

קונטרס

ההשתטחות

מאת כ"ק אדמו"ר דובער נבג"מ זי"ע

VISITING THE GRAVESITES OF THE RIGHTEOUS

Commonly called Kuntres HaHiShtatchut

From the teachings of:

Our Master, Teacher and Rabbi

The Holy Rabbi Dovber of Lubavitch
The Mittler Rebbe

Also attributed to his disciple, Rabbi Hillel HaLevi of Paritch

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To understand the matter of prostrating at the gravesites of the righteous-*Tzaddikim*

1.

In regard to the matter of visiting gravesites, there are several approaches, consisting of five general levels. The first level is explained in Shulchan Aruch, Orach Chayim, on the laws of Tisha b'Av.¹ It states there that the reason for visiting gravesites is to awaken a sense of mourning, thus humbling one's inclination toward evil and returning in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

This is similar to the advice of our sages, of blessed memory, who stated,² "If a person is unsuccessful in subduing his evil inclination,³ he should remind himself of the day of death." In other words, through reminding himself of this, the lust of his evil inclination will subside. This is as stated,⁴ "Better to go to a house of mourning than to go to a house of revelry, for this is the end of all man and the living should take it to heart." In other words, visiting gravesites can humble one's heart, as mentioned above.

¹ Shulchan Aruch Orach Chayim 559:10 and 579 in Rama. Although according to this first reason it is mentioned that it is possible to go to gravesites of gentiles, the commentators explain that according to the Kabbalah of the Arizal, it is best to avoid going to gravesites of gentiles. (Also see Talmud Bavli, Ta'anit 16a)

² Talmud Bavli, Brachot 5a

³ Through the other means mentioned, such as through the study of Torah, and the acceptance of the yoke of the kingship of Heaven with the recital of the *Shema*.

⁴ Ecclesiastes 7:2

The second level is mentioned in Shulchan Aruch, on the laws of Rosh HaShanah,⁵ that some communities are accustomed to visiting gravesites before Rosh HaShanah, where they pray and greatly plead for mercy before *HaShem*-יהו"ה, blessed is He, and give charity to the poor. The reason given there⁶ is that “the cemetery is the resting place of the righteous (*Tzaddikim*) and is thus a pure and holy place. Therefore, the prayers offered to *HaShem*-יהו"ה, blessed is He, in such a place, will be more readily received. Thus, one should direct his prayers to *HaShem*-יהו"ה, blessed is He, and plead before Him to grant him mercy in the merit of the righteous (*Tzaddikim*) who rest in the dust.”

Now, Shulchan Aruch gives two reasons for this level. Firstly, that the place is pure and holy, thus causing his prayers to be better received and secondly, that he will certainly pray there with greater devotional intent (*Kavanah*), brought about by the awakening of his heart to return in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, as mentioned before about the verse,⁷ “The living should take it to heart,” which will affect his prayer, thus making it desirable and well received by *HaShem*-יהו"ה, blessed is He.

The third level is when a person visits the resting place of his father or his only son and the like. In such a case, he will be roused to tears and lamentations and his heart will completely open with emotion, as if his dearly departed is

⁵ Shulchan Aruch, Orach Chayim 581:4 in Rama.

⁶ Be'er Hetev to Orach Chayim ibid (581:17); Also see Talmud Bavli, Taanit 16a; Maharil to Hilchot Ta'anit;

⁷ Ecclesiastes 7:2

literally lying before him. Thus, his heart will truly be broken within him, because of the great anguish he feels, that touches the very core of his heart, causing him to weep with great bitterness of the soul.

This is similar to Rabbi Yochanan, who was accustomed to say,⁸ “This is the bone of my tenth son.” That is, because of his anguish, he carried a small bone with him, so as to never forget his deceased son, and through doing so, his heart was always broken and contrite. This is similar to our forefather Yaakov, peace be upon him, who “mourned for his son for many years.”⁹ That is, he wept constantly from the bitterness of his soul over the loss of his son, being that he never forgot him at all, as known.

The same is true of visiting such a gravesite. Although, over the course of time, the memory of one’s dearly departed has subsided, nevertheless, upon visiting the gravesite, one’s memories are rekindled, to the point that a person can be brought to tears of extreme bitterness from the very depths of his soul.

This causes his heart to completely open with emotion and he then can truly weep over his sins as well, with a broken and humbled heart and with great weeping, thus bringing him to a state of full repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He. This is because coarseness and

⁸ Talmud Bavli, Brachot 5a and Rashi there. Rabbi Yochanan had ten sons who died in his lifetime. He kept a small bone with him from his tenth child as a painful memorial.

⁹ Genesis 37:34, see Rashi there. Yaakov mourned for his son Yosef whom he presumed dead for twenty-two years.

haughtiness of the heart is the primary hindrance to repentance (*Teshuvah*) and returning to *HaShem*-יהו"ה, blessed is He. However, when, for whatever reason, a person's heart is truly broken, he can then readily come to a state of true and complete repentance (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, with all his heart.

This explains the matter of afflictions that are called, "the afflictions of love" that befall a person,¹⁰ which may even affect his children, health and livelihood. That is, it may be that a person is crushed in order to bring him to a more perfect state of repentance (*Teshuvah*) of returning to *HaShem*-יהו"ה, blessed is He, "from the innerness of man and the depth of the heart."¹¹ Proof of this is the case of Rabbi Yochanan, who was a perfect *Tzaddik*, and, as mentioned above, was accustomed to say, "This is the bone of my tenth son," which the Talmud states was certainly a matter of "the afflictions of love."

2.

The fourth level is when a person goes to the gravesites of *Tzaddikim* whom he knew and had a relationship with during their lifetimes. This was because of the strength of his faith during the lifetime of the *Tzaddik*, that he was a true man of

¹⁰ These are called "afflictions of love" (*Yisurim Shel Ahavah*), that are brought upon a person even though he may be righteous (such as Rabbi Yochanan mentioned before), in order to bring him greater reward in the coming world. See Talmud Bavli, Brachot 5a and on (and Rashi there); Also see Maamarei Admor HaEmtza'ee Dvarim Vol. 2 p. 614.

¹¹ Psalms 64:7

God who was called holy (*Kadosh*).¹² Thus, due to his sense of shame and lowliness, when he would enter into the sanctuary and presence of the *Tzaddik* during his lifetime, he would become nullified of all sense of self.

That is, whenever he was in the presence of the *Tzaddik* he would become embarrassed and humbled, to the point that he literally became incapable of speech, like an inanimate stone. For, this is what is meant by true negation of sense of self (*Bittul*), as explained¹³ about the verse,¹⁴ “Lord-*Adona*”*יְיָ אֲדוֹנָי*, open my lips that my mouth may declare Your praise.”

The same is therefore true when he visits the resting place of the holy *Tzaddik*. On the contrary, he comes to an even greater negation of sense of self (*Bittul*) because, as known,¹⁵ “The righteous (*Tzaddikim*) are greater after their death than during their lifetimes.” Therefore, because of the great strength of his faith, he comes to a state of sublimation and nullification (*Bittul*), in that he has faith in the holiness of the pure and holy soul of the *Tzaddik* that has already ascended to its place in the highest heights, in a way of elevation upon elevation.

Moreover, he is faithful that a presence of the soul remains with the body in the grave, as explained in Likkutei Torah¹⁶ about the verse,¹⁷ “His soul will mourn over him,” that

¹² Isaiah 4:3

¹³ See the discourse entitled “*Adona*”*יְיָ אֲדוֹנָי* *Sefatai Tiftach*” 5712, translated in The Teachings of The Rebbe 5712, Discourse 13, and the explanations and citations there.

¹⁴ Psalms 51:17

¹⁵ Talmud Bavli, Chullin 7b

¹⁶ Likkutei Torah of the Arizal, Ta’amei HaMitzvot, Parshat Vayechi

¹⁷ Job 14:22

a portion of the soul accompanies the deceased to the grave. Moreover, even the transcendent aspects (*Makifim*) of the soul are bound to this portion of the soul, which is why it is a *mitzvah* to erect a tombstone over the gravesite, which is the seat for the encompassing aspects of the soul (*Makif*), as explained in *Likkutei Torah*.

It thus is certain that when he comes to visit the holy resting place of the *Tzaddik* and envisions his pure and holy countenance before him, he will be overcome with even greater fear and dread than when the *Tzaddik* was alive. For, when he was alive, he was constrained by the limitations of his physical body. However, now the soul of the *Tzaddik* is in its spiritual state, as it is in and of itself, unconstrained by the limitations of physicality. He therefore can come to be in a state of true sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is an upper state of fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

The matter of the Upper Fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is mentioned in the [Alter Rebbe's] Siddur, in the notes that preface the midnight service of *Tikkun Chatzot*.¹⁸ That is, the Upper Fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is an inner fear, which is called "fear with shame" (*Yirat Boshet*). This is like a person who stands in shame before a *Tzaddik* of great righteousness, out of his own sense of lowliness in comparison to the righteousness of the *Tzaddik*. In the presence of the *Tzaddik* he becomes utterly

¹⁸ See Siddur Torah Ohr (The Alter Rebbe's Siddur) there.

nullified of his own sense of self and independent existence, to the point that he is literally as nothing.

The same is true of the Upper Fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, that he is ashamed before *HaShem*'s-יהו"ה astounding greatness, as it states,¹⁹ "His greatness is beyond fathom." For, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is above to no end and below to no limit. About this it states,²⁰ "If there is no wisdom (*Chochmah*-חכמה), there is no fear (*Yirah*)." That is, the Upper Wisdom (*Chochmah Ila'ah*) is the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, called "the power of what-*Ko'ach Mah*-כח מה,"²¹ as explained there at length.

Thus, in the same way, we may also understand the matter of going to the gravesite of a holy *Tzaddik*. That is, through doing so, a person can come to a state of great shame and complete nullification of sense of self and independent existence. That is, he has a great sense of shame over all his past deeds and thoughts throughout his life until that day, for it all is openly revealed. That is, when the *Tzaddik* was alive, all

¹⁹ Psalms 145:3

²⁰ Mishnah Avot 3:17; Zohar Tzav (Ra'ayah Mehemna) 28a, 34a

²¹ The word "wisdom-*Chochmah*-חכמה" forms the words "the power of what-*Ko'ach Mah*-כח מה" which is indicative of complete sublimation to *HaShem*-יהו"ה, blessed is He, to the point of the sense of loss of sense of self and independence before the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, as indicated by the words of Moshe (Exodus 16:7), "and what are we-*v'Nachnu Mah*-ונהנו מה." This aspect is roused by the perception of *HaShem*'s Godliness, which is the inner aspect of wisdom-*Chochmah*, the perception of the limitless light (*Ohr Ein Sof*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is manifest in wisdom-*Chochmah*.

the thoughts and schemes of men were openly revealed to him, and this is certainly so after his passing, when his soul is in its full unfettered spiritual form.

Moreover, this sense of sublimation, nullification and shame also comes about because of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who enlivens the soul of the *Tzaddik*, literally. This is because the soul of the *Tzaddik* is literally "a part of God from on high,"²² in that he is completely nullified and sublimated to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as explained elsewhere.²³ Through this, a person is able to awaken abundant mercies upon the Godly spark of his own soul, due to his lowly and humble stature.

This matter is known as the Upper Repentance (*Teshuvah Ila'ah*), as explained elsewhere. For, it is through self-nullification (*Bittul*), in that he nullifies himself before Torah scholars, that he literally nullifies and sublimates himself to *HaShem*-יהו"ה Himself, blessed is He. This accords with the teaching,²⁴ "Is it possible to adhere to the *Shechinah* - the Indwelling Presence of *HaShem*-יהו"ה, blessed is He? Rather, whosoever adheres to Torah scholars, it is as if he adheres to the *Shechinah* - the Indwelling Presence of *HaShem*-יהו"ה,

²² Job 31:2

²³ See Tanya, Ch. 2 and elsewhere.

²⁴ Talmud Bavli, Ketuvot 111b

blessed is He.” This is similarly explained in Tanya,²⁵ (and is also explained in the Talmud in relation to the kings of Israel²⁶).

This Upper Repentance (*Teshuvah Ila'ah*) is a much loftier repentance than that of the third level mentioned above. Moreover, through the strength of his bond of faith (*Emunah*) to the soul of the *Tzaddik* from the inner core and depth of his heart, as well as through the power of imagination (*Ko'ach HaMedameh*) of his mind, through which he can spiritually envision the form of the *Tzaddik*, along with his great nullification of sense of self, his soul can come to adhere to the particular element of the soul of the *Tzaddik* that dwells there. This matter is close to the adhesion of spirit to spirit mentioned about *Tzaddikim*, as will be clarified when we come to explain the fifth level.

Thus, through the above, one's prayers and supplications can ascend together with the ascents of the soul of the *Tzaddik*, and his prayers can therefore bear fruit Above and below. It is out of such faith in the righteousness of *Tzaddikim* that people go to their gravesites, even though they themselves do not necessarily have any direct grasp and comprehension of Godliness, as will be explained.

²⁵ Tanya, Ch. 2 (7a); Sifrei Eikev 11:22; Shulchan Aruch of the Alter Rebbe, Hilchot Masa uMatan 156:4.

²⁶ It is not clear which passage of Talmud this refers to, and there are alternate manuscripts that state “as is explained elsewhere” without specifying where. However, see Talmud Bavli, Brachot 58a – “One who sees a king of Israel recites, ‘Blessed are you *HaShem*-יהוה, our God, King of the world, who apportioned of His glory to those who fear Him.’” Also see Derech Mitzvotecha of the Tzemach Tzedek, Mitzvat Minuy Melech p. 108 and on, and the citations there, as well as elsewhere in the teachings of Chassidut.

3.

The fifth level is very lofty and is the highest level. This refers to the matter of prostrating at the graves of *Tzaddikim*, as mentioned in *Sefer Chassidim*.²⁷ This level is very great in comparison, because through it, a person comes to have direct grasp and comprehension of Godly matters. That is, in this level, the soul of a person can be elevated to the specific limb of the general soul of all mankind that the soul of the *Tzaddik* adheres to – this being the soul of Adam, the first man.

He thus is able to awaken and rouse the soul of the *Tzaddik* through his arousal of “the feminine waters” (*Mayim Nukvin*) from below, and he then is able to draw the soul of the *Tzaddik* down to his body and speak with him. This is the matter of actual adhesion of spirit to spirit (*It’dabkoot Rucha b’Rucha*).²⁸ Through this, he can come to grasp wondrously great matters in the secrets of the Torah and come to be in the state of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He.

This is also mentioned in *Sefer Emek HaMelech*,²⁹ and is the primary matter of the unifications (*Yichudim*) that the holy Arizal taught his disciples to unify themselves through the

²⁷ The acronym ט"ז is found in all the manuscripts of this Kuntras, which generally refers to *Sefer Chassidim*. However, this is probably a copyist error and should correctly be ט"ז, which refers to *Mishnat Chassidim*, where this subject is actually discussed, in *Masechet HaYichudim* 1:2.

²⁸ See *Mishnat Chassidim*, *Mesechet HaYichudim* *ibid*.

²⁹ See the authors third introduction to *Emek HaMelech*, Ch. 3-5 (10d-11d).

souls of the *Tzaddikim* at their gravesites, in order to come to grasp Supernal and wondrous Godly comprehensions.

This itself was the wondrously great level of the holy Arizal, in that the loftiest souls would reveal the secrets of the Torah to him. In fact, this level is even loftier than revelations of the Prophet Eliyahu and the Holy Spirit (*Ru'ach HaKodesh*), as stated in Shaar HaKedushah³⁰ of (the Arizal) Rabbi Chaim Vital, may the mention of his name bring blessing.

This is as explained in Sefer Emek HaMelech³¹ about Rabbi Chaim Vital, that the soul of Benayahu ben Yehoyada would manifest within him, to the point that he even was illuminated by his soul in an inner, pervading manner. This was accomplished through the form of the above-mentioned unification (*Yichud*), through repeatedly returning to his gravesite on many occasions, and because they had related souls, as explained there.

Now, there certainly are many different levels in this. However, they all are reserved for men of great stature whose souls are completely pure, refined and unblemished, so that they possess the *Nefesh*, *Ru'ach*, and *Neshamah* levels of their souls in an illuminated manner.³² At the very least, the *Ru'ach* and *Nefesh* levels of their souls must be unblemished.³³ Thus, this is much greater and loftier than the fourth level mentioned

³⁰ See Shaar HaKedushah, Section 3, Shaar 5 & 7; Also see Maamarei Admor HaEmtza'ee, Dvarim Vol. 2 p. 491; Vol. 4 p. 1,489.

³¹ See the authors third introduction to Emek HaMelech, Ch. 4 (11a).

³² See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

³³ See Mishnat Chassidim *ibid*.

above, since in the fourth level there is no revealed grasp or comprehension of Godliness whatsoever. In contrast, in this fifth level, even the lowest individuals within this category can have comprehensions of Godliness and make unifications (*Yichudim*) according the level of their soul, as mentioned above. This should suffice for the understanding.

In other words, this level is the matter of actual adhesion of spirit to spirit (*It'dabkoot Rucha b'Rucha*), meaning that his spirit actually fuses with the spirit of the *Tzaddik*, and through his arousal of “the feminine waters” (*Mayim Nukvin*) below, they both ascend. This is as stated in Mishnat Chassidim about the mystery of unifications (*Yichudim*), in Mishnah 3, as follows,³⁴ “If he has merited the *Nefesh, Ru'ach* and *Neshamah* levels of his soul, he should fuse them all to the *Nefesh, Ru'ach* and *Neshamah* of those righteous *Tzaddikim* as he affects their ascent etc.” Study the section there where this is discussed at greater length. This should suffice for the understanding.

4.

Now, this may be better understood through additional elucidation based on the explanation in Iggeret HaKodesh³⁵ (of the Alter Rebbe, whose soul is in Eden). There he discusses the teaching of the Zohar that,³⁶ “When a *Tzaddik* passes, he is found in all the worlds even more than during his lifetime.” His

³⁴ See Mishnat Chassidim, Mesechet HaYichudim ibid. 1:3

³⁵ See Tanya, Iggeret HaKodesh, Epistle 27 (146b)

³⁶ Zohar Vol. 3 (Acharei) 71b

holy words there are based on the saying of our sages, of blessed memory,³⁷ “He has imparted life for all the living.”

This is because the lives of *Tzaddikim* are spiritual lives, full of faith, love and fear of *HaShem*-יהוה, blessed is He. When the *Tzaddik* was living upon the face of the earth, these three qualities were manifest in their vessel and garment, which is the aspect of his soul (*Nefesh*) that is bound to his body, and all his disciples only received a glimmer of these qualities, from the ray of radiance that illuminates outside the vessel by means of his holy thoughts and speech.

However, after his passing, there is a separation of the *Nefesh* aspect of his soul which remains in the grave, whereas the *Ru'ach* aspect of his soul ascends to the Garden of Eden (*Gan Eden*). To clarify, these three qualities are the attributes of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, which together are called the *Ru'ach* aspect of the soul. For, faith (*Emunah*) is the aspect of knowledge-*Da'at*, which is the in middle line of the *Sefirot*, as known, and is the aspect of beauty-*Tiferet*.³⁸

This is why each of his disciples and all who are close to him, can receive a portion from the *Ru'ach* aspect of his soul as it is in the Garden of Eden. This is because it is not physical and thus not constrained in the vessel. (In other words, this is

³⁷ Often used in halachic responsa. Addendum of the Rebbe (to Shiurim b'Sefer HaTanya there, p. 1701): “Likewise, in Rambam, Hilchot Yibum, end of Ch. 4, in the text of a *Get Chalitzah* and a *Ketubat Yevamin*, [the deceased is referred to as having] ‘imparted life to our Rabbis and to all of Israel.’”

³⁸ Hashmatot to Zohar I 257a

why this radiance can spread out to a greater degree, being that it is spiritual and not garbed within a physical vessel.)

In contrast, during the lifetimes of the *Tzaddikim*, the *Ru'ach* aspect of their soul was manifest within the *Nefesh* aspect of their soul, and their *Nefesh* was bound to the body. Thus, his disciples and others amongst the Jewish people were only capable of receiving from the radiance of his holy thoughts and speech. This is not the case, however, when the *Ru'ach* aspect of the soul separates from the *Nefesh* aspect, at which point, each of his disciples can receive illumination according to his capacity and stature.

The proof in Tanya³⁹ in support of this, is cited from the teaching of our sages, of blessed memory,⁴⁰ regarding our forefather Yaakov, peace be upon him, that “when he came to be blessed by his father Yitzchak, the Garden of Eden entered with him.” For, as stated in Sefer Asarah Ma’amarot,⁴¹ every person is enveloped by the aura of the Garden of Eden (*Gan Eden*) and all of one’s holy thoughts and speech in Torah and the service of *HaShem*-יהו"ה, blessed is He, are inscribed within this aura.

This serves as definitive proof that the spiritual aspect can spread forth to every place, in the most literal sense. It therefore is very easy for his disciples to receive their portion from the essential aspect of their master’s *Ru'ach*, meaning, from his faith and love and fear of *HaShem*-יהו"ה, blessed is He,

³⁹ Iggeret HaKodesh, Epistle 27 ibid.

⁴⁰ Midrash Bereishit Rabba 65:22; Zohar III 84a

⁴¹ Asarah Ma’amarot, Maamar Chikur Din, Section 2, Ch. 12.

by which he served *HaShem*-יהו"ה, blessed is He, rather than merely a glimmer of these qualities.

(For, they now receive the *Ru'ach* aspect of his soul, which are his qualities of *Chessed*, *Gevurah*, and *Tiferet*, as mentioned before, and not only as they illuminate through his *Nefesh*.) For, the essential aspect of his *Ru'ach* ascends in elevation after elevation to become included in the aspect of his *Neshamah*, which is in the Upper Garden of Eden (*Gan Eden HaElyon*) of the upper worlds.

Now, as known about matters of holiness (*Kedushah*), they never are completely uprooted from their original place and level, even after ascending to the highest heights. Rather, his original level remains below in its place, and it is this original level which remains below and spreads to his disciples, each according to his bond of closeness and unbounded love to the *Tzaddik*, as is explained there.⁴² However, to receive all the spirituality is only possible through a very great awakening of unbounded love (*Ahavah Rabba*), with very great submission and humility, in which case “the spirit of the desire of his heart (*Re'uta d'Leeba*) awakens and draws down a spirit from above,”⁴³ as discussed there.

5.

Now, from all the above, it is clearly understood that each disciple can receive his portion and Torah from the aspect

⁴² Tanya, *Iggeret HaKodesh*, Epistle 27 *ibid*.

⁴³ See *Zohar* II 162b, 166b

of the *Ru'ach* of his master, in whatever place he may be, being that the aura of the Garden of Eden spreads forth and surrounds each disciple. This being so, it actually is not at all necessary to travel to the resting place of the *Tzaddik* and prostrate upon his grave.

Nevertheless, all this is only so if there is no break in the chords of his bonds of unbounded love for his master, in that it remains as strong as it was when he still was physically alive. Thus, he continues to conduct himself in service of *HaShem*-יהו"ה, blessed is He, with love, fear and faith in *HaShem*-יהו"ה, as his master taught him. In such a case, he indeed can receive his portion from the *Ru'ach* of his master, as explained there.

This is not the case, however, if the thick chords of his love have been severed, God forbid, due to the preoccupations of the times and involvement in worldly affairs and matters of physicality. Such preoccupations can cause the light of Torah and the love and fear of *HaShem*-יהו"ה, blessed is He, that the *Tzaddik* emanated upon him during his lifetime, to almost become extinguished, to the point that over the course of time, it can become completely extinguished and forgotten, as known.

It was for this very reason that even during the lifetime of the *Tzaddik*, it was necessary for him to regularly greet the countenance of his master and hear the words of the Living God directly from his holy mouth. That is, even though his words were also written down, nevertheless, hearing from a distance cannot at all be compared to beholding his holy face. That is, beholding the radiance of his face is even greater than simply

hearing his words. However, both seeing and hearing is best, since this brings about a powerful strengthening of his bond of unbounded love and yearning desire.

About this our sages, of blessed memory, stated,⁴⁴ “Whosoever adheres to Torah scholars, it is as if he is adhering to the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He.” For, through this bond of adhesion he is capable of receiving illumination from the aspect of the *Ru'ach* of the *Tzaddik*, through his holy speech and thoughts in the light of his Torah teachings and service of *HaShem*-יהו"ה, blessed is He. Moreover, in the presence of the *Tzaddik* he can receive and absorb the light of his love and fear of *HaShem*-יהו"ה, blessed is He, in his mind and heart to a much greater degree and in a way of actual absorption, as in the teaching,⁴⁵ “Words from the heart enter the heart.”

For all the above reasons, our sages, of blessed memory, stated,⁴⁶ “A person is obligated to greet his master on every (Biblical) holy day,” because he then receives additional light from the *Ru'ach* of his master, which illuminates him to a greater degree and with greater strength. This empowers him with the strength and vitality that even after he takes leave of his master, he continues to grow and strengthen himself in his

⁴⁴ Talmud Bavli, Ketuvot 111b

⁴⁵ Sefer HaYashar of Rabbeinu Tam, Shaar 13; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot *Khaf*-כ (69a); Shirat Yisrael of Rabbi Moshe ben Ezra (Yerushalayim 5727 p. 156).

⁴⁶ Talmud Bavli, Rosh HaShanah 16b; Maamarei Admor HaEmtza'ee, Na"Ch p. 383.

service of *HaShem*-יהו"ה, blessed is He, with love and fear of Him, as he received and was instructed by his master.

All this comes specifically from the radiance of his master's face. Proof of this, is that if he is away from his master for an extended period of time, even during his master's lifetime, the chords of his bond of love become severed and he falls from his level of love and fear of *HaShem*-יהו"ה, blessed is He. As a result, his service of *HaShem*-יהו"ה, blessed is He, becomes diminished. This is quite common and as well known, has happened to many people.

This then, is the true reason why many people regularly travel to hear the words of the Living God specifically from the mouth of their master, even though they may have already heard or seen them in writing, which they have in their possession. Nevertheless, they regularly travel to greet the face of their master, to receive additional light from the illumination of "his brilliant and radiant face,"⁴⁷ when he reveals the light of the Torah of Truth to them. For, through this, their souls are illuminated in the service of *HaShem*-יהו"ה, blessed is He, with love and fear of Him etc.

This is brought about through the bonds of one's unbounded love for his master, in that his soul becomes bound to the soul of the *Tzaddik*, as in the verse,⁴⁸ "his soul is bound to his soul." And even though he is of utterly no comparison to the stature of his master's soul, nonetheless, there is some

⁴⁷ See the citations in Maamarei Admor HaEmtza'ee, Shemot Vol. 1 p. 65; Also see Pesikta d'Rav Kahana 12:25; Pesikta Rabbati 21:1, and elsewhere.

⁴⁸ Genesis 44:30

element of comparison and relationship between them, in that he is bound to his master and has faith in him [and therefore certainly has some relation to him]. Thus, through this, he can receive his portion from the *Ru'ach* aspect of his master's soul, as discussed above. This should suffice for the understanding.

Now, at the very least, it is understood that this is certainly the case to a far greater extent in the circumstance that his master “has imparted life to all the living.” Although it is true that his life, which is his faith and love and fear of *HaShem*-יהו"ה, blessed is He, is found in all the worlds, and his students are capable of receiving their portion, nevertheless, over the passage of much time and because of preoccupation with the stresses and pressures in securing a livelihood, it is possible for the light of his Torah teachings and service of *HaShem*-יהו"ה, blessed is He, to become completely extinguished in his disciples.

It therefore is necessary to travel to his resting place and prostrate upon his grave, to reawaken the love “from the innerness of man and the depth of the heart.”⁴⁹ For it certainly has not become completely severed, but a certain impression, which is called,⁵⁰ “The spirit that is imparted within her,” remains. (As our sages, of blessed memory, stated,⁵¹ “a woman only forms a covenantal bond with the one who originally made her into a vessel.”⁵² Therefore, even when she becomes separated from him, his spirit continues to rattle within her, and

⁴⁹ Psalms 64:7

⁵⁰ See Zohar II 2 99b

⁵¹ Talmud Bavli, Sanhedrin 22b

⁵² Through her first act of intercourse. (See Rashi to Sanhedrin 22b *ibid.*)

she thus is incapable of becoming a vessel that is fully at one with a different man etc. Because of this the Zohar⁵³ strongly advises against marrying a widow, as discussed there.)⁵⁴

The impression that remains within him is his desire to travel to the resting place of the *Tzaddik*, in order to reawaken the love. That is, if his connection to the *Tzaddik* was completely severed, God forbid, he would not have such a desire altogether. Thus, it is in this manner that, with the great strength of unbounded love, extreme humility and submission, and much toil, the “spirit that is imparted within him” can reawaken the spirit of his master anew, so that, as discussed above, he can receive the three above-mentioned qualities of faith in *HaShem*-יהוה, blessed is He, and love and fear of Him, as he was taught by his master.

6.

Now, there are two reasons why, to awaken the love, it is specifically necessary to travel to the resting place of the holy *Tzaddik*. The first is simply understood, that it is by traveling there with great yearning, that “the feminine waters” (*Mayim Nukvin*) will be aroused from below. Then, when he finally arrives there, by the strength of his great faith, he will certainly become nullified of his sense of independent existence, and will

⁵³ Zohar II 102a

⁵⁴ That is, the impression and memory of her first husband always remains with her, so that she will always be comparing her second husband to him and he will never be able to live up to her memories of her first husband. As a result she will not be as bonded to him as she was with the first husband.

prepare himself to greet *HaShem*-יהו"ה his God with great humility, submission and self-sacrifice (*Mesirat Nefesh*) in fulfilling His will, and he therefore will “pour out his supplications before *HaShem*-יהו"ה,”⁵⁵ blessed is He, from the very depths of his heart, over how far he has become etc.

Through this, *HaShem*-יהו"ה, blessed is He, “will pour a spirit (*Ru'ach*) from on high upon him,”⁵⁶ this being the spirit (*Ru'ach*) of his master, of which he has a portion, through which his soul will become enlivened and vitalized with the light of the Torah and the service of *HaShem*-יהו"ה, blessed is He, of his master.

The second reason accords to the statement in Likkutei Torah of the Arizal,⁵⁷ regarding the spiritual explanations of the laws of the burial of the dead and the laws of mourning. A short summary of his words there, is that a person has both inner (*Pnimityut*) aspects and encompassing (*Makifim*) aspects of the soul. This is similar to the⁵⁸ “form-*Tzelem*-צֶלֶם” of the Supernal Man,⁵⁹ which is *Zeir Anpin* of the world of Emanation-*Atzilut*.

The letter *Tzadik*-צ-90 of the form-*Tzelem*-צֶלֶם refers to its inner pervading aspects (*Pnimityim*).⁶⁰ The letters *Lamed*-ל-

⁵⁵ Psalms 102:1 – “A prayer of the pauper when he swoons, and pours out his supplications before *HaShem*-יהו"ה.”

⁵⁶ See Isaiah 32:15; Also see Tanya Ch. 14

⁵⁷ See Ta'amei HiMitzvot, Parshat Vayechi

⁵⁸ See Genesis 1:26-27

⁵⁹ See Ezekiel 1:26

⁶⁰ The letter *Tzadik*-צ has a numerical value of 90, and refers to the 9 *Sefirot* of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y* of the inner emotive qualities of *Zeir Anpin*, each of which include ten. (The stature of *Malchut* or the feminine aspect of *Nukvah* is the receptacle, which is like the body, and is thus not counted.) (See Shaarei Teshuvah of the Mittler Rebbe 6d-7b.)

30 and *Mem-מ*-40 of the form-*Tzelem*-צלם refer to its two transcendent encompassing aspects (*Makifim*). The *Lamed-ל*-30 refers to three transcendent encompassing aspects (*Makifim*) and the *Mem-מ*-40 refers to four transcendent encompassing aspects (*Makifim*), thus totaling seven transcendent encompassing aspects (*Makifim*).⁶¹

Now, when a person is alive, he has all above-mentioned encompassing aspects (*Makifim*) of the soul. However, thirty days before his death, the encompassing transcendent aspects (*Makifim*), which are the form-*Tzelem*-צלם above his head, depart from him. This is as written in Zohar⁶² about the verse,⁶³ “Until the day blows and the shadows flee,” (that is, the term “shadows-*Tzelalim*-צללים” refers to these encompassing transcendent aspects (*Makifim*) of the soul). However, when he goes through the process of death, they all return as one to him, so that they all bear the suffering of death and its punishment, as explained⁶⁴ regarding the verse,⁶⁵ “When

⁶¹ The *Lamed-ל* has a numerical value of 30 and corresponds to the three higher statures of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, each of which include ten *Sefirot*, thus totalling thirty. The *Mem-מ*-40 of form-*Tzelem*-צלם is when there is an additional influence from the stature of the crown-*Keter*, wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, each of which include ten, thus totaling *Mem-מ*-40. (See Shaarei Teshuvah of the Mittler Rebbe ibid. 6d-7b, and elsewhere.)

⁶² Zohar I 220a

⁶³ Song of Songs 2:17, 4:6

⁶⁴ See Zohar I 218b

⁶⁵ Psalms 104:29 - “תסף רוחם יגועון” - Although the word “*Toseif*-תסף” is generally rendered as “gather” or “retrieve” (and the verse is thus normally rendered, “When You retrieve their spirit”), as in the term (Gen. 25:8, 49:33), “And he was gathered into his kin-*Va'Ye'asef el Amav*-עמיו-*ואסף אל עמיו*” which refers to his passing, the root “*Tosef*-תסף” is also a term of addition, such as in the verse (Gen. 30:24), “So she named him *Yosef*-יוסף” saying, “May *HaShem*-יהוה add on (*Yosef*-סף) for me another son.” The Zohar (I 218b ibid.) thus explains that at the occasion of one’s

You add to their spirit, they perish.” However, at the actual moment of death, the *Neshamah* and *Ru’ach* aspects of the soul, along with their transcendent encompassing aspects (*Makifim*) depart to their appropriate place, whereas the *Nefesh* aspect of the soul remains with its seven encompassing aspects (*Makifim*), which are the “shadow-*Tzeil*-צל” of the “form-*Tzelem*-צלם.” (For as known, the five levels of the soul; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*, each possess a “form-*Tzelem*-צלם.”)⁶⁶

To further elucidate, the “form-*Tzelem*-צלם” of the *Nefesh* level of the soul is divided into inner (*Pnimiyyut*) and outer (*Chitzoniyyut*) aspects. The inner aspects, (*Pnimiyyut*) are the “shade-*Tzeil*-צל” of the “form-*Tzelem*-צלם,” and these accompany the body to the grave, as *Zohar*⁶⁷ explains on the verse,⁶⁸ “His soul mourns over him.” However, the seven encompassing aspects (*Makifim*) of the *Nefesh*, which are the *Lamed*-ל-30 and *Mem*-מ-40 of the “form-*Tzelem*-צלם” remain in

passing the transcendent aspects of their spirit are added to them with increased illumination, as discussed above.

⁶⁶ That is, each of the five levels of the soul also possess five levels (of both the inner pervading aspects (*Pnimiyyim*) and encompassing aspects (*Makifim*) of that particular aspect of the soul. Thus, the *Nefesh* level of the soul itself possesses the inner aspects of *Nefesh* of *Nefesh*, the *Ru’ach* of *Nefesh*, *Neshamah* of *Nefesh* (which correspond to *NeHi”Y*, *ChaGa”T*, and *ChaBa”D* of the *Nefesh*, respectively). It also possesses the higher, transcendent aspects (*Makifim*) to itself, which are actually the illuminations of the lower aspects of the *Ru’ach* level of the soul. Similarly, the *Ru’ach* possesses the inner three aspects (*Pnimiyyim*) of *Nefesh*, *Ru’ach*, *Neshamah*, and the transcendent aspects (*Makifim*) are the illuminations of the lower aspects of the *Neshamah* level of the soul. For more extensive and detailed explanations of each of the particular levels in their order, see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30, and the notes and citations there.

⁶⁷ *Zohar* I 122b; 219a

⁶⁸ *Job* 14:22

the house of mourning, and cannot easily depart from there, since that is where they were separated and where he passed on.

About this our sages,⁶⁹ of blessed memory, taught that on each of the seven days of mourning, the soul of the deceased comes to his home. This refers to the matter of the transcendent encompassing aspects of the *Nefesh* level of the soul. However, they come and go, since on the one hand, their desire pulls them to the place where they were separated and where he passed on, and on the other hand, they also are pulled by their desire to be joined with the inner aspects (*Pnimiyyim*) of the *Nefesh*, which are with the body. Thus, during the seven days of mourning, they go from the grave to the house of mourning and back again.

Nevertheless, on each of the seven days of mourning, one of the seven encompassing aspects (*Makifim*) withdraws from the house of mourning and remains attached to the *Nefesh* that is with the body. This continues until the conclusion of the seven days of mourning, at which point they all have completely withdrawn from the house of mourning and adhere to the aspect of the *Nefesh* in the grave. This is why the seven days of mourning were established when these elements of the soul still remain in the house of mourning.⁷⁰

However, as long as these encompassing aspects (*Makifim*) of the soul are still present in the house of mourning, the extraneous husks of *Kelipah* have a very strong hold on the *Nefesh* aspect of the soul that is with the body. For, the

⁶⁹ See Roke'ach Hilchot Aveilut 316; Rashi's Sefer HaPardes, Hilchot Aveilim l'Ge'onim; Zohar I 218b

⁷⁰ See Ta'amei HaMitzvot of the Arizal *ibid.*, Parshat Vayechi.

extraneous husks of *Kelipah* have no hold over the transcendent encompassing aspects (*Makifim*) of the soul. Thus, each of these days, the power of the extraneous husks of *Kelipah* withdraws and wanes, until at the conclusion of the seven days, after which all that remains of them is what must remain until the flesh of the corpse has decomposed, as explained there.⁷¹

Now, the withdrawal and departure of the encompassing aspects (*Makif*) of the soul from the house of mourning to the grave, begins with the *Lamed*-ל-30 aspect of the form-*Tzelem*-צלם. That is, the first day there is a withdrawal and departure of the aspect of knowledge-*Da'at*, the second day there is a withdrawal of the aspect of understanding-*Binah* and the third day there is a withdrawal of the aspect of wisdom-*Chochmah*. During this time⁷² the deceased undergoes the primary aspects of the judgements of the grave, as known. From that point on, when the *Mem*-מ of the form-*Tzelem*-צלם departs from the house of mourning,⁷³ the judgments consistently diminish.

This is why the custom of Ashkenazi Jews is to not erect the tombstone over the gravesite until the seven days of mourning have concluded, because the purpose of erecting the tombstone (*Tziyon*) is to strengthen the place, so that the encompassing aspects (*Makifim*) of the soul can remain there. However, if the tombstone is erected over the grave before the

⁷¹ See Ta'emei HaMitzvot ibid.

⁷² That is, upon the rejoining of the aspects of his soul's higher consciousness aspects of knowledge-*Da'at*, understanding-*Binah*, and wisdom-*Chochmah* with the *Nefesh* in the grave.

⁷³ When these loftier encompassing aspects depart from the house of mourning and rejoin the *Nefesh* of the soul in the grave etc.

encompassing aspects (*Makifim*) of the soul have arrived, what happens is that the forces of impurity, which have a hold on the deceased who is buried there, are strengthened, so that they remain there and cannot depart.

This is similar to when someone constructs a home but does not recall the Name of *HaShem*-יהוה there, in which case, the spirit of impurity dwells there.⁷⁴ However, after the seven days of mourning have passed, after which the encompassing aspects (*Makifim*) of the soul have arrived at the grave, it then is a *mitzvah* to erect the tombstone and thus prepare a seat within which the encompassing aspects (*Makifim*) of the soul can dwell. This concludes the summary of the aforementioned passage of Likkutei Torah of the Arizal.

7.

Now, from everything that was explained above, it is understood that the inner pervading aspect (*Pnimityut*) of the *Nefesh* level of the soul, which is the aspect of the *Tzadik*-צ-90 of the form-*Tzelem*-צלם of the *Tzaddik*, dwells at the resting place of the *Tzaddik*. Then, when the tombstone (*Tziyon*) is constructed over his grave, the encompassing and transcendent aspects (*Makifim*) of his soul dwell within it, which are the *Lamed*-ל-30 and *Mem*-מ-40 of the form-*Tzelem*-צלם, as explained there at length. It thus is certain that this place is called holy (*Kadosh*).⁷⁵ Thus, a person can awaken the *Nefesh*

⁷⁴ Zohar III 50a; See Taamei HaMitzvot ibid.

⁷⁵ Isaiah 4:3

of the *Tzaddik* in that place, through the power of awakening his great love and fear of *HaShem*-יהו"ה, blessed is He, within himself, and with the great force of the strength of his bond he will certainly be able to awaken the *Nefesh* of the holy and righteous *Tzaddik*.

This matter is actually quite accessible, that he can have an adhesion of his soul to the *Nefesh* of the *Tzaddik* and come to have a certain awakening. It only requires that he truly put his heart forth with sincerity and wholeheartedness, repenting in a complete manner before *HaShem*-יהו"ה, blessed is He, and truly yearning and desiring to draw forth a spirit of holiness from the spirit of his master upon himself, as discussed above.

Then, through the power of his faith and bond to the soul of the *Tzaddik*, coupled with the power of visualizing the spiritual form of the *Tzaddik*, namely, that the inner presence of his soul is indeed here, and that there is a manifestation of both the inner (*Pnimitiyim*) and transcendent aspects (*Makifim*), which are called the form-*Tzelem*-צלם of the *Tzaddik*, as previously explained, he will be able to come to have a small taste of the above-mentioned matter of the adhesion of spirit to spirit (*It'dabkoot Rucha b'Rucha*).

Through doing so he will draw his portion of the *Ru'ach* of his master upon himself, and he will become vitalized anew by the light and illumination of his Torah teachings and service of *HaShem*-יהו"ה, blessed is He, as he was taught by his master during his lifetime, just as when he actually saw the radiance of his countenance, and on the contrary, to an even greater extent.

For, before he only received through the garments of thought and speech, as discussed before, whereas he now receives the essential spirit of the *Ru'ach* of his master, as it is in and of itself, as explained above.

Moreover, it certainly is also the case that his prayers and supplications there will be better received. For, as explained before, citing Sefer Asarah Ma'amarot, the atmosphere of the Garden of Eden (*Gan Eden*) surrounds every *Tzaddik*, because even as they are in this world, they are surrounded by the atmosphere of the Garden of Eden, like our forefather Yaakov. However, in regard to average people, they actually are surrounded by the atmosphere of purgatory (*Gehinnom*), which also surrounds each person, as explained there.

However, when he comes to the resting place of the *Tzaddik* and prays and pleads for mercy there, his prayers will certainly be with much greater devotional intent, and will be wholehearted and desirable, coming from the very depths of his heart. Thus, when he places his head upon the tombstone (*Tziyon*), which is the place where the transcendent encompassing aspects (*Makifim*) of the soul of the holy *Tzaddik* dwell, then it is certain that each and every letter of the speech and thought that he utters will become included in the atmosphere of the Garden of Eden (*Gan Eden*) that is present there. (For, the *Ru'ach* aspect of the soul is called the air (*Avir*) of the Garden of Eden, and this is so of the *Nefesh* of the *Tzaddik* in general.)

Then, when the soul of the *Tzaddik* ascends, his prayers and supplications will also ascend high above to the Upper Garden of Eden (*Gan Eden HaElyon*) and it will be possible for his prayers to bear fruit, both above and below. For, as known, all prayers must ascend via the opening of the earthly Garden of Eden (*Gan Eden*).⁷⁶

It is for this reason that the prayers that a person who prays at the Cave of the Patriarchs (*Ma'arat HaMachpelah*) are very desirable and well-received on High.⁷⁷ For, we have a received tradition (*Kabbalah*)⁷⁸ that the cave of the patriarchs (*Ma'arat HaMachpelah*) is the site of the actual opening to the Garden of Eden (*Gan Eden*). This is not so of our prayers here in exile, which can possibly remain below for a number of years without ascending at all, as said in the name of the Baal Shem Tov.⁷⁹

In exile, the closest thing to the Cave of the Patriarchs (*Ma'arat HaMachpelah*) is the gravesite of a holy *Tzaddik*. Thus, because the letters of our prayers and supplications are inscribed in the soul of the *Tzaddik*, when his soul ascends above, they too can ascend with him. Moreover, if a person merits it, the soul of the *Tzaddik* will intercede on his behalf, so that his request will be granted and drawn down below to be

⁷⁶ See Likkutei Sichot Vol. 25 p. 98.

⁷⁷ See Me'ah Kashita (of Rabbi Menachem Azaria de Fano), Ch. 30 (13a); Also see Likkutei Sichot ibid.

⁷⁸ Zohar I 81 (Sitrei Torah); Zohar Chadash (Midrash HaNe'elam) Noach 21a; Chessed L'Avraham, Ma'ayan 3, *Ein HaAretz*, Nahar 13; Ma'ayan 5, *Ein Mishpat*, Nahar 51.

⁷⁹ See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2, p. 448; Shivchei HaBesht p. 106 (p. 85 in Mundschein edition, Jerusalem 5742), and p. 270.

actualized in the physical world. This should suffice for the understanding.

8.

Now, this matter, that prayers are well received at the gravesite of a *Tzaddik*, is a basic foundation that is readily understood by all who seek *HaShem*-יהו"ה, blessed is He. For, it is self-understood that a person can go and pray there with greater devotion and intent from the depths of the heart. His heart should therefore be confident that his prayers will certainly be speedily received, as previously discussed.

This is because the place itself is holy, which has two effects. Firstly, that his heart will be directed with the proper intentions in prayer, due to the power of the strength of his faith, which will cause him to overcome with fear and dread, as previously explained. Secondly, that he will be confident that his prayer will be well-received there.

This applies to every Jew, even though he may not be a disciple of this *Tzaddik*, but rather because of the above-mentioned reasons. Thus, this certainly is so in regard to his disciples who are bound to the light of his Torah teachings, as mentioned before.

However, even those who did not know or have any relationship with the *Tzaddik* during his lifetime, but only studied the holy books that he left behind as a blessing, and they derive benefit from the radiance of his Torah teachings, and thereby are strengthened in their service of *HaShem*-יהו"ה,

blessed is He, in the manner that he instructed in his written works, so that one thus goes in the ways of *HaShem*-יהו"ה, blessed is He – they too are certainly called his disciples, and most certainly have a relationship with him as well. For, they have faith in this *Tzaddik* and receive the light of his Torah teachings.

Only a person who has no faith in him at all has no relationship to him. (This accords with the explanation elsewhere, that every *Tzaddik* has detractors in his generation who have no faith in him and do not want to receive from his teachings, but on the contrary, oppose them. This is because they have no portion in him whatsoever.)

This is because the matter of faith-*Emunah*-אמונה is of the same root as in the verse,⁸⁰ “He reared-*Omein*-אומן Haddasah, she is Esther etc.,” which is a term that indicates something being drawn after its root.⁸¹ This is why the Jewish people are called,⁸² “The faithful, the children of the faithful,”

⁸⁰ Esther 2:7; Also see Kuntres HaHitpaalut p. 143 (translated as Divine Inspiration); Maamarei Admor HaEmtza'ee, Shemot Vol. 2 p. 620; Na"Ch p. 29; Tanya Ch. 42 (61a)

⁸¹ The term for faith-*Emunah*-אמונה is of the same root as “*Omein*-אומן” which has a number of meanings, such as “trained,” “reared,” “fathered,” and “*Amon*-אמון” which means “nursling,” as well as “*Omen*-אומן” which means “craftsman.” All of these terms are indicative that the product that is formed, be it a child or an object, is formed as a recipient, by a bestower who bestows the influence to which it is thus drawn after. For example, a child will be drawn to behave in the manner it was fathered, nursed, reared and trained, and similarly, an object such as a piece of art made by a craftsman, will be a reflection of the craftsman himself, and will likewise bear his marks. In the same manner, a disciple will bear the marks of his teacher to whom he is drawn and follows.

⁸² See Talmud Bavli, Shabbat 97a; Also see Maamarei Admor HaEmtza'ee, Shemot

since they are a “part of God from on high,”⁸³ and are thus drawn to their root. The same is likewise true of faith (*Emunah*) in the *Tzaddikim*, since they are the general roots of the souls and the branches are drawn to their roots, as explained elsewhere.⁸⁴

Thus, it is certain without a doubt that whoever studies their holy books and conducts himself in the ways of *HaShem* יהוה, blessed is He, according to their instructions, deriving benefit and taking great pleasure from the light of their Torah, is called his actual disciple and can adhere to the soul of the *Tzaddik* with very strong bonds, as if he is literally alive before them.

Proof of this may be brought from an incident mentioned in Talmud,⁸⁵ “Rabbi Chaviva bar Surmakei said, ‘I once saw one of the sages who was frequently visited by Eliyahu the Prophet. In the morning his eyes looked beautiful, but in the evening, they appeared as if they had been charred by fire. I asked him about this and he responded: ‘I asked Eliyahu to show me the sages when they ascend to the Heavenly Academy. Eliyahu told me, ‘You may gaze at all of them except for the chariot of Rabbi Chiya. Upon that you may not gaze.’ I then asked him, ‘What are the signs that identify the chariot of Rabbi Chiya?’ He said, ‘As all the other sages ascend and descend, they are accompanied by angels, except for the chariot of Rabbi Chiya, which ascends of its own accord.’”

⁸³ Job 31:2

⁸⁴ See Me’ah She’arim, Chelek Imrei Kodesh, Ch. 11, p. 29 and on; Also see Shaar HaGilgulim.

⁸⁵ Talmud Bavli, Bava Metziya 85b

However, I could not restrain myself and I gazed upon it.’ Two flames of fire came and struck him and blinded his eyes. ‘The next day, I went and prostrated on Rabbi Chiya’s grave in his burial cave and said, ‘I study the teachings of the Master,’ and I was healed.’”

We thus see that specifically because he studied the Torah teachings of Rabbi Chiya, he merited to gaze upon him, and because of this he was also healed. This should suffice for the understanding. For, this sight, that he beheld the chariot of his master, Rabbi Chiya, in its ascent to the Heavenly Academy was certainly a spiritual vision and perception, rather than physical sight. In other words, this was brought about through true adhesion of the soul and the divestment of the physical etc. This should suffice for the understanding.

9.

Now, it is further explained in Iggeret HaKodesh, that “there is another aspect of radiance to his disciples, only that it does not manifest within their minds as does the first radiance that we discussed. Rather, it illuminates over them from above. This is brought about by the ascent of the *Tzaddik’s Ru’ach* to the source that it was hewn from, that is, to ‘The Holy Apple Orchard’ (*Chakal Tapuchin Kadishin*).⁸⁶

⁸⁶ A reference to the aspect of the indwelling presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, which is also called *Knesset Yisroel*-The assembly of the souls of the Jewish people.

Through this, an ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from below, of all his deeds, speech and thought, in which he served *HaShem*-יהו"ה, blessed is He, all the days of his life, is caused, through which Supernal lights are sown in 'The Holy Apple Orchard' (*Chakal Tapuchin Kadishin*). (To explain, the Supernal lights that are sown, are his Torah and service of *HaShem*-יהו"ה, blessed is He, themselves, since "the reward of a *mitzvah* is the *mitzvah*"⁸⁷ itself. This radiance shines upon all his disciples who have become servants of *HaShem*-יהו"ה, blessed is He, through his Torah and service of *HaShem*-יהו"ה, blessed is He, and this radiance thus instills thoughts of repentance and good deeds in their hearts, producing successive generations of offshoots and fruits.)⁸⁸

However, this radiance is hidden, just like the radiance of the sun, which extends to the stars that are below the earth. This is as stated in *Zohar*⁸⁹ about our teacher Moshe, peace be upon him, that after his passing, his radiance spreads forth in every generation etc." This concludes the summary of the above-mentioned passage of *Iggeret HaKodesh*. You can study the full explanation there.

⁸⁷ Mishnah Avot 2:4; See Maamarei Admor HaEmtza'ee Vayikra Vol. 1 p. 54 and on; Shemot Vol. 2 p. 320; Na"Ch p. 3 and p. 35, and elsewhere.

⁸⁸ See Tanya, *Iggeret HaKodesh*, Epistle 27 *ibid*.

⁸⁹ The text states *Tikkunim* but in the glosses and corrections (*Ha'arot v'Tikkunim*) to Tanya this is corrected to *Zohar*. The note there states, that this subject is discussed in its entirety in *Zohar* III 273a; Also see 216b there; *Tikkunim*, *Tikkun* 69, 112a, 104a (114a – see *Likkutei Sichot* 10 Shvat, Vol. 21, p. 374; *Igrot Kodesh* of the Rebbe, Vol. 16 p. 304], *Tikkun* 70, 138a) It is possible that the copyist of this section of Tanya confused this with the phrase "In the *Tikkunim*" in Ch. 44 of Tanya.

Now, this radiance certainly spreads forth in equal measure to all his disciples, even those who did not know him during his lifetime, but only studied his holy writings and derived benefit from the holy light and illumination of his Torah teachings and his service of *HaShem*-יהו"ה, blessed is He, and who also serve *HaShem*-יהו"ה, blessed is He, according the ways that he imparted to them. This is indicated by the wording of Iggeret HaKodesh there, "The illumination of these Supernal lights shines upon all his disciples, who became servants of *HaShem*-יהו"ה through his Torah teachings and his own service of *HaShem*-יהו"ה, blessed is He."

Proof of this is from our teacher Moshe, peace be upon him, in that his Torah (and radiance) spreads forth in every generation to all six-hundred thousand souls of the Jewish people, as explained there. In other words, all Jews learn the Torah of Moshe, specifically. This should suffice for the understanding.

This then, is the meaning of the above-mentioned words of the sage,⁹⁰ "I study the teachings of the Master." That is, when he studies his teachings, his radiance and illumination shines upon him, and he therefore merits to gaze upon him etc. This should suffice for the understanding.

Now, all the above was in regard to the fourth level. However, the fifth level, mentioned before, is the true matter of prostration upon the graves of the *Tzaddikim*, in order to affect Supernal unifications of *HaShem*'s-יהו"ה unity, and to

⁹⁰ Talmud Bavli, Bava Metziya 85b

wondrously grasp awesome comprehensions of Godliness, as it states,⁹¹ “To see your world during your lifetime,” in the most literal sense, meaning that during one’s lifetime he takes a portion of the Garden of Eden (*Gan Eden*), literally.

For, when he elevates the *Nefesh*, *Ru’ach*, and *Neshamah* of his own soul and fuses them to the *Nefesh*, *Ru’ach*, and *Neshamah* of the soul of the *Tzaddik* who dwells in the Garden of Eden (*Gan Eden*), he delights in the radiance of the *Shechinah*, the Indwelling Presence of *HaShem*-יהוה, blessed is He, with actual grasp and comprehension of Godliness.⁹²

About this the verse states,⁹³ “You who dwell in the gardens, the companions listen to your voice.” The “companions” refer to the angels who listen to the voice of the souls who dwell in the Garden of Eden (*Gan Eden*). The same is likewise true of the *Tzaddikim* who reveal the secrets of the Torah during their lifetime in a physical body – the angels also come to hear the words of Torah from their mouth. This is as mentioned in Talmud,⁹⁴ “Rabbi Yehoshua began expounding on the Act of the Chariot (*Ma’aseh Merkavah*)... and the ministering angels gathered and came to listen, like people

⁹¹ Talmud Bavli, Brachot 17a

⁹² There is an alternate manuscript here which adds, “And he then draws him down below and he reveals the secrets of the Torah to him, it is thus as if he himself dwells in the Garden of Eden (*Gan Eden*) and delights in the radiance of the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*.”

⁹³ Song of Songs 8:13; See Shir HaShirim Rabba to Song of Songs 8:13; Zohar Vayikra 22a

⁹⁴ Talmud Bavli, Chagigah 14b

gathering and coming to behold the joy of a bride and groom.”⁹⁵ Similarly, as stated in Zohar,⁹⁶ “The angels all came to listen to their voices and words etc.” This should suffice for the understanding.

This aspect is the revelation of the aspect of the Singular-*Yechidah* level of his soul,⁹⁷ which is the revelation of the essential light of his own soul, as it is in a state of adhesion to the Living God above. Through this, he automatically merits the revelation of Eliyahu and the holy spirit (*Ru'ach HaKodesh*), as stated in the writing of the Arizal.⁹⁸ This should suffice for the understanding.

⁹⁵ Also see the letter of the Baal Shem Tov, printed in Keter Shem Tov 1, translated in The Way of The Baal Shem Tov.

⁹⁶ Zohar III 213a

⁹⁷ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁹⁸ See Shaar HaKedusha (Gates of Holiness) ibid.

