" י-אדני be magnified," is (as the verse continues) "Forgive now the iniquity of this people etc.," (which accords to all the explanations) – this demonstrates that even through this magnification, the pardon is affected. This is as explained before in chapter six, citing Biurei HaZohar, that through drawing down the Pre-Intellect (*Kadmut HaSechel*) the intellect (*Sechel*) is caused to be a refined from all dross and extraneous matters. It thus can be said that, in the analogue, this refers to the repair of all the blemishes. However, the pardon is perfected through the magnification of the **strength-*Ko'ach* כח** of *HaShem*'s יהו"ה title "Lord-*Adona*" י-אדני," which comes about through drawing down the transcendent encompassing light of *HaShem* יהו"ה, blessed is He (*Ohr HaSovev*). To further explain from what was cited in the previous notes, it is specifically through the desire-*Ratzon* (which even transcends the Pre-Intellect-*Kadmut HaSechel*), that even the reasoning that initially was used as a reason for culpability, is subsequently used as a reason for merit.

is because the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is compared to desire-*Ratzon*.)

This is a much loftier magnification, being that the magnification is also in the strength-*Ko'ach*-כה of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-י"אדנ," (that is, in the root of the title "Lord-*Adona*"ג-י"אדנ"). This is like the simple meaning of the magnification of "the strength of the Lord-*Adona*"ג-י"אדנ," [meaning that as simply stated], there should be a magnification in the **strength-*Ko'ach*** of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-י"אדנ."

8.

Now, all matters that are Above in *HaShem*'s-יהו"ה Godliness, are drawn down by our toil in serving *HaShem*-יהו"ה below. This is the meaning of, "And now, may the strength of the Lord-*Adona*"ג-י"אדנ be magnified as You have spoken, saying." That is, the words "as You have spoken" refer to the speech of the Holy One, blessed is He, to Moshe, that, "you should have assisted Me," in that Moshe should say, "May You be successful in Your work."¹⁸⁵² That is, the magnification of the strength (*Ko'ach*-כה) of *HaShem*'s-יהו"ה title "Lord-*Adona*"ג-י"אדנ" comes about through man's service of *HaShem*-יהו"ה, blessed is He, (through the words of Moshe).

Now, according to what is known,¹⁸⁵³ man's toil in serving *HaShem*-יהו"ה, blessed is He, (the arousal from below), by which

¹⁸⁵² To further elucidate based on Ohr HaTorah Vayeishev (278a-b), the root of success (*Hatzlachah*) is from the Crown-*Keter* (which transcends the chaining down of the worlds – *Hishtalshelut*).

¹⁸⁵³ See at length in the discourse entitled "*Bati LeGani* 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Shvat p. 325).

a drawing down from Above is caused (the arousal from Above), must be similar to the drawing down that is affected. It therefore is understood that for there to be the magnification of the “strength of the Lord-*Ko’ach Adona*”¹⁸⁵⁴ *יְהוָה אֲדוֹנָי*,” (which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds – *Memaleh Kol Almin*), brought about by drawing down the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends (*Sovev*) the chaining down of the worlds (*Hishtalshelut*), is brought about through a magnification (an increase) in man’s toil that accords to reason and intellect, through drawing down and revealing the toil in serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

This is similar to the explanation in Tanya,¹⁸⁵⁴ that “fulfilling the Torah and its *mitzvot* is contingent on one being constantly aware of his readiness to surrender his life (*Mesirat Nefesh*) for *HaShem*-יהו"ה.” That is, it is through constant awareness of the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which is the aspect that transcends the chaining down (*Hishtalshelut*), as it is in man, that additional increase is caused in fulfilling Torah and *mitzvot*, which is the chaining down (*Hishtalshelut*) as it is in man.

More specifically, it can be said that for there to be the drawing down of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, and the magnification of the **strength** (*Ko’ach*-כֹּחַ) of His title “Lord-*Adona*”¹⁸⁵⁴ *יְהוָה אֲדוֹנָי*,” it is necessary to bind service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, to the aspect of the Pre-Intellect (*Kadmut HaSechel*).

¹⁸⁵⁴ Tanya, Likkutei Amarim, Ch. 25

This is the meaning of what our sages, of blessed memory, said,¹⁸⁵⁵ “Whosoever answers, ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ with all his strength, they tear up his sentence of seventy years.”¹⁸⁵⁶ The words, “with all his strength (*b’Khol Kocho*-בכל כחו)” has two meanings. Rashi explains¹⁸⁵⁷ that “with all his strength (*b’Khol Kocho*-בכל כחו)” means, “with the full strength of his devotional intent,” and Tosafot explains¹⁸⁵⁸ that it means, “with a loud voice.”

It can be said that the explanation is that through answering “Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)” with all one’s strength (*Ko’ach*-כח), this causes a magnification of the “strength of the Lord-*Ko’ach Adona*”¹⁸⁵⁹ כח אדני”ג. For, “His Great Name” (*Shmei Rabba*) refers to His Great Name (*Shmo HaGadol*), this being the encompassing light of *HaShem*-יהו”ה that transcends the chaining down of the worlds (*Hishtalshelut*).¹⁸⁶⁰

Through drawing down the encompassing light of *HaShem*-יהו”ה, blessed is He, a magnification of the “strength of

¹⁸⁵⁵ Talmud Bavli, Shabbat 119b

¹⁸⁵⁶ This is the version of the teaching (regarding the seventy years) as it is in Zohar III 20a (Ra’aya Mehmna); Introduction to Tikkunei Zohar 4b; Tikkun 19 (40a); Zohar Chadash 113c; Rif to Brachot Ch. 3 (21b), and Rosh there (section 19); Tur Orach Chayim 56; Shulchan Aruch of the Alter Rebbe, Orach Chayim 56:2.

¹⁸⁵⁷ This is likewise the explanation of Rabbeinu Yonah and the Rif there, and is cited in Tur, Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe *ibid*.

¹⁸⁵⁸ Citing Pesikta d’Rabbi Yishmael

¹⁸⁵⁹ In regard to the connection between “answering ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ with all his strength” and the “magnification of the strength of my Lord-*Ko’ach Adona*”¹⁸⁵⁹ כח אדני”ג, see Zohar III 220a (and Biurei HaZohar of the Mittler Rebbe there 110a and on); Ohr HaTorah, Shlach p. 480 and on, p. 486 and on; Also see the beginning of the two aforementioned discourses from 5678 and 5694.

¹⁸⁶⁰ [See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.]

the Lord-*Ko'ach Adona* "י"ג-כה אדנ"י" is caused to be, as discussed above. Therefore, by reciting "Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)," they tear up his sentence of seventy years. This is because the sentence is brought about through a blemish in *HaShem*'s-יהו"ה title "Lord-*Adona*" י"ג-כה אדנ"י," and through the magnification of "the strength of the Lord-*Ko'ach Adona*" י"ג-כה אדנ"י," the blemish is repaired.

However, in order to bring about the drawing down of His Great Name (*Shmei Rabba*) to the aspect of "the strength of the Lord-*Ko'ach Adona*" י"ג-כה אדנ"י," there are two matters (explanations) of "with all his strength (*b'Khol Kocho*-כח-בכל)." "With all his devotional intent," refers to the devotional intent (*Kavanah*) of the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, meaning that it transcends the chaining down (*Hishtalshelut*) as it is in man. "With a loud voice" refers to speech (*Dibur*) that awakens the aspect of the Pre-Intellect (*Kadmut HaSechel*), which is the root of the chaining down (*Hishtalshelut*).¹⁸⁶¹ Through the fact that "all his devotional intent" does not remain only in thought (*Machshavah*), but is brought down "with a loud voice," there thereby is caused to be the drawing down of His Great Name (*Shmei Rabba*) into "the strength of the Lord-*Ko'ach Adona*" י"ג-כה אדנ"י."

¹⁸⁶¹ For, the fact that through speech (*Dibur*) there is additional [illumination] brought forth in the intellect (*Sechel*), is because speech (*Dibur*) awakens the Pre-Intellect (*Kadmut HaSechel*), and this is to a greater degree when it is with "a loud voice." See *Sefer HaMaamarim* 5659 p. 6 regarding the matter of the additional [illumination] brought about in the **emotions** (*Midot*) through speech (*Dibur*). This may be further explained based on *Talmud Bavli*, *Eruvin* 53b and on, about the [incident with the] student who was studying in a whisper. However, in *Eruvin* there, it is discussing the retainment of one's studies (rather the additional [illumination] of the intellect-*Sechel*). This is because the matter of the retainment of one's studies, is related to the fact that the intellect becomes absorbed better in a person (and is not related to the drawing down from the Pre-Intellect-*Kadmut HaSechel*).

Now, as known,¹⁸⁶² man's toil [in and of himself] only reaches the root of the creations, which is the aspect of the chaining down of the worlds (*Hishtalshelut*). Thus, the fact that by one's toil in serving *HaShem*-יהו"ה, blessed is He, he can bring about a drawing down from even higher than the chaining down of the worlds (*Hishtalshelut*), is through the granting of strength from Above, which was drawn down when the Torah was given.

This is the meaning of the words, "as You have spoken, saying." That is, through man's toil in serving *HaShem*-יהו"ה, blessed is He, ("saying-*Leimor*-לאמר"), a magnification of "the strength of the Lord-*Ko'ach Adona*" ע"י-אדני"כ, is caused to be. This magnification comes about through drawing down the encompassing light of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), which is the meaning of, "as You have spoken-*Ka'asher Dibarta*-כאשר דברת."

For, the words "as You have spoken-*Ka'asher Dibarta*-כאשר דברת" (also) refer to "saying-*Leimor*-לאמר," (as discussed in the beginning of this discourse). That is, through the Holy One, blessed is He, saying, "you should have assisted Me," strength was granted (to Moshe, and thereby, to each and every Jew), that through his toil in serving *HaShem*-יהו"ה, blessed is He, he can bring about the magnification of "the strength of the Lord-*Ko'ach Adona*" ע"י-אדני"כ."

Now, based on what was stated before, that this strength (that through one's toil in serving *HaShem*-יהו"ה, blessed is He, he also brings about a drawing down of the light of *HaShem*-יהו"ה that

¹⁸⁶² Sefer HaMaamarim 5665 p. 7; Sefer HaMaamarim 5703 p. 23

transcends the chaining down of the worlds *Hishtalshelut*), which was drawn down when the Torah was given – it can be said that the words “as You have spoken, saying-*Ka’asher Dibarta Leimor*-כאשר דברת לאמר” also refer to the verse said at the giving of the Torah,¹⁸⁶³ “God spoke all these words saying-*Vayedaber Elohi”m Et Kol HaDevarim HaEileh Leimor*-וידבר אלהים את כל הדברים האלה לאמר.”¹⁸⁶⁴

In other words, the explanation of the verse, “God spoke all of these words saying,” is that the meaning of “God spoke” is that the Jewish people should say “all of these words,” (referring to all of Torah¹⁸⁶⁵), in the manner indicated by the word “saying-*Leimor*-לאמר,” meaning that they should say the words that the Holy One, blessed is He, says.¹⁸⁶⁶

That is, through man speaking words of Torah, he causes the Holy One, blessed is He, to say these words, thus drawing down the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, (higher than the chaining down of the worlds – *Hishtalshelut*) into Torah (the chaining down of the worlds – *Hishtalshelut*).

¹⁸⁶³ Exodus 20:1

¹⁸⁶⁴ Also see Ohr HaTorah *ibid.* p. 491 (and p. 497 there); Also see the end of the above-mentioned discourses of the years 5678 and 5694. Additionally, it can be pointed out, that the words of the Talmud in Tractate Shabbat 89a (cited at the beginning of this discourse) is that this verse “And now, may the strength of the Lord-*Adona*” אדוני-יג be magnified as You have spoken, saying,” was said “when Moshe ascended on High and found the Holy One, blessed is He, tying crowns to the letters.” This may be further illuminated by the Chiddushei Aggadot of the Maharsha there, who asks, “This verse was not stated in regard to the giving of the Torah, but in regard to the incident of the sending of the spies.”

¹⁸⁶⁵ See Talmud Bavli, Chagigah 3b; Also see the citations in Torat Menachem, Sefer HaMaamarim Sivan p. 326, notes 3-4.

¹⁸⁶⁶ Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 42a, and elsewhere; Also see Ohr HaTorah, and the above-mentioned discourses of the years 5678 and 5694 *ibid.*

Through doing so, strength (*Ko'ach*-כה) is drawn down into the totality of man's service of *HaShem*-יהו"ה, blessed is He, so that through his toil in serving *HaShem*-יהו"ה (in a way in which that which transcends the chaining down (*Hishtalshelut*) as it is in man, illuminates in the chaining down (*Hishtalshelut*) within him), he affects a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) into the chaining down of the worlds (*Hishtalshelut*).

That is, he draws down the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*) into the inner manifest light (*Memaleh*). Through this, there also is caused to be a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev Kol Almin*) into the world below, (so that the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*) that is drawn into the world is even drawn into the world in an inner manifest way). This brings about the fulfillment of *HaShem*'s-יהו"ה Supernal intent [in creation, and makes] "a dwelling place for the Holy One, blessed is He, in the lower worlds."¹⁸⁶⁷

¹⁸⁶⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabbah 13:6; Tanya Ch. 36, and elsewhere.

Discourse 27

“*Lo Heebeet Aven b’Yaakov - He perceived no iniquity in Yaakov*”

Delivered on Shabbat Parshat Chukat-Balak,
12th of Tammuz, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸⁶⁸ “He perceived no iniquity in Yaakov, and saw no wrongdoing (*Amal*-עמל) in Yisroel. *HaShem*-יהוה his God is with him, and the King’s friendship is in him.” Rashi explains,¹⁸⁶⁹ “The Holy One, blessed is He, does not perceive iniquity in Yaakov. For when they transgress His words, He does not deal with them exactingly, to scrutinize their iniquitous doings and transgressions in violation of His Torah.” [In this itself, there are two matters, that is, “He perceived no iniquity in Yaakov,” and, “saw no wrong in Yisroel.” In other words, He does neither perceives the iniquity in Yaakov, nor sees wrong in Yisroel.]

The verse then continues with an additional matter, “*HaShem*-יהוה his God, is with him,” meaning,¹⁸⁷⁰ “Even when they provoke Him to anger and act rebelliously before Him, He does not withdraw from being in them.” All this is because of the love that the Holy One, blessed is He, has for the Jewish people, which is the meaning of the words, “the King’s friendship is in

¹⁸⁶⁸ Numbers 23:21

¹⁸⁶⁹ Rashi to Numbers 23:21

¹⁸⁷⁰ See Rashi to Numbers 23:21 *ibid*.

him,” [in that the word “friendship-*Teru’ah*-תרועה”] is “a term of love and endearment.”¹⁸⁷¹

However, the simple meaning¹⁸⁷² of the verse is that when it states, “*HaShem*-יהו"ה his God is with him, and the King’s friendship is in him,” this gives the reason for the statement in the first half of the verse that, “He perceived no iniquity in Yaakov, and saw no wrong in Yisroel.” In other words, since “*HaShem*-יהו"ה his God is with him and the King’s friendship is in him,” therefore, “He perceived no iniquity in Yaakov and saw no wrong in Yisroel,” because in truth, there is no iniquity or wrong in them.

We therefore must understand¹⁸⁷³ this matter that, “*HaShem*-יהו"ה his God is with him,” because of which “He perceived no iniquity in Yaakov and saw no wrong in Yisroel.” We also must understand the distinction between Yaakov and Yisroel. For, about Yaakov the verse uses the terms “perceived-*Heebeet*-הב"ט” and “iniquity-*Aven*-און,” whereas about Yisroel it uses the terms “saw-*Ra’ah*-ראה” and “wrongdoing-*Amal*-עמל.”

2.

Now, first we must begin with the known explanation about the difference between Yaakov and Yisroel. That is, Yisroel-ישראל is a name that was added [to Yaakov] and is the superior of the two, whereas Yaakov-יעקב is the root and foundation. About the greatness of the name Yaakov, Midrash states¹⁸⁷⁴ on the verse,¹⁸⁷⁵ “I will remember My covenant with

¹⁸⁷¹ See Rashi to Numbers 23:21 *ibid*.

¹⁸⁷² Sefer HaMitzvot of the Tzemach Tzedek 29a

¹⁸⁷³ See the discourse entitled “*Lo Heebeet Aven b’Yaakov*” 5669 (Sefer HaMaamarim 5669 p. 205 and on).

¹⁸⁷⁴ Midrash Vayikra Rabba 36:4

¹⁸⁷⁵ Leviticus 26:42

Yaakov,” that, “Avraham was only saved from the fiery furnace by the merit of Yaakov.

This is analogous to a person who was sentenced by the governor to be burned. However, through his knowledge of astrology, the governor gazed into the future and saw that this person was destined to give birth to a daughter who would be wed to the king. He said, in the merit of the daughter that he is destined to have, it is worthwhile saving him.

In the same way, Nimrod sentenced Avraham to be burned, but the Holy One, blessed is He, gazed [into the future] and saw that Yaakov was destined to come from him, (referring to all Jewish people, who are the descendants of Avraham that are called Yaakov). He said, ‘In the merit of Yaakov it is worthwhile saving him.’ About this the verse states,¹⁸⁷⁶ ‘Thus said *HaShem*-יהו"ה to the House of Yaakov, who redeemed Avraham.’”

Now, the explanation of Yaakov’s greatness according to the analogy of the daughter who married the king, is that she refers to *HaShem*’s-יהו"ה Kingship-*Malchut*, this being the aspect of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, whereas the King refers to the aspect of *Zeir Anpin*, that is, the Holy One, blessed is He. Thus, the matter of the daughter who married the King refers to the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence, the *Shechinah*. This union (*Yichud*) is brought about by each and every Jew through fulfilling Torah and *mitzvot*. This is why before performing every *mitzvah* we say, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence.”¹⁸⁷⁷

¹⁸⁷⁶ Isaiah 29:22

¹⁸⁷⁷ “*Lesheim Yichud Kudsha Breech Hoo u’Shechintei* – לשם יחוד קודשא בריך – הוא ושכינתיה.” See Pri Etz Chayim, Shaar HaZemiroth, Ch. 5; Shaar Ru’ach HaKodesh

This then, is the meaning of the verse, “Thus said *HaShem*-יהו"ה to the House of Yaakov who redeemed Avraham.” That is, Avraham was redeemed through the merit of the *mitzvot* and the union affected by Yaakov (meaning, all the Jewish people), meaning that [through the *mitzvot*] the matter of Avraham, as he is above, is caused to be revealed. This refers to the matter of drawing down all the revelations of the chaining down of the worlds (*Hishtalshelut*), including the revelations that transcend the chaining down of the worlds (*Hishtalshelut*).

We thus find that Yaakov reaches even higher than the aspect of Avraham, which is why it is he who redeems and draws down all the revelations of the aspect of Avraham. This is also why the aspect of Yaakov reaches the aspect indicated by the words, “*HaShem*-יהו"ה his God is with him and the King’s friendship is in him.” This not stated about the name Yisroel, but specifically about the name Yaakov.

3.

The explanation is that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, is the aspect of *HaShem*’s-יהו"ה Kingship-*Malchut*, and is the root and source of all the worlds, as the verse states,¹⁸⁷⁸ “Your Kingdom is the Kingdom of all worlds.” This is why it is called the “Indwelling Presence-*Shechinah*-שכינה,” being that it “dwells-*Shochenet*-שוכנת” and manifests within the lower worlds.¹⁸⁷⁹

(Tel Aviv 5723) 38b; Likkutei Torah, Va’etchanan 9a; Rosh HaShanah 61a; Torat Menachem, Sefer HaMaamarim Elul p. 245.

¹⁸⁷⁸ Psalms 145:13

¹⁸⁷⁹ See Tanya, Likkutei Amarim, Ch. 41 (57b); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Shechinah*-שכינה.”

Now, from this, two matters are understood. The first is that this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, can be grasped and manifest in the worlds. The second is that the worlds brought into being by it, are a completely tangible “something” (*Yesh Gamur*), and are brought into being from nothing in a way that is beyond relative comparison.

To further explain, about their coming into being, the verse states,¹⁸⁸⁰ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created,” in which the verse specifies “they were created-*Nivra'oo*-נבראו,” indicating that they were created automatically [by His command]. Another verse states,¹⁸⁸¹ “In the beginning God-*Elohi'm*-אלהי"ם created,” specifying “created-*Bara*-ברא” [as an active term], indicating that the power of the Actor manifests in the acted upon (*Ko'ach HaPo'el BaNifal*).

That is, in regard to the light (*Ohr*) of *HaShem*-יהו"ה that transcends being manifest (*Hitlabshut*) – this being the aspect of *Zeir Anpin*, who is called the Holy One, blessed is He (*Kudsha Breech Hoo*) – existence is brought from Him automatically. This way of bringing existence into being is similar to cause (*Ilah*) and effect (*Alul*), which have some comparative relationship with each other. This is why the coming into being of the effect (*Alul*) from the Cause (*Ilah*) is automatic, being that the effect (*Alul*) is related to its Cause (*Ilah*).

An example is the [relationship between] the intellect (*Mochin*) and the emotions (*Midot*). That is, since the emotions (*Midot*) have some relationship to the intellect (*Mochin*), they therefore are brought into being automatically [by the intellect].

¹⁸⁸⁰ Psalms 148:5

¹⁸⁸¹ Genesis 1:1

That is, if a person contemplates *HaShem*'s-יהו"ה Godliness, he will automatically be roused with love and fear of Him.

This is true provided that there is nothing obstructing it, such as having a blocked and muddled mind (*Timtum HaMo'ach*) or a blocked and muddled heart (*Timtum HaLev*). Absent of this, his contemplation will automatically rouse his emotions (*Midot*).

The same is so Above, in the matter of Cause (*Ilah*) and effect (*Alul*). That is, the presence of the Cause (*Ilah*), automatically causes the effect (*Alul*), because that is the nature of things,¹⁸⁸² (and even Above, the matter of a natural order-*HaTeva*-הטבע is also present, as explained elsewhere).¹⁸⁸³ That is, because of the presence of the Cause (*Ilah*), the presence of the effect (*Alul*) is automatic. The same is indicated by the verse,¹⁸⁸⁴ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created.” That is, the creations came from the aspect of *Zeir Anpin* automatically, with whom they have some measure of relationship [similar to cause and effect].

In contrast, in regard to the aspect of Kingship-*Malchut* - this being *HaShem*'s-יהו"ה title “God-*Elohi*”מ-אלהים – this is the light (*Ohr*) that has a comparative relationship and is commensurate to the capacities of the worlds. It therefore can manifest inwardly (*Hitlabshut*). Thus, the existence brought about by it, is a novel coming into being [from nothing] in a way that it has no comparative relationship [to its Source], and it therefore

¹⁸⁸² [For example, when the sun rises, its light dispels the darkness as an automatic result of the sun's presence.]

¹⁸⁸³ See *Torat Chayim*, Beshalach 363a (Vol. 1, p. 248c in the new edition); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

¹⁸⁸⁴ Psalms 148:5

must be in a way that the power of the Actor manifests within the acted upon (*Ko'ach HaPo'el BaNifal*).¹⁸⁸⁵

This then, is the matter of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*). That is, His Indwelling Presence (*Shechinah*) is the aspect of Kingship-*Malchut*, through which the existence of novel being is brought about in a way that it has no comparative relationship [to its Source], that is, in a way of inner manifestation (*Hitlabshut*).

In contrast, the Holy One, blessed is He (*Koodsha Breech Hoo*), is the aspect of *Zeir Anpin*, through which existence is brought about in a way of comparative relationship, that is, automatically. Nonetheless, it is necessary to affect the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*), this being the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*.

¹⁸⁸⁵ That is, the name *Ya''h* is manifest within *HaShem*'s יהוה title God-*Elo''him* אלהיִם and gives it form. For, if the name *Ya''h* would be lacking in “God-*Elo''him* אלהיִם-ם,” it would remain “mute-*Eelem* אֵלִים-ם,” without speech or form. Thus, it is the power of *HaShem*'s יהוה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah* הוּיָהּ. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem* יהוה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi''m* אלהיִם-ם is “filled with *Ya''H-Maleh Ya''H* מלֵא ייִה-הּ” that there is any speech of creation at all, and without *Ya''H* it is “mute-*Eelem* אֵלִים-ם.” Thus, in reality, the title God-*Elohi''m* אלהיִם-ם attests to the reality that, in fact, *HaShem* יהוה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey* יהוה-הּ, (known as the name of *Ma''h* מ-ה-45), is our God, as indicated by the permutation of *Elohi''m* אלהיִם-ם as “*Ma''h* is my God-*Ma''h E''li* מֵהֵ אֵלִי-הּ.” See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

To further explain, the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*), also exists on much higher levels. However, in general, it refers to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, this being the union (*Yichud*) of the world of Emanation (*Atzilut*) with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In general, the coming into being of the world of Emanation (*Atzilut*) is in a way of some comparative relationship [to its Source]. In contrast, the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way that there is no comparative relationship to [their Source]. This is to such an extent that they are caused to be a completely tangible “something” (*Yesh Gamur*), to the point that they become “something” that senses itself as existing independently (*Yesh Nifrad*).

However, *HaShem*’s יהוה’s ultimate Supernal intent blessed is He, is for the world of Emanation (*Atzilut*) to be unified (*Yichud*) with the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because each has an element of superiority to it.

The superiority of the world of Emanation (*Atzilut*) is that it is not an independent “something” (*Yesh*), but is unified to its Source, in that “He and His life force and He and His organs are one.”¹⁸⁸⁶ The superiority of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), is that something totally novel is brought into being.

In other words, in the existence of the world of Emanation (*Atzilut*), there is no revelation of the power to bring novel being

¹⁸⁸⁶ See the introduction to *Tikkunei Zohar* 3b

(*Ko'ach HaMechadesh*) into existence. This is because the world of Emanation (*Atzilut*) is brought into being in a way of comparative relationship [to its Source], and therefore there is no novelty in this.

Rather, this specifically takes place in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) where the power to bring novel being (*Ko'ach HaMechadesh*) is revealed. This is because the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way that there is no comparative relationship to [its Source] and this being so, their existence is completely novel.

Now, although as known, all the particular creations in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are initially included in Kingship-*Malchut* of the world of Emanation (*Atzilut*) – and being that they all are included in it, this is why Kingship-*Malchut* is called by the terms “inanimate (*Domem*),” “vegetative (*Tzome'ach*),” “living animate (*Chai*),” and “speaker (*Medaber*),”¹⁸⁸⁷ – nevertheless, this is only in regard to the Godliness that manifests within all creations. However, the actual “somethingness” (*Yeshut*) of the creations, was not included in the aspect of Kingship-*Malchut*, but rather was brought into being in a way that there is no comparative relationship, that is, in a way of complete novelty.

Therefore, for both elements of superiority to be together, there must be the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*). That is, there must be the superiority of the revelations of Godliness, as well as the superiority of novel being.

¹⁸⁸⁷ See Etz Chayim, [end of] Shaar 50 (Shaar Kitzur ABY”A).

In other words, [*HaShem*'s יהו"ה Supernal intent is that] even in the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which have the matter of novelty stemming from their “somethingness” (*Yeshut*), there should be the union (*Yichud*) and subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*).

This is also why the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechintei*) is brought about through fulfilling the *mitzvot* (as discussed above). For, the *mitzvot* have both elements of superiority - the superiority of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as well as the superiority of the world of Emanation (*Atzilut*).

This is because all *mitzvot* manifest in physical things, such as *Tefillin*, which are made of physical parchment, and *Tzitzit* which are made of physical wool, meaning that they bear the elements of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) within them.

Now, they also bear elements of the world of Emanation (*Atzilut*), for *Tefillin* is the matter of affecting a drawing down of the four intellectual aspects (*Mochin*) of the world of Emanation (*Atzilut*).¹⁸⁸⁸ Likewise, *Tzitzit* are the matter of affecting the drawing down of the thirty-two pathways of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*).¹⁸⁸⁹

The same is so of the other *mitzvot*, all of which manifest in physical things, but also possess a drawing down of the world of Emanation (*Atzilut*). Thus, specifically through them, we affect

¹⁸⁸⁸ See Zohar III 262a; Siddur Im Divrei Elohi'm Chayim 7a and on, and elsewhere.

¹⁸⁸⁹ See Zohar III 301a, cited in Rekanti to the end of the Torah portion of Shelach, and elsewhere.

the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

4.

Now, just as the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is in a way of inner manifestation (*Hitlabshut*) – for if their coming into being would be automatic, they would have a comparative relationship to the light (*Ohr*). Therefore, for them to be in a state of independent “somethingness” (*Yeshut*), this is brought about through the light (*Ohr*) of *HaShem*-יהו"ה manifesting within them, thus bringing them into being in a way that they have no comparative relationship (as explained above).

It thus is likewise so of our service of *HaShem*-יהו"ה, blessed is He. That is, in order to fulfill *HaShem*’s-יהו"ה Supernal intent in creating [the worlds], our toil in serving Him must be in a way that it manifests in the body and animalistic soul. The reason is because if we were to serve Him in a way that is devoid of inner manifestation (*Hitlabshut*), meaning that the Godly soul is in a motion of divesting (and departing) from the body and animalistic soul, and the manner of affecting refinement would be automatic, meaning that because of the abundant light of the Godly soul, the body and animalistic soul would automatically be refined, then “independent somethingness” (*Yesh*) would be missing, nor would there be the subjugation (*Bittul*) of the “independent something” (*Yesh*) [to *HaShem*-יהו"ה, blessed is He, which would not accord to *HaShem*’s-יהו"ה Supernal intent, blessed is He.

This is as explained above, that there is a superiority to the matter of “independent somethingness” (*Yeshut*), being that its

entire existence is novel. It therefore is necessary for it to remain in existence, and that subjugation of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, will be affected, thus bringing about a drawing down of a revelation and nullification to *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) into it.

This cannot possibly be brought about, except specifically through the toil of the Godly soul with the body and animalistic soul in a way of inner manifestation (*Hitlabshut*), thus affecting the subjugation of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, within them.

That is, the “somethingness” (*Yeshut*) of the body and animalistic soul remain in existence, but nonetheless, are in a state of subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the matter of the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

Additionally, just as in the matter of novel existence being brought into being, for it to be brought in a way of inner manifestation (*Hitlabshut*), the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, must specifically be of the lowest level – which is why novel existence is brought into being from the aspect of Kingship-*Malchut*, in that the other *Sefirot* are not in the category of being able to manifest (*Hitlabshut*), and it only is the *Sefirah* of Kingship-*Malchut*, which is the aspect of the “foot” (*Regel*), that its light (*Ohr*) is in the category of being able to manifest (*Hitlabshut*) – the same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, the toil of the Godly soul in manifesting in the body and animalistic soul, is merely the aspect of the “foot” (*Regel*) of the soul, specifically.

For, as known,¹⁸⁹⁰ “The soul is called by five names; *Nefesh, Ru’ach, Neshamah, Chayah, and Yechidah.*”¹⁸⁹¹ As these aspects of the soul correspond to the worlds, the *Chayah* corresponds to the world of Emanation (*Atzilut*), and the *Yechidah* corresponds to the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*). As these aspects are in the letters of the Name *HaShem*-יהו"ה, they are the aspect of the letter *Yod*-י and the upper thorn of the letter *Yod*-י.¹⁸⁹²

The aspects of the *Nefesh, Ru’ach, and Neshamah* levels of the soul correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). As these aspects are in the letters of the Name *HaShem*-יהו"ה, blessed is He, they are the letters *Hey-Vav-Hey*-הו"ה. In general, these are divided into two general categories, these being the aspect of the world of Emanation (*Atzilut*) and the aspect of worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

These two are the aspects of *Yisroel*-ישראל and *Yaakov*-יעקב. The aspect of *Yisroel*-ישראל [forms the words] “a head to *Me-Li Rosh*-לי ראש,”¹⁸⁹³ and is the aspect of the *Chayah* and *Yechidah* levels of the soul. The aspect of *Yaakov*-יעקב [forms the

¹⁸⁹⁰ Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in *Etz Chayim, Shaar Drushei ABY*”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

¹⁸⁹¹ See the explanation of all five of these levels in *Kuntres HaHitpaalut* of the *Mittler Rebbe*, translated as *Divine Inspiration*.

¹⁸⁹² See *Shaarei Orah* of *Rabbi Yosef Gikatilla*, translated as *Gates of Light*, Gate Five (*Tiferet*), Gate Nine (*Chochmah*) and Gate Ten (*Keter*); Also see *Likkutei Torah, Masei 95a* and elsewhere.

¹⁸⁹³ *Pri Etz Chayim, Shaar HaLulav*, Ch. 1; *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 35; *Maamarei Admor HaEmtza’ee, Vayikra* Vol. 1, pg. 75; *Shaarei Teshuvah* of the *Mittler Rebbe*, 94d; *Sefer HaMitzvot* of the *Tzemach Tzedek* 15b citing *Zohar*, and elsewhere.

words] “The *Yod* in the heel-*Yod Eikev* עקב-י”י¹⁸⁹⁴ and is the aspect of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul.

Now, the toil of the soul in a way of manifesting in the body and animalistic soul, stems from the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, specifically meaning the aspect of the “foot” (*Regel*). For, in the aspect of Yisroel-ישראל, it is not possible for service of *HaShem*-יהוה, blessed is He, to be in a way of manifestation in the body and animalistic soul, but solely the absence of “somethingness” (*Yesh*).

It only is specifically through toiling in the aspect of Yaakov that it is possible for there to be service of *HaShem*-יהוה, blessed is He, in a way that there is a manifestation of the Godly soul in the body and animalistic soul, in order to cause the subjugation of their “somethingness” (*Bittul HaYesh*) to *HaShem*-יהוה. That is, through this we fulfill *HaShem*’s-יהוה’s Supernal intent of affecting the union (*Yichud*) of the Holy One, blessed is He (*Koodsha Breech Hoo*) and His Indwelling Presence (*Shechinah*).

5.

Now, as known, the toil of ascending and affecting the subjugation of one’s “somethingness” (*Bittul HaYesh*) to *HaShem*-יהוה, blessed is He, is during prayer. For, prayer is called a “ladder (*Sulam*-סלם) which is set earthward, and whose top reaches the heavens.”¹⁸⁹⁵ That is, it is a ladder that ascends from below to

¹⁸⁹⁴ Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Yaakov-עקב.” See Torah Ohr, Vayeitzei 21a, and elsewhere.

¹⁸⁹⁵ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

Above by way of order and gradation, in order to bring about the refinement, clarification, and subjugation of the body and animalistic soul.

This toil begins with the verses of song (*Pesukei d'Zimra*), which commence with the recitation of,¹⁸⁹⁶ “Blessed is He who spoke and the world was. Blessed is He who says and does.” That is, novel created beings exist, that is, [there is] One “who does-*v'Oseh*-וְעוֹשֶׂה,” only that the existence of novel created beings comes through the speech of the Holy One, blessed is He, “who says-*Omer*-אוֹמֵר,” in that they were brought into being by the breath of His speech, blessed is He. Just as this was so when they first were brought into being, so it is after they were brought into being, in that their entire existence stems solely from the breath of His speech, blessed is He.¹⁸⁹⁷

The same is so of all of the Psalms recited in the verses of song (*Pesukei d'Zimra*), such as,¹⁸⁹⁸ “*Halleluyah!* Praise *HaShem*-יהוה from the heavens; praise Him in the heights etc.,” in which the Psalm continues by enumerating all four categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) and then concludes, “His glory is above earth and heaven.” That is, the breath of His mouth, blessed is He, brings them into being, enlivening and sustaining the created “something” (*Yesh*) every single moment. Contemplating (*Hitbonenut*) this brings about the refinement and clarification of the body and animalistic soul. However, all this is only refinement and clarification.

¹⁸⁹⁶ The “*Baruch SheAmar*” blessing.

¹⁸⁹⁷ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

¹⁸⁹⁸ Psalms 148:1

After this, one then arrives at the recitation of the blessings of the *Shema*, at which time he contemplates the subjugation (*Bittul*) of the angelic beings to *HaShem*-יהו"ה, blessed is He, in that they are the root of his animalistic soul. Thus, since the angelic beings, which are the source of the animalistic soul, are in a state of subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, this also affects a subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in one's animalistic soul.

Even if this contemplation does not penetrate him inwardly, nevertheless, the very contemplation of the subjugation (*Bittul*) of the angelic beings to *HaShem*-יהו"ה, blessed is He, automatically affects a subjugation (*Bittul*) within himself. This is explained in Tanya¹⁸⁹⁹ with the analogy of "one who enters the royal court and sees many eminent nobles prostrating before one man, which causes dread and awe to fall upon him."

Through this contemplation (*Hitbonenut*), and subsequently through the contemplation of the *Shema* recital, when reciting "*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad* אהד יהו"ה," and "*Baruch Shem* – Blessed is the Name of His Glorious Kingship forever and ever," this brings about the subjugation of the "somethingness" (*Yeshut*) of the body and animalistic soul. This is the meaning of the continuation [of the *Shema*],¹⁹⁰⁰ "You shall love *HaShem*-יהו"ה your God, with all your heart-*Bechol Levavecha*-בבך לבבך," meaning,¹⁹⁰¹ "With both your inclinations," so that even the animalistic soul is roused with love of *HaShem*-יהו"ה, blessed is He.

¹⁸⁹⁹ Tanya, Likkutei Amarim, Ch. 42, in the note.

¹⁹⁰⁰ Deuteronomy 6:5

¹⁹⁰¹ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

This then, is the general matter of subjugating one's "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, brought about through toiling in serving Him during prayer. That is, there is an ascent in a way of order and gradation in this, from below to Above, [beginning with] "I submit-*Modeh Ani*," and "Submit to *HaShem-Hodu LaHaShem*," the verses of song (*Pesukei d'Zimra*), the blessings of the *Shema* and the *Shema* recital, until one's "somethingness" is subjugated (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

6.

However, being that the Godly soul manifests in the body and animalistic soul, and all its service of *HaShem*-יהו"ה, blessed is He, only stems from intellectual grasp, and this grasp is in such a way that even the animalistic soul can comprehend, it therefore is possible for there be concealments and hiddenness in this.

In other words, since the general matter of intellect (*Sechel*) is in a state of limitation, and the intellect can possibly be refuted, meaning that if he has an opposite grasp, his emotions (*Midot*) too will be opposite, Heaven forbid. Thus, since intellect is subject to change, therefore, even while it exists, it is not the ultimate truth.

This then, is the meaning of the word "iniquity-*Aven*-און," which means "[inherent] falseness-*Sheker*-שקר."¹⁹⁰² That is, it refers to that which can undergo change and is therefore untrue. Additionally, the word "*Aven*-און" is like the verse,¹⁹⁰³ "[Let the

¹⁹⁰² See Talmud Bavli, Ketubot 19b, Tosefot entitled "*Eem*-אם," and also see Targum to Job 11:14.

¹⁹⁰³ Isaiah 55:7

wicked forsake his way] and the iniquitous man-*Ish Aven*-אִישׁ אָוֶן [forsake] his thoughts,” in which case it refers to many distracting thoughts.

This is as Tanya explains¹⁹⁰⁴ about thoughts that are alien to *HaShem*'s-יהו"ה Godliness (*Machshavot Zarot*) which come during prayer. That is, because of the increased dominance of holiness [during prayer], an arousal of the opposite of holiness also comes to dominate. This is why specifically during prayer there can be many distracting thoughts etc., which restrain and obstruct a person from attaining love of *HaShem*-יהו"ה, blessed is He, “with all your heart (*Bechol Levavecha*-בְּכָל לִבְבְּךָ).”

About this the verse states,¹⁹⁰⁵ “He perceived no iniquity-*Aven*-אָוֶן in Yaakov.” For, even though in the aspect of Yaakov-יעקב, matters indicated by the term “*Aven*-אָוֶן” can apply, nevertheless, “He perceived no iniquity-*Aven*-אָוֶן in Yaakov.” The reason is because “*HaShem*-יהו"ה his God, is with him and the King's friendship is in him.”

This refers to the essential self of the Godly soul. For, the word “friendship-*Teru'ah*-תְּרוּעָה” is “a term of love and endearment,”¹⁹⁰⁶ and refers to the love that the Holy One, blessed is He, has for the Jewish people, stemming from the essential self of the Godly soul.

In a concealed way this matter is even present in the aspect of Yaakov-יעקב. For, the name Yaakov-יעקב [spells the words]

¹⁹⁰⁴ Tanya, Likkutei Amarim, Ch. 28; Iggeret HaKodesh, Epistle 25 (141a); See *Hemshech* 5666 p. 304; See the discourse entitled “*Hayoshevet BaGanim* – You who dwells in the gardens” 5711, translated in The Teachings of The Rebbe, 5711, Discourse 2, Ch. 2 (Torat Menachem, Sefer HaMaamarim Shvat p. 273); Also see the discourse entitled “*Padah b'Shalom*” 5720, Ch. 1 (Sefer HaMaamarim 5720 p. 43).

¹⁹⁰⁵ Numbers 23:21

¹⁹⁰⁶ See Rashi to Numbers 23:21 *ibid*.

“The *Yod* in the heel-*Yod Eikev* עקב-יוד,” meaning that even in the aspect of the “heel” (*Eikev*-עקב), this being the aspects of the *Nefesh*, *Ru’ach*, and *Neshamah*, in a concealed way there nevertheless is the presence of both the letter *Yod*-י and the thorn of the letter *Yod*-י, these being the aspects of the essence of the Godly soul. Therefore, “He perceived no iniquity-*Aven*-און in Yaakov,” this being the assistance granted [from Above], so that even in the aspect of Yaakov-עקב there will not be matters indicated by the word “iniquity-*Aven*-און.”

Now, all the above refers to the aspect of Yaakov-יעקב. However, in the aspect of Yisroel-ישראל, [which is the aspect of] “a head to Me-*Li Rosh* ש-לי ראש,” it is not necessary to negate matters indicated by the word “iniquity-*Aven*-און,” being that this aspect of the soul does not come in a way of inner manifestation (*Hitlabshut*) in the body and animalistic soul, nor does the toil related to this aspect of the soul pertain to refinements (*Birurim*).

This is explained in Likkutei Torah¹⁹⁰⁷ about the matters of Yaakov-יעקב and Yisroel-ישראל, that Yaakov-יעקב corresponds to the mundane days of the week (*Chol*), in which the toil is the toil of refinements (*Birurim*), whereas Yisroel-ישראל is the aspect of Shabbat, which transcends the matter of refinements (*Birurim*).

In other words, the toil of Yisroel-ישראל in serving *HaShem*-יהוה, blessed is He, is solely in the study of Torah and the fulfillment of the *mitzvot*. Even so, since Torah and *mitzvot* manifest in physical things, therefore, because of the essential being of the matter of physicality etc., it also is necessary for something to be negated from the aspect of Yisroel-ישראל. That is, there should not be any “wrong-*Amal*-עמל” in this toil.

¹⁹⁰⁷ Likkutei Torah, Balak 72a and on.

However, we still must understand what the verse means by stating that it is a superior quality for there be no “toil-*Amal*-עמל.” For, another verse states,¹⁹⁰⁸ “Man is born to toil-*Amal*-עמל,” which seems to indicate that *HaShem*’s-ה"ה ultimate Supernal intent in the creation of man is to “toil-*Amal*-עמל.”

The explanation is that about the verse, “Man is born to toil-*Amal*-עמל,” our sages, of blessed memory, stated,¹⁹⁰⁹ “I do not know whether this refers to the toil of work (*Melachah*), or the toil of speech (*Sichah*) etc.,” and concludes, “He was created to toil in Torah.” About this it was explained¹⁹¹⁰ that both “the toil of work (*Melachah*-מלאכה)” and “the toil of speech (*Sichah*-שיחה),” refer to the side of holiness. However, there are several levels in Torah itself. “Toil of work (*Melachah*-מלאכה),” refers to the verse,¹⁹¹¹ “Six days shall you toil and accomplish all your work (*Melachtecha*-מלאכתך),” referring to the toil (*Amal*-עמל) of bringing about refinements (*Birurim*). “Toil of speech (*Sichah*-שיחה)” refers to toil in prayer, as our sages of blessed memory, stated,¹⁹¹² “The word ‘*Sichah*-שיחה’ refers to prayer alone.” Nonetheless, all this is not *HaShem*’s-ה"ה ultimate Supernal intent. Rather, His ultimate Supernal intent is specifically toil (*Amal*-עמל) in Torah.

This accords with the verse,¹⁹¹³ “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun,”

¹⁹⁰⁸ Job 5:7

¹⁹⁰⁹ Talmud Bavli, Sanhedrin 99b

¹⁹¹⁰ See the *Sichah* talk of Shabbat Parshat Bechukotai, the 22nd of Iyyar of this year, 5719, Ch. 4 and on (Torat Menachem, Vol. 25 p. 294 and on).

¹⁹¹¹ Exodus 20:8

¹⁹¹² Talmud Bavli, Brachot 26b

¹⁹¹³ Ecclesiastes 1:3

referring to the toil (*Amal*-עמל) of bringing about refinements (*Birurim*), which is “under the sun,” in that the sun refers to *HaShem*-יהו"ה, blessed is He, [as in the verse,¹⁹¹⁴ “For *HaShem*-יהו"ה God-*Elo*”*him*-אלהי"ם is a sun and a shield,” in which the Name *HaShem*-יהו"ה is compared to the luminary and His title God-אלהי"ם is compared to the shield that conceals it’s light.]

In contrast, the [need for] the matter of refinements (*Birurim*) stems from the concealment caused by *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם.” For, it is specifically through His title “God-*Elohi*”*m*-אלהי"ם¹⁹¹⁵ that novel existence is brought into being in a way of inner manifestation (*Hitlabshut*), thus bringing about the matter of “independent somethingness” (*Yeshut*), as explained before. Therefore, such toil is not *HaShem*’s-יהו"ה ultimate Supernal intent, but rather, His ultimate Supernal intent is specifically toil (*Amal*-עמל) in Torah.

Now, to summarize the matter of toiling (*Amal*-עמל) in Torah:¹⁹¹⁶ Through the study of Torah a union (*Yichud*) is made between the creatures and *HaShem*’s-יהו"ה Godliness, this being the matter of making “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁹¹⁷ However, since this is unlike the way that the worlds chain down (*Hishtalshelut*), it therefore is called “toil-*Amal*-עמל.”

¹⁹¹⁴ Psalms 84:12; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹⁹¹⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁹¹⁶ Also see the next discourse of the 13th of Tammuz of this year, 5719, entitled “Rabbi Elazar says: Every man was created for labor,” Discourse 28, Ch. 9.

¹⁹¹⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

[This is similar to the explanation elsewhere¹⁹¹⁸ about the saying of our sages, of blessed memory,¹⁹¹⁹ “It is as difficult as the splitting of the sea.” That is, since [the splitting of the sea] is unlike the way that the worlds chain down (*Seder HaHishtalshehut*), it therefore is called “difficult-*Kasheh*-קשה,” [and is compared to toil]. This “toil-*Amal*-עמל” [in the study of Torah] is *HaShem*’s-יהו"ה ultimate Supernal intent and is the meaning of the verse, “Man is born to toil-*Amal*-עמל.”

In contrast, this is not so of “toil-*Amal*-עמל” that stems from the concealments brought about by *HaShem*’s-יהו"ה title “God-*Elohi*”m-אלהי"ם.” About this the verse states, “[He] saw no toil-*Amal*-עמל in Yisroel.”

8.

This then, is the meaning of the verse,¹⁹²⁰ “He perceived no iniquity in Yaakov, and saw no toil in Yisroel. *HaShem*-יהו"ה his God is with him and the King’s friendship is in him.” That is, three levels are enumerated here. The first is the level of Yaakov-יעקב, which is the aspect of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, which come in a way of inner manifestation (*Hitlabshut*) in the body and animalistic soul. In this aspect the matter of “iniquity-*Aven*-און” is possible and the verse therefore states, “He perceived no iniquity-*Aven*-און in Yaakov.”

The second is the level of Yisroel-ישראל, which does not manifest in the body and animalistic soul, and therefore, in this aspect the matter of “iniquity-*Aven*-און” does not apply.

¹⁹¹⁸ See the discourse of last year, 5718, Discourse 15, Ch. 9; Discourse 19, Ch. 2; Likkutei Sichot Vol. 20, p. 100, and elsewhere.

¹⁹¹⁹ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

¹⁹²⁰ Numbers 23:21

Nonetheless, since Torah and *mitzvot* manifest in physical things, the matter of “wrong toil-*Amal*-עמל” must be negated in this. The verse therefore states, “[He] saw no wrong toil-*Amal*-עמל in Yisroel.”

The verse then continues, “*HaShem*-יהו"ה his God, is with him, and the King's friendship is in him,” referring to the aspect of the essence of the soul (as explained before). In other words, because in a concealed way, this aspect is present both in the aspect of Yaakov-יעקב and in the aspect of Yisroel-ישראל, therefore, even in the aspects of Yaakov-יעקב and Yisroel-ישראל, “He perceived no iniquity-*Aven*-און,” and, “saw no wrong toil-*Amal*-עמל.”

However, the verse makes [a further] distinction between Yaakov and Yisroel. For, about Yaakov it uses the word “perceived-*Heebeet*-הביט,” whereas about Yisroel it uses the word “saw-*Ra'ah*-ראה.” This is because the word “perceived-*Heebeet*-הביט” means from a distance, whereas the word “saw-*Ra'ah*-ראה” means from close proximity.¹⁹²¹

Therefore, about Yaakov the verse uses the word “perceived-*Heebeet*-הביט,” since in the aspect of Yaakov the essence of the soul is in a way of concealment and distance, in that all that is drawn into revelation is a constricted light and illumination, which comes in a way of manifestation in the body and animalistic soul.

That is, the essence of the soul is only present in a way of being a force of assistance and in a state of encompassing transcendence (*Makif*). However, in Yisroel-ישראל, there is a greater revelation of the essence of the soul, and the verse

¹⁹²¹ See Midrash Eicha Rabba 5:1

therefore uses the word “*saw-Ra’ah*-ראה,” indicating close proximity.

Now, all the above is according to the simple meaning of the verse, in that the statement, “*HaShem*-יהו"ה his God, is with him etc.,” provides a reason for the first half of the verse, “He perceived no iniquity in Yaakov, and saw no wrong in Yisroel.” However, through toil in serving *HaShem*-יהו"ה, blessed is He, in the aspects of Yaakov-יעקב and Yisroel-ישראל, we reach the third level that, “*HaShem*-יהו"ה his God, is with him and the King’s friendship is in him,” according to Rashi’s explanation that this is an additional matter. That is, this brings about the revelation of the essence of the soul, because of which “the Jewish people and the Holy One, blessed is He, are entirely one.”¹⁹²²

¹⁹²² Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere. Also see Adir BaMarom of the Ramchal p. 110.

Discourse 28

“*Amar Rabbi Elazar, Kol Adam L’Amal Yulad - Rabbi Elazar says, every man was created for toil*”

Delivered on the 13th of Tammuz, 5719¹⁹²³

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

1.

It states in Talmud,¹⁹²⁴ “Rabbi Elazar says: Every man was created for toil (*Amal*-עמל), as it states,¹⁹²⁵ ‘Man is born to toil (*Amal*-עמל).’ However, [based on this verse] I do not know whether he was created for the toil of the mouth (*Peh*-פה), or for the toil of work (*Melachah*-מלאכה).

However, when the verse states,¹⁹²⁶ ‘A toiling soul toils for himself when he forces his mouth to it-*Nefesh Ameil Amlah Lo, Kee Achaf Alav Peehoo* לו-עמלה עמל עמל עמלה לו-’ it must be said that he was created for the toil of the mouth.

However, I still do not know whether this is for the toil of Torah or for the toil of speech-*Sichah*-שיחה. However, since the verse states,¹⁹²⁷ ‘This book of Torah shall not depart from your mouth,’ it must be said that he was created for the toil of Torah.”

¹⁹²³ This discourse is a direct continuation of the preceding discourse of the 12th of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27.

¹⁹²⁴ Talmud Bavli, Sanhedrin 99b

¹⁹²⁵ Job 5:7

¹⁹²⁶ Proverbs 16:26

¹⁹²⁷ Joshua 1:8

Before this, the Talmud [there] states, “[Rabbi Akiva says: Sing [your studies] every day, sing [your studies] every day. Rav Yitzchak bar Avdimi says: From what verse is this derived? From the verse, ‘The toiling soul toils for himself when he forces his mouth to it.’ He toils for Torah in this place, and the Torah toils for him in another place.” On this Rashi comments, “When a person toils in Torah in a way of constantly placing the words of Torah in his mouth, like a saddle on a donkey, then on his behalf the Torah returns and requests of its Owner (which is much loftier than the return [and supplication] of the person himself) to bequeath the inner reasons of Torah and its hidden secrets to him.”¹⁹²⁸

Now, we must understand why in Rabbi Elazar’s teaching, he [initially is] in doubt whether the verse (“when he forces his mouth to it”) refers to the toil of speech or the toil of Torah, whereas in the teaching that precedes it, it obviously refers to the toil of Torah.

2.

Now, though the conclusion is that the statement “Every man was created for toil,” refers to the toil of Torah, nevertheless, from the very fact that [the argument that] man was created for the toil in work (*Melachah*-מלאכה) is taken into consideration, it is obvious that the meaning of “work” (*Melachah*-מלאכה) here, does not refer to permissible work-related matters in the literal sense, for “are we dealing here with fools?”¹⁹²⁹ That is, would it ever

¹⁹²⁸ See the version of Rashi in Ein Yaakov, Sanhedrin, Ch. 11.

¹⁹²⁹ This is Talmudic expression indicating that an argument is obviously foolish. See Talmud Bavli, Shevuot 48b, Bava Metzia 47a, Bava Batra 122a.

arise in anyone's mind that, without exception, *HaShem's* יהו"ה ultimate Supernal intention in creating man is to toil in permissible work-related matters? It must therefore be said that what is meant here by toiling in work (*Amal Melachah*-עמל מלאכה) refers to "work" (*Melachah*-מלאכה) in holiness.¹⁹³⁰

The same applies to toil in speech (*Amal Sichah*-עמל שיחה), that obviously this does not refer idle chatter, since this is forbidden [by Torah law]. Even when it comes to innocent idle chatter, such as the speech of the unlearned who are incapable of Torah study (as stated in Tanya),¹⁹³¹ it nonetheless fulfills no ultimate purpose.

This being so, there is no room to state, even as a suggestion, that "Every man was created to toil in speech (*Amal Sichah*-עמל שיחה)." In other words, this goes without saying in regard to forbidden or disgusting speech (as Rambam enumerates in explaining all the categories of speech),¹⁹³² but does not even apply to permissible speech. That is, it is entirely inapplicable to state that this is *HaShem's* יהו"ה ultimate Supernal intent in the creation of every man. It therefore must be stated that, "toil in speech (*Amal Sichah*-עמל שיחה)" also refers to speech (*Sichah*-שיחה) of holiness.

The explanation is that the matter of "toil in work (*Amal Melachah*-עמל מלאכה)" is similar to the statement in the Mechilta of Rabbi Shimon bar Yochai, on the verse,¹⁹³³ "Six days shall you

¹⁹³⁰ See the beginning of the discourse entitled "*Lo Heebeet Aven b'Yaakov*" 5670 (Sefer HaMaamarim 5670 p. 189); Also see the discourse entitled "*Amar Rabbi Elazar Adam L'Amal Nivra*" 5689 (Sefer HaMaamarim 5689 p. 303 and on); Also see Likkutei Sichot, Vol. 15 p. 94 and on.

¹⁹³¹ Tanya, Likkutei Amarim, Ch. 8

¹⁹³² Rambam to Mishnah Avot 1:17

¹⁹³³ Exodus 20:9

work,” (referring to the toil [expressed in the verse],¹⁹³⁴ “You shall gather your grain, your wine, and your oil”), in that “this is a positive commandment.” [On the other hand,] the matter of “toil in speech (*Amal Sichah*-שיחה-עמל),” refers to prayer, as our sages, of blessed memory, taught,¹⁹³⁵ “The word ‘*Sichah*-שיחה’ refers to prayer alone.”

It thus is about this that Rabbi Elazar stated, “I do not know whether it is for toil in work (*Amal Melachah*-מלאכה-עמל), toil in speech (*Amal Sichah*-שיחה-עמל) or toil in Torah, that man was created.” This is because the matter of “toil in work (*Amal Melachah*-מלאכה-עמל) is a positive *mitzvah*. Likewise, about “toil in speech (*Amal Sichah*-שיחה-עמל),” which refers to prayer, there is an opinion that states,¹⁹³⁶ “If only a person would pray all day.” Similarly, about toil in Torah, the verse states,¹⁹³⁷ “You shall toil in it day and night.”

Therefore, about all three matters it could be said that they are *HaShem*’s-יהו"ה ultimate Supernal intent in creation. For, our sages, of blessed memory, stated,¹⁹³⁸ “In the beginning-*Bereishit*-בראשית – means that [the world was created] for (the Jewish people, who are called ‘The beginning-*Reishit*-ראשית’ and for) the Torah, which is called ‘The beginning-*Reishit*-ראשית.’”

Our sages, of blessed memory, similarly stated,¹⁹³⁹ “The world was created for the *mitzvah* of *Challah* (the gift offering of the first portion of dough) and for the *mitzvah* of *Bikkurim* (the gift offering of the first fruits). For, ‘The beginning-*Reishit*-ראשית’

¹⁹³⁴ Deuteronomy 11:14

¹⁹³⁵ Talmud Bavli, Brachot 26b

¹⁹³⁶ Talmud Bavli, Brachot 21a

¹⁹³⁷ Joshua 1:8

¹⁹³⁸ Genesis 1:1 and Rashi and Ramban there. Also see Midrash Bereishit Rabba 1:4.

¹⁹³⁹ Midrash Bereishit Rabba 1:4 *ibid*.

refers to none other than *Challah*, as the verse states,¹⁹⁴⁰ ‘The first (*Reishit*-ראשית) of your kneading,’ and ‘The beginning-*Reishit*-ראשית’ refers to none other than *Bikkurim*, as the verse states,¹⁹⁴¹ ‘The first (*Reishit*-ראשית) fruit of your land,’”

Both are connected to “toil in work (*Amal Melachah*-עמל מלאכה)” as in the verse, “You shall gather your grain, your wine, and your oil,” in which toil is necessary to bring “all the choicest parts to *HaShem*-יהויה.”¹⁹⁴² Likewise, there also is the matter of the verse,¹⁹⁴³ “The beginning (*Reishit*-ראשית) of wisdom is fear of *HaShem*-יהויה,” referring to serving Him in prayer. It thus is necessary to clarify which of these “toils” (*Amal*-עמל) is primary and is *HaShem*’s-יהויה ultimate Supernal intent in creation, to which all other aspects of toil are secondary.

The same may be said about the verse,¹⁹⁴⁴ “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun?” About this Zohar states,¹⁹⁴⁵ “The toil of Torah is different, since it is higher than the sun.” Talmud similarly states,¹⁹⁴⁶ “Under the sun [man] has no [profit from his toil], but before the sun he indeed profits (through the study of Torah, which preceded the sun).”

In other words, it is necessary to explain the verse, “What profit does man have from all his toil (*Amalo*-עמלו) that he toils under the sun,” and discover its novelty. For it is impossible to explain it according to the simple meaning of the words, that the

¹⁹⁴⁰ Numbers 15:20

¹⁹⁴¹ Exodus 23:19; Exodus 34:26

¹⁹⁴² Leviticus 3:16; Mishneh Torah, Hilchot Issurei Mizbe’ach 7:11

¹⁹⁴³ Psalms 111:10

¹⁹⁴⁴ Ecclesiastes 1:3

¹⁹⁴⁵ Zohar I 223b

¹⁹⁴⁶ Talmud Bavli, Shabbat 30b (and Rashi there).

verse intends to negate toil in the pursuit of physical silver and gold.

For, this being so, what novelty has this taught us [that we did not already know], and why was it necessary to express this in such a lengthy way? For our sages, of blessed memory, [already] stated,¹⁹⁴⁷ “When a person passes away, neither gold nor silver accompany him etc.” It therefore cannot be said that work-*Melachah* (in pursuit of gold or silver etc.), is *HaShem*’s-יהו"ה ultimate Supernal intent, being that all such things remain in this world.

It therefore must be said that in the “toil-*Amal*-עמל” referred to in this verse, there is the supposition of benefit in it, similar to the supposition in Talmud [in its discussion] about whether the verse, “Man is born to toil (*Amal*-עמל)” refers to “toil in work (*Amal Melachah*-עמל מלאכה)” or “toil in speech (*Amal Sichah*-עמל שיחה).” It thus is about this that the verse introduces the novelty that “there only is profit in toiling in Torah, which is higher than the sun,” or “precedes the sun,” like the conclusion of Talmud that the verse “Man is born to toil (*Amal*-עמל)” refers to toiling in Torah.¹⁹⁴⁸

3.

Now, to better understand the supposition that *HaShem*’s-יהו"ה ultimate Supernal intent in the creation of man is for “toil in work (*Amal Melachah*-עמל מלאכה),” we must explain the above-mentioned teaching of our sages, of blessed memory, that the

¹⁹⁴⁷ Mishnah Avot 6:9

¹⁹⁴⁸ Also see the beginning of the discourse entitled “*Amar Rabbi Elazar Adam L’Amal Nivra*” 5689 (Sefer HaMaamarim 5689 p. 303 and on).

verse,¹⁹⁴⁹ “Six days shall you work,” is a positive commandment. Likewise, in many teachings of our sages, of blessed memory, we find them praising work (*Melachah*-מלאכה). For example, they said,¹⁹⁵⁰ “Work (*Melachah*-מלאכה) is great, for it brings honor to the worker,” and other such statements.

The explanation is that it is written,¹⁹⁵¹ “Upon the likeness of the throne, there was a likeness like the appearance of a man, from above.” In other words, there is the aspect of “man-*Adam*-אדם in *HaShem*’s-יהו"ה Godliness Above. Our sages, of blessed memory, also stated,¹⁹⁵² “Whatever the Holy One, blessed is He, commands the Jewish people to do, He does Himself.”

Thus, just as Torah states,¹⁹⁵³ “In six days *HaShem*-יהו"ה made the heavens and the earth,” in which the word “made-*Asah*-עשה” refers to “action-*Asiyah*-עשייה,” which is the same as “work-*Melachah*-מלאכה,” as the verse states [about creation],¹⁹⁵⁴ “His work (*Melachto*-מלאכתו) that He had done (*Asah*-עשה),” so likewise, the Jewish people were commanded “Six days shall you work,” referring to “toil in work (*Amal Melachah*-עמל מלאכה),” this being a positive *mitzvah* that a person must fulfill.

Likewise, just as in *HaShem*’s-יהו"ה actions, blessed is He, the completion and ultimate intent of the work (*Melachah*-מלאכה) culminated when the verse states,¹⁹⁵⁵ “Then the heaven and the earth were finished, and all their hosts... and He ceased (*Vayishbot*-וישבת) on the seventh day,” this likewise is so of man’s works, that even though “Six days shall you work” is a positive

¹⁹⁴⁹ Exodus 20:9

¹⁹⁵⁰ Talmud Bavli, Nedarim 49b

¹⁹⁵¹ Ezekiel 1:26

¹⁹⁵² See Midrash Shemot Rabba 30:9

¹⁹⁵³ Exodus 20:11; 31:17

¹⁹⁵⁴ Genesis 2:2

¹⁹⁵⁵ Genesis 2:1-2

mitzvah, nevertheless, man's work must be similar to the completion of the heavens and the earth, this being the commandment that,¹⁹⁵⁶ "On the seventh day you shall cease (*Tishbot*-תשבת).")"

However, this must be better understood. For, our sages, of blessed memory, stated,¹⁹⁵⁷ "It was not with toil (*Amal*-עמל) or exertion that the Holy One, blessed is He, created His world." This being so, why does the verse call *HaShem*'s יהו"ה act of creating the heavens and the earth, "His work (*Melachto*-מלאכתו) that He had done," in that the verse specifies "work-*Melachah*-מלאכה"?"

We also must understand this as it relates to man's work. For, when the verse states,¹⁹⁵⁸ "Man is born to toil (*Amal*-עמל)," this seems to indicate that toil (*Amal*-עמל) is praiseworthy for every man, and that this is *HaShem*'s יהו"ה ultimate Supernal intent in His creation. However, when enumerating the praises of the Jewish people, our Torah portion states,¹⁹⁵⁹ "[He] saw no toil (*Amal*-עמל) in Yisroel," meaning that the matter of toil (*Amal*-עמל) is negated from the Jewish people.

4.

To preface, there also is the literal meaning of the verse, "He perceived no iniquity (*Aven*-און) in Yaakov, and saw no toil (*Amal*-עמל) in Yisroel," as Rashi comments: "The literal meaning can be expounded beautifully. The Holy One, blessed is He, does not look at the iniquity that is in Yaakov. When they transgress His words, He does not deal exactly with them, to scrutinize

¹⁹⁵⁶ Exodus 23:12

¹⁹⁵⁷ Midrash Bereishit Rabba 3:2

¹⁹⁵⁸ Job 5:7

¹⁹⁵⁹ Numbers 23:21

their iniquitous doings and transgressions in violation of His law.” The verse concludes, “*HaShem*-יהוה his God is with him,” [about which Rashi explains], “Even when they provoke Him to anger and act rebelliously before Him, He does not move from being within them.”

That is, according to the simple literal explanation, the term “*Amal*-עמל” here refers to that which is undesirable and is the antithesis of goodness and holiness, and the novelty is that even when there is this “wrong-*Amal*-עמל,” nevertheless, “[He] saw no wrong (*Amal*-עמל) in Yisroel,” meaning, “The Holy One, blessed is He, does not look at it.” This is like the verse that He, “dwells within them even in their impurities.”¹⁹⁶⁰ In other words, He dwells within them without taking their undesirable matters into account.

Now, this matter (that the Holy One, blessed is He, does not see the undesirable and “wrong-*Amal*-עמל”) is also the greatest praise. For, we find that this itself is the plea of the entire Jewish people, as [David], “the pleasant [composer] of the songs of Israel,”¹⁹⁶¹ said on behalf of the entire Assembly of Yisroel (*Knesset Yisroel*),¹⁹⁶² “Give ear, O’ Shepherd of Yisroel, You who leads Yosef like a flock; Appear, O’ You who is enthroned upon the Cherubim.”

In explaining this plea of the Jewish people to the Holy One blessed is He, Midrash Tehillim states,¹⁹⁶³ “Shepherd of Yisroel, give ear to their plea, and conduct the Jewish people, who

¹⁹⁶⁰ Leviticus 16:16

¹⁹⁶¹ Samuel II 23:1 – King David

¹⁹⁶² Psalms 80:2 – This is the Psalm that began to be recited on the 12th of Tammuz of this year, 5719, the eightieth year from the birth of the Rebbe Rayatz, whose soul is in Eden, the one whose joyous day and redemption day is being celebrated. (See *Sefer HaMaamarim* 11 Nissan, Vol. 1, p. 1 and on.

¹⁹⁶³ Midrash Tehillim to Psalms 80:2; Also see *Yalkut Shimoni* to Psalms 80:2.

are called a ‘flock-*Tzon*-צֹאן,’ just as Yosef did.” [Midrash Tehillim] then enumerates three things, “Just as Yosef gathered from the years of plenty for the years of famine, so too gather us from the life of this world to the life of the coming world. Just as Yosef provided sustenance for his brothers according to their deeds, as it states,¹⁹⁶⁴ ‘With bread according to their children’s needs,’ so likewise sustain us according to our deeds.”

It then concludes with the highest request of all, “Just as Yosef’s brothers treated him wickedly, but he treated them with goodness, so too, though we have treated You wickedly, so to speak, by having transgressed your commandments, may You treat us with goodness.” (This is similar to the verse, “He perceived no iniquity (*Aven*-אָוֶן) in Yaakov, and saw no wrong (*Amal*-עֲמַל) in Yisroel.”)

The explanation is that this Psalm hints at the three exiles (that followed the Egyptian exile), and this is what [David] prayed about. For, this Psalm says, “Return us, and illuminate Your face” three times (as the commentators explain there).¹⁹⁶⁵ It is in this regard that we request of the Holy One, blessed is He, to conduct Himself like Yosef.

More specifically, this [Midrash] first informs us of the general matter of exile, at which time we must gather from the life of this world for the life of the coming world, just as Yosef gathered from the years of plenty for the years of famine. As our sages,¹⁹⁶⁶ of blessed memory, stated,¹⁹⁶⁷ “One hour of returning to *HaShem*-יְהוָה and doing good deeds in this world, is more

¹⁹⁶⁴ Genesis 47:12

¹⁹⁶⁵ See Rashi there.

¹⁹⁶⁶ Also see the Sichah talk of Shabbat Parshat Chukat-Balak, the 12th of Tammuz of this year, 5719 (Likkutei Sichot, Vol. 5, p. 243 and on).

¹⁹⁶⁷ Mishnah Avot 4:17

precious than the entire life of the coming world.” That is, even though this world is mostly a matter of exile, in that “all the affairs of this world are severe and evil and the wicked are dominant in it,”¹⁹⁶⁸ nevertheless, “One hour of returning to *HaShem*-ה' and doing good deeds in this world, is more precious than the entire life of the coming world.”

This is why this world is called, “the years of plenty,” from which we gather for “the years of hunger,” which refers to the coming world. For, the verse states,¹⁹⁶⁹ “[Remember your Creator in the days of your youth...] before those years arrive about which you will say, ‘I have no pleasure in them,’ about which our sages, of blessed memory stated,¹⁹⁷⁰ “This refers to the days of Moshiach,” (the coming world).

This is because all the pleasure of the coming future, about which they stated,¹⁹⁷¹ “One hour of tranquility in the coming world is more precious than all the life of this world,” is brought about by the “one hour of returning to *HaShem*-ה' and doing good deeds in this world,” in which we gather for the coming world.

Then, after this introduction, which explains the reason for the exile, there comes the (second) request, “Just as Yosef provided sustenance for his brothers according to their deeds, as it states,¹⁹⁷² ‘With bread according to their children’s needs,’ so likewise sustain us according to our deeds.”

For, in order to be able to engage in the study of Torah and the proper fulfillment of the *mitzvot*, (by which we gather from the “years of plenty” for “the years of hunger”), we must be in a state

¹⁹⁶⁸ See Tanya, Likkutei Amarim, Ch. 6 (10b and on).

¹⁹⁶⁹ Ecclesiastes 12:1

¹⁹⁷⁰ Talmud Bavli, Shabbat 151b

¹⁹⁷¹ Mishnah Avot 4:17

¹⁹⁷² Genesis 47:12

in which there are no distractions stemming from the needs of man.

[This is why it is necessary that one's order in serving *HaShem*-יהוה, blessed is He, be in such a way that his work (*Melachah*) is done by others,¹⁹⁷³ or at least, in such a way that his work (*Melachah*) is occasional (so that he can thereby make) his Torah study permanent.]¹⁹⁷⁴ We therefore plead before the Holy One, blessed is He, that we should not lack any of our needs pertaining to children, health, and abundance sustenance, to the extent that it should be as expressed in the verse, "Bread according to their children's needs," even though "a child does not have knowledge-*Da'at*."¹⁹⁷⁵

After this comes the primary request, "Just as Yosef's brothers treated him wickedly, but he treated them with goodness, so too, although we have treated You wickedly, so to speak, by having transgressed your commandments, nonetheless, may You treat us with goodness." For, when the Holy One, blessed is He, grants our needs pertaining to children, health, and abundance of sustenance, even according to the needs of the children, nonetheless this all is in preparation for doing the *mitzvah*.

However, in addition to this, there also must be assistance from Heaven in the matter of Torah and *mitzvot* themselves, since "[arriving at the] *Halachah* requires clarity,"¹⁹⁷⁶ and,¹⁹⁷⁷ "Were it not for the fact that the Holy One, blessed is He, assists him, he would be incapable of overcoming [his evil inclination]," Heaven forbid. For this, he requires merit etc. Thus, in this request we

¹⁹⁷³ See Talmud Bavli, Brachot 35b

¹⁹⁷⁴ See Talmud Bavli, Brachot 35b *ibid*. Also see Mishneh Torah, Hilchot Talmud Torah 3:7

¹⁹⁷⁵ Talmud Bavli, Chagigah 2b

¹⁹⁷⁶ Talmud Bavli, Megillah 28b

¹⁹⁷⁷ Talmud Bavli, Kiddushin 30b

plead that “although we have treated You wickedly, so to speak, in having transgressed Your commandments, nonetheless, may You treat us with goodness.”

This goodness refers to that which is good for Heaven and good for the creatures, as stated in Talmud, Tractate Kiddushin,¹⁹⁷⁸ on the verse,¹⁹⁷⁹ “Say of the righteous (*Tzaddik*) that he is good etc.” In other words, we not only request physical matters from the Holy One, blessed is He, but we also request that there should be a drawing down of *HaShem*’s יהוה Godliness in each and every Jew, “from the woodchopper to the water-drawer,”¹⁹⁸⁰ from His “full, open, holy, and generous hand.”¹⁹⁸¹

About this the verse states, “You who leads Yosef like a flock.” This is because “Yosef was the provider to all the people of the land,”¹⁹⁸² and it states about him,¹⁹⁸³ “One with a good eye will be blessed, for he has given of his bread to the poor.” In other words, he gave to all without discrimination, even to the poor and impoverished, about whom it states,¹⁹⁸⁴ “poor only means poor in knowledge (*Da’at*) [of *HaShem*-יהוה, blessed is He].”

Thus, Yosef’s conduct is to affect an arousal from below and thereby affect an arousal from Above, so that the Holy One, blessed is He, will lead His flock like Yosef did. This is so, until we come to the end of the Psalm, which states, “Illuminate Your face,” about which Midrash Tehillim states, “All we have is the illumination of Your face.”

¹⁹⁷⁸ Talmud Bavli, Kiddushin 40a

¹⁹⁷⁹ Isaiah 3:10

¹⁹⁸⁰ See Deuteronomy 29:10

¹⁹⁸¹ See the third blessing of the Grace after Meals.

¹⁹⁸² Genesis 42:6

¹⁹⁸³ Proverbs 22:9; Zohar III 130a

¹⁹⁸⁴ Talmud Bavli, Ketubot 68a; Nedarim 41a; Zohar III 273b; Also see the discourse entitled “*Tikoo BaChodesh*” of last year, 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 1, Ch. 3.

This is like¹⁹⁸⁵ what the Alter Rebbe would say when he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, “Who have I in the heavens but You, and but for You I desire nothing.”¹⁹⁸⁶ – I want nothing more than You alone!” – and it is through this “that we shall be saved,” [as the Psalm concludes].

From the above we can understand the great praise of the Jewish people when they actualize the fulfillment of the primary request. That is, “although we have treated You wickedly, so to speak, by having transgressed your commandments, nevertheless, may You treat us with goodness.”

In other words, without looking at the fact that in a certain area it is possible that there is a matter of “iniquity-*Aven*-און” or “wrong-*Amal*-עמל,” nevertheless,¹⁹⁸⁷ “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel,” to the point that even in spiritual matters “*HaShem*-יהו"ה his God is with him,” referring to the matter of “the God of Yaakov,”¹⁹⁸⁸ meaning that there should be a drawing down of the God of Yaakov.

Moreover, this is in such a way that even the world at large agrees with it. That is, even Bilaam, the prophet of the nations of the world (as in the teaching of our sages, of blessed memory,¹⁹⁸⁹ “Amongst the nations of the world there indeed arose [a prophet who was equivalent to Moshe] and who is he? Bilaam!”) gives his agreement and blessing to the fact that, “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel;

¹⁹⁸⁵ Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotecha, p. 138a), quoted in HaYom Yom for the 18th of Kislev.

¹⁹⁸⁶ Psalms 73:25

¹⁹⁸⁷ Numbers 23:21

¹⁹⁸⁸ Psalms 81:5; Also see Likkutei Torah, Drushei Rosh HaShanah 56a

¹⁹⁸⁹ Sifri to Deuteronomy 34:10

HaShem-יהו"ה his God, is with him and the King's friendship is in him." [That is, these very words are in Bilaam's prophecy].

This matter, that we receive blessing and agreement from the side opposite holiness, is a very lofty matter. For, as known, the primary meaning of the name Yisroel-ישראל is that he is called this because,¹⁹⁹⁰ "You have fought with God-*Elohi*"מ-אלהי"ם and with man-*Adam*-אדם and have prevailed."

In the general matter of serving *HaShem*-יהו"ה, blessed is He, this refers to the toil of returning in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, to the point of reaching the highest level, which is the upper repentance (*Teshuvah Ila'ah*),¹⁹⁹¹ (as explained in *Iggeret HaTeshuvah*),¹⁹⁹² through which we affect that "intentional sins become like merits for him."¹⁹⁹³

However, all this is according to the simple literal meaning of the verse "He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel," which speaks of "iniquity-*Aven*-און" and "toil-*Amal*-עמל" in an undesirable sense, and that even though this may be, the Holy One, blessed is He, does not perceive or see it.

However, *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is that there not at all be "iniquity-*Aven*-און" and "wrong-*Amal*-עמל" in the undesirable sense (like the verse,¹⁹⁹⁴ "I shall remove the spirit of impurity from the land.") Thus, at this point, "the toil in work" (*Amal Melachah*-עמל מלאכה) and "the toil in speech (*Amal Sichah*-עמל שיחה) [of the side of holiness] begin, and ultimately, the toil in Torah (as explained before).

¹⁹⁹⁰ Genesis 32:29

¹⁹⁹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁹⁹² Tanya, *Iggeret HaTeshuvah*, Ch. 8-9

¹⁹⁹³ Talmud Bavli, Yoma 86b

¹⁹⁹⁴ Zachariah 13:2

It is then that the verse states and means, “He saw no toil-*Amal*-עמל in Yisroel.” That is, the ultimate service of *HaShem*-יהו"ה, blessed is He, is neither “toil in work (*Amal Melachah*-עמל מלאכה)” nor “toil in speech (*Amal Sichah*-עמל שיחה),” but rather toil in Torah.¹⁹⁹⁵

5.

Now, this may be better understood through the explanation of the preceding discourse¹⁹⁹⁶ about the verse, “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel.” That is, in relation to Yaakov-יעקב the verse negates the matter indicated by “*Aven*-און” and uses the term “perceived-*Heebeet*-הביט,” whereas in relation to Yisroel-ישראל the verse negates the matter indicated by “*Amal*-עמל” and uses the term “saw-*Ra'ah*-ראה.”

It was explained that as they are in our service of *HaShem*-יהו"ה – (and this is why [the Jewish people] are sometimes called Yaakov-יעקב and sometimes called Yisroel-ישראל) – the difference between Yaakov and Yisroel is as explained at length in Likkutei Torah.¹⁹⁹⁷ That is, the toil of the mundane days of the week (*Chol*), the matter of which is the toil of refining (*Birurim*) worldly matters (including the fulfillment of the *mitzvot* in deed, which manifest in the physical matters of the world), is called Yaakov-יעקב.

The matter of Yaakov is as expressed in the verse,¹⁹⁹⁸ “Yaakov departed from Be'er Shava and went to Charan (חרנה),”

¹⁹⁹⁵ See the beginning of the discourse entitled “*Lo Heebeet*” 5670 (Sefer HaMaamarim 5670 p. 189).

¹⁹⁹⁶ See the preceding discourse of the 12th of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27.

¹⁹⁹⁷ Likkutei Torah, Balak 73c

¹⁹⁹⁸ Genesis 28:10

referring to the “fierce anger (*Charon Af*-חרון אף) of the Ever-Present One in the world.”¹⁹⁹⁹ However, even while he was there, and without considering that “by day, scorching heat consumed me, and frost by night,”²⁰⁰⁰ he nonetheless accumulated all his wealth there etc., to the point of becoming very wealthy, until the matter indicated by the verse,²⁰⁰¹ “until I come to my lord in Seir,” when the prophecy,²⁰⁰² “And saviors will ascend Mount Tziyon to judge the mountain of Esav (by which) the kingdom will be *HaShem*’s-יהויה,” will be fulfilled.

Higher than this is the service of *HaShem*-יהויה, blessed is He, of Yisroel-ישראל, which is similar to serving Him on Shabbat, at which time there is no toil of affecting refinements (*Birurim*-בירורים). This is because, the toil of separating [the bad from the good] (*Borer*-בורר) is forbidden on Shabbat. Rather, on Shabbat one’s service of *HaShem*-יהויה, blessed is He, is entirely in matters of holiness, being that [on Shabbat] all matters of “the side opposite holiness, are separated from Her.”²⁰⁰³

The explanation is that the general toil in serving *HaShem*-יהויה, blessed is He, of both Yaakov and Yisroel, is the toil of fulfilling the *mitzvot*. This is as the verse states,²⁰⁰⁴ “[*HaShem* God-*HaShem Elohi*”m-אלהיim took the man] and placed him in the Garden of Eden, to work it and to guard it.” The word “To work it-*Le’avdah*-לעבדה” refers to the 248-המ”ח positive *mitzvot*,

¹⁹⁹⁹ Rashi to Genesis 11:32

²⁰⁰⁰ Genesis 31:40

²⁰⁰¹ Genesis 33:14 and Rashi there.

²⁰⁰² Obadiah 1:21

²⁰⁰³ Zohar II 135b

²⁰⁰⁴ Genesis 2:15

and the word “to guard it-*LeShamrah*-לשמרה” refers to the 365-
ש”ה negative *mitzvot*.²⁰⁰⁵

However, the difference is that *HaShem*’s-יהו”ה initial intention was for the toil of “To work it-*Le’avdah*-לעבדה” and “to guard it-*LeShamrah*-לשמרה,” to take place in the Garden of Eden (*Gan Eden*). This was explained in the talk (*Sichah*) of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,²⁰⁰⁶ that about the beginning of the creation of the world, it is written,²⁰⁰⁷ “The spirit of God hovered upon the surface of the waters,” about which [Midrash] states,²⁰⁰⁸ “This refers to the spirit of Moshiach.”

In other words, *HaShem*’s-יהו”ה Supernal intent was for the physical conduct of the world to be with the spirit of Moshiach, similar to how it will be once Moshiach is revealed, about which the verse states,²⁰⁰⁹ “The earth will be filled with the knowledge of *HaShem*-יהו”ה.”

However, because of the sin of the tree of the knowledge of good and evil and the sins that followed afterwards, this caused the withdrawal of *HaShem*’s-יהו”ה Indwelling Presence (the *Shechinah*) from below to Above.²⁰¹⁰ Afterwards, there arose seven righteous *Tzaddikim* until Moshe, who is the seventh, and “all sevens are beloved,”²⁰¹¹ at which time the descent of the

²⁰⁰⁵ See Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 55 (85b) and elsewhere; Also see Targum Yonatan ben Uziel to Genesis 2:15; Yalkut Re’uveini, Bereishit.

²⁰⁰⁶ See Sefer HaMaamarim 5680 p. 54; Sefer HaMaamarim 5670 p. 182

²⁰⁰⁷ Genesis 1:2

²⁰⁰⁸ Midrash Bereishit Rabba 2:4, 8:1, and elsewhere.

²⁰⁰⁹ Isaiah 11:9

²⁰¹⁰ Midrash Shir HaShirim Rabba 5:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²⁰¹¹ Midrash Vayikra Rabba 29:11

Indwelling Presence of *HaShem*-יהו"ה began, to return to "My wedding canopy (*Genuni*-גנוני)" through the giving of the Torah.

At that time, the general matter of serving *HaShem*-יהו"ה with Torah and *mitzvot*, specifically on earth, began. (For, the verse,²⁰¹² "It is not in the heavens" refers to Torah.)²⁰¹³ This is the matter of the union (*Yichud*) of the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence, the *Shechinah*.

6.

The explanation is that,²⁰¹⁴ as explained in the previous discourse,²⁰¹⁵ the creation of the chaining down of the worlds (*Seder HaHishtalshelut*) comes from the aspect of *HaShem*'s-יהו"ה Indwelling Presence, (the *Shechinah*), which is called the "Indwelling Presence-*Shechinah*-שכינה," in that it "dwells-*Shochenet*-שוכנת" and manifests in the lower worlds.²⁰¹⁶

That is, it is not just transcendent and encompassing (*Makif*), but is present in the world in a way of an inner manifestation (*Hitlabshut*) of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*). This is why the creation of the world is called "work-*Melachah*-מלאכה," as in the verse [about

²⁰¹² Deuteronomy 30:12

²⁰¹³ Talmud Bavli, Bava Metziya 59b

²⁰¹⁴ Also see the discourse entitled "*Lo Heebeet*" 5669 (Sefer HaMaamarim 5669 p. 205 and on).

²⁰¹⁵ See the preceding discourse of the 12th of Tammuz of this year, 5719, entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov," Discourse 27.

²⁰¹⁶ See Tanya, Likkutei Amarim, Ch. 41 (57b); Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on "*Shechinah*-שכינה."

creation],²⁰¹⁷ “His work (*Melachto*-מלאכתו) that He had done,” which indicates the matter of “toil” and “effort.”

By way of analogy, this may be better understood from how it is in man below, who through toil and effort can create something new. As expressed in the style of our sages, of blessed memory,²⁰¹⁸ “[If a person says], I have toiled and I have found (*Yaga’ati u’Matzati*-יגעתי ומצאתי), [he is to be believed].” That is, when there is effort in a way of toil, there then will be the matter of “discovery-*Metzayah*-מציאה,” which “comes with the diversion of one’s attention (*Hesei’ach HaDa’at*),”²⁰¹⁹ and is something completely new.

The same is understood that through toil (*Amal*-עמל), as it is Above in *HaShem*’s-יהו"ה Godliness, the novelty of bringing existence about in a way that there is no comparative relationship comes about, this being the matter of a completely tangible “something” (*Yesh Gamur*), until there can even be a “separate something” (*Yesh Nifrad*), as in the words of our sages, of blessed memory,²⁰²⁰ “[The Holy One, blessed is He, told Moshe,] ‘Write it down, and let whoever wants to err, err.’”

Thus, in this regard, about the lower world the verse states,²⁰²¹ “In the beginning God-*Elohi*”מ-אלהי"ם created.” That is, this is unlike the upper worlds about which the verse states,²⁰²² “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created,” in which the word “He-*Hoo*-הוא” refers to the Name *HaShem*-יהו"ה mentioned in the first part of the verse.

²⁰¹⁷ Genesis 2:2

²⁰¹⁸ Talmud Bavli, Megillah 6b

²⁰¹⁹ Talmud Bavli, Sanhedrin 97a

²⁰²⁰ Midrash Bereishit Rabba 8:8

²⁰²¹ Genesis 1:1

²⁰²² Psalms 148:5

That is, the way existence comes into being from the Name *HaShem*-יהו"ה, blessed is He, is that "they were created-*Nivra'u*-נבראו" automatically.²⁰²³ In contrast, about how existence is brought into being through *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם the verse specifies, "[God-*Elohi*"מ-אלהי"ם] created-*Bara*-ברא," meaning, by way of active engagement, so much so, that it is called "work-*Melachah*-מלאכה."

As explained before,²⁰²⁴ when creation is brought about automatically, nothing [in creation] can be novel, but is only the revelation of that which is concealed, like the upper worlds, as high as the world of Emanation (*Atzilut*), the substance of which is the revelation of that which is concealed, which is why it is called, "Emanation" (*Atzilut*).²⁰²⁵

However, *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is for there be "a dwelling place for the Holy One, blessed is He, in the lower worlds."²⁰²⁶ The meaning of "lower worlds" is that they are creatures for whom there initially is the decree that "the lower should not ascend Above,"²⁰²⁷ since they recognize and sense themselves as existing separately and independently.

It is specifically there where we must make a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like a person who is found in his dwelling place, in that when he is at home, he is fully revealed in all his matters, in that even his

²⁰²³ See Torah Ohr, Megillat Esther 96c; Likkutei Torah, Re'eh 20c

²⁰²⁴ See at length in the preceding discourse of the 12th of Tammuz of this year, 5719, entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov," Discourse 27.

²⁰²⁵ See Pardes Rimonim, Shaar 16 (Shaar ABY" A) Ch. 1.

²⁰²⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²⁰²⁷ Midrash Shemot Rabba 12:3

essential self and being is revealed in his home.²⁰²⁸ An existence such as this must specifically be brought in the manner indicated by the words, “[God-*Elohi*”*m*-אלהי”*m*] created-*Bara*-ברא,” meaning, in a way of active engagement and inner manifestation (*Hitlabshut*) and not automatically (as indicated by the term “they were created-*Nivra*’*u*-נבראו’*u*”). It rather is brought about by the aspect of *HaShem*’*s*-יהו”ה, Indwelling Presence (the “*Shechinah*-שכינה), which “dwells-*Shochenet*-שוכנת” and manifests in the lower worlds.

The explanation is that in order for the matter indicated by the verse, “In the beginning God-*Elohi*”*m*-אלהי”*m* created (*Bara*-ברא)” to be, meaning the coming into being of a completely tangible and novel “something” (*Yesh Gamur*), this is solely within the power of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so. Thus, it is solely within His power and ability to create something from absolute nothing, literally.²⁰²⁹

Now, this matter, that from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, the novel being of “something” (*Yesh*) is brought forth, is called by the terms, “work-*Melachah*-מלאכה,” “effort-*Yegiyah*-גייעה,” and “toil-*Amal*-עמל.” This is as explained in several places,²⁰³⁰ that the reason we find our sages, of blessed

²⁰²⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see *Hemshech* 5666, p. 3 (translated as Revealing the Infinite, Discourse 1), and elsewhere.

²⁰²⁹ See Tanya, Iggeret HaKodesh, Epistle 20; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁰³⁰ See the discourse of last year, 5718, Discourse 15, Ch. 9; Discourse 19, Ch. 2; Likkutei Sichot Vol. 20, p. 100, and elsewhere.

memory, using the term “difficult-*Kasheh*-קשה” in regard to miracles, such as the saying,²⁰³¹ “It is as difficult as the splitting of the sea,” is because when it is necessary to change what was established in the chaining down of the worlds (*Hishtalshelut*), it is called “difficult-*Kasheh*-קשה,” so to speak, being that this is not how matters were first established in the world.

This is why the splitting of the sea is the primary example for all miracles. [It even is the example for the giving of the Torah, being that it was the preparation, preface, and akin to the matter of the giving of the Torah. For, the splitting of the sea is that,²⁰³² “He transformed the sea to dry land.” That is, the upper (meaning the “sea-*Yam*-ים,” referring to the concealed world-*Alma d’Itkasiya*) was drawn down (and became, “dry land-*Yabashah*-יבשה,” referring to the revealed world-*Alma d’Itgaliya*), in a way that they became as one.

This likewise is the matter of the giving of the Torah, that “the Upper descended below and the lower ascended above.”²⁰³³ This is as stated,²⁰³⁴ “*HaShem*-יהו"ה descended upon Mount Sinai,” and,²⁰³⁵ “To Moshe He said, ‘Go up to *HaShem*-יהו"ה.’” This is because the matter of miracles transcends that which was established according to the natural order (*HaTeva*-הטבע) which commenced “In the beginning [when] God-*Elohi*”m-אלהי"ם created the heavens and the earth.”

²⁰³¹ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

²⁰³² Psalms 66:6; Also see the discourse entitled “*Hapach Yam* – He transformed the sea to dry land” of Shabbat Parshat Acharei of this year, 5719, Discourse 21.

²⁰³³ Midrash Shemot Rabba 12:3

²⁰³⁴ Exodus 19:20

²⁰³⁵ Exodus 24:1

This is because they are drawn from the Name *HaShem*-יהו"ה, blessed is He, as it states,²⁰³⁶ “*HaShem*-יהו"ה is my miracle,” since He transcends His title “God-*Elohi*”*m*-אלהי"ם-86,” which shares the same numerical value as “the natural order-*HaTeva*-טבע”²⁰³⁷. 86-הטבע

From the above, we may also understand the matter as it relates to the beginning of creation. For, although the creation came about through the concealment and constriction brought about by *HaShem*'s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם,” which is the sheath and shield [that covers] over the Name *HaShem*-יהו"ה, as it states,²⁰³⁸ “For a sun and a shield, is *HaShem Elohi*”*m*-יהו"ה-אלהי"ם,” [and as known, the word “sun-*Shemesh*”*m*-שמש” itself, is a title for the Name of the Holy One, blessed is He, as our sages, of blessed memory, stated,²⁰³⁹ “Shimshon-שמשון (Samson) is called by the Name of the Holy One, blessed is He, as it states, ‘For a sun and a shield, is *HaShem Elohi*”*m*-אלהי"ם-יהו"ה,”] nevertheless, through the sheath there was made to be the existence brought forth from the Name *HaShem*-יהו"ה, and beyond this, it was from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who has no

²⁰³⁶ Exodus 17:15

²⁰³⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*; *Pardes Rimonim*, Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, Shaar HaAhavah, Ch. 6 (section entitled “*v'Hamargeel*”); *Shnei Luchot HaBrit* 89a, 189a; *Shaalot uTeshuvot Chacham Tzvi*, Section 18; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, Re'eh 22b and on, and elsewhere.

²⁰³⁸ Psalms 84:12; See *Tanya*, *Shaar HaYichud veHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 4 and on.

²⁰³⁹ Talmud Bavli, Sotah 10a

cause that precedes Him, Heaven forbid to think so.²⁰⁴⁰ This is why [the act of] creation is called “work-*Melachah*-מלאכה” and “toil-*Amal*-עמל,” similar to the explanation before about the saying [of our sages, of blessed memory] “It is as difficult as the splitting of the sea.”

7.

Now, even though the initial creation of the world stemmed from the fact that “He desires kindness,”²⁰⁴¹ nevertheless, our sages, of blessed memory, stated,²⁰⁴² “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” The explanation about this is known,²⁰⁴³ that the pleasure *HaShem*-יהו"ה, blessed is He, would have from the righteous-*Tzaddikim* fulfilling His Torah and *mitzvot*, arose before Him, and through this the desire to create the worlds arose.

The service and work of man is therefore necessary to sustain and actualize the work of *HaShem*-יהו"ה, blessed is He, in creating the worlds, as our sages, of blessed memory, taught,²⁰⁴⁴ “If not for the [study of] Torah, the heavens and the earth would not be sustained, as is states,²⁰⁴⁵ ‘If not for My covenant by day and night, I would not have set up the laws of the heavens and the earth.’”

²⁰⁴⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*) and on.

²⁰⁴¹ Micah 7:18; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

²⁰⁴² Midrash Ruth Rabba 2:3

²⁰⁴³ See *Torat Chaim*, Vayigash 232a and elsewhere.

²⁰⁴⁴ Talmud Bavli, Pesachim 68b

²⁰⁴⁵ Jeremiah 33:25

Similarly, our sages, of blessed memory, stated,²⁰⁴⁶ “What is the meaning of the verse,²⁰⁴⁷ ‘The earth was afraid and was silent’? At first it was afraid, and in the end, it was silent. For, the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If the Jewish people accept the Torah, you will exist, but if they do not...’”

For, after the initial creation of the world, which stemmed from the fact that “He desires kindness,” it then is actualized through man’s toil in serving *HaShem*-יהו"ה, blessed is He, and the general matter of serving Him is through fulfilling His *mitzvot* (as explained in chapter five). For through this, we bring about the fulfillment of the ultimate culmination of His Supernal intent, that,²⁰⁴⁸ “Then the heavens and the earth were finished (*Veyechulu*-ויכולו) and all their hosts.”

One of the explanations of the word “And they were finished-*Vayechulu*-ויכולו,” is that it is of the same root as “expiry-*Kilayon*-כליון,”²⁰⁴⁹ referring to the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. In other words, through the act of fulfilling the *mitzvot*, we affect that the “something” (*Yesh*) comes to intellectually understand, and moreover, comes to sense and recognize that it is nullified to *HaShem*-יהו"ה, blessed is He, and that its entire existence is solely as a receptacle for *HaShem*-יהו"ה, blessed is He.

More specifically, in man’s service of *HaShem*-יהו"ה, blessed is He, there is the mode of service indicated by the verse,²⁰⁵⁰ “Know Him in all your ways,” and there is the mode of

²⁰⁴⁶ Talmud Bavli, Shabbat 88a

²⁰⁴⁷ Psalms 76:9

²⁰⁴⁸ Genesis 2:1

²⁰⁴⁹ Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

²⁰⁵⁰ Proverbs 3:6

fulfilling Torah and *mitzvot*. However, there also is a matter that mediates and brings the two into alignment with each other, this being prayer, which is a “ladder set on the earth, whose top reaches the heavens.”²⁰⁵¹ That is, through the ladder (*Sulam*-סלם) [of prayer] we can ascend from the earth to the heavens, and subsequently draw down from the heavens to the earth.

8.

The explanation is that corresponding to the work of *HaShem*-יהוה, blessed is He, in the six days of creating the world, there must also be the matter expressed in the verse,²⁰⁵² “Six days shall you work,” which generally refers to serving *HaShem*-יהוה, blessed is He, by “knowing Him in all your ways.”

In other words, even in permissible matters, which are “**your** ways,” (similar to the teaching of our sages, of blessed memory, on the verse,²⁰⁵³ “Send for yourself-*Shlach Lecha*- שלך לך,” meaning,²⁰⁵⁴ “According to your own judgment – I am not commanding you [in this]) - there must be the matter of “knowing Him,” as in the verse,²⁰⁵⁵ “Know the God of your father and serve Him etc.”

Additionally, one’s occupation in such matters must be in a way that does he his work faithfully and honestly etc., as explained by his honorable holiness, my father-in-law, the Rebbe, whose joyous occasion we are celebrating, in his discourse entitled

²⁰⁵¹ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

²⁰⁵² Exodus 20:9

²⁰⁵³ Numbers 13:2

²⁰⁵⁴ Rashi to Numbers 13:2; Talmud Bavli, Sanhedrin 34b; Midrash Tanchuma Shlach 5

²⁰⁵⁵ Chronicles I 28:9

“*Amar Rabbi Elazar, Kol Adam LaAmal Yulad* - Rabbi Elazar says: “Every man was created for toil” of the year 5689.²⁰⁵⁶

However, when he toils in permissible matters – “in all your ways” – and even when he is occupied in matters pertaining to the *mitzvot*, which are matters of holiness, since this toil is in a way that he engages with worldly matters, which are physical, (being that even the *mitzvot* manifest in physical things), there must be the refinement and clarification of the physical.

In other words, even after these matters were refined, clarified, and elevated from how they are in the world, which is dominated by the wicked and which is mostly evil, and evil is intermingled with good, nevertheless, because of the great length of time that the good was intermingled with evil, an additional matter of refinement and clarification is necessary, and there subsequently must also be ascent from world to world etc., until he can be a receptacle for *HaShem*’s-יהו"ה Godliness, and be “a dwelling place for the Holy One, blessed is He.”²⁰⁵⁷

Now, this is brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer, which is “a ladder set on the earth, whose top reaches the heavens.”²⁰⁵⁸ For, the beginning of serving *HaShem*-יהו"ה, blessed is He, through prayer, starts by contemplating (*Hitbonenut*) this physical world. This is as explained in the preceding discourse,²⁰⁵⁹ that prayer begins with

²⁰⁵⁶ Sefer HaMaamarim 5689 p. 306 and on.

²⁰⁵⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²⁰⁵⁸ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

²⁰⁵⁹ See the preceding discourse of the 12th of Tammuz of this year, 5719, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 27, Ch. 5.

the contemplation of the words,²⁰⁶⁰ “Blessed is He who spoke and the world came into being. Blessed is He who says and does.”

This is a general contemplation (*Hitbonenut*) of the novel existence of the heavens, the earth, and all their hosts, and how they are brought into being. This is as the verse states,²⁰⁶¹ “The (*Et-תא*) heavens” [in which the additional word “*Et-תא*”] comes to include all the hosts of the heavens, “and the (*v’Et-תא*) earth,” [in which the additional word “*Et-תא*”] comes to include all the hosts of the earth,²⁰⁶² and they all were brought into being with this one [general] utterance.²⁰⁶³

One then contemplates all the particulars of the creations in the world. This is as elucidated in the verses of song (*Pesukei d’Zimra*), with the Psalm,²⁰⁶⁴ “*Halleluyah!* Praise *HaShem-יהוה* from the heavens; praise Him in the heights... Praise *HaShem-יהוה* from the earth etc.,” which enumerates the four foundational elements in creation.

Through this contemplation (*Hitbonenut*) one comes to grasp and understanding, until ultimately, he comes to recognize that even as the chaining down (*Hishtalshelut*) and the world exists, (meaning, after the worlds were all brought into being), their entire existence is solely the word of *HaShem-יהוה*, and “His glory is over earth and heaven.”²⁰⁶⁵ In other words, it is *HaShem-יהוה*, blessed is He, who brings the heavens, the earth, and all their hosts into being and enlivens them.

²⁰⁶⁰ The “*Baruch SheAmar*” blessing.

²⁰⁶¹ Genesis 1:1

²⁰⁶² See Midrash Bereishit Rabba 1:14, 12:4; Rashi to Genesis 1:14

²⁰⁶³ Mishnah Avot 5:1; Sefer HaMaamarim 5627 p. 282 and on; Also see the discourse entitled “*Mah Rabu*” 5642.

²⁰⁶⁴ Psalms 148:1,7

²⁰⁶⁵ Psalms 148:13

Now, this contemplation already affects refinement, clarification and ascent. Nonetheless, this is not yet sufficient, since it still is possible for him to remain in a state of coarseness. It therefore is necessary for there to subsequently be the contemplation (*Hitbonenut*) of the blessings of the *Shema* recital, wherein the nullification to *HaShem*-יהו"ה of the *Seraphim*, *Ophanim* and *Chayot* angels and their recitation of “Holy, holy, holy etc.,”²⁰⁶⁶ and, “Blessed is the Glory of *HaShem*-יהו"ה from His place,” is discussed²⁰⁶⁷

In other words, the service of *HaShem*-יהו"ה, blessed is He, of the fiery-*Seraphim* angels, is in such a way that their whole existence becomes utterly consumed by the arousal and “running” desire roused through the contemplation (*Hitbonenut*) of *HaShem*'s-יהו"ה holiness (*Kadosh*-קדוש) etc.

This is as Midrash states,²⁰⁶⁸ that the arousal affected in [the fiery-*Seraphim* angels] in their recitation of “Holy-*Kadosh*-קדוש,” penetrates and continues for two-thousand years. This is similarly so of the service of *HaShem*-יהו"ה of the cycle-*Ophanim* angels and the holy animal-*Chayot* angels, who recite “Blessed is the Glory of *HaShem*-יהו"ה from His place” with a great commotion, which indicates their great state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, “there is not a single blade of grass below that does not have a constellation (*Mazal*) above, that hits it and tells it to grow,”²⁰⁶⁹ which is the meaning of the verse,²⁰⁷⁰ “[Do you know the laws of heaven]; Did you place its rule upon the land?” In

²⁰⁶⁶ Isaiah 6:3

²⁰⁶⁷ Ezekiel 3:12

²⁰⁶⁸ See Tanna d’Bei Eliyahu Rabba, Ch. 31

²⁰⁶⁹ Midrash Breishit Rabba 10:6 and elsewhere.

²⁰⁷⁰ Job 38:33; See Zohar II 15b

other words, all the creations below have a root above, and “there is One higher than high Who watches, and there are high ones above them.”²⁰⁷¹

This refers to the angelic beings, such as the cycle-*Ophanim* angels, and the holy animal angels-*Chayot HaKodesh* etc. It thus is understood that through a person contemplating his root and source, he comes to be in a state of nullification (*Bittul*) etc., and there also is caused to be in him (not only the refinement, clarification, and ascent, but also) the matter of nullification (*Bittul*).

One then ascends from the blessings of the *Shema* to the recital of *Shema* itself,²⁰⁷² “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה.” The word “Listen-*Shema*-שמע” is a term that denotes understanding and comprehension.²⁰⁷³ The verse continues, “*Yisroel*-אל-ישראל,” which refers to every single Jew. That is, every single Jew understands that, “*HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה,” meaning that the *Chet*-ח-8, which refers to the seven firmaments and the earth, and the *Dalet*-ד-4, which refers to the four directions of the world, are all sublimated and nullified to the *Aleph*-א-1, which refers to the Master of the world-*Alupho Shel Olam*-אלופו של עולם. (This is as stated in Beit Yosef,²⁰⁷⁴ citing Sefer Mitzvot Katan). The sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about by this contemplation (*Hitbonenut*) is the highest nullification, and

²⁰⁷¹ Ecclesiastes 5:7

²⁰⁷² Deuteronomy 6:4

²⁰⁷³ See Listen Israel, a translation of Rabbi Hillel of Paritch’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1, and elsewhere.

²⁰⁷⁴ Beit Yosef to Orach Chayim 61.

is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

Through this, one thereby comes to the next verse, "And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being." The words, "with all your heart-*Bechol Levavecha*-לבבך," mean,²⁰⁷⁵ "With both your inclinations." In other words, this contemplation (*Hitbonenut*) affects that even the evil inclination, the animalistic soul, and the body, also come to have the matter indicated by the words, "with all your being (*Bechol Me'odecha*-בכל מאריך)," which refers to the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

This then, is the general matter of the ascent of the ladder (*Sulam*-סלם) of prayer, which is "set on the earth, whose top reaches the heavens," as explained at length in the continuum of discourses that was printed recently.²⁰⁷⁶

That is, the addition of the suffix letter *Hey*-ה in the word "to the earth-*Artzah*-ארצה" [in this verse] indicates the depth below (*Omek Tachat*), meaning, below the earth. Similarly, [the suffix letter *Hey*-ה of] the word "to the heavens-*HaShamaymah*-השמימה" indicates the highest ascent, to the aspect that transcends the "heavens-*Shamayim*-שמים."²⁰⁷⁷

Thus, this is why the toil in serving *HaShem*-יהו"ה, blessed is He, in prayer, is called "toil in speech (*Amal Sichah*-עמל שיחה)." For, to unite the two extremities of "to the earth-*Artzah*-ארצה" and

²⁰⁷⁵ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

²⁰⁷⁶ *Hemshech "Rosh HaShanah"* 5695 – Kuntres 28, which was printed on Lag Ba'omer 5719 in a second printing.

²⁰⁷⁷ *Sefer HaMaamarim*, Kuntreisim Vol. 2, p. 319a; Also see *Likkutei Sichot* Vol. 15, p. 97, note 29.

“to the heavens-*HaShamaymah*-השמימה,” toil (*Amal*-עמל) is necessary, and this cannot be accomplished in its absence.

This is because, for the prayer to be as it should be, it is necessary to affect an ascent from the state of being “set on the earth-*Artzah*-ארצה,” which is the matter of reciting “I submit before You – *Modeh Ani*,” which even precedes washing one’s hands, at which time the external husks of *Kelipah* still derive vitality from the fingernails.²⁰⁷⁸ It is from this point forward that toil in serving *HaShem*-יהו"ה, blessed is He, begins, until one arrives at the words, “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” with “all your heart and with all your being.”

9.

Now, in addition to the above, there also is the matter of toil (*Amal*-עמל) in Torah. For, as explained before (in chapter five) *HaShem*'s-יהו"ה Supernal intention in creation was in such a manner that,²⁰⁷⁹ “The spirit of God” – which refers to the spirit of Moshiach²⁰⁸⁰ – “hovered upon the surface of the waters.” That is, initially there were no matters whatsoever that hide, conceal, or distract, and service of *HaShem*-יהו"ה, blessed is He, was in a way of tranquility. Because of this, it was possible to immediately come to the most inner aspect of *HaShem*'s-יהו"ה Supernal intention, which is the matter of toiling (*Amal*-עמל) in Torah.

For, as known, even union brought about through prayer is called “temporal life (*Chayei Sha'ah*).”²⁰⁸¹ In contrast, the

²⁰⁷⁸ See Kuntres 12-13th of Tammuz 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 300b), and elsewhere.

²⁰⁷⁹ Genesis 1:2

²⁰⁸⁰ Midrash Bereishit Rabba 2:4, 8:1, and elsewhere.

²⁰⁸¹ Talmud Bavli, Shabbat 10a

matter of eternity, is called “eternal life (*Chayei Olam*),” as it states,²⁰⁸² “Who has implanted eternal life (*Chayei Olam*) within us,” comes about specifically through Torah.

This is because the Torah was given from above in the way of a gift, as our sages, of blessed memory, explained²⁰⁸³ on the verse,²⁰⁸⁴ “And from the desert, they went to Matanah (“a gift”), and from Matanah (“a gift”) to Nachli’el (“the heritage of God”).” This is to such an extent that our sages, of blessed memory, stated,²⁰⁸⁵ “At first, Moshe would study Torah and forget it, until it was given to him as a gift.” This being so, how much more is it so of those who receive from Moshe.

Now, the matter of a gift is that the “one who gives a gift, gives it generously,”²⁰⁸⁶ as in the teaching,²⁰⁸⁷ “I have placed Myself within My writings.” That is, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, gives Himself completely from all angles etc. However, even so, this is called “toiling-*Amal*-עמל” (in Torah).

This is because Torah “is not in the heavens,”²⁰⁸⁸ but was specifically given below as a gift, to the place about which [Moshe answered the angels],²⁰⁸⁹ “Did you descend to Egypt? Is there an evil inclination amongst you?” That is, it specifically is in this place that Torah must have effect and penetrate inwardly, in a way that the intellect (*Sechel*) and the conceptualization (*Muskal*)

²⁰⁸² In the blessings on the Torah.

²⁰⁸³ Talmud Bavli, Eruvin 54a

²⁰⁸⁴ Numbers 21:19

²⁰⁸⁵ Talmud Bavli, Nedarim 38a

²⁰⁸⁶ Talmud Bavli, Bava Batra 53a and elsewhere.

²⁰⁸⁷ Talmud Bavli, Shabbat 105a (Ein Yaakov version); Also see Likkutei Torah, Shlach 48d and on.

²⁰⁸⁸ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

²⁰⁸⁹ Talmud Bavli, Shabbat 88b and on.

become entirely one. That is, the human intellect (*Sechel*) must become one with the Torah's intellect (*Sechel*) in "a wondrous union (*Yichud*), the likes of which there is no comparison to," (as explained in Tanya).²⁰⁹⁰

Now, it is self-understood that to affect this union (*Yichud*) with Torah, so that "I have placed Myself within My writings" becomes unified with the person, who himself has an evil inclination and is in a state of Egypt, the greatest toil (*Amal*-עמל) is necessary. This is why even the labor of studying Torah is called "toil-*Amal*-עמל."

However, in Torah itself, there is an even higher level. For, since "He gazed into the Torah and created the world,"²⁰⁹¹ it is understood that all matters in the world are also present in Torah itself. Therefore, just as in the world there is a general difference between matters that are permissible and matters that relate to Torah and *mitzvot*, and there is a difference between the toil "under the sun" and toil in Torah, which is "higher than the sun,"²⁰⁹² so likewise, there is this difference in the Torah itself. This is the distinction between the revealed aspects of Torah and the inner aspects of Torah.

To further explain, the revealed aspect of Torah specifically descended below in a way that it manifests within human intellect. (As known, in the study of the Oral Torah (*Torah SheBa'al Peh*), if one does not grasp and understand, he has not fulfilled his obligation to study Torah.)²⁰⁹³ That is, it manifests through the animalistic soul in the body and in the physical brain,

²⁰⁹⁰ Tanya, Likkutei Amarim, Ch. 5

²⁰⁹¹ Zohar II 161a-b and elsewhere.

²⁰⁹² Zohar I 223b

²⁰⁹³ Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

to the point that [the Oral Torah] even descended further down, to even clarify and refine false arguments (as stated in Tanya).²⁰⁹⁴

It is for this reason that it is called the tree of the knowledge of good and evil.²⁰⁹⁵ For, even though “words of Torah do not contract impurity,”²⁰⁹⁶ as the verse states,²⁰⁹⁷ “Behold, My word is like fire – the word of *HaShem*-ה'יהו” and, “Just as fire does not contract impurity, so likewise, words of Torah do not contract impurity,”²⁰⁹⁸ nevertheless, it manifested in matters of good and evil, as explained at length in *Iggeret HaKodesh*.²⁰⁹⁹ However, in addition to this, there is that part of Torah that is called “the Tree of Life,” which generally is the matter of the inner teachings of the Torah (*Pnimiyut HaTorah*).

10.

It is with the above in mind that the Talmud states, as an obvious matter, that the verse,²¹⁰⁰ “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-לוי עמל עמלה לו) when he forces his mouth to it,” refers to toiling (*Amal*-עמל) in Torah. For, in regard to “toil in work” (*Amal Melachah*-מלאכה), it cannot be said that the “soul toils for himself.” That is, what profit is there in saying that because of his toil in work (*Melachah*-מלאכה), as in the verse,²¹⁰¹ “Six days shall you work,” he is granted more toil (*Amal*-עמל) from above as a reward?

²⁰⁹⁴ See Tanya, Likkutei Amarim, Ch. 5; Kuntres Acharon 159b

²⁰⁹⁵ See Zohar III 124b

²⁰⁹⁶ Talmud Bavli, Brachot 22a

²⁰⁹⁷ Jeremiah 23:29

²⁰⁹⁸ Talmud Bavli, Brachot 22a *ibid.*

²⁰⁹⁹ Tanya, *Iggeret HaKodesh*, Epistle 26

²¹⁰⁰ Proverbs 16:26

²¹⁰¹ Exodus 20:9

The same applies to “toil in speech” (*Amal Sichah*- עמל שיחה), which refers to the matter of ascent from below to Above. It cannot be said that the verse “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” refers to this. That is, it cannot be said that through toiling in prayer, he will be granted a gift from Above to succeed in toiling and investing himself in this in a way that is incomparable. [Because, to pray [properly], one must already have clear and settled mind, which is why “one who returns home from a journey should not pray for three days.”²¹⁰²

This is similar to the fact that “[arriving at the] *Halachah* requires clarity,”²¹⁰³ to the point that [Abbaye said],²¹⁰⁴ “If my step-mother [distracts me] by saying, ‘bring me a dish of *Kutacha*,’ I can no longer study [in my normal way].” Thus, even success in serving *HaShem*-יהו"ה, blessed is He, in prayer, and in a manner that is beyond comparison, is not *HaShem*'s-יהו"ה ultimate Supernal intent in serving Him, blessed is He.

In other words, when it comes to the matter of **toil** in serving *HaShem*-יהו"ה, blessed is He, it of course is necessary for there to be “toil in work” (*Amal Melachah*-עמל מלאכה) and “toil in speech” (*Amal Sichah*-עמל שיחה). For, without this, a person would be incapable of fulfilling *HaShem*'s-יהו"ה ultimate Supernal intent for which he was created, as it states,²¹⁰⁵ “I was created to serve my Maker,” which is accomplished through toil in fulfilling His Torah and *mitzvot*, even through the matter indicated by the

²¹⁰² Talmud Bavli, Eruvin 65a

²¹⁰³ Talmud Bavli, Megillah 28b

²¹⁰⁴ Talmud Bavli, Eruvin 65a *ibid.*

²¹⁰⁵ Talmud Bavli, Kiddushin 82a

verse,²¹⁰⁶ “Know Him in all your ways - is a great principle in Torah.”²¹⁰⁷

Thus, since it is necessary to elevate all matters of toil (whether they are included in “know Him in all your ways,” or whether they pertain to Torah and *mitzvot*), it therefore is also necessary for there to be the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer, which is “toil in speech” (*Amal Sichah*-עמל שיחה). This is to such an extent that [in Talmud] there is room for doubt as to which is the more primary, “toil in work” (*Amal Melachah*-עמל מלאכה) or “toil in speech” (*Amal Sichah*-עמל שיחה).

However, when discussing the matter of **reward**, about which the verse states “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” it is not applicable to say that the reward is also in matters connected to the world, (such as “toil in work” (*Amal Melachah*-עמל מלאכה) or “toil in speech” (*Amal Sichah*-עמל שיחה) by which the “toil in work” is elevated).

This is because they are not *HaShem's*-יהו"ה ultimate Supernal intent in one having been created, nor should he be invested in it, in a way of having any consideration of the elevated level of the reward. It therefore is obvious in Talmud that this verse, “The toiling soul toils for himself (*Nefesh Ameil Amlah Lo*-נפש עמל עמלה לו-),” refers to toil (*Amal*-עמל) in Torah.

The explanation is that reward is [according to] how the Holy One, blessed is He, measures it, which is in a way of “measure for measure.”²¹⁰⁸ Therefore, when there is a “toiling soul” referring to toil (*Amal*-עמל) in Torah, in that one studies

²¹⁰⁶ Proverbs 3:6

²¹⁰⁷ See Talmud Bavli, Brachot 63a – “Which is a brief passage upon which all fundamental principles of Torah are dependent? The verse, ‘Know Him in all your ways etc.’”

²¹⁰⁸ Talmud Bavli, Sotah 8b

Torah with effort, toil, and great self-investment (as explained in Kuntres U'Maayon),²¹⁰⁹ and this effort is as expressed in the teaching “there is no one wiser than one who has experience,”²¹¹⁰ meaning that his study is brought down in the practical application of a legal ruling within the state indicated by [Moshe’s response to the angels], “Did you descend to Egypt? Is there an evil inclination among you?” so that in that state, a differentiation and separation is made between the holy and the mundane, and between light and darkness, along with all seven separations (*Havdalot*) that accord to Torah,²¹¹¹ he then is then granted the greatest of rewards, in that,²¹¹² “He toils for Torah in this place, and Torah toils for him in another place.”

This itself is the difference between the revealed aspects of Torah and the inner aspects of Torah (*Pnimiyut HaTorah*). For, although “we all have one Torah,”²¹¹³ it is understood that the difference between the revealed part of Torah – which is the tree of the knowledge of good and evil – and the inner part of Torah – which is the Tree of Life – is from one extreme to the other extreme. Therefore, the drawing down of the inner part of Torah (*Pnimiyut HaTorah*) is called “another place.”

Even so, since the Holy One, blessed is He, measures in a way of measure for measure, therefore, in exchange for a person toiling in the revealed parts of Torah, in the revealed and in a way about which it states,²¹¹⁴ “Praiseworthy is one who arrives here

²¹⁰⁹ Kuntres U'Maayon, Discourse 16, Ch. 2.

²¹¹⁰ Akeida to Parshat Noach, Shaar 14, section entitled “*Hakdamah Shleesheet*”; Also see the discourse entitled “*Amar Rabbi Elazar Adam L'Amal Nivra*” *ibid.* (p. 222 and on).

²¹¹¹ See Talmud Bavli, Pesachim 104a

²¹¹² Talmud Bavli, Sanhedrin 99b

²¹¹³ See Tanya, Likkutei Amarim, Ch. 44.

²¹¹⁴ Talmud Bavli, Pesachim 50a

with his studies (Talmud) in his hand,” referring to the matter of studying Torah with fear of Heaven,²¹¹⁵ through which he works on and even effects the “Egypt” and the evil inclination, and he likewise also is engaged in “toil in speech” (*Amal Sichah*-עמל שיחה), in a way that “my prayer is juxtaposed to my bed”²¹¹⁶ so that his study of Torah can then be much loftier, so that he elevates the Torah high above and binds it to the Essential Self of *HaShem*-יהו"ה, blessed is He, then through this, “the Torah toils for him in another place.”

This refers to the matter of drawing down the inner aspects of Torah (*Pnimitiyut HaTorah*), which are the secrets of the secrets (*Razin d'Razin*). For, it is in this aspect that there is a bond between the Torah and the Holy One, blessed is He, like the Crown of the King, about which it states,²¹¹⁷ “One may not use His scepter, and (how much more so) not His crown.”

However, even so, “the Torah returns on his behalf” and beyond this, “it requests from its Owner,” in which the teaching specifies “Owner-*Konah*-קונה” (and not “Giver” or other such terms). This is similar to the explanation²¹¹⁸ about [the blessing],²¹¹⁹ “Blessed is your Maker (*Oseich*-עושהך); Blessed is He who formed you (*Yotzeich*-יוצרך); Blessed is your Creator (*Boreich*-בוראך); Blessed is your Owner (*Koneich*-קונהך),” in that ownership indicates that everything here is a matter of the revelation of the concealed.

The substance of this as it is in Torah, is that it refers to the level of Torah as it is unified with the Essential Self of the

²¹¹⁵ See Likkutei Torah, Behar 40c

²¹¹⁶ Talmud Bavli, Brachot 5b; See Likkutei Torah 96b

²¹¹⁷ Mishneh Torah, Hilchot Melachim 2:1

²¹¹⁸ See Torah Ohr, 75d and elsewhere.

²¹¹⁹ In the Kiddush Levanah liturgy.

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that is, as His Essential Self, blessed is He, comes forth in Torah, which is the matter of the inner aspects of Torah (*Pnimityut HaTorah*). Thus, it is in regard to this that “the Torah returns on his behalf and requests from its Owner to bequeath the inner reasons of the Torah and its hidden secrets to him.”²¹²⁰

11.

This then, is the meaning of the teaching,²¹²¹ “[Rabbi Elazar says]: Every man was created for toil (*Amal*-עמל), as it states,²¹²² ‘Man is born to toil (*Amal*-עמל).’” That is, this refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, throughout the six-thousand years of the world, in which most of the toil is in worldly matters that are physical and coarse, and during the time of exile, at which time matters that stand in opposition are present, matters that cause concealment and hiddenness are present, and matters that distract and are undesirable [are present]. In this, there must be service of *HaShem*-יהו"ה, blessed is He, in a way of toil and great effort, both “toil in work” (*Amal Melachah*-עמל מלאכה), “toil in speech” (*Amal Sichah*-עמל שיחה), and ultimately, even in toil (*Amal*-עמל) in Torah study, which is higher than the sun.

However, even before this, we already affect the matter of the verse,²¹²³ “He perceived no iniquity (*Aven*-און) in Yaakov, and saw no wrong (*Amal*-עמל) in Yisroel. *HaShem*-יהו"ה his God, is

²¹²⁰ See the Sichah talk after the discourse (Torat Menachem, Vol. 26, p. 113).

²¹²¹ Talmud Bavli, Sanhedrin 99b

²¹²² Job 5:7

²¹²³ Numbers 23:21

with him, and the King's friendship is in him," according to its simple, literal meaning. That is, even when there is the presence of the undesirable aspects of "iniquity-*Aven*-און" or "wrongdoing-*Amal*-עמל," (even if only in a refined manner), nonetheless, the Holy One, blessed is He, does not perceive or see this.

We thereby come to *HaShem*'s יהו"ה ultimate Supernal intent in the matter of "Man is born to toil (*Amal*-עמל)," meaning that service of *HaShem*-יהו"ה, blessed is He, is toil (*Amal*-עמל) in Torah study, in a way that Torah even has an effect in a place of "Egypt" (*Mitzrayim*-מצרים) and the evil inclination, (similar to [what was previously explained] about the words "with all your heart (*Bechol Levavecha*-בכל לבבך)" meaning,²¹²⁴ "With both your inclinations.")

That is, there thereby is caused to be the matter of "his willful sins became like merits for him,"²¹²⁵ which is something that is very difficult ("toil-*Amal*-עמל). We thereby also bring about the matter of miracles. For, even though this is something "difficult" (as explained before), nevertheless, through one's toil in serving *HaShem*-יהו"ה, blessed is He, he brings about that open miracles are revealed before the eyes of the whole world.

This is as explained in *Shaar HaYichud VeHaEmunah*²¹²⁶ about the teaching,²¹²⁷ "[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this], so He included the quality of compassion," that this refers to "the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah."

²¹²⁴ Mishnah Brachot 9:5; Talmud Bali, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

²¹²⁵ Talmud Bavli, Yoma 86b

²¹²⁶ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 5.

²¹²⁷ Midrash Bereishit Rabba 12:15

This also includes [the miracles and wonders] revealed in our generation by the one whose joyous day of redemption we are celebrating. From that redemption we will soon come to the revelation of that which is expressed in the verse,²¹²⁸ ‘The toiling soul toils for himself when he forces his mouth to it,’ through effort and self-investment (out of both physical and spiritual abundance) in the study of Torah, both the revealed parts of Torah, as well as the inner teachings of Torah (*Pnimitiyut HaTorah*), as was revealed to us by the one whose joyous day we are celebrating, as well as our leaders who preceded him, all of whom are one.

There then will be the fulfillment of “Torah toils for him in another place,” meaning that “the Torah returns on his behalf and requests from its Owner to bequeath the inner reasons of the Torah and its hidden secrets to him.” This likewise is the meaning of the verse,²¹²⁹ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah (“the secrets of its reasons and its hidden treasures”) which have not yet been revealed. This refers to the Torah of Moshiach, who will teach Torah to the entire Jewish people, when he will be revealed in our times, below ten handbreadths.

²¹²⁸ Proverbs 16:26

²¹²⁹ Song of Songs 1:2 and Rashi there.

Discourse 29

“Eileh Masei Bnei Yisroel - These are the journeys of the Children of Israel”

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹³⁰ “These are the journeys of the children of Israel, who went forth from the land of Egypt, by the hand of Moshe and Aharon. Moshe wrote their goings forth according to their journeys at the bidding of *HaShem*-יהוה, and these were their journeys according to their goings forth.”

As known, about the words, “These are the journeys (*Masei*-מסעי) of the children of Israel, who went forth from the land of Egypt,” the Alter Rebbe explained in *Likkutei Torah*²¹³¹ that the word “journeys-*Masei*-מסעי” is plural, even though when they “went forth from the land of Egypt,” that was only the first of their journeys. The reason [for these many journeys-*Masei*-מסעי] is because as long as they had not yet come to the [east] bank of the river Jordan, opposite Jericho, they were still in a state of Egypt (*Mitzrayim*-מצרים), which means constraints (*Meitzarim*-מצררים) and limitations.

In other words, [each level] in comparison to the levels that preceded it, was indeed an exodus from constraints-

²¹³⁰ Numbers 33:1-2

²¹³¹ *Likkutei Torah*, *Masei* 88c and on.

Mitzrayim-מצרים), but in comparison to being on the [east] bank of the river Jordan, opposite Jericho, they all were still a matter of constraints (*Meitzarim*-מצרים), and they therefore needed to leave the constraints and limitations of each level. This then, explains the matter of the forty-two journeys, until they arrived at the matter of being on the [east] bank of the river Jordan, opposite Jericho.

Now, in order for these journeys to be, which is the toil of exiting “Egypt” (*Mitzrayim*-מצרים) and the “constraints” (*Meitzarim*-מצרים) of each level, this is brought about through, “Moshe wrote.” That is,²¹³² it must be drawn down into written letters (*Otiyot*), this being the matter of the revealed powers of the soul.

This drawing down is from “their goings forth-*Motza’eihem*-מוצאיהם,” which also means “their origins,” and refers to the root and source of the soul. That is, there must be a drawing down from the root and source of the soul into the matter of “their journeys-*Maseihem*-מסעיהם,” meaning, into the aspect of the soul that manifests in the body, and is involved in the toil of the journeys.

Through this toil of “their journeys-*Maseihem*-מסעיהם,” by the soul that is manifest in the body, an ascent from below to Above comes about. This is the meaning of [the reversed order of the words at the conclusion of the verse], “These were their journeys (*Maseihem*-מסעיהם) according to their goings forth (*Motza’eihem*-מוצאיהם).”

That is, this refers to the ascent to the (second) aspect of “their goings forth (*Motza’eihem*-מוצאיהם),” which is higher than the first of “their goings forth (*Motza’eihem*-מוצאיהם) [mentioned in the verse]. This refers to the matter of becoming “subsumed in

²¹³² See Likkutei Torah, Masei 96c

the body of the King,”²¹³³ which is even higher than the root and source of the soul.

Now, our sages, of blessed memory, stated,²¹³⁴ “A person is obligated to view himself as if he [personally] left Egypt (*Mitzrayim*-מצרים).” That is, every single day there must be an exodus from one’s constraints (*Meitzarim*-מיצרים) and limitations. And although it may be true that yesterday he brought about an exodus from Egypt in his soul, nevertheless, relative to the level he is on today, he still has constraints and limitations. He therefore must bring about an exodus of his soul from the constraints and limitations of this level. This then, explains the matter of the forty-two journeys that take place every day,²¹³⁵ which are higher than they were the day before.

However, in general, the matter of the forty-two journeys takes place over the course of a person’s lifetime, as known from the teaching of the Baal Shem Tov,²¹³⁶ that the duration of a person’s lifetime is the matter of the forty-two journeys in general. The first journey, which is the exodus from Egypt (*Mitzrayim*-מצרים) itself, is the matter of one’s birth. The arrival at the bank of the river Jordan, opposite Jericho, is the matter of ascending to the upper Land of the Living (*Eretz HaChayim*-ארץ החיים).

All this is brought about through, “Moshe wrote their goings forth (*Motza’eihem*-מוצאיהם) according to their journeys (*Maseihem*-מסעיהם),” which refers to affecting a drawing down from the root and source of the soul, to the level of the soul that manifests in the body. This causes an ascent from below to Above

²¹³³ Zohar I 217b

²¹³⁴ Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b; Tanya, Likkutei Amarim, Ch. 47

²¹³⁵ See Ohr HaTorah, Masei p. 1,352.

²¹³⁶ Degel Machaneh Ephraim, Masei

[indicated by the reversed order of the words at the end of the verse], “These were their journeys (*Maseihem*-מסעיהם) according to their goings forth (*Motza'eihem*-מוצאיהם),” which refers to the ascent to the level that transcends the root and source of the soul, as mentioned above.

2.

The explanation is that the reason that in order to affect the drawing down from “their origins (*Motza'eihem*-מוצאיהם)” to “their journeys (*Maseihem*-מסעיהם),” it is necessary that “Moshe wrote,” is because these two aspects are utterly incomparable to each other – that is, the aspect of “their origins (*Motza'eihem*-מוצאיהם),” which refers to the soul as it is Above and is the level of the “head” (*Rosh*-ראש) of the soul, and higher still, is the level of the root and source of the soul – and the aspect of “their journeys (*Maseihem*-מסעיהם),” which is the level of the soul that manifests in the body and is the level of the “foot” (*Regel*-רגל) of the soul – are utterly incomparable to each other.

To further explain,²¹³⁷ as known, in the words,²¹³⁸ “The soul that You have given within me, she is pure; You created her, You formed her, You blew her into me,” the words, “She is pure-*Tehorah Hee*-טהורה היא” refer to the aspect of the root and source of the soul. In contrast, the words, “You created her-*Atah Baratah*-אתה בראתה” refer to the aspect of the “foot” (*Regel*) of the soul.

²¹³⁷ See the discourse entitled “*Tziyon b'Mishpat Teepadeh*” 5676 (Sefer HaMaamarim 5676 p. 137 and on); Discourse entitled “*V'Taher Libeinu* – Purify our hearts” of the second day of Sukkot 5717, translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 2, Ch. 2 and on (Sefer HaMaamarim 5717 p. 12 and on).

²¹³⁸ In the “*Elohai Neshamha*” liturgy of the morning blessings.

It thus is in this regard that it states “You created her-*Atah Baratah*-אתה בראתה,” using a term of “creation-*Briyah*-בריאה.” For, as known, in the Holy Tongue [Biblical Hebrew], the term “creation-*Briyah*-בריאה” indicates the creation of something from nothing (*Yesh MeAyin*), as the verse states,²¹³⁹ “In the beginning God created-*Bara*-ברא.”

Now, though it is true that the coming into being of souls is unlike the coming into being of other creations, in that other creations are not Godliness, except that the way they are brought into being and are vitalized and sustained, is through the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which is only because there is nothing outside of Him, blessed is He. Nevertheless, even so, they are not Godliness.

However, this is not so of the coming into being of souls. For, as known, even as the soul is a creation, it still is literally Godliness.²¹⁴⁰ That is, in the coming into being of souls, *HaShem's*-יהו"ה Godliness itself comes into the aspect of an existent soul.

This being so, that the soul itself is *HaShem's*-יהו"ה Godliness, it therefore has no limitations in it whatsoever. This is like the teaching of our sages, of blessed memory,²¹⁴¹ “A person is obligated to say to himself, ‘When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov.’”

²¹³⁹ Genesis 1:1 and Ramban (Nachmanides) there.

²¹⁴⁰ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; Shefa Tal, Introduction; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2, Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

²¹⁴¹ Tanna d'Bei Eliyahu Rabba, Ch. 25

Elsewhere²¹⁴² the deeds of Moshe are also included, which is even loftier, being that Moshe's deeds took place after the Torah was given.

Nonetheless, even so, the level of the soul as *HaShem's*-יהו"ה Godliness becomes a creation, is utterly of no comparison to the level of the soul as it transcends the aspect of being created. This aspect is referred to with the words "She is pure-*Tehorah Hee*-טהורה היא-.""

This may be better understood through [understanding] the matter of the different levels in *HaShem's*-יהו"ה Godliness itself. That is, there is the aspect of *HaShem's*-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). Then there is the aspect of *HaShem's*-יהו"ה Godliness as it is drawn into the chaining down of the worlds (*Hishtalshelut*), into the aspect of the lights (*Orot*), which are called "His life force,"²¹⁴³ until they come to a state of manifesting and being contained in vessels (*Keilim*). In other words, even though this is literally an aspect of *HaShem's*-יהו"ה Godliness, who is limitless, it nevertheless comes into the category of the measure and limitation of the vessels.

By understanding this, we can understand that this certainly is so of *HaShem's*-יהו"ה Godliness as it is in the soul. That is, when it comes into the state of creation (*Briyah*-בריאה), it is utterly incomparable to the essence of the soul, so much so, that it is called "the creation of something from nothing," being that it has come into the category of the limitations of the creatures.

This is why souls of the world of Emanation (*Atzilut*), even when they descend below, are not in a state of being contained by the body and animalistic soul, as explained in Iggeret

²¹⁴² See Sefer HaMaamarim 5676 *ibid.* and *Hemshech* 5672 Vol. 1, p. 334.

²¹⁴³ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20

HaKodesh,²¹⁴⁴ that at a time that they desire to sin, [their soul] departs,²¹⁴⁵ and even not in a time of sin, [this aspect] is not inwardly manifest, but is rather in a transcendent encompassing state (*Makif*).

In other words, the aspect of the soul that comes down in a way of inner manifestation (*Hitlabshut*) is only the aspect indicated by “You created her-*Atah Baratah*-אתה בראתה,” which is in a state of limitation. However, as the soul is in the aspect of Emanation (*Atzilut*), it transcends inner manifestation (*Hitlabshut*).

However, all the above is in regard to the aspect of “You created her-*Atah Baratah*-אתה בראתה,” as it is in souls of the world of Emanation (*Atzilut*), meaning, the aspect of Creation-*Briyah* within the world of Emanation-*Atzilut*. This being so, how much more is this so, in regard to the aspect of the essence of the soul, that it certainly transcends the parameters of inner manifestation (*Hitlabshut*).

3.

Now, when the soul is in the state indicated by “She is pure-*Tehorah Hee*-טהורה היא,” it is called, “Zion-*Tziyon*-ציון,” as in the verse,²¹⁴⁶ “Say to Tziyon, ‘You are My people.’” In other words, the Jewish people are called “Zion-*Tziyon*-ציון,”²¹⁴⁷ which

²¹⁴⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130a)

²¹⁴⁵ Also see Tikkunei Zohar, Tikkun 70 (124a).

²¹⁴⁶ Isaiah 51:16; Talmud Yerushalmi, Taanit 4:2; Also see the discourse entitled “*Tziyon b’Mishpat Tipadeh*” 5718, translated in The Teachings of The Rebbe 5718, Vol. 2, Discourse 29 (Sefer HaMaamarim 5718 p. 291 and on).

²¹⁴⁷ Also see the introduction of the Mittler Rebbe to Shaar HaEmunah and Shaar HaYichud, translated as Essential Faith, that the term “*Tziyon*-ציון” is a term of “excellence-*Metzuyan*-מצוין.”

[is a name that] stems from the essence of the soul, and is the aspect indicated by “She is pure-*Tehorah Hee* טהורה היא.” Now, the name “Zion-*Tziyon* ציון,” means a “indicator-*Tziyun* ציון” and “sign-*Siman* סימן.” The matter of a “sign-*Siman* סימן” is specifically applicable [in identifying] something that is lost, meaning hidden.

The comparison to this Above in *HaShem*'s יהו"ה Godliness, is that when it comes to the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), there is no need for a “sign” (*Siman*), since it is openly revealed, as explained elsewhere,²¹⁴⁸ that even the nations of the world believe in the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since this is something that is openly revealed and intellectually necessitated. Rather, the matter of a “sign” (*Siman* סימן) specifically relates to the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), referring to the matter of His true transcendence, in that before Him everything is equal. This is something that is concealed, and therefore requires a sign (*Siman*).

This then, is why the Jewish people are called “Zion-*Tziyon* ציון.” That is, the essence of their souls, indicated by the words “She is pure-*Tehorah Hee* טהורה היא,” is itself the “indicator-*Tziyun* ציון” and “sign-*Siman* סימן” for the light of *HaShem* יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), specifically.

The reason is because the essence of the soul bears a likeness to the light of *HaShem* יהו"ה that surrounds and transcends

²¹⁴⁸ See *Derech Mitzvotecha* 22b and on; *Sefer HaArachim Chabad*, Vol. 2, section on “*Umot HaOlam*,” Section 2; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5713, translated in *The Teachings of The Rebbe*, 5713, Discourse 9, Ch. 2 and on.

all worlds (*Sovev Kol Almin*). It therefore is a “sign” for this light. For, a “sign” (*Siman*) must have a likeness to the thing it is a sign for. In other words, as explained before, the essence of the soul does not come to be manifest in the body, but remains above in a transcendent encompassing state (*Makif*). It therefore is the aspect of a sign and indicator for the transcendent encompassing light (*Sovev*) of *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the verse,²¹⁴⁹ “There the tribes ascended, the tribes of *Ya”H*-יה"ה”, a testimony for Israel, to give thanks to the Name *HaShem*-יהו"ה.” That is, the matter of testimony (*Eidut*-עדות) likewise applies specifically to that which is hidden. For, that which is openly revealed requires no testimony. Even when it comes to a matter that is likely to be revealed, full testimony is not required.²¹⁵⁰ This is why in regard to testimony verifying the death of a woman’s husband, the testimony of a single witness is accepted, even the testimony of a woman or a slave, as Rambam writes at the end of Laws of Divorce.²¹⁵¹ This is because it is something that is likely to be revealed, and therefore does not require full testimony. Rather, testimony (*Eidut*-עדות) specifically applies to something that is hidden, meaning the aspect of the transcendent surrounding light of *HaShem*-יהו"ה, blessed is He, as explained before.

The testimony and sign of the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, is the essence of the soul, indicated by the words, “She is pure-*Tehorah Hee*-טהורה היא,” as explained before. This then, is the meaning of the

²¹⁴⁹ Psalms 122:4

²¹⁵⁰ Talmud Bavli, Rosh HaShanah 22b

²¹⁵¹ Mishneh Torah, Hilchot Geirushin, Ch. 13

verse, “There the tribes ascended, the tribes of Ya”H-יה”א, a testimony (*Eidut*-עדות) for Israel.”

That is, in and of themselves, the twelve tribes are the aspect of the “twelve oxen of the Chariot (*Merkavah*)” of the world of Creation (*Briyah*),²¹⁵² which are the aspect of the chaining down of the worlds (*Hishtalshelut*). However, when the tribes are ascendant, they ascend to the world of Emanation (*Atzilut*) and are then “a testimony (*Eidut*-עדות) for Yisroel-ישראל,” meaning, “a testimony (*Eidut*-עדות)” for the aspect of “a head to Me-*Lee Rosh*-לי ראש,”²¹⁵³ meaning, the aspect of the “head” (*Rosh*-ראש) of the soul, and are a testimony (*Eidut*-עדות), in that they reveal the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהוה, blessed is He.

Now, in the time of the Holy Temple, the aspect of Zion-*Tziyon*-ציון was openly revealed, for at that time there was the *mitzvah* of seeing and being seen (*Re'iyah*-ראייה),²¹⁵⁴ as it states,²¹⁵⁵ “Three times a year all males should appear (*Yeira'eh*-יראה) before the face of the Lord *HaShem*-יהוה,” in which the verse specifies, “the face-*Pnei*-פני,” which indicates “innerness-*Pnimityut*-פנימיות.”

That is, they beheld *HaShem*'s-יהוה's Supernal innerness (*Pnimityut*) and the true matter of the surrounding transcendent light of *HaShem*-יהוה, blessed is He (*Sovev Kol Almin*). This was through the innerness (*Pnimityut*) of the soul, meaning that from the innerness (*Pnimityut*) of their soul they beheld *HaShem*'s-יהוה's

²¹⁵² See Torah Ohr, Veyeitzei 24a and elsewhere.

²¹⁵³ See Likkutei Torah, Shlach 48b; Zohar cited in Sefer HaMitzvot of the Tzemach Tzedek 15b; Shaar HaPesukim of the Arizal to Genesis 32:29 (*Vayishlach*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and elsewhere.

²¹⁵⁴ Talmud Bavli, Chagigah 2a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²¹⁵⁵ Deuteronomy 16:16

Supernal innerness (*Pnimityut*). For, as our sages, of blessed memory, stated,²¹⁵⁶ “Just as one comes to see (*Livot*-לראות), so also, he comes to be seen (*Leira'ot*-ליראות).”

Now, in addition to the matter of seeing (*Re'iyah*-ראיה) during the three pilgrimage festivals, throughout the whole year there also was the matter of kindling the Candelabrum (*Menorah*) [in the Holy Temple], which consisted of seven flames. The matter of these seven flames is the seven classes of Jewish souls (as explained at length in *Likkutei Torah*).²¹⁵⁷

Now, as known, in a flame there is the black of the flame and the white of the flame.²¹⁵⁸ The black of the flame is the light that is closest to the wick, whereas the white of the flame is the light that is above the wick. These are the two aspects of the soul²¹⁵⁹ mentioned before, these being the aspect of “She is pure-*Tehorah Hee*-טהורה היא” and the aspect of “You created her-*Atah Baratah*-אתה בראתה.” That is, the aspect of “You created her-*Atah Baratah*-אתה בראתה,” is the aspect of the black of the flame, which manifests in the body and animalistic soul. The aspect of “She is pure-*Tehorah Hee*-טהורה היא” is the aspect of the essence of the soul, which transcends manifestation (*Hitlabshut*) etc.

Likewise, the Altar (*Mizbe'ach*) also had these two aspects, as our sages, of blessed memory, stated,²¹⁶⁰ “Even though a fire descends [on the altar miraculously] from heaven, it is a *mitzvah* for a mortal to bring a fire.” In other words, the fire brought by the mortal is the aspect of the lower fire, which is the matter of toil in serving *HaShem*-יהו"ה, blessed is He, which stems

²¹⁵⁶ Talmud Bavli, Chagigah 2a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

²¹⁵⁷ Likkutei Torah, Beha'alotcha

²¹⁵⁸ See Zohar I 50b and on.

²¹⁵⁹ See Shaarei Teshuvah, Vol. 1, p. 64d; Torat Chaim, Shemot 347a

²¹⁶⁰ Talmud Bavli, Yoma 21b, 53a; Torat Kohanim and Rashi to Leviticus 1:7

from the radiance of the soul that manifests in the body, and it is through this that the upper fire descends, referring to the revelation of the aspect of the essence of the soul.

4.

Now, the explanation is that our sages, of blessed memory, stated,²¹⁶¹ “If a man (*Ish*-איש) and woman (*Ishah*-אשה) are meritorious, the Indwelling Presence of *HaShem*-יהוה, blessed is He (the *Shechinah*), rests between them.” The word “man-*Ish*-איש” is “fire-*Aish*-אש” with the letter *Yod*-י, which is the aspect of Wisdom-*Chochmah*. The word “woman-*Ishah*-אשה” is “fire-*Aish*-אש” with the letter *Hey*-ה, which is the aspect of Kingship-*Malchut*, and is the lower *Hey*-ה of the Name *HaShem*-יהוה.²¹⁶² About this the verse states,²¹⁶³ “This shall be called ‘Woman-*Ishah*-אשה,’ for she was taken from ‘Man-*Ish*-איש.’” That is, the “fire-*Aish*-אש” with the letter *Hey*-ה, is drawn from the “fire-*Aish*-אש” with the letter *Yod*-י.

To further explain, the “fire-*Aish*-אש” with the letter *Hey*-ה, is the aspect of Kingship-*Malchut*. Now, as known, the *Sefirah* of Kingship-*Malchut* is the root and source of all the creations, as it states,²¹⁶⁴ “Your Kingship is the Kingship over all worlds.” For, through it all the worlds were brought into being in a way of existing as a “something” (*Yesh*).

²¹⁶¹ Talmud Bavli, Sotah 17a

²¹⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

²¹⁶³ Genesis 2:23

²¹⁶⁴ Psalms 145:13

However, *HaShem's* יהוה's ultimate Supernal intent, blessed is He, is for the “something” (*Yesh*) to be sublimated to the Godly “nothing” (*Ayin*), brought about through a revelation of the light (*Ohr*) of *HaShem* יהוה, blessed is He, that illuminates within them.

This light is called “dark light” (*Nehora Ookma*), since its matter is to illuminate the darkness of the worlds.²¹⁶⁵ This is the meaning of the teaching,²¹⁶⁶ “At first it was dark, and then light followed.” “At first it was dark” refers to the matter of the concealment and hiddenness of the worlds, which were brought into being [and sense themselves as existing as an independent] “something” (*Yesh*). The words, “and then light followed” refer to the matter of sublimation and nullification (*Bittul*) to *HaShem* יהוה, blessed is He, which is subsequently caused in them through the revelation of His light (*Ohr*). However, since this light (*Ohr*) was preceded by darkness (*Choshech*), it therefore is called “dark light” (*Nehora Ookma*).

Now, in its first root,²¹⁶⁷ the matter of “At first it was dark” refers to the first restraint of *Tzimtzum*, in that all the light was withdrawn and all that remained was the Impression-*Reshimu*, which is the root and source of the vessels (*Keilim*). “And then the light followed” refers to the drawing down of the light of the Line-*Kav* to illuminate the vessels (*Keilim*). It is called, “dark light” (*Nehora Ookma*), since its matter is to illuminate the darkness of the vessels (*Keilim*) and because it is drawn down by means of the darkness of the restraint of the *Tzimtzum*.

²¹⁶⁵ See Sefer HaMaamarim 5670 p. 17; 5698 p. 109; 5710 p. 37.

²¹⁶⁶ Talmud Bavli, Shabbat 77b

²¹⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

This matter, as it relates to serving *HaShem*-יהו"ה, blessed is He, is that the word "fire-*Aish*-אש" with the letter *Hey*-ה, which is the "dark light" (*Nehora Ookma*), is the matter of serving *HaShem*-יהו"ה, blessed is He, with the soul that is manifest in the body and animalistic soul, thus affecting their refinement and clarification.

This is brought about through serving *HaShem*-יהו"ה in prayer, which is "a ladder set on the earth, whose top reaches the heavens."²¹⁶⁸ For, through prayer one affects the refinement, clarification, and ascent of his animalistic soul.

That is, when a person engages in contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*), into the matter of,²¹⁶⁹ "Blessed is He who spoke and the world was," that all of existence is brought forth solely from the breath of the spirit of the mouth of *HaShem*-יהו"ה, blessed is He,²¹⁷⁰ and that all the creations only stem from a glimmer and ray of His light, this causes him to be in a state of "running desire" (*Ratzo*) and thirst, in that he desires to leave the constraints of the world and be subsumed in the Oneness of *HaShem*-יהו"ה, blessed is He.

This then, is the matter of the word "fire-*Aish*-אש" with the letter *Hey*-ה. That is, he is in a state of "running desire" (*Ratzo*) and ascent that stems from the judgments (*Gevurot*), (that is, since it is an arousal of love of *HaShem*-יהו"ה, blessed is He, like flames of fire), it therefore is called "fire-*Aish*-אש," which is the aspect of Judgment-*Gevurah*. This is the aspect of "dark light" (*Nehora*

²¹⁶⁸ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

²¹⁶⁹ The "*Baruch SheAmar*" blessing.

²¹⁷⁰ See *Shaar HaYichud VeHaEmunah* of Tanya, translated as *The Gate of Unity and Faith*, Ch. 1 and on; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (*The Foundations*), *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

Ookma), since it is light (*Ohr*) that relates to the animalistic soul etc.²¹⁷¹

However, in order for the Godly soul to be able to affect the refinement of the animalistic soul, and especially given that “the argument of the animalistic soul is presented first,”²¹⁷² this being so, how is it possible for him to battle against it? However, it is about this that the verse states,²¹⁷³ “This shall be called ‘Woman-*Ishah*-אִשָּׁה,’ for she was taken from ‘Man-*Ish*-אִישׁ.” That is, the empowerment that makes it possible to toil in the aspect of the “fire-*Aish*-אֵשׁ” with the letter *Hey*-ה, stems from the aspect of the “fire-*Aish*-אֵשׁ” with the letter *Yod*-י.

The explanation is that the aspect of the *Yod*-י transcends manifestation (*Hitlabshut*) in the worlds. In other words, this is not an aspect of ascent from below to Above, but is rather in a manner in which he himself is present beyond the chaining down of the worlds (*Hishtalshelut*) and awakens abundant mercies upon his soul etc.

This is the matter of the “fire-*Aish*-אֵשׁ” with the letter *Yod*-י. For, the matter of Mercies (*Rachamim*) are also called “fire-*Aish*-אֵשׁ,” being that warmth causes mercies (*Rachamim*) etc., as the verse states about Yosef,²¹⁷⁴ “His mercies were kindled (*Nichmeru*-נִכְמְרוּ),” in which the word “*Nichmeru*-נִכְמְרוּ” means “became warm-*Nit’chamemu*-נִתְחַמְמוּ,” as in the Talmudic statement,²¹⁷⁵ “The meat will become warm-*Michmar*-מִכְמַר.”

²¹⁷¹ There are individual redactors of the discourse who recalled (and did not clearly recall) that it was stated that in addition to the fact that its matter is to illuminate the darkness of the animalistic soul, even the light itself comes in a way of concealment, and it is for this reason that it is applicable for it to affect the “running desire” (*Ratzo*) in the animalistic soul, since it relates to it etc.

²¹⁷² See Zohar I 179a and on; Midrash Kohelet Rabba 4:13

²¹⁷³ Genesis 2:23

²¹⁷⁴ See Rashi to Genesis 2:23

²¹⁷⁵ Talmud Bavli, Pesachim 58a

Through the drawing down of the aspect of abundant mercies (*Rachamim Rabim*), which are rooted in the aspect of simple mercies (*Rachamim Peshutim*), there is the granting of empowerment to serve *HaShem*-יהו"ה, blessed is He, in the aspect of the “fire-*Aish*-שא” with the letter *Hey*-ה. This is because in relation to the aspect of the “fire-*Aish*-שא” with the letter *Yod*-י, “the argument of the animalistic soul taking precedence” does not apply, since this aspect transcends manifestation (*Hitlabshut*) and has utterly no relationship whatsoever to the concealments of the animalistic soul etc.

However, even this service of *HaShem*-יהו"ה, blessed is He, does not stem from the actual essence of the soul itself, but is still in the category of toiling with the aspect of the “fire-*Aish*-שא” with the letter *Hey*-ה, only that in order to be able to serve *HaShem*-יהו"ה, blessed is He, with the aspect of the “fire-*Aish*-שא” with the letter *Hey*-ה, a person must first bring about the empowerment by toiling in the aspect of the “fire-*Aish*-שא” with the letter *Yod*-י, (as discussed above).

Rather, true service of *HaShem*-יהו"ה with the “fire-*Aish*-שא” with the letter *Yod*-י, as it is, in and of itself, is the aspect of the singular-*Yechidah* essence of the soul, for since [the *Yechidah* essence of the soul] is in a state of “hugging and adhering to You,”²¹⁷⁶ it therefore is not applicable for it to be in a state of “running desire” (*Ratzo*) at all, being that it already is in a state of closeness to *HaShem*-יהו"ה, blessed is He. Thus, the “fire-*Aish*-שא” of this aspect is the matter of “the flame that [continually] ascends of its own accord.”²¹⁷⁷

²¹⁷⁶ See the *Hosha 'anot* liturgy (for the 3rd day).

²¹⁷⁷ See Rashi to Exodus 27:20; Numbers 8:2; Talmud Bavli, Shabbat 21a

This refers to love (*Ahavah*) of *HaShem*-יהו"ה stemming from the essence of the soul, which is present in each and every Jew. That is, it is because of this love that a Jew “is neither able, nor desires to be separated from *HaShem*’s-יהו"ה Godliness, Heaven forbid.”²¹⁷⁸ This love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is not a state of “running” (*Ratzo*) [to Him], but is rather a state of adhesion (*Dveikut*) [to Him], in that “it hugs and adheres to You.”

5.

Now, all the above was in the time of the Holy Temple (as mentioned in chapter three). However, during the time of exile, the essence of the soul is in a state of concealment. Because of this, there is lacking in the service of *HaShem*-יהו"ה, blessed is He, with the aspect of the “fire-*Aish*-שא” with the letter *Hey*-ה. For, since the granting of empowerment for serving Him with the aspect of the “fire-*Aish*-שא” with the letter *Hey*-ה stems from the aspect of the “fire-*Aish*-שא” with the letter *Yod*-י, as explained above, it therefore is understood that being that the essence of the soul is concealed, therefore there also is a lacking in the granting of empowerment for service of Him with the “fire-*Aish*-שא” with the letter *Hey*-ה, which is the “dark light” (*Nehora Ookma*).

About this the verse states,²¹⁷⁹ “Tziyon will be redeemed through justice.” That is, during the time of exile, the aspect of Tziyon-ציון (referring to the essence of the soul) is in a state of concealment, and must be redeemed from its exile. This

²¹⁷⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (quoted in HaYom Yom for the 25th of Tammuz), p. 547 (quoted in HaYom Yom for the 21st of Sivan).

²¹⁷⁹ Isaiah 1:27

redemption is with “justice-*Mishpat*-משפט,” and as explained in Likkutei Torah,²¹⁸⁰ “justice-*Mishpat*-משפט” refers to Torah, as the verse states,²¹⁸¹ “As in the original practice-*KaMishpat HaRishon*-כמשפט הראשון,” which Targum translates, “As in the original law-*K’Hilcheta Kadma’a*-כהלכתה כדמא-ה.” In other words, through Torah there is made to be the revelation of the “fire-*Aish*-ש” with the letter *Yod*-, and this revelation also empowers the aspect of the “fire-*Aish*-ש” with the letter *Hey*-ה.

The reason is because Torah also has these two aspects, as our sages, of blessed memory, stated,²¹⁸² “The Torah was given with black fire upon white fire.” The explanation is that, at first glance, it is not understood why the black fire is upon the white fire, given that the white fire is of a higher level than the black fire. Accordingly, they should have instead stated, “white fire upon black fire.”

However, the explanation is that *HaShem*’s-ה"ה ultimate Supernal intent in the toil of serving Him, is specifically in the aspect of the “black fire,” which is the toil of the soul that comes by way of inner manifestation (*Hitlabshut*) etc., only that in the “black fire” there must be a sense of the “white fire,” which is the light of the soul that transcends inner manifestation. That is, *HaShem*’s-ה"ה ultimate Supernal intent is for the toil in serving Him to be manifest (*Hitlabshut*) in the soul, meaning that it specifically should have an effect on the body and animalistic soul and refine them.

The same is so of Torah study, that it specifically must be with understanding and comprehension. Nevertheless, within the

²¹⁸⁰ Likkutei Torah, Devarim 1b

²¹⁸¹ Genesis 40:13

²¹⁸² Midrash Tanchuma Bereishit 1; Dvarim Rabba 3:12; Shir HaShirim Rabba 5:9 (6); Midrash Tehillim 90:12; Rashi to Deuteronomy 33:2, and elsewhere.

understanding and comprehension, there must be the sense of accepting the yoke of *HaShem*'s יהו"ה Kingship, which transcends grasp and comprehension. This is the matter of "first making the blessings over the Torah."²¹⁸³

However, that which transcends grasp and comprehension must specifically be sensed and felt within the grasp and comprehension. This then, is why the "black fire" is upon the "white fire," being that *HaShem*'s יהו"ה ultimate Supernal intent is in the "black fire," except that the "black fire" must be upon the "white fire."

Now, these two "fires" in Torah, are the matter of the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBa'al Peh*). That is, the Oral Torah (*Torah SheBa'al Peh*) is the aspect of "black fire," since it is specifically the matter of grasp and comprehension.²¹⁸⁴ Moreover, within the grasp and comprehension itself, it must be grasped in the intellect of the animalistic soul. In contrast, this is not so of the Written Torah (*Torah SheB'Khtav*), which transcends grasp, and is called "Calling-*Mikra*-מקרא," like a person calling (*Kore*-קורא) his friend, or like a child calling (*Kore*-קורא) his father (as explained in *Tanya*).²¹⁸⁵

More specifically, these two aspects of "fire" are the matter of the revealed parts of Torah and the inner aspects of the Torah (*Pnimityut HaTorah*). That is, the revealed parts of Torah are called "black fire," since they come in a way of manifestation

²¹⁸³ See Talmud Bavli, Nedarim 81a; Rabbeinu Nissim to Nedarim there; Bayit Chadash (Ba"Ch) to Tur, Orach Chayim 47; Shulchan Aruch of the Alter Rebbe, Orach Chayim 47:1.

²¹⁸⁴ See Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

²¹⁸⁵ *Tanya*, Likkutei Amarim, Ch. 37

in physical things, even including [the clarification of] false arguments etc.

In contrast, this is not so of the inner aspect of Torah (*Pnimityut HaTorah*), which transcends manifestation (*Hitlabshut*) etc., and is called “white fire.” Therefore, through the study of Torah, which is “black fire upon white fire,” meaning that even the comprehension *HaShem*’s-יהו"ה Godliness, which transcends grasp, is sensed in Torah, and this brings about the redemption of the essence of the soul, which is the aspect of Tziyon-ציון, which becomes revealed in the soul that manifests in the body. This is as explained before, that the granting of empowerment for the toil of the “woman-*Ishah*”-אשה, is from the aspect of the “fire-*Aish*”-אש with the letter *Yod*-י.

6.

This then, is the meaning of the words,²¹⁸⁶ “Moshe wrote their goings forth (*Motza'eihem*-מוצאיהם) according to their journeys (*Maseihem*-מסעיהם).” “Their origins (*Motza'eihem*-מוצאיהם)” refers to the essence of the soul, which is the aspect of the “fire-*Aish*”-אש with the letter *Yod*-י. “Their journeys (*Maseihem*-מסעיהם)” refers to the “foot” (*Regel*) of the soul, which is the aspect of the “fire-*Aish*”-אש with the letter *Hey*-ה.

That is, this is the aspect of the soul which manifests in the body and animalistic soul, with which and by which, there must be the toil of the “journeys” in bringing about the refinement of the body and animalistic soul, which is brought about by drawing down the aspect of “their origins (*Motza'eihem*-מוצאיהם),” meaning, the aspect of the essence of the soul, as explained before.

²¹⁸⁶ Numbers 33:2

Now, since these two aspects are utterly incomparable to each other, therefore, the drawing down is brought about by “Moshe wrote.” Additionally, this drawing down must take place within each and every Jew every single day. This is because a person’s life in general is the matter of the forty-two journeys, and every day one must bring himself to journey from the level he is currently on, to a higher level. This is the matter of leaving Egypt (*Mitzrayim*-מצרים) every day, which specifically comes about through “Moshe wrote,” in that he draws down the aspect of “their origins (*Motza’eihem*-מוצאיהם)” into “their journeys (*Maseihem*-מסעיהם).”

Now, it is through this drawing down and toil in the aspect of “their journeys (*Maseihem*-מסעיהם)” that the ascent is caused from below to Above, that is, “Their journeys (*Maseihem*-מסעיהם) according to their goings forth (*Motza’eihem*-מוצאיהם).” For, as explained before, the second time that “their origins (*Motza’eihem*-מוצאיהם)” is mentioned in the verse, is higher than the first time “their origins (*Motza’eihem*-מוצאיהם)” is mentioned.

This is because *HaShem*’s יהו"ה ultimate Supernal intent is specifically for the toil of the “black fire,” (as discussed before), this being the aspect of “their journeys (*Maseihem*-מסעיהם).” Therefore, through this toil we reach even higher. That is, we reach the aspect of the revelation of the essence of the soul, which even transcends the root and source of the soul as it was before its descent.

Discourse 30

“*Aser T’Aser Et Kol Tvu’at Zarecha -
Tithe you shall tithe the entire crop of your planting*”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁸⁷ “Tithe you shall tithe (*Aser T’Aser*-*עשר תעשר*) the entire crop of your planting.” About this, our sages, of blessed memory, stated,²¹⁸⁸ “Tithe-*Aser*-*עשר* so that you will become wealthy-*TeetAsher*-*תתעשר*.” For it is not possible to explain the doubled terminology of this verse in the same way that the commentators explain doubled terminology elsewhere, that it means “even up to one-hundred times.”²¹⁸⁹ This is because a tithe (*Ma’aser*-*מעשר*) is a fixed measure [of one tenth].

They therefore explained that the two words “Tithe-*Aser*-*עשר*” and “you shall tithe-*T’Aser*-*תעשר*” refer to two separate matters; “Tithing-*Aser*-*עשר*” and “you shall become wealthy-*TeetAsher*-*תתעשר*.” That is, the tithe (*Aser*-*עשר*) is given so that “you shall become wealthy (*TeetAsher*-*תתעשר*).”

In other words, even though our sages, of blessed memory, stated,²¹⁹⁰ “Be like servants who serve the Master without

²¹⁸⁷ Deuteronomy 14:22

²¹⁸⁸ Talmud Bavli, Taanit 9a

²¹⁸⁹ See Talmud Bavli, Bava Metziya 31a

²¹⁹⁰ Mishnah Avot 1:3

expectation of receiving reward,” nonetheless, in regard to the general *mitzvah* of giving charity, especially the *mitzvah* of giving the tithe (*Ma'aser*-מעשר), the Holy One, blessed is He, requests of us,²¹⁹¹ “Test me, if you will, in this, says *HaShem*-יהוה, Master of Legions, [see] if I do not open the windows of the heavens for you and pour blessings upon you to no end,” which is the same matter as the teaching, “Tithe-*Aser*-עשר so that you become wealthy-*TeetAsher*-תתעשר.”

2.

Now, to understand this, we first must preface with the matter of the tithe (*Ma'aser*-מעשר). As known,²¹⁹² and explained in books of Kabbalah²¹⁹³ the *Sefirah* of Kingship-*Malchut* is called the “tithe-*Ma'aser*-מעשר.” This is not only because the *Sefirah* of Kingship-*Malchut* is the tenth *Sefirah*, but also because it is like the tithe (*Ma'aser*-מעשר), in that compared to the other *Sefirot* it only is a small portion.

By way of analogy this may be understood by the powers of the soul in man below, that the power of kingship and rulership differs from all the other powers. This is because all the other powers relate to oneself. Now, it goes without saying that the power of intellect relates to oneself, for besides the fact that another person is not needed in this, another person actually

²¹⁹¹ Malachi 3:10; Talmud Bavli, Taanit 9a ibid.

²¹⁹² See the discourse entitled “*Aser T'Aser*” 5679 (Sefer HaMaamarim 5679 p. 621 and on).

²¹⁹³ Tikkunei Zohar, Tikkun 17; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Ma'aser*-מעשר,” and elsewhere.

distracts from one's intellect, the proofs of which are well known.²¹⁹⁴

However, even in regard to one's emotions, such as kindness (*Chessed*) and mercy (*Rachamim*), which indeed relate to another, in that there must be another to bestow the kindness to or to have mercy upon, as we find with Avraham who "was grieved that he had no guests,"²¹⁹⁵ being that the quality of kindness (*Chessed*) cannot be expressed without another. Nevertheless, the essential qualities of emotions are to himself. That is, without the [essential] qualities of the emotions he would be lacking. In other words, if he did not have one of the emotional qualities (*Midot*), he then would be lacking the revelation of a soul power.

However, this is not so of the power of kingship and rulership, which only relate to the other, and if he himself did not have the revelation of the quality of rulership in him, he would lack nothing at all. From this example, we can understand how the matter of the *Sefirah* of Kingship is Above in *HaShem*'s יהוה's Godliness, that it is for the other.

This is also why Sefer Yetzirah only mentions the three foundational elements of fire (*Aish*-שא), water (*Mayim*-מים), and air (*Ru'ach*-רוח), but it does not mention the foundational element of earth (dust-*Afar*-עפר). About this, Pardes Rimonim explains²¹⁹⁶ that this is analogous to a pot of water placed on a fire, that through the water boiling, the element of earth (*Afar*) in the water separates and become independently recognized.

²¹⁹⁴ See Talmud Bavli, Eruvin 65a – "Abbaye said: 'If my step-mother says to me, 'bring me a dish of *Kutacha*, I can no longer study [in my normal fashion].'"

²¹⁹⁵ Rashi to Genesis 18:1; Also see Midrash Bereishit Rabba 48:9

²¹⁹⁶ Pardes Rimonim, Shaar 9 (Shaar HaMachree'een) Ch. 3

In other words, included in the other *Sefirot* is the aspect of Kingship-*Malchut*, and is the revelation of all the *Sefirot*, or the revelation of each *Sefirah* in particular. As explained in Likkutei Torah, in the discourse entitled “*Leva’er Inyan HaMas’aot*,”²¹⁹⁷ the *Sefirah* of Kingship-*Malchut* is the revelation of each of the qualities.

Elsewhere,²¹⁹⁸ the difference between how all the other *Sefirot* are emanated, and how Kingship-*Malchut* is emanated, is also explained. That is, whereas all the other *Sefirot* were emanated as several points, the *Sefirah* of Kingship-*Malchut* was emanated as a single point, and is built [into a full stature-*Partzuf*] from the revelation of the other *Sefirot*.

From all of the above it is understood how Kingship-*Malchut* is only a small portion compared to the other *Sefirot*, and this is why it is called a “tithe-*Ma’aser*-מעשר.”

3.

Now, the tithe (*Ma’aser*-מעשר) is given to the Levite, referring to the ascent of Kingship-*Malchut* to Understanding-*Binah*. For, it states about the Levites,²¹⁹⁹ “The Levite shall serve Him (*Hoo*-הוּא),” referring to the aspect of Understanding-*Binah*.²²⁰⁰ It is for this reason that the service performed by the Levites was the recitation of songs over the wine libations. For,

²¹⁹⁷ Likkutei Torah, Masei 89d

²¹⁹⁸ See Biurei HaZohar of the Mittler Rebbe 100a and on; Biurei HaZohar of the Tzemach Tzedek (Vol. 1) p. 496; *Hemshech* 5672 Vol. 3, p. 1,357 and on, and elsewhere.

²¹⁹⁹ Numbers 18:23

²²⁰⁰ See Zohar III 178b; Likkutei Torah, Korach 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

both the matter of song (*Shirah*), as well as the matter of wine (*Yayin*), are in the *Sefirah* of Understanding-*Binah*.²²⁰¹

Now, the recitation of songs over the wine was over the wine libations upon the Altar, only that the libations themselves were done by the Priests (*Kohanim*), whereas the singing of songs was done by the Levites. For, as known,²²⁰² the service of the Priests (*Kohanim*) is to affect a drawing down from Above to below. This is as stated in Zohar,²²⁰³ “The Priests [served] in silence and with the desire of the heart (*Re’uta d’Leeba*).” In contrast, the service of the Levites was to affect an ascent from below to Above, in a way that is the opposite of silence.

The same is likewise understood about the difference between the Priests (*Kohanim*) and the Levites (*Levi'im*) regarding the matter of the wine. That is, the service of the Priests (*Kohanim*) was with the wine libations, the matter of which is to affect a drawing from Above to below.

This is as known²²⁰⁴ regarding the teaching,²²⁰⁵ “Whoever recites the *Shema* without Tefillin, it is as if he has offered a burnt-offering without a meal-offering, or has offered a peace-offering without the libations.” For, the recital of *Shema* is the matter of ascent from below to Above, and Tefillin are the matter of drawing down from Above to below.

The same is so of the matter of the burnt-offering (*Olah*-עולה) and the wine libations (*Nesachim*-נסכים). For, the burnt-

²²⁰¹ Likkutei Torah, Drushim L’Sukkot 79d; Shir HaShirim 2d, and elsewhere.

²²⁰² See Likkutei Torah, Drushim L’Sukkot 80b; Biurei HaZohar of the Mittler Rebbe 133a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 102.

²²⁰³ Zohar III 39a; 88b; 177b

²²⁰⁴ See Likkutei Torah, Shlach 40a, 41c; Also see the discourse entitled “*uShe’avtem*” 5644, 5654, 5698, and the discourse entitled “*Ki Tavo ’u*” of Shabbat Parshat Shlach 5712, translated in The Teachings of The Rebbe, 5712, Discourse 19, Ch. 3 and on (Sefer HaMaamarim 5712, p. 316 and on).

²²⁰⁵ Talmud Bavli, Brachot 14b

offering (*Olah*-עולה) is the matter of ascent (*Ha'ala'ah*-העלאה) from below to Above, as the verse states,²²⁰⁶ “It shall be made to go up in smoke in its entirety.” In contrast, the wine libations (*Nesachim*-נסכים) are the matter of affecting a drawing down from Above to below. However, this is not so of the matter of song (*Shirah*-שירה), which is ascent from below to Above. It therefore was performed by the Levites (*Levi'im*), whose service of *HaShem*-יהו"ה, blessed is He, was in a way of ascent from below to Above.

However, we still must better understand how in the matter of wine (*Yayin*-יין) itself, there could be two opposites. The explanation is that wine (*Yayin*-יין) is the aspect of Understanding-*Binah*, which is the aspect of the “Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר.”²²⁰⁷ In other words, Wisdom-*Chochmah* is in a way of only being a point (*Nekudah*) and is the aspect of the spring (*Ma'ayan*).²²⁰⁸ In contrast, Understanding-*Binah* is in a way of expansive width (*Rechovot*) and is the aspect of a river (*Nahar*). Therefore, the matter of Understanding-*Binah* is to affect a drawing down from Above to below, from the aspect of the point (*Nekudah*) to the aspect of expansiveness (*Rechovot*).

Nevertheless, as known, Understanding-*Binah* is the aspect of the foundational element of fire (*Aish*-אש),²²⁰⁹ and fire is the matter of constriction, which is the opposite of expansiveness

²²⁰⁶ Leviticus 6:15

²²⁰⁷ Genesis 36:37; Chronicles I 1:48; See Zohar III 142a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on the “Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר”; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot); Likkutei Torah, Re'eh 18b.

²²⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

²²⁰⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The three letters *Yod-Hey-Vav*-יוד ה"א וא"ו”; Tanya, Likkutei Amarim, Ch. 3, and elsewhere.

and spreading forth. However, the explanation is that the expansiveness of Understanding-*Binah* is specifically brought about through the constriction [of the mind].

That is, there first must be the constriction and concealment of the point (*Nekudah*) of Wisdom-*Chochmah*, and only then is it possible for the expansiveness of Understanding-*Binah* to be. In other words, as long as there is an illumination of the strength of the light of Wisdom-*Chochmah*, the division into particular details is not possible. For, in the overpowering dominance of the light (*Ohr*), and (sometimes the language used is) in the inner aspect of the light (*Pnimiyut HaOhr*), there are no letters (*Otiyot*), and it therefore is not possible for there to be particular details in this.

Rather, it is specifically when there is a concealment of the inner aspect of the light (*Pnimiyut HaOhr*), so that all that remains is the externality of the light (*Chitzoniyut HaOhr*) in which there are letters (*Otiyot*), that it then is possible for it to come into the division of particular details.

We thus find that even though the expansiveness of Understanding-*Binah* is the matter of drawing down, in that it is drawn down from a point (*Nekudah*) to expansiveness (*Rechovot*), nevertheless, this comes about through the aspect of judgments (*Gevurot*) and ascent (*Ha'ala'ah*), being that it is brought about through the constriction of *Tzimtzum*.

However, the matter of constriction (*Tzimtzum*) in the Understanding-*Binah* is unlike the constriction (*Tzimtzum*) in the point (*Nekudah*) of Wisdom-*Chochmah*. This is because the point (*Nekudah*) of Wisdom-*Chochmah* also comes through constriction (*Tzimtzum*). However, the constriction (*Tzimtzum*) of Wisdom-

Chochmah is like the teaching,²²¹⁰ “A person should always teach his student in a concise way.” That is, it is in such a way that the teacher bestows the entire light to the student in a concise way.²²¹¹

As Rambam says it,²²¹² “One’s words should be brief, but their content should be abundant.” The same is so of the point (*Nekudah*) of Wisdom-*Chochmah*, that it possesses the entire strength of the inner aspect of the light (*Pnimityut HaOhr*) within itself, except in the way of a point (*Nekudah*). Even so, the entire strength and inner matter is present, and it therefore is not possible for there to be a division of details here, as explained above.

However, this is not so of Understanding-*Binah*, in which the constriction (*Tzimtzum*) involves the concealment of the light (*Ohr*). That is, there is a concealment of the inner aspect of the light (*Pnimityut HaOhr*) of Wisdom-*Chochmah*, and that which is drawn forth into Understanding-*Binah* is only the externality (*Chitzoniyut*). Because of this, Wisdom-*Chochmah* is the aspect of water (*Mayim*-מים), whereas Understanding-*Binah* is the aspect of fire (*Aish*-אש).

Now, just as Wisdom-*Chochmah* and Understanding-*Binah* differ in their existence, they likewise differ in the forms of service of *HaShem*-יהו"ה, blessed is He, that come from them. The explanation is that because of Understanding-*Binah* an arousal of thirst and love of *HaShem*-יהו"ה is caused, like flames of fire. For, since Understanding-*Binah* lacks the inner aspect of the light (*Pnimityut HaOhr*), therefore even when he grasps the matter with all its expansiveness and details, nevertheless, since he senses that

²²¹⁰ Talmud Bavli, Pesachim 3b; Chullin 63b

²²¹¹ See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, 76d; Biurei HaZohar of the Tzemach Tzedek, 363d; Also see the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha – As in the days that you left the land of Egypt*,” Ch. 5.

²²¹² Mishneh Torah, Hilchot De’ot 2:4

it all is only external (*Chitzoniyut*) and that he lacks the inner aspect (*Pnimiyut*), he therefore is roused with love (*Ahavah*) like flames of fire, with a yearning and thirst for the inner aspect of the light (*Pnimiyut HaOhr*).

In addition, since in the Understanding-*Binah* there only is the externality of the light (*Chitzoniyut HaOhr*), it therefore is in a state of tangible independent existence, and it thus is applicable for there to be a matter of thirst and a “running” desire (*Ratzo*) to come close.

In contrast, from the perspective of Wisdom-*Chochmah* this is not so. For, since there is an illumination of the inner aspect of the light (*Pnimiyut HaOhr*), he therefore is in a state of nullification (*Bittul*) and settled “return” (*Shov*). Moreover, the matter of thirst is not applicable here, being that there is an illumination of the inner aspect of the light (*Pnimiyut HaOhr*) within it. In other words, that for which Understanding-*Binah* thirsts, is openly revealed in Wisdom-*Chochmah*, and it thus follows automatically that thirst for this aspect is inapplicable.

However, though Understanding-*Binah* comes about through the above-mentioned constriction (*Tzimtzum*), nevertheless, being that it is the aspect of expansiveness (*Merchav*), through the “running” desire (*Ratzo*) and the settled “return” (*Shov*) that follows it, there is a drawing forth of an aspect that even transcends the point (*Nekudah*) of Wisdom-*Chochmah*. This refers to essential expansiveness (*Merchav HaAtzmi*).

In other words, in the aspect of Wisdom-*Chochmah*, although it possesses the entire strength and inner aspect of the light (*Pnimiyut HaOhr*), as explained before, nevertheless, it only is the aspect of a point (*Nekudah*). That is, the light (*Ohr*) is in a way of constriction (*Tzimtzum*) into a point (*Nekudah*). However,

through the “running” desire (*Ratzo*) and the settled “return” (*Shov*) of the Understanding-*Binah*, there is caused to be a drawing down of the essential expansiveness (*Merchav HaAtzmi*) [which preceded the constriction of the point (*Nekudah*)] and comes into revelation in the expansiveness of Understanding-*Binah*. This is the inner aspect of Understanding (*Pnimiyut Binah*), in which there is a drawing down of the inner aspect of Wisdom (*Pnimiyut Chochmah*), which is the inner aspect of the Ancient One (*Pnimiyut Atik*).

This then, is the matter of giving the tithe (*Ma'aser*-מעשר) to the Levites (*Levi'im*). That is, there must be an ascent of Kingship-*Malchut*, which is called “the tithe-*Ma'aser*-מעשר,” to the aspect of Understanding-*Binah*, until there is a drawing forth of the essential expansiveness (*Merchav HaAtzmi*) within it.

4.

The explanation is that the *Sefirah* of Kingship-*Malchut* is the root of the creations, and the way the creations are brought into existence from the *Sefirah* of Kingship-*Malchut*, is in a way of inner manifestation (*Hitlabshut*). This is the meaning of the verse,²²¹³ “In the beginning God-*Elohi*”m-אלהי”m created.” This is as explained in the preceding discourses,²²¹⁴ about the difference between the way existence is brought into being by *HaShem*’s-יהו”ה title “God-*Elohi*”m-אלהי”m,” and the way that existence is brought into being by His Name *HaShem*-יהו”ה, blessed is He.

²²¹³ Genesis 1:1

²²¹⁴ See the discourse entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” of Shabbat Parshat Chukat-Balak, 12 Tammuz, of this year 5719, Discourse 27, Ch. 3 and on; Also see the discourse “*Amar Rabbi Elazar* – Rabbi Elazar said,” of the 13th of Tammuz of this year, 5719 Discourse 28, Ch. 6.

That is, the way existence is brought into being from the Name *HaShem*-יהו"ה, blessed is He, is automatically, as the verse states,²²¹⁵ “[Let them praise the Name *HaShem*-יהו"ה], for He commanded and they were created (*v’Nivra’u*-ונבראו).” This is because here existence is brought into being in a way of close proximity to Him.

However, for there to be the existence of a tangible “something” (*Yesh*), especially a [seemingly] separate “something” (*Yesh Nifrad*), their coming into being must specifically be in a way of inner manifestation (*Hitlabshut*), which is how existence is brought into being by *HaShem*’s יהו"ה title “God-*Elohi*”m-אלהי"ם.²²¹⁶

This way of bringing into being is not by way of Cause (*Ilah*) and effect (*Alul*), but is rather brought into being specifically in a way of distance, to the point that the existence of “something

²²¹⁵ Psalms 148:5

²²¹⁶ That is, the name *Ya”h*-יה"ה is manifest within *HaShem*’s יהו"ה title God-*Elo”him*-אלהי"ם and gives it form. For, if the name *Ya”h*-יה"ה would be lacking in “God-*Elo”him*-אלהי"ם,” it would remain “mute-*Eelem*-אל"ם,” without speech or form. Thus, it the power of *HaShem*’s יהו"ה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah*-הו"ה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem*-יהו"ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi”m*-אלהי"ם is “filled with *Ya”H-Maleh Ya”H*-מלאי יה"ה” that there is any speech of creation at all, and without *Ya”H*-יה"ה it is “mute-*Eelem*-אל"ם.” Thus, in reality, the title God-*Elohi”m*-אלהי"ם attests to the reality that, in fact, *HaShem*-יהו"ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-יהוה-45, (which is known as the name of *Ma”h*-מ"ה-45), is our God, as indicated by the permutation of *Elohi”m*-אלהי"ם as “*Ma”h* is my God-*Ma”h E”li*-מ"ה אלי"י.” See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*). Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and the commentative notes and citations there.

separate” (*Yesh Nifrad*) comes to be. This is how existence is brought into being from the *Sefirah* of Kingship-*Malchut*.

However, *HaShem*’s יהו"ה, ultimate Supernal intent in creation, is as the verse states,²²¹⁷ “God-*Elohi*” מ-אלהי"ם created to do-*La'asot* לעשות,” meaning,²²¹⁸ “to repair-*Letaken* לתקן.” This repair comes about through the culmination expressed in the verse,²²¹⁹ “Then the heaven and the earth were finished (*Veyechulu* ויכולו), and all their hosts,” in which the term “And they were finished-*Vayechulu* ויכולו,” is of the root “expiry-*Kilyon* כליין,”²²²⁰ indicating a thirsting desire.

This is the matter of the ascent of Kingship-*Malchut* to Understanding-*Binah*. In other words, since they were brought into being by the aspect of Kingship-*Malchut*, even the upper worlds, which are the aspect of a “something” (*Yesh*), should come to have the expiry and thirsting desire stemming from Understanding-*Binah*.

This likewise is the meaning of the verse,²²²¹ “Blessed (*Baruch* ברוך) is *HaShem*-יהו"ה, the God of Israel, from the world to the world,” referring to two worlds, that is, the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), these being Understanding-*Binah* and Kingship-*Malchut*.²²²²

²²¹⁷ Genesis 2:3

²²¹⁸ See Midrash Bereishit Rabba 11:6; Rashi to Genesis 2:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), - “In other words, the conclusion demonstrates the principle that ‘creation’ is incomplete with the title *Elohi*” מ-אלהי"ם alone, and must be completed in actuality with the Name *HaShem*-יהו"ה.”

²²¹⁹ Genesis 2:1

²²²⁰ Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

²²²¹ Psalms 106:48; Also see Zohar I 153b; Ohr HaTorah, Bereishit (Vol. 3) p. 494a, 551a; Sefer HaMaamarim 5678 p. 403; Also see Discourse 10 of this year, 5719, entitled “*Padah b'Shalom* – He redeemed my soul in peace,” Ch. 2 and on.

²²²² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Eight (*Binah*).

The difference between them is the difference between the Upper Knowledge (*Da'at Elyon*), which is from Above to below, and the lower knowledge (*Da'at Tachton*), which is from below to Above. That is, the lower knowledge (*Da'at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*).²²²³ This is because the created being senses itself as existing as “something” (*Yesh*), only that it comes to comprehend, and thereby also comes to sense and feel, that there is a Godly “nothing” (*Ayin*) that brings it into being and sustains it. This is [the perspective] of the revealed world (*Alma d'Itgaliya*).

However, *HaShem's* יהו"ה ultimate Supernal intent, blessed is He, is for there to be a drawing down “from the world to the world,” meaning that within the aspect of the revealed world (*Alma d'Itgaliya*), there should be a drawing of the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) of the concealed world (*Alma d'Itkasiya*).

That is, the created beings should sense that their entire existence is because they are included in their Source, like fish in the sea, who upon leaving the sea, have no life whatsoever.²²²⁴ This is because their entire existence is in the sea, “as the waters cover the ocean floor.”²²²⁵ In other words, they should not only come to the subjugation (*Bittul*) stemming from the sense of the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*), but should also sense the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the aspect indicated by the verse,²²²⁶ “He commanded and they were created (וַיְבָרְאוּ-וּ v'Nivra'u).”

²²²³ This is discussed at length throughout the continuum of discourses of the year 5715, translated as The Teachings of The Rebbe, 5715, Discourse 2 through Discourse 6.

²²²⁴ Talmud Bavli, Brachot 61b; Avodah Zarah 3b

²²²⁵ See Isaiah 11:9

²²²⁶ Psalms 148:5

5.

However, based on the explanation before, that even Understanding-*Binah* is in a state of constriction (*Tzimtzum*), and that *HaShem* יהו"ה's ultimate Supernal intent is to draw the aspect of His essential expansiveness (*Merchav HaAtzmi*) down, it therefore is understood that even the ascent of Kingship-*Malchut* to Understanding-*Binah*, that is, that even in the revealed world (*Alma d'Itgalikya*) there will be the nullification (*Bittul*) to *HaShem* יהו"ה of the Upper Knowledge (*Da'at Elyon*), is also not yet adequate.

It rather is necessary to draw down an even higher aspect, referring to the aspect indicated by the verse,²²²⁷ “*HaShem* יהו"ה is a God of knowledges-*De'ot* דעות,” [in the plural], indicating that He includes both knowledges-*De'ot* דעות as one. (This is similar to the explanation in Likkutei Torah, in the discourse entitled “*v'Samti Kadkod*”²²²⁸ that,²²²⁹ “Let it be both like this and like that.”) This is because *HaShem* יהו"ה transcends both knowledges-*De'ot* דעות and therefore includes both.

This is the matter of the essential expansiveness (*Merchav HaAtzmi*) of *HaShem* יהו"ה, blessed is He. It is this aspect which specifically is drawn down in the *Sefirah* of Kingship-*Malchut*, as the verse states,²²³⁰ “From the straits I called *Ya'h* יה"ה; *Ya'h* יה"ה” answered me with expansiveness.” That is, essential expansiveness (*Merchav HaAtzmi*) of *HaShem* יהו"ה, blessed is

²²²⁷ Samuel I 2:3; See Likkutei Torah, Re'eh 23d

²²²⁸ Likkutei Torah, Re'eh 24d and on; 26c and on; Also see the discourse entitled “*v'Samti Kadkod*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 28.

²²²⁹ Talmud Bavli, Bava Batra 75a

²²³⁰ Psalms 118:5

He, is specifically drawn down in the constraint of Kingship-*Malchut*.

This is like the superiority of those who truly return in repentance (*Baalei Teshuvah*) to *HaShem*-יהו"ה, over and above the righteous (*Tzaddikim*), since they serve Him with greater strength,²²³¹ being that until now, their souls were in “a wasteland and in the shadow of death etc.”²²³²

The same is understood about the matter of the creatures that were brought forth from the *Sefirah* of Kingship-*Malchut* to be in a state of “somethingness” (*Yesh*) as separate beings, due to which they are thirsty, as indicated by the words, “From the straits (*Min HaMeitzar*-מִן הַמֵּיצַר),” by which there is the drawing forth of *HaShem*'s-יהו"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He.

This likewise is the matter of prayer, in which there also are two aspects. There is the “prayer of the poor” (*Tefillah L'Ani*) and there is the “prayer of the wealthy” (*Tefillah L'Ashir*).²²³³ That is, at first there is the aspect of the “prayer of the poor” (*Tefillah L'Ani*), through which there is caused to be a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is commensurate to the capacities of the creatures, so that their lack is satisfied. However, this drawing down is only of “that which is enough to

²²³¹ Zohar I 129b; Maamarei Admor HaZaken 5565 (Vol. 1) p. 487 and on; Ohr HaTorah, Shir HaShirim (Vol. 2) p. 651 and on.

²²³² Jeremiah 2:6

²²³³ See Zohar I 168b; Also see the discourse entitled “*Tefilah L'Moshe*” 5660 (Sefer HaMaamarim 5660 p. 49 and on); See the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 5, Ch. 7 (Sefer HaMaamarim 5712 p. 180), and elsewhere.

meet his need,”²²³⁴ and “you are not required to make him wealthy.”²²³⁵

However, there then is the aspect of the “prayer of the wealthy” (*Tefillat HaAshir*), which is the drawing forth of *HaShem's* יהו"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He. This is the matter of wealth (*Ashirut*-עשירות), meaning that it is unlimited (*Bli Gvul*). The drawing down of *HaShem's* יהו"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He, is specifically in the aspect of the constraint (*Meitzar*-מיצור) of Kingship-*Malchut*.

About this our sages, of blessed memory, stated,²²³⁶ “The Holy One, blessed is He, gave a taste of the coming world to our forefathers while they were in this world.” This is as stated,²²³⁷ “*HaShem*-יהו"ה blessed Avraham in everything (*BaKol*-בכל).” About this, our sages, of blessed memory, said,²²³⁸ “Avraham had a daughter, and her name was Bakkol (בכל).”

His honorable holiness, the Tzemach Tzedek, explained in Ohr HaTorah,²²³⁹ that “everything-*Kol*-כל” is the aspect [indicated by the verse,²²⁴⁰ “For everything-*Kol*-כל in the heavens and earth is Yours,” meaning],²²⁴¹ “He unites everything in the heavens and earth,” which generally refers to the matter of “that which is enough to meet his need.”²²⁴²

²²³⁴ Deuteronomy 15:8

²²³⁵ See Talmud Bavli, Ketubot 67b

²²³⁶ Talmud Bavli, Bava Batra 16b and on

²²³⁷ Genesis 24:1

²²³⁸ Talmud Bavli, Bava Batra 17a *ibid*.

²²³⁹ Ohr HaTorah, Chayei Sarah 125b

²²⁴⁰ Chronicles I 29:11

²²⁴¹ Zohar I 31a; Zohar II 116a; Zohar III 257a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Gate One (*Malchut*), and Gate Two (*Yesod*).

²²⁴² Deuteronomy 15:8

However, the aspect indicated by “in everything-*BaKol*-בכל,” specifically refers to the aspect of the “daughter-*Bat*-בת,” meaning, the aspect of Kingship-*Malchut*, which is called the “daughter-*Bat*-בת.”²²⁴³ For, even though our sages, of blessed memory, stated,²²⁴⁴ “He loved her very much and would call her, ‘my daughter (*Beetee*-בתי),’ He continued to love her until he called her ‘my sister (*Achotee*-אחותי),’ He continued to love her until he called her ‘my mother (*Eemee*-אמי),” nevertheless, the true ascent is even higher than the aspect indicated by “my mother (*Eemee*-אמי),” which is the aspect of the Understanding-*Binah*. For, *HaShem*’s-יהו"ה ultimate Supernal intent is to arrive at the aspect of wealth and the aspect of *HaShem*’s-יהו"ה essential expansiveness (*Merchav HaAtzmi*). This matter is specifically drawn down in the aspect of the “daughter-*Bat*-בת,” referring to the “daughter of Zion-*Bat Tziyon*-בת ציון.”²²⁴⁵

This is also the meaning of the verse,²²⁴⁶ “Then the maiden (the aspect of the “daughter-*Bat*-בת,” referring to the assembly of the souls of the Jewish people-*Knesset Yisroel*) shall rejoice with dance.” The matter of dance is the closeness that follows distance. In other words, the closeness after the distance, is an even greater closeness, resulting in much greater joy. (This is like the analogy

²²⁴³ This is as indicated by the word “with everything-*BaKol*-בכל-52,” which shares the same numerical value as the Name of *Ba*’*N*-בין-52 (י"ד ה"ה ר"ן ה"ה), which is the aspect of Kingship-*Malchut*.

²²⁴⁴ Midrash Shir HaShirim Rabba 3:11 - “Rabbi Shimon Bar Yochai asked Rabbi Elazar Bar Yossi, ‘Did you hear from your father the explanation of the words, ‘The crown that his mother crowned him with’? He answered, ‘Yes. This is analogous to a king who had an only daughter who he loved very much and would call her, ‘my daughter (*Beetee*-בתי).’ He continued to love her to the point that he called her ‘my sister (*Achotee*-אחותי).’ He continued to love her to the point that he called her ‘my mother (*Eemee*-אמי).”

²²⁴⁵ Zachariah 2:14; Also see Torah Ohr 36a and on, 36d and on, and elsewhere.

²²⁴⁶ Jeremiah 31:12; See Maamarei Admor HaZaken 5565 Vol. 1 p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884 and on.

of the prince who was taken into captivity and then returned to his father, the king, at which time the joy and delight was much greater [than their former closeness].²²⁴⁷

The explanation is that both joy (*Simchah*) is in the *Sefirah* of Understanding-*Binah*,²²⁴⁸ and returning in repentance (*Teshuvah*) is in the *Sefirah* of Understanding-*Binah*.²²⁴⁹ However, the ultimate culmination is when there is the revelation of *HaShem's* יהו"ה essential expansiveness (*Merchav HaAtzmi*) blessed is He, which is revealed in the Understanding-*Binah*.

This is why, in the word “return-*Teshuvah*-תשובה” which is “the return of the *Hey*-הי,” there is both the return of the lower *Hey*-ה of the Name *HaShem*-יהו"ה and the return of the upper *Hey*-ה of the Name *HaShem*-יהו"ה.²²⁵⁰ That is, there is an aspect that even transcends the aspect of the upper *Hey*-ה of the Name *HaShem*-יהו"ה, which is the Understanding-*Binah*.

This specifically refers to the aspect of *HaShem's* יהו"ה essential expansiveness (*Merchav HaAtzmi*). This is like the greater joy (*Simchah*) that specifically follows after the distance, in that it is specifically from the constraint (*Meitzar*-מיצר) that,²²⁵¹ “[He] answered me with expansiveness,” comes to be.

²²⁴⁷ This parenthesis accords with the recollection of some of the redactors. See, however, the preceding discourse of this year, 5719, entitled “*U'She'avtem Mayim* – You shall draw water with joy,” Discourse 5, Ch. 5

²²⁴⁸ See Likkutei Torah, Shmini Atzeret 86b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

²²⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Teshuvah*-תשובה”; Also see Likkutei Torah, Shmini Atzeret 86b *ibid*.

²²⁵⁰ See Tanya, Iggeret HaTeshuvah, Ch. 4 and elsewhere.

²²⁵¹ Psalms 118:5

6.

This then, is the meaning of the words,²²⁵² “Tithe you shall tithe (*Aser T’Aser-עשר תעשר*),” meaning, “Tithe-*Aser-עשר* so that you become wealthy-*TeetAsher-תתעשר*.”²²⁵³ That is, the tithe (*Ma’aser-מעשר*) must be given to the Levite, meaning that there must be the elevation of the aspect of Kingship-*Malchut* (called “the tithe-*Ma’aser-מעשר*”) to the aspect of Understanding-*Binah* (the level of the Levites). However, this is only the aspect of “that which is enough to meet his need.”²²⁵⁴

However, added to this is, “so that you become wealthy-*TeetAsher-תתעשר*.” This refers to the drawing down of the wealth of *HaShem’s-יהוה* essential expansiveness (*Merchav HaAtzmi*) blessed is He, which is drawn down through Understanding-*Binah* to the aspect of Kingship-*Malchut*, and as explained before, it is specifically because of the distance that we come to a much greater state of closeness.

This likewise is the matter of the month of Elul. For, Elul-אלול is an acronym of the verse,²²⁵⁵ “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li-אני לדודי ודודי לי*.” That is, there first must be the matter of “I am my Beloved’s,” followed by “my Beloved is mine.”

This refers to the matter of serving *HaShem-יהוה*, blessed is He, in a way of ascent from below to Above, which is the manner of serving Him in the month of Elul until Yom

²²⁵² Deuteronomy 14:22

²²⁵³ Talmud Bavli, Taanit 9a

²²⁵⁴ Deuteronomy 15:8

²²⁵⁵ Song of Songs 6:3; Avudraham, Seder Tefilat Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Tur, Orach Chayim, Siman 581 (Section entitled “*v’He’ eveeroo*”); Likkutei Torah, Re’eh 32a, and elsewhere.

HaKippurim, which is in a way of serving Him with broken-heartedness and contriteness.

However, through this we come to then have much greater joy on Shemini Atzeret, about which it states,²²⁵⁶ “Then (אז-אז) the maiden shall rejoice with dance.” The word “Then-אז-אז” has a numerical value of 8 and refers to the revelation of joy (*Simchah*) on Shemini Atzeret,²²⁵⁷ in that it is fat with the wealth of *HaShem*’s-ה"ה essential expansiveness (*Merchav HaAtzmi*), which is in a state of limitlessness (*Bli Gvul*).

This revelation comes about through the broken-heartedness and contriteness of the month of Elul. For, it is specifically from the constraint (*Meitzar*-מיצר) that, “[He] answered me with expansiveness (*Merchav*-מרחב),” referring to the drawing down of *HaShem*’s-ה"ה essential expansiveness (*Merchav HaAtzmi*), blessed is He, as it is drawn down in writing and inscribing the Jewish people for a good and sweet year, with [blessings] in children, health, and abundant sustenance, below ten handbreadths!

²²⁵⁶ Jeremiah 31:12; See Maamarei Admor HaZaken 5565 Vol. 1 p. 214 and on; Ohr HaTorah, Na”Ch Vol. 2 p. 884 and on.

²²⁵⁷ See Likkutei Torah, Re’eh 24d; 27a-b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), and elsewhere.

Discourse 31

“*Ki KhaAretz Totzee Tzimchah - As the earth sends forth its growth*”

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

23rd of Elul, 5719

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

1.

The verse states,²²⁵⁸ “For, as the earth sends forth its growth and as a garden sprouts its seedlings, so will the Lord, *HaShem/Elohi*” *m-יהו"ה*, אדני”י יהו"ה, cause righteousness and praise to sprout against all the nations.” In *Likkutei Torah*,²²⁵⁹ the Alter Rebbe explains that this verse refers to fulfilling Torah and *mitzvot*, which are called “seedlings-*Zeiru'eha*-זרועיה,” as the verse states,²²⁶⁰ “Sow (*Zeeroo*-זרעו) righteousness for yourselves.”

That is, just as growth comes about through sowing seeds in the earth, so it is with the “sowing” of *mitzvot* in the Jewish people, who are compared to the “earth-*Eretz*-ארץ,” as the verse states,²²⁶¹ “[All the nations will praise you,] for you will be a desirable land (*Eretz Cheifetz*-הפץ-ארץ), [says *HaShem*-יהו"ה, Master of legions.]” Thus, through this, growth comes about.

Now, there are three levels in the general matter of *mitzvot*, about which the verse states, “As the earth sends forth its growth,”

²²⁵⁸ Isaiah 61:11

²²⁵⁹ *Likkutei Torah*, Nitzavim 50c and on

²²⁶⁰ Hosea 10:12

²²⁶¹ Malachi 3:12

which is one aspect, “and as a garden sprouts forth its seedlings,” which includes two aspects, being that the word “seedlings-*Zeiru’eha*-זרועיה” here is in the plural, and the minimum of plurality is two.²²⁶²

The explanation is that the words, “as a garden sprouts forth its seedlings (*Zeiru’eha*-זרועיה)” refer to two aspects; the actual deed (*Ma’aseh*) of the *mitzvot* and the devotional intentions (*Kavanot*) of the *mitzvot*. That is, the deed (*Ma’aseh*) of the *mitzvot* causes growth in the lower Garden of Eden (*Gan Eden HaTachton*), whereas the devotional intentions (*Kavanot*) of the *mitzvot* cause growth in the upper Garden of Eden (*Gan Eden HaElyon*). About this the verse states, “as a garden (*K’Ganah*-כגנה),” in that this is like a gardener who tends the plantings etc.

However, the matter indicated by the words “As the earth sends forth its growth,” is lower than this, in that it refers to growth that sprouts on its own, without being sown. For, there indeed are fruits that grow by themselves, without being planted. However, they are not the finest fruits, like fruits that grow by being planted and tended to. Albeit, this too is growth.

This matter, as it is in the *mitzvot*, refers to those *mitzvot* that are done without any devotional intent (*Kavanah*), solely like “the commandments of men done by rote.”²²⁶³ Nonetheless, these also bring growth, being that the *mitzvot* are in the “desirable land (*Eretz Cheifetz*-ארץ חפץ),” referring to the Jewish people, and the Jewish people have the matter of love of *HaShem*-יהו"ה, blessed is He, even as a hidden love (*Ahavah Mesuteret*), in which there also

²²⁶² See Likkutei Sichot, Vol. 21 p. 111, note 21.

²²⁶³ Isaiah 29:13

is the presence of the hidden fear of *HaShem*-יהו"ה, blessed is He.²²⁶⁴ Thus, this too brings growth.

Now, all the above refers to a person who has not sinned, blemished, or veered from the path. However, in regard to a person who has sinned, blemished, or veered from the path, whether due to a lack in fulfilling the positive *mitzvot* or whether because he transgressed the prohibitive *mitzvot*, about this the verse states, “so will the Lord, *HaShem/Elohi*”מ-יהו"ה-ה, cause righteousness and praise to sprout.”

That is, this refers to the growth and revelation of *HaShem*'s-יהו"ה light (*Ohr*) from Above on the ten days of repentance, beginning with Rosh HaShanah and culmination with Yom HaKippurim. That is, through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, and the revelation of the thirteen qualities of mercy throughout the month of Elul until Yom HaKippurim, which are called “the forty days of goodwill,”²²⁶⁵ in that even when sin like the first sin, is present, it states about these days,²²⁶⁶ “Just as the first [forty-days] were with goodwill, so these last [forty-days] are with goodwill,” there thereby is made to be the sprouting of “righteousness and praise against all the nations.”

In other words, even when there is a lacking in Torah and *mitzvot*, and even when the external husk of *Nogah* is present, and even when the three completely impure husks of *Kelipah* are present, which is the meaning of “all the nations,” there nevertheless will be a sprouting of “righteousness and praise,”

²²⁶⁴ See Tanya, Likkutei Amarim, Ch. 18, Ch. 25, Ch. 43.

²²⁶⁵ See Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (115b); Ba”Ch to Tur, Orach Chayim, Siman 581; Ohr HaTorah, Shir HaShirim (Vol. 2), p. 546 and on, and elsewhere.

²²⁶⁶ See Rashi to Exodus 33:11 and Deuteronomy 9:18

until even “willful transgressions will become like merits for him.”²²⁶⁷

This is the general matter of the thirteen qualities of mercy, in which it states,²²⁶⁸ “יהו"ה-*HaShem* passed over His face and proclaimed: יהו"ה-*HaShem*, יהו"ה-*HaShem* etc.” His “face-*Panav-*פניו” refers to the matter of Torah and *mitzvot*, which are the inner aspect (*Pnimityut*-פנימיות) of *HaShem*'s-יהו"ה Supernal desire. However, the aspect of the thirteen qualities of mercy are, “above His face-*Al Panav*-על פניו,” in that they even transcend the inner aspect (*Pnimityut*-פנימיות) of Torah and *mitzvot*.

This is why it states “יהו"ה-*HaShem*, יהו"ה-*HaShem*” twice, one before a person sins and one after he sins.²²⁶⁹ That is, even then, “He bears iniquity and overlooks willful transgression” until “willful transgressions become like merits for him.”

2.

Now, to better understand the superiority of the thirteen qualities of mercy, which cause the drawing down of *HaShem*'s-יהו"ה light, even when service of Him through fulfilling Torah and *mitzvot* is lacking, as known²²⁷⁰ the matter of mercy (*Rachamim*) is in the middle column (*Kav HaEmtza'ee*).²²⁷¹ Now, the middle column (*Kav HaEmtza'ee*) is loftier than the right (*Kav HaYemin*) and left columns (*Kav HaSmol*), being that they are in a state of

²²⁶⁷ Talmud Bavli, Yoma 86b

²²⁶⁸ Exodus 34:6

²²⁶⁹ Talmud Bavli, Rosh HaShanah 17b

²²⁷⁰ See the discourse entitled “*KaNesher*” 5678 (Sefer HaMaamarim 5678 p. 24 and on).

²²⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

division and limitation. This is because, opposite the right column (*Kav HaYemin*), is the left column (*Kav HaSmol*) in opposition to it. Likewise, the right column (*Kav HaYemin*) opposes and obstructs the left column (*Kav HaSmol*).

In contrast, the middle column (*Kav HaEmtza'ee*) gives room for both columns on the sides. However, in truth, the middle column (*Kav HaEmtza'ee*) is loftier than both, and therefore includes both and mediates between them.

The explanation of the superiority of the middle column (*Kav HaEmtza'ee*) that transcends the other two columns, is that even though the other two also ascend to the Crown-*Keter*, nonetheless, they only ascend to the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, the middle column (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimityut*) of the Crown-*Keter*.²²⁷²

Another difference between the middle column (*Kav HaEmtza'ee*) and the other two columns, is that the other two columns undergo division of levels, whereas the middle column (*Kav HaEmtza'ee*) is equal in all its levels, from beginning to end.²²⁷³

Now, these two distinctions are intertwined with each other. For, since the right column (*Kav HaYemin*) and the left column (*Kav HaSmol*) are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*, which is merely a glimmer of radiance, therefore there is a division of levels in them. In contrast, the middle column (*Kav HaEmtza'ee*) is rooted in the inner aspect (*Pnimityut*) of the Crown-*Keter*, which is the aspect of the Essential

²²⁷² Torat Chayim, No'ach 65b; Also see Shaarei Orah (Gates of Light) and Shaar HaYichud (The Gate of Unity) *ibid.*, and elsewhere.

²²⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

Self of *HaShem*-יהו"ה, blessed is He (*Etzem*), and He is present on all its levels equally.

As known, this is the difference between a radiance (*Ha'arah*-הארה) and His Essence (*Etzem*-עצם). That is, with a radiance (*Ha'arah*-הארה), to the degree that it is drawn down, to that degree it is diminished and constrained. In contrast, this is not so of His Essential Self (*Etzem*-עצם), in that wherever He is, He is present there equally.

This may be better understood from what we observe below in man, who also has these three columns (*Kavin*). That is, the right column (*Kav HaYemin*) is his right hand and right foot. The left column (*Kav HaSmol*) is his left hand and left foot. The middle column (*Kav HaEmtza'ee*) is his head and torso, until the extremity of his body [which is his reproductive organ].²²⁷⁴

Now, at first glance the head and brains (which are higher powers) are in the middle column (*Kav HaEmtza'ee*). However, in truth, even in the head itself, there also is division into three columns. For, since there is the division of columns in the hands and feet, which are the aspects of the emotions (*Midot*) of *ChaGa"t*²²⁷⁵ and [the gut emotions of] *NeHi"Y*,²²⁷⁶ and since the root of the emotions (*Midot*) is in the brains and mind (*Mochin*), it must be said that there is a division of columns even in the brains and mind (*Mochin*).

That is, the brain of Wisdom-*Chochmah* is in the right column (*Kav HaYemin*), and from this quality there subsequently is a drawing down to the right hand and the right foot. Conversely, the brain of Understanding-*Binah* is in the left column (*Kav*

²²⁷⁴ See the Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

²²⁷⁵ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

²²⁷⁶ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

HaSmol) etc., and the brain of Knowledge-*Da'at* is in the middle column.²²⁷⁷

Now, in the two columns of right (*Kav HaYemin*) and left (*Kav HaSmol*) – there are divisions of different levels. That is, there is no comparison between the level of the brain and mind (*Mochin*) as they are essentially, and the level of the brain and mind (*Mochin*) as they are drawn to the emotions (*Midot*), and there certainly is no comparison between the level of the brain and mind (*Mochin*) as they manifest in the emotions (*Midot*). For, when one is deeply engaged intellectually (*Sechel*) there is no room for emotional arousal, and when one is emotionally aroused, it is not possible for him to come to grasp and comprehend etc.

There similarly are various levels within the emotions (*Midot*) themselves. For example, the emotion of love (*Ahavah*) has the aspects of *ChaBa''D*,²²⁷⁸ *ChaGa''T*,²²⁷⁹ and *NeHi''Y* in it.²²⁸⁰ The *ChaBa''D* of love (*Ahavah*) is the reasoning that obligates the love, whether it is because the person he loves is of a high and exemplary stature, or whether it is because he was good to him etc. This matter, as it is in one's service of *HaShem*-יהוה, blessed is He, is the difference between saying that "closeness to God is good," or saying that "closeness to God is good for **me**."²²⁸¹ The *ChaGa''T* of the love (*Ahavah*) is the emotional arousal and feeling of the love. The *NeHi''Y* of the love (*Ahavah*) is the revelation of the love in speech (*Dibur*) etc.

²²⁷⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35 *ibid*.

²²⁷⁸ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

²²⁷⁹ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

²²⁸⁰ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²²⁸¹ Psalms 73:28; See the Sichah talk of Acharon Shel Pesach of this year, 5719, Ch. 27 (*Torat Menachem*, Vol. 25 p. 240 and on); *Igrot Kodesh*, Vol. 18, p. 371, and elsewhere.

The same is so of the quality of Kindness-*Chessed*, which is external to the love (*Ahavah*) itself, (as stated in Iggeret HaKodesh).²²⁸² Here too, there are the aspects of *ChaBa*”*D*, *ChaGa*”*T*, and *NeHi*”*Y*. The *ChaBa*”*D* of the Kindness-*Chessed* is the reason for the kindness, which is because of the love (*Ahavah*). That is, because he loves the other (either because the other is high and exemplary in and of himself, or because the other has been good to him) he therefore is roused to act kindly towards him. The *ChaGa*”*T* of the Kindness-*Chessed* is the emotional feeling of kindness, and the *NeHi*”*Y* of the Kindness-*Chessed*, is the actual bestowal of kindness to the other.

Now, these three levels differ from each other. For, in the *ChaBa*”*D* of the Kindness-*Chessed*, there is reasoning, whereas in the *ChaGa*”*T* of the Kindness-*Chessed* there only is emotional feeling, and in the *NeHi*”*Y* of the Kindness-*Chessed*, there only is the actual deed of bestowing the Kindness-*Chessed*. In other words, in the *NeHi*”*Y* [of the Kindness-*Chessed*] there is neither the reasoning nor the feeling, but just the actual bestowal of the Kindness-*Chessed*. This is why these aspects are called the “willow branches-*Aravot*,”²²⁸³ which have neither flavor nor scent.

However, all the above is as matters are in the right column (*Kav HaYemin*) and left column (*Kav HaSmol*). However, the middle column (*Kav HaEmtza’ee*) is the same in all aspects equally. In other words, even as it comes into the aspect of Foundation-*Yesod*, which is “the final extremity of the body,”²²⁸⁴ the whole essence of the soul is present, as known about the

²²⁸² Tanya, Iggeret HaKodesh, Epistle 15

²²⁸³ See Zohar III 220b, 262a; Zohar III 143b; Likkutei Torah, Masei 90c and elsewhere.

²²⁸⁴ See the Introduction to Tikkunei Zohar 17a-b (*Patach Eliyahu*).

teaching,²²⁸⁵ “An erection is impossible without Knowledge-*Da’at*.”

The same is true of mercy (*Rachamim*), that mercy is aroused toward one’s fellow specifically through emotional feeling, in that he feels his fellow, and bonds and unites with him, thereby automatically becoming roused with mercy and compassion for him.

All this is because the middle column (*Kav HaEmtza’ee*) reaches the inner aspect (*Pnimiyut*) of the Crown-*Keter*, which is the aspect of the essence. It therefore is drawn down all the way to the end of all the levels, in a way that it is drawn in all of them equally.

Now, the same is so of the matter of Torah, which is in the middle column (*Kav HaEmtza’ee*).²²⁸⁶ This is as stated,²²⁸⁷ “Remember the Torah of Moshe My servant,” in that “Moshe is on the inside and Yaakov is on the outside,”²²⁸⁸ and both are in the aspect of Splendor-*Tiferet*, except that Moshe is inner and Yaakov is outer.

Therefore, even as the Torah descended below etc., to the point of even manifesting in false arguments, in that “one person argues such and the other argues such [and only one argument can be true],”²²⁸⁹ even then, “the words of Torah do not contract

²²⁸⁵ Talmud Bavli, Yevamot 53b; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

²²⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

²²⁸⁷ Malachi 3:22

²²⁸⁸ See Tikkunei Zohar, Tikkun 13 (29a); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*. Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

²²⁸⁹ See Tanya, Likkutei Amarim, Ch. 5 (9b); Kuntres Etz HaChayim, Ch. 11 (p. 38).

impurity.”²²⁹⁰ Moreover, about Torah scholars, who are those who receive from Torah, it states that “the fires of purgatory (*Gehinom*) have no power over them.”²²⁹¹ This is because the Torah is in the middle column (*Kav HaEmtza’ee*) which reaches the Essential Self of *HaShem*-יהו"ה, blessed is He, and the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in all levels equally.

This also is the difference between the three forefathers. That is, Avraham is in the right column (*Kav HaYemin*)²²⁹² and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of charity and acts of lovingkindness, which are inclusive of all the *mitzvot*.²²⁹³

Yitzchak is in the left column (*Kav HaSmol*), and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of sacrificial offerings (*Avodah*). However, Yaakov is in the middle column (*Kav HaEmtza’ee*), and his mode of serving *HaShem*-יהו"ה, blessed is He, is with the column of Torah.

Now, when it comes to Avraham, [Yishmael] came out from him etc., and likewise, [Esav] came out from Yitzchak etc.²²⁹⁴ In other words, in the right column (*Kav HaYemin*) and the left column (*Kav HaSmol*), there can be a matter of complete

²²⁹⁰ Talmud Bavli, Brachot 22a

²²⁹¹ Talmud Bavli, Chagigah 27a

²²⁹² Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and elsewhere.

²²⁹³ See Tanya, Likkutei Amarim, Ch. 27.

²²⁹⁴ See Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*; Likkutei Torah, Va’etchanan 5a; Shir HaShirim 9d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*; Also see at length in On The Essence of the Jewish People, a translation of Mehutam Shel Yisroel by Rabbi Yoel HaKohen Kahan.

departure,²²⁹⁵ and it only is Yaakov, who is the middle column (*Kav HaEmtza'ee*), whose “bed was whole and perfect.”²²⁹⁶

3.

This likewise is the meaning of the verse,²²⁹⁷ “He was like an eagle rousing its nest, hovering over its young etc.” That is, the “eagle-*Nesher*-נֶשֶׁר” is the aspect of Splendor-*Tiferet*,²²⁹⁸ which is the quality of Yaakov, and is the quality of Mercy-*Rachamim*, which is in the middle column (*Kav HaEmtza'ee*).

This is as known about the four faces of the Supernal Chariot (*Merkavah*),²²⁹⁹ that the face of the lion (*Aryeh*-אֲרִיָה) is to the right, the face of the ox (*Shor*-שׁוֹר) is to the left, whereas the face of man (*Adam*-אָדָם) and the face of the eagle (*Nesher*-נֶשֶׁר) are in the middle column (*Kav HaEmtza'ee*). For, the face of the man (*Adam*-אָדָם) is the aspect of Knowledge-*Da'at* of Kingship-*Malchut*, which is the root of the face of the eagle (*Nesher*-נֶשֶׁר), which is the aspect of Splendor-*Tiferet* of Kingship-*Malchut*.²³⁰⁰

This then, is the meaning of the words, “He was like an eagle rousing its nest.” This is because every ascent which is in a way that is beyond comparison [to the level below it] is through the face of the eagle (*Nesher*-נֶשֶׁר), meaning, through the middle

²²⁹⁵ There are individual redactors who recall that the Rebbe added that the matter of the departure (“*Yatza*-יָצָא”) from Yitzchak is an even greater departure than the departure from Avraham. Also see *Sefer HaMaamarim* 5626 p. 73.

²²⁹⁶ *Midrash Vayikra Rabba* 36:5 *ibid.* Rashi to Genesis 47:31.

²²⁹⁷ *Deuteronomy* 32:11-12

²²⁹⁸ See Rashi to *Deuteronomy* 32:11 that the eagle refers to the quality of mercy (*Rachamim*). Also see Discourse 3 of this year, 5719, entitled “*Kaneshet* – He was like an eagle arousing its nest.”

²²⁹⁹ *Ezekiel* 1:10

²³⁰⁰ *Shaar Maamarei Rabboteinu Zichronam LiBrachah of the Arizal, Maamar “Pesiyotav Shel Avraham Avinu.”*

column (*Kav HaEmtza'ee*). This is as explained before, that the middle column (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimityut*) of the Crown-*Keter*.

This likewise is the meaning of what is stated about the giving of the Torah,²³⁰¹ “I have borne you on the wings of eagles and I brought you to Me.” This is because there had to be an ascent that was beyond comparison [to their previous state]. For, when they were in Egypt they were sunken in the forty-nine gates of impurity.²³⁰²

Moreover, this was to such an extent that the redemption had to be in the blink of an eye.²³⁰³ For, had they remained in Egypt any longer, even as much as the “blink of an eye,” they could have fallen lower than the forty-nine gates of impurity, Heaven forbid.²³⁰⁴

It was from this descent that they had an ascent that is beyond all comparison, so much so, that “I brought you to Me” – literally “to Me” – referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Such an ascent, that is beyond all comparison and is not at all in a way of order and gradation, is brought about specifically through “the wings of eagles,” meaning, through the middle column (*Kav HaEmtza'ee*).

This likewise is stated in Likkutei Torah of the Arizal, in explaining the verse,²³⁰⁵ “Three things are wondrous to me... the way of an eagle in the heavens,” in which he explains that the

²³⁰¹ Exodus 19:4

²³⁰² See Zohar Chadash, Yitro, and elsewhere.

²³⁰³ Rashi to Exodus 12:41

²³⁰⁴ See Siddur of the Arizal, Seder Haggadah Shel Pesach, section on “*Vayotzi'einu*.”

²³⁰⁵ Proverbs 30:18-19; See Likkutei Torah of Arizal there.

wondrousness of the eagle (*Nesher*-נשר), which is an impure fowl, is that it is found in the Supernal Chariot (*Merkavah*).

However, at first glance, this is not understood,²³⁰⁶ being that the lion (*Aryeh*-אריה) is also an impure animal. However, the explanation is that the face of the lion (*Aryeh*-אריה) is in the right column (*Kav HaYemin*), which only reaches the externality (*Chitzoniyut*) of the Crown-*Keter*, and therefore, this is not such a wonder.

Rather, the primary wonder is in regard to the eagle (*Nesher*-נשר), being that it reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*, and as explained before, the ascent brought about by the eagle (*Nesher*-נשר) is completely beyond all comparison.

4.

This also is the meaning of what our sages, of blessed memory, said,²³⁰⁷ “In the thousand years during which the Holy One, blessed is He, is destined to renew His world, what are the righteous to do? The Holy One, blessed is He, will make eagles wings for them, and they will fly over the surface of the water.” That is, even the ascents of the coming future will specifically be through “eagles wings,” since it is with them and through them that the ascent is beyond all gradation and comparison.

To preface, in explanation of the above teaching of our sages, of blessed memory, about the thousand years during which

²³⁰⁶ See Ohr HaTorah, Ha’azinu p. 1,689; See the discourse entitled “*KaNesher*” 5672 (*Hemshech* 5672 Vol. 2 p. 670); See the discourse entitled “*KaNesher*” 5729 and 5742 (Torat Menachem, Sefer HaMaamarim Tishrei, p. 123 and p. 154).

²³⁰⁷ Talmud Bavli, Sanhedrin 92b

the Holy One, blessed is He, is destined to renew His world, Rashi explained that “in that time, this world will be destroyed.” However, in Mishnah, at the end of tractate Tamid,²³⁰⁸ it is called, “the day that will be entirely Shabbat and tranquility etc.,” about which Rabbi Ovadia of Bartenura explains, “This Tana holds like the one who said [that the world will be for six thousand years] and will be destroyed for one [thousand years].”²³⁰⁹

We therefore must understand the meaning of this, that because it will be “entirely Shabbat and tranquility,” it therefore will be “destroyed for one [thousand years].” Moreover, if it is because of the “day that is entirely Shabbat” that it must be destroyed, there should be some foretaste of this on every Shabbat.

However, the explanation is that about Shabbat the verse states,²³¹⁰ “Then the heavens and the earth were finished (*Vayechulu*-ויכלו),” in which the term “and they were finished-*Vayechulu*-ויכלו,”²³¹¹ is of the same root as “expiry-*Kilayon*-כלייון,”²³¹¹ in that Shabbat is the time of the ascent of the worlds, as known.

Now, in Likkutei Torah, in the discourse entitled “*Shuva Yisroel*,”²³¹² the Alter Rebbe asks, if it is so that on Shabbat the vitality of the worlds is caused to ascend, then from where do they have their vitality? He answers that the ascent is only in the external aspect (*Chitzoniyut*), whereas the vitality they receive is from the inner aspect (*Pnimitiyut*). That is, the ascent is in the aspect of *HaShem's* יהו"ה [Supernal] speech (*Dibur*), at which time they receive vitality from the aspect of His [Supernal] thought (*Machshavah*).

²³⁰⁸ Mishnah Tamid 7:4

²³⁰⁹ Talmud Bavli, Rosh HaShanah 31a; Talmud Bavli, Sanhedrin 97a

²³¹⁰ Genesis 2:1-2

²³¹¹ Ohr HaTorah to Genesis 2:1 (Vol. 1, 42b and on, Vol. 3, p. 508 and on).

²³¹² Likkutei Torah, Drushei Shabbat Shuva 66c

We likewise find a similar matter about Rosh HaShanah, about which it states,²³¹³ “This day is the beginning of Your works, a remembrance of the first day.” In other words, through the blowing of the Shofar and the prayers [of Rosh HaShanah], there is caused to be “the beginning of Your works,” since before this, the vitality was in a state of withdrawal [from the worlds].

This is why the verse states,²³¹⁴ “From the beginning of the year-*MeReishit HaShanah*-מְרִישֵׁת הַשָּׁנָה,” in which the word “from the beginning-*MeReishit*-מְרִישֵׁת” is written missing the letter *Aleph*-א, since the vitality is withdrawn. About this the Alter Rebbe asks,²³¹⁵ since the vitality is withdrawn, from where do the worlds derive their vitality?

He answers that the withdrawal is solely from the inner aspect (*Pnimitiyut*), whereas the vitality is received from the external aspect (*Chitzoniyut*). The analogy for this is a person who is intellectually preoccupied, but nonetheless does something by habit, as if he is invested in it.

Now, even though there is a difference between Rosh HaShanah and Shabbat, in that on Rosh HaShanah the ascent is in the inner aspect (*Pnimitiyut*), whereas on Shabbat the ascent is in the external aspect (*Chitzoniyut*), nevertheless, it must be said that even on Shabbat, there [also] is an ascent in the inner aspect (*Pnimitiyut*).

²³¹³ In the *Musaf* liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

²³¹⁴ Deuteronomy 11:12

²³¹⁵ Maamarei Admor HaZaken 5565 Vol. 2, p. 888 and on; Hanachot HaRav Pinchas p. 186; Also see the discourse entitled “*Kvod Malchutcha* – They will speak of the glory of Your kingdom,” 5712, translated in the Teachings of The Rebbe 5712, Discourse 1, Ch. 3 and on (Sefer HaMaamarim 5712 p. 144 and on); Likkutei Sichot, Vol. 9 p. 220.

For, as explained in Likkutei Torah, in the discourse entitled “*Lamenatzei’ach Al HaShmeeneet*,”²³¹⁶ about the question that a certain atheist²³¹⁷ asked Rabbi Akiva, “If Shabbat is made to be beloved²³¹⁸ by the Holy One, blessed is He, how then does He make the rain fall and allow the grass to grow on Shabbat?”

Rabbi Akiva answered with the example of an Eiruv and carrying in a private domain (*Reshut HaYachid*), which requires no Eiruv etc., that for the Holy One, blessed is He, the entire world is His private domain (*Reshut HaYachid*), since He is the Singular One, the Master of the world (*Yechido Shel Olam*).

It further explains in Likkutei Torah there, that this drawing of vitality on Shabbat is from an aspect and level in which there are no separate domains, namely, from the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), whereas the ascent and tranquility of Shabbat is from the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*).

In other words, because it is from the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) everything is in a state of equality, as the verse states,²³¹⁹ “darkness and light are the same,” and no vessel (*Kli*) is required for this [revelation].

However, this is not so of the drawing down from the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), in which a vessel (*Kli*) is required. This refers to the matter of circumcision (*Milah*) and the removal of the foreskin (*Orlah*),²³²⁰ which is the receptacle (*Kli*) for the drawing down of the inner aspect

²³¹⁶ Likkutei Torah, Tazria 21c

²³¹⁷ Midrash Bereishit Rabba 11:5

²³¹⁸ In the discourse of 5778 it says “is made beloved-*Mechavev*-מחבב,” whereas in the Midrash and Likkutei Torah it says, “is honored-*Mechabed*-מכבד.”

²³¹⁹ Psalms 139:12

²³²⁰ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

(*Pnimityut*) of Primordial Man (*Adam Kadmon*). This is why on Shabbat there is an ascent of the inner aspect (*Pnimityut*) of Primordial Man (*Adam Kadmon*), whereas in regard to the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), there is no difference between Shabbat and the mundane days of the week (*Chol*).

We thus find that even on Shabbat, the ascent is of the inner aspect (*Pnimityut*). Moreover, this does not contradict the statement before citing the discourse entitled “*Shuva Yisroel*,” that the ascent [and withdrawal] of Shabbat is in the aspect of *HaShem*’s יהו"ה-s [Supernal] speech (*Dibur*), but not in the aspect of His [Supernal] thought (*Machshavah*). For, in speech (*Dibur*) itself, there also is an external aspect (*Chitzoniyut*) and an inner aspect (*Pnimityut*).

To further explain, the worlds are brought into being from the aspect of *HaShem*’s יהו"ה-s [Supernal] speech (*Dibur*), blessed is He. Now, in speech (*Dibur*), there is the substance (*Chomer*) of the letters (*Otiyot*), this being the external aspect (*Chitzoniyut*) of speech (*Dibur*), and there also is the form (*Tzurah*) of the letters (*Otiyot*).

As explained in *Iggeret HaKodesh*,²³²¹ the form (*Tzurah*) of the letters (*Otiyot*) is the aspect of the letters (*Otiyot*) as they are in the soul, which are the root of speech (*Dibur*). Proof for this is from the fact that even a person who is mute has all five organs [of speech, these being the throat, palate, tongue, lips, and teeth], but nevertheless is incapable of speech. This is because the letters (*Otiyot*) are not revealed in his soul, which is the root of speech.

The same is likewise so of superficial thought (*Hirhur*), which is the lowest level of the thought (*Machshavah*). This

²³²¹ Tanya, *Iggeret HaKodesh*, Epistle 5

aspect is the inner aspect (*Pnimiyut*) of speech (*Dibur*), since the superficial thought (*Hirhur*) is what gives order and vitality to the speech (*Dibur*).

Now, the ascent of Shabbat is in the inner aspect (*Pnimiyut*) of speech (*Dibur*). In other words, the general matter of speech (*Dibur*) is entirely external (*Chitzoniyut*) relative to thought (*Machshavah*). However, within the speech (*Dibur*) itself, the ascent is to the inner aspect (*Pnimiyut*) of the speech (*Dibur*).

However, the externality (*Chitzoniyut*) of speech (*Dibur*) is not withdrawn, even on Shabbat. That is, the externality (*Chitzoniyut*) of the speech (*Dibur*) of the ten utterances of creation,²³²² brings the creations into being constantly, whether it is during the mundane days of the week (*Chol*), on Shabbat, or on Rosh HaShanah.

Thus, the question posed in the above-mentioned discourse entitled “*Shuvah Yisroel*,” as to “where the creations derive their vitality from on Shabbat” is about the inner vitality of the letters (*Otiyot*). For, since there is an ascent to the inner aspect (*Pnimiyut*) of speech (*Dibur*), this being so, from where is vitality drawn to the letters (*Otiyot*)?

It is in answer to this question that he explains that the vitality of the letters (*Otiyot*) is from the aspect of *HaShem* 's-ה"ו"ס [Supernal] thought (*Machshavah*), whereas all that is drawn down from His [Supernal] thought (*Machshavah*) is the externality (*Chitzoniyut*) of the thought (*Machshavah*). This is as explained before, that it only is in the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*) that there is no division of different domains etc.

²³²² Mishnah Avot 5:1

With the above in mind, we can also understand the explanation in Shaar HaYichud VeHaEmunah²³²³ on the verse,²³²⁴ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” That is, the word of *HaShem*-יהו"ה stands in the creations constantly, and if it would be withdrawn for even a moment, they would revert to absolute naught and nothingness as before the creation.

However, there also the matter of renewal (the renewal of the old), as it states,²³²⁵ “Who in His goodness renews the act of Creation every day.” This [renewal] is unlike the matter indicated by the verse, “Forever *HaShem*-יהו"ה Your speech stands in the heavens,” which undergoes no change at all.

However, the explanation is that in the externality (*Chitzoniyut*) of the letters (*Otiyot*) there is no change whatsoever, and they stand constantly within the creations to bring them into existence from nothing to something. However, the matter of renewal refers to the vitality of the letters (*Otiyot*).

With the above in mind, we can also understand how it is that vitality is drawn down to the worlds on a Rosh HaShanah that falls out on Shabbat,²³²⁶ in which case, the ascent [and the withdrawal] is both in the inner aspect (*Pnimitiyut*) and the external aspect (*Chitzoniyut*). For, the entire matter of the ascent is in regard to the vitality, whereas the externality (*Chitzoniyut*) of the letters themselves, remain standing constantly without change, and from them, the worlds derive their vitality.

With the above in mind, we can understand the reason that on “the day that is entirely Shabbat” there will be “one [thousand

²³²³ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

²³²⁴ Psalms 119:89

²³²⁵ In the blessings of the *Shema* recital.

²³²⁶ See Likkutei Sichot Vol. 9 p. 220 *ibid*.

years] of destruction.” For, currently, the ascent of Shabbat is in the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), which does not at all effect the externality of Primordial Man (*Adam Kadmon*). However, in the coming future, when there will be the fulfillment of the prophecy,²³²⁷ “The glory of *HaShem* יהוה will be revealed etc.,” in that even in the externality (*Chitzoniyut*) there will be a sense of the innerness (*Pnimiyut*). However, since the physicality of the world is not a receptacle for the inner aspect (*Pnimiyut*), there therefore will be “one [thousand years] of destruction.”

This is similar to the Manna, which did not descend on Shabbat, even though about Shabbat it is written,²³²⁸ “God-*Elohi*” מ-אלהים blessed the seventh day,” meaning,²³²⁹ “He blessed it with the Manna.”

This is because the Manna is the aspect of the “remnants of the Crystal Dew (*Tala d’Bedolcha*),”²³³⁰ which transcends the worlds. Therefore, even though Above, in *HaShem*’s יהוה Godliness, this was primarily drawn down specifically on Shabbat, which is the matter of the ascent in the inner aspect (*Pnimiyut*), nevertheless, it did not descend to below on Shabbat. This is because, as it is in its inner aspect (*Pnimiyut*), it cannot physically descend to below. Only afterwards, during the mundane days of the week (*Chol*), this light (*Ohr*) descends into the aspect of the

²³²⁷ Isaiah 40:5

²³²⁸ Genesis 2:3

²³²⁹ Mechilta to Exodus 20:11; Also see the citations in the next note.

²³³⁰ See *Ohr HaTorah*, Beshalach p. 638-639; *Hemshech* 5672 Vol. 2, p. 1,061, 1,081 and elsewhere; Also see Maamarei Admor HaZaken al Parshiyot HaTorah, p. 295 and on; Also see Listen Israel, a translated of Rabbi Hillel HaLevi of Paritch’s commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1 and the notes and citations there.

chaining down [of the worlds] (*Hishtalshelut*), and is then drawn down into the world.

From this it is understood that in regard to the revelations of the coming future, this certainly is so. For, if this is so of the Manna, which only is the, “remnants of the Crystal Dew (*Tala d’Bedolcha*),” that it cannot be drawn into the world, then how much more so of the coming future, at which time there will be the revelation of the aspect of the “Dew-*Tal*-ט” itself,²³³¹ in that this is the “Dew-*Tal*-ט” by which He is destined to resurrect the dead.²³³² That is, even a person who himself is dead will become alive, which is a much loftier manner of vitalization than how the vitality is currently.²³³³ It thus is certain that this aspect cannot be drawn into the physicality of the world, and there therefore will be “one [thousand years] of destruction.”

This then, is the meaning of what our sages, of blessed memory, said,²³³⁴ “During the thousand years that the Holy One,

²³³¹ Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheyeh*-אהיה) as the dew-*Tal*-ט’ to Israel.” In other words, just as dew-*Tal*-ט is constant and unchanging, *HaShem* is One-יהוה אהי”ד is the constant and unchanging essential truth of all that is. This is hinted at in the fact that the word, “Dew-*Tal*-ט-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-אהי”ד-39. Regarding this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal*-ט that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-אהי”ד, blessed is He, in the coming future, that the revival of the dead will come about. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1-4.

²³³² Isaiah 26:19; See Tanya, *Likkutei Amarim*, Ch. 36; *Likkutei Sichot*, Vol. 11 p. 193 in the note (beginning “*Tal Torah*-תל תורה”).

²³³³ See chapter five of this discourse.

²³³⁴ Talmud Bavli, Sanhedrin 92b

blessed is He, is destined to renew His world, what are the righteous-*Tzaddikim* (referring to all the Jewish people, as the verse states,²³³⁵ “Your people are all righteous-*Tzaddikim*”) to do? The Holy One, blessed is He, will make eagles wings for them, and they will fly over the surface of the water.”

That is, water (*Mayim*-מים) refers to Torah, as it states,²³³⁶ “Water (*Mayim*-מים) refers only to Torah,” and refers to the upper waters (*Mayim Elyonim*) that are above the firmament (*Rakiya*-רקיע).²³³⁷ They “will fly over the surface of the waters (*Mayim*-מים)” meaning that it will be in a way of “flying.” By way of analogy, this is like a very great sage who when he examines a minor matter of intellect, has no need at all to exert himself and toil to understand it, but “flies” through it easily and without exertion. This ascent will specifically be through the “wings of eagles,” referring to the middle column (*Kav HaEmtza’ee*), by which there is ascent beyond all comparison, as explained before.

5.

However, there are various levels in the ascent of the middle column (*Kav HaEmtza’ee*). That is, there is the aspect of the face of the eagle (*Nesher*-נשר) as it is in the Supernal Chariot (*Merkavah*) of the world of Creation (*Briyah*), and there is as it is in the world of Emanation (*Atzilut*), meaning Splendor-*Tiferet* and Knowledge-*Da’at* of the world of Emanation (*Atzilut*), and even higher etc.

²³³⁵ Isaiah 60:21; Mishnah Sanhedrin 10:1

²³³⁶ Talmud Bavli, Bava Kamma 17a

²³³⁷ See Rashi to Genesis 1:6

About this the verse states,²³³⁸ “He was like an eagle (*K’Nesher*-כנשר) rousing its nest,” with the prefix letter *Khaf*-כ meaning “like,” only indicating similarity. That is, just as there is the ascent through the eagle (*Nesher*-נשר), which is the aspect of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), there also is a higher ascent, which is as [the next verse] continues to state,²³³⁹ “*HaShem*-יהו"ה alone guides them.”

To further explain, when it was previously explained that the middle column (*Kav HaEmtza’ee*) reaches the inner aspect (*Pnimityut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*, even though the aspect of the Ancient One-*Atik*-עתיק refers to the elevated transcendence and removal (*Ha’ataka*-העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He, it nonetheless, is not actually like the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, but only as He is in a state of elevated transcendence (*Ha’atakah*-העתקה) etc.

This is similar to the explanation elsewhere²³⁴⁰ about the fact that “the inner aspect of the Father-*Abba* [Wisdom-*Chochmah*] is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,”²³⁴¹ that even so, it is not like the inner aspect of the Ancient One-*Atik*, as it is, in and of itself, on its own state and level.

The same is understood about the matter of the Ancient One-*Atik*-עתיק, as it indicates the elevated transcendence and

²³³⁸ Deuteronomy 32:11

²³³⁹ Deuteronomy 32:12

²³⁴⁰ See the discourses entitled “*Vayeitzei Yaakov*” and the discourse entitled “*Vayishlach Yaakov*” (*Hemshech* 5666 p. 94 and on; p. 101 and on). Also see the preceding discourse of this year, 5719, entitled “*Hapach Yam LaYabashah* – He transformed the sea into dry land,” Discourse 21, Ch. 7 and elsewhere.

²³⁴¹ See Likkutei Torah, Nitzavim 49d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26, and Ch. 33.

removal (*Ha'ataka*-העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He, which already is caused to be in a state of elevation and transcendence etc.²³⁴² That is, this is unlike the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, higher than this is the aspect of,²³⁴³ “*HaShem*-יהו"ה alone guides them.” For, the word “alone-*Badad*-בדד” means, “*Bad Dalet*-בד דל,” and the meaning of “*Bad*-בד” is “Singular-*Yechidi*-יחידי,”²³⁴⁴ meaning that it refers to how *HaShem*-יהו"ה, blessed is He, is Singular-*Yachid*-יחיד and Unique-*Meyuchad*-מיוחד in His singularity etc.

The second *Dalet*-ד of the word “alone-*Badad*-בדד” hints at the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). The matter of “alone-*Badad*-בדד” refers to the ascent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to Kingship-*Malchut* of the Unlimited One (*Ein Sof*), through which there also is caused to be the ascent of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) to the inner aspect and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This matter is indicated by the words,²³⁴⁵ “The Holy God (*HaE"l HaKadosh*-הא"ל הקדוש) is made holy through charity (*Nikdash b'Tzedakah*-נִקְדָּשׁ בְּצִדְקָה).” For, at first glance, if He already is “holy-*Kadosh*-קדוש,” what then is the meaning of “made holy-*Nikdash*-נִקְדָּשׁ etc.”? However, the explanation is that

²³⁴² And therefore, some element of relativity, such as with the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*),” and which therefore has some relation to **worlds**.

²³⁴³ Deuteronomy 32:12

²³⁴⁴ See Talmud Bavli, Yoma 71b; Zevachim 18b; See Likkutei Torah Acharei 28b and on; Ateret Rosh of the Mittler Rebbe 28a and on; Maamarei Admor HaEmtza'ee p. 1,232 and on, and elsewhere.

²³⁴⁵ Isaiah 5:16; See the liturgy of the *Amidah* prayer of the High Holidays.

through charity-*Tzedakah*-צדקה [in the feminine], which refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*),²³⁴⁶ “The Holy God-*HaE”l HaKadosh*-הקדוש-ה”ל is made holy and is elevated to the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו”ה Himself, blessed is He.”²³⁴⁷

The explanation is that the ascent of the “eagle” (*Nesher*-נשר), generally refers to the column of Torah. In contrast, the matter indicated by the verse,²³⁴⁸ “*HaShem*-יהו”ה alone (*Badad*-בדד) guides them,” refers to the matter of returning to *HaShem*-יהו”ה in repentance, which is higher than Torah.

This is the meaning of “alone-*Badad*-בדד,” which is similar to [the words of Torah about the incense], “they shall be in equal portion-*Bad b’Vad*-בד בבד,” and is specifically hinted in the “linen garments-*Bigdei Vad*-בגדי בד”²³⁴⁹ that the High Priest (*Kohen Gadol*) wore when entering the Holy of Holies on Yom HaKippurim.

This then, is why the verse states,²³⁵⁰ “He was **like** an eagle (*K’Nesher*-כנשר) rousing its nest,” with the prefix letter *Khaf*-כ meaning “**like**” only indicating similarity, because this ascent is loftier than the ascent of Torah brought about by the “eagle” (*Nesher*-נשר).

This likewise is the meaning of the continuation, “He carries them on His pinions (*Evrato*-אברתו),” referring to “the 248-ה רמ”ה limbs (*Eivarim*-אברים) of the King.”²³⁵¹ Thus, the meaning of “He carries them on (*Al*-על) His pinions (*Evrato*-אברתו),” means

²³⁴⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²³⁴⁷ See Siddur Im Divrei Elohi”m Chayim, 250d.

²³⁴⁸ Deuteronomy 32:12

²³⁴⁹ Leviticus 16:4; 16:32 etc.

²³⁵⁰ Deuteronomy 32:11

²³⁵¹ See Zohar I 170b

“above-*Al*-על” and higher than the 248-רמ”ה positive commandments. In other words, even when one is blemished in the 248-רמ”ה positive commandments – which is the meaning of the words of the preceding verse,²³⁵² “He found him in a desert land,” referring to “a land in which no man (*Adam*-אדם) settled,”²³⁵³ which refers to the lack of fulfilling the positive *mitzvot*, and even refers to blemish in the negative *mitzvot*, and is the matter of “a land not sown (*Lo Zeru’ah*-לא זרועה),”²³⁵⁴ meaning that the negativity indicated by the word “not-*Lo*,” was sown into it,²³⁵⁵ (referring to matters that are not as they should be) – nevertheless, “He carries them on His pinions (*Evrato*-אברתו),” referring to the ascent to the aspect that transcends the light of Torah and *mitzvot*.

This is also another meaning of “He was **like** an eagle (*K’Nesher*-כנשר),” in that even when he “sheds-*Nashar*-נשר” and falls etc., into the aspect of the 288-רפ”ה sparks etc., “the 288-רפ”ה that died-*Meit*-מת,”²³⁵⁶ in that “one who falls from his level is called ‘dead-*Meit*,’”²³⁵⁷ nevertheless, “He carries them on (*Al*-על) His pinions (*Evrato*-אברתו).”

This likewise is the matter of the resurrection of the dead (*Techiyat HaMeitim*), brought about by the “Dew-*Tal*-טל-39” through which He is destined to resurrect the dead, about which it

²³⁵² Deuteronomy 32:10

²³⁵³ Jeremiah 2:6

²³⁵⁴ Jeremiah 2:2

²³⁵⁵ See Likkutei Torah, Bamidbar 4c; Naso 20c; Re’eh 32b

²³⁵⁶ That is, in the verse (Genesis 1:2), “The spirit of God hovered upon-*Merachefet*-מרחפת” it is explained that the word “hovered upon-*Merachefet*” refers to the “the 288-רפ”ה [sparks of Holiness that fell (in the shattering of the vessels – *Shevirat HaKeilim*) and] that died-*Meit*.” See Etz Chayim, Shaar 18 (Shaar RaPa) Ch-288 Nitzotzin Ch. 1; Likkutei Torah, Shaar HaPesukim, and Sefer HaLikkutim of the Arizal to Genesis 1:2, and elsewhere.

²³⁵⁷ See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2; Mevo She’arim, Shaar 2, Section 2, Ch. 3.

states,²³⁵⁸ “For Your dew is a dew of lights (*Tal Orot*-טל אורת-),” referring to the aspect of the light (*Ohr*-אור) of Torah that transcends the Torah itself.²³⁵⁹ It is because of this aspect that even a person who is impure and dead can become pure and alive, which is a much loftier manner of vitality, due to which even the dead can be brought to life.

This aspect is drawn down through the “wings of eagles,” specifically meaning the middle column (*Kav HaEmtza’ee*). In general, this refers to the matter of the thirteen qualities of mercy, by which even the dead is caused to come alive, as it states,²³⁶⁰ “He enlivens the dead with abundant mercies.”

This likewise is the meaning of the words,²³⁶¹ “He preserved him like the pupil of his eye.” This refers to the black of the eye,²³⁶² which is called “the black light” (*Nehora Ookma*). That is, the white of the eye is the “white light” (*Nehora Cheevra*), however the primary aspect of vision comes specifically from the black of the eye, as in the teaching,²³⁶³ “A person does not see from the white of the eye, but from the black in it.”

This is like “the superiority of light [which comes] out of darkness.”²³⁶⁴ In other words, when the “blackness” itself becomes refined and transformed to the nature of brilliance, then

²³⁵⁸ Isaiah 26:19; See Tanya, Likkutei Amarim, Ch. 36; Likkutei Sichot, Vol. 11, p. 193 in the note (beginning “*Tal Torah*”).

²³⁵⁹ See Likkutei Torah, Ha’azinu 73c; Likkutei Sichot, Vol. 11, p. 193 in the note *ibid.*; Also see *Hemshech* “v’*Kachah*” 5637, Ch. 68 (Sefer HaMaamarim 5637 Vol. 2, p. 559 and on); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1-4.

²³⁶⁰ In the *Amidah* prayer.

²³⁶¹ Deuteronomy 32:10

²³⁶² Rashi to Deuteronomy 32:10

²³⁶³ See *Midrash Vayikra Rabba* 31:8

²³⁶⁴ See *Ecclesiastes* 2:13

it even is loftier than the brilliance of the “whiteness,” and the vision in it is then corrected.

This also is the meaning of the conclusion of the verse,²³⁶⁵ “There is no foreign god with him,” meaning that even one who – on account of his own state and standing, has some relation to the matter of a “foreign god,” – nevertheless, because of the thirteen qualities of mercy, “his willful sins become like merits for him.”²³⁶⁶

6.

This then, is the meaning of the verse,²³⁶⁷ “For, as the earth sends forth its growth and as a garden sprouts forth its seedlings,” which is the matter of the three above-mentioned aspects in fulfilling Torah and *mitzvot*. Nevertheless, “so will the Lord, *HaShem/Elohi*”m-יהוה, אדני, cause righteousness and praise to sprout etc.” That is, even one who has sinned etc., will come to have the sprouting and revelation of the light (*Ohr*) of *HaShem*-יהוה, blessed is He, from Above, brought about through “the Lord God *HaShem-Adona*”y-*HaShem/Elohi*”m-יהוה, אדני,” which illuminates on Rosh HaShanah and Yom HaKippurim. For, *HaShem*’s-יהוה title “Lord-*Adona*”y-*אדני*,” is [the aspect²³⁶⁸ of Kingship-*Malchut*, which] is illuminated on Rosh HaShanah, and the Name *HaShem*-יהוה vowelized [and pronounced as] His title “God-*Elohi*”m-אלהים” is illuminated on Yom HaKippurim.²³⁶⁹

²³⁶⁵ Deuteronomy 32:11

²³⁶⁶ Talmud Bavli, Yoma 86b

²³⁶⁷ Isaiah 61:11

²³⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²³⁶⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Likkutei Torah, Nitzavim 51c.

The matter of the Name *HaShem*-יהו"ה vowelized [and pronounced as] His title “God-*Elohi*”*m*-אלהי"ם,” is similar to the matter of “alone-*Badad*-בדד,” which is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*).²³⁷⁰ That is, just as Kingship-*Malchut* of the world of Emanation (*Atzilut*) ascends to Kingship-*Malchut* of the Unlimited One (*Ein Sof*) and to the aspect of the innerness and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He – as explained before on the words,²³⁷¹ “The Holy God (*HaE"l HaKadosh*-הא"ל הקדוש) is made holy through charity (*Nikdash b'Tzedakah*-נִקְדָּשׁ בְּצִדְקָה)” – so likewise, this is so of the matter of the Name *HaShem*-יהו"ה vowelized [and pronounced as] His title “God-*Elohi*”*m*-אלהי"ם.”

That is, when *HaShem*'s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם” ascends to the Name *HaShem*-יהו"ה, then even the Name *HaShem*-יהו"ה ascends to a much higher level, and because of this, even in someone who does not have the “sowing” of Torah and *mitzvat*, nevertheless, “so will the Lord *HaShem* God-*Adona*”*y* *HaShem/Elohi*”*m*-יהו"ה אדני” cause righteousness and praise to sprout,” similar to “the earth [which] sends forth its growth,” and even much higher than this.

The explanation is that, as known, the thirteen qualities of mercy, and the thirteen principles by which the Torah is expounded, are related to each other, as in the teaching of the Rav, the Maggid of Mezhritch,²³⁷² that *HaShem*'s-יהו"ה title “Almighty

²³⁷⁰ Likkutei Torah, Nitzavim 53b

²³⁷¹ Isaiah 5:16; See the liturgy of the *Amidah* prayer of the High Holidays.

²³⁷² Ohr HaTorah of the Rav, the Maggid of Mezhritch, Section 140 & 440 (p. 186 and p. 458 in the 5766 edition), cited in Ohr HaTorah, BeHa'alotcha p. 402, Re'eh p. 785 and elsewhere.

God-*E* "א"ל-ל"א²³⁷³ which is the first²³⁷⁴ of the thirteen qualities of mercy,²³⁷⁵ - "Almighty God (*E*"ל-ל"א), Compassionate (*Rachum*-רחום) and Gracious (*v'Chanun*-וְחַנוּן) etc.," or [in the thirteen qualities mentioned in the prophet Micah],²³⁷⁶ "Who is a God-*E*"ל-ל"א like You etc.," - correspond to the first principle of exegesis of "*Kal VaChomer*-קל וחומר"²³⁷⁷ with which the Torah is expounded.

Therefore, it is through the thirteen qualities of mercy that a drawing forth of light and illumination in Torah is caused, which is the matter indicated by the words, "so will the Lord, *HaShem/Elohi*"מ-יהו"ה אדני"י, cause righteousness and praise to sprout." On the contrary, the light (*Ohr*) of Torah that is drawn down through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), is much loftier.

This drawing down is "against all the nations," referring to the aspect of the "nation-*Goy*-גוי" within oneself etc.,²³⁷⁸ as well as the aspect of "nation-*Goy*-גוי" within one's fellow, through which He will "cause righteousness and praise to sprout" and even push away the darkness of the nations.

All the above is brought about from the revelation of the aspect of "*HaShem* alone-*HaShem Badad* בודד-יהו"ה" which is drawn down on Yom HaKippurim. The culmination and

²³⁷³ Which, when pronounced outside of prayer or Torah study is pronounced by people as "ק"ל-ל"א."

²³⁷⁴ Zohar III 131b; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 11, and elsewhere.

²³⁷⁵ Exodus 35:6

²³⁷⁶ Micah 7:18

²³⁷⁷ See the thirteen principles of exegesis in the Introduction to Sifra. This refers to a conclusion drawn from a minor premise or a more lenient condition to a major or stricter one, and vice versa.

²³⁷⁸ The evil inclination. See the letter of the Rebbe Rashab regarding the great principle (Leviticus 19:18), "You shall love your fellow-*Rei'acha*-רעך as yourself," printed in the back of Chitas.

conclusion of the drawing down takes place on Shemini Atzeret, about which the verse states,²³⁷⁹ “They will be Yours alone, strangers not sharing them with You.”

It is from this aspect that there is a drawing down of “abundant goodness to the house of Israel,”²³⁸⁰ even including those who have willful sins, which become transformed into merits etc., and there is a drawing down of the writing and inscribing the Jewish people for a good and sweet year, with [blessings] in children, health, and abundant sustenance, with openly revealed and clearly apparent goodness!

²³⁷⁹ Proverbs 5:17; See the discourse entitled “*BaYom HaShmini Atzeret*” 5670, 5710, and elsewhere.

²³⁸⁰ Isaiah 63:7, The *Haftorah* reading of Shabbat Parshat Nitzavim-Vayeilech.

