

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5718
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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Gates of Light – ספר שערי אורה באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
The Gate of Unity – שער היחוד המבואר
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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-*הם*, for we must not (orally) make mention with the Name *HaShem*!’”⁵ Rather, one

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*-*יהוה*. Therefore, when we pray or read the Torah, we must be silent-*הם*-65, by saying His title Lord-*Adonay*-*אדוני*-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See

must toil only to **know** *HaShem* and thereby know His Name, as stated,⁶ “For he has loved Me, therefore I shall 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, 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

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

dissemination of these teachings will be the final act that ushers in the true and 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 quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to 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*-The Gates of Enlightenment, “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 5720,²³ in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the

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

²³ Discourse entitled “*Shivvit*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656

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.”

In another entry,²⁶ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to

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.

²⁶ *HaYom Yom*, 7 Tammuz

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.

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*

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.

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

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

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

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 added benefit in studying them in order. This is because it is often the case that a subsequent discourse further expounds on matters that were mentioned or touched upon in previous discourses. Thus, these teachings build upon each other, and questions that may arise in the mind of the reader in one discourse, will be explained by the Rebbe with greater clarity, in a subsequent discourse. Since we can be quite certain that the order in which they were said 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.”

The 18th of Elul, 5783

ח"י אלול תשפ"ג, שנת ביהו"ה אעלוזה אגילה באלה"י ישעי יהו"ה אדנ"י הילי

The Translators

³² Isaiah 11:9

Discourse 1

“Teekoo BaChodesh Shofar - Blow the Shofar at the Renewal of the Moon”

Delivered on the 2nd day of Rosh HaShanah, 5718

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

1.

The verse states,³³ “Blow the Shofar at the renewal of the moon, at the covering-*Keseh*-כסה for our festive day.” Regarding this it states in Talmud,³⁴ “Which is the holiday on which the moon is covered-*Mitkaseh*-מתכסה? You must say that this is Rosh HaShanah.” The simple explanation is that on Rosh HaShanah the moon is in a state of being covered. For, this is the difference between Rosh HaShanah and the other holidays, in that on all other holidays the moon is full, whereas on Rosh HaShanah the moon is hidden and covered.

The matter of the moon being covered and hidden is the very opposite of the matter of light and illumination. Thus, this fits appropriately with another teaching in Talmud,³⁵ about the verse,³⁶ “A land that *HaShem*’s-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning-*MeiReishit*-מְרֵשִׁית of the year to year’s end.” That is,

³³ Psalms 81:4

³⁴ Talmud Bavli, Rosh HaShanah 8a and on.

³⁵ Talmud Bavli, Rosh HaShanah 16b

³⁶ Deuteronomy 11:12

the word “from the beginning-*MeiReishit*-מֵרֵשִׁית” is written missing the letter *Aleph*-א,³⁷ to teach that “Any year that is poor-*Rashah*-רָשָׁה at its beginning will be made rich at its end.” The matter of poorness and poverty-*Reishut*-רֵישׁוּת is similar to the matter of hiddenness and covering, the opposite of light and illumination and the opposite of the drawing forth of bestowals of beneficence.³⁸

We therefore must understand why it is that on Rosh HaShanah there must be a matter of poverty and poorness. Now, in regard to Rashi’s explanation that,³⁹ “The Jewish people make themselves poor on Rosh HaShanah so that they may plead and pray (that the Holy One, blessed is He, grant them a good and sweet year in matters of children, health, and abundant sustenance),” this not exclusive to Rosh HaShanah alone. For, throughout the rest of the year there must also be the matter of prayers and supplications to the Holy One, blessed is He, that He should grant all our needs. This being so, why is it that specifically on Rosh HaShanah that there is a matter of poverty and poorness?

Furthermore, we also must understand what the superior element of poverty and poorness is. For, the words of the Talmud seem to indicate that there is a superiority to the matter of poverty-*Reishut*-רֵישׁוּת, and that it is on account of this that “any year that is poor-*Rashah*-רָשָׁה at its beginning will be made rich at its end.” Moreover, as known,⁴⁰ the statement, “it will

³⁷ Thus, the word also bears the additional meaning impoverished-*Rashah*-רָשָׁה.

³⁸ See the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 428, p. 437).

³⁹ Rashi to Talmud Bavli, Rosh HaShanah 16b *ibid*.

⁴⁰ Likkutei Levi Yitzchak, Igrot Kodesh, p. 421

be made rich at its end,” it does not necessarily refer to the end of the year, meaning, after an extended period of time.

Rather, the intention is that immediately after its poverty it becomes rich. This is similar to the explanation of the verse,⁴¹ “From the constraints I called upon *Ya”h-ה”י*; *Ya”h-ה”י* answered me with expansiveness.” That is, when it is from the constraints that I call out, it then is immediately answered with expansiveness, which refers to essential expansiveness, which generally is the aspect of *Ya”h-ה”י*, the world of expansiveness.⁴² That is, just as the matter of being answered with expansiveness comes about immediately after calling out from the constraints, so likewise, this is the case with a year that is impoverished-*Rashah-רשה* at its beginning and is rich at its end. That is, the intention is that when it is impoverished at its beginning, subsequently it is immediately made rich. We therefore must better understand this, and must understand what the superior element of this matter of poverty-*Rashah-רשה* is.

Moreover, what further is not understood is how this teaching accords with the teaching of Midrash⁴³ (that his honorable holiness, my father-in-law, the Rebbe, cites in his Rosh HaShanah discourses)⁴⁴ about the verse,⁴⁵ “In the seventh-*Shvee’ee-שביעי* month, on the first of the month, there shall be a day of rest for you, a remembrance with the blasts of the

⁴¹ Psalms 118:5

⁴² See Shaarei Orah of Rabbi Yosef Gikatalla, translated as Gates of Light, Gates 8-10.

⁴³ Midrash Vayikra Rabba 29:8

⁴⁴ See the discourse entitled “*Alah Elohi”m b’Teru’ah*” 5708, Ch. 2 (printed in Tishrei of this year 5718 – Sefer HaMaamarim 5708 p. 4 and on); Also see the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 3).

⁴⁵ Leviticus 23:24

shofar, a holy convocation.” That is, “It is called the seventh-*Shvee’ee*-שביעי since it is sated-*Musva*-מושבֵּע with everything. Wine vats are within it, blessings are within it, Yom Kippur is within it, Sukkah is within it, the Lulav and Aravah are within it.” In other words, this month is full and sated-*Musva*-מושבֵּע in all things, and it is from this month that satiety is drawn to the entire year. This being so, how does this fit with the words of Talmud that at its beginning the year must be impoverished-*Rashah*-רשה?

2.

This may be understood by prefacing⁴⁶ with the explanation of another well-known question.⁴⁷ Namely, why is it that Rosh HaShanah was established on the sixth day of creation, rather than the first day of creation? That is, the world was created on the twenty-fifth day of Elul.⁴⁸ The reason is that Adam, the first man, was created on the sixth day of creation, and it is he who said the verse,⁴⁹ “*HaShem*-יהוה has reigned, He has donned grandeur,” through which he drew forth sustenance to all of creation. In other words, this is the primary aspect of all of creation, and because of this, Rosh HaShanah was specifically established on this day.

That is, though it is true that even on the first day of creation, *HaShem*’s-יהוה Godliness was already in the world,

⁴⁶ See the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 p. 434).

⁴⁷ Likkutei Torah, Nitzavim 46a and elsewhere.

⁴⁸ Midrash Vayikra Rabba 29:1; Pirkei d’Rabbi Eliezer, Ch. 8; Also see Ra”N (Rabbeinu Nissim) to Talmud Bavli, Rosh HaShanah 16a.

⁴⁹ Psalms 93:1; Pirkei d’Rabbi Eliezer, Ch. 11.

since,⁵⁰ “By the word of *HaShem*-יהו"ה the heavens were made,” and,⁵¹ “In the beginning God-*Elohi*”מ-אלהי"ה created,” – and as the Alter Rebbe wrote in *Shaar HaYichud veHaEmunah*,⁵² since the act of creation is not in a way of something from something (*Yesh MeYesh*), but rather, something from nothing (*Yesh MeAyin*), the very existence of the tangible something (*Yesh*) is “the word of *HaShem*-יהו"ה,” and this being so, even on the first day of the act of creation the entire existence of the world was *HaShem*’s-יהו"ה Godliness – nevertheless, it was through the service of *HaShem*-יהו"ה of Adam, the first man, when he said, “*HaShem*-יהו"ה has reigned, He has donned grandeur,” that he affected a drawing into the world of an even loftier matter. The superiority of what was drawn by Adam, the first man, over and above the drawings that preceded it, is similar to the superior element of poverty.

3.

The explanation is as follows:⁵³ The verse states,⁵⁴ “A prayer by David; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” Now, although David stated about himself,⁵⁵ “For I am a *Chassid*-pious,” nevertheless, when he prayed on behalf of the community of Israel he said, “for I am

⁵⁰ Psalms 33:6

⁵¹ Genesis 1:1

⁵² *Tanya*, *Shaar HaYichud veHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁵³ See *Ohr HaTorah*, *Drushim L'Rosh HaShanah* p. 1,391; See the discourse entitled “*Tikoo*” 5628 *ibid.* (*Sefer HaMaamarim* 5627 p. 429 and on).

⁵⁴ Psalms 86:1

⁵⁵ Psalms 86:2

poor,” which is the opposite of the aspect indicated by the word pious-*Chassid*. He did so because a prayer such as this is more readily accepted.

To further explain, there is the prayer of the poor,⁵⁶ and there is the prayer of the wealthy, as stated in Zohar⁵⁷ about the verse,⁵⁸ “A prayer by Moshe,” that Moshe’s prayer is the prayer of the wealthy. That is, just as a wealthy person does not plead on his own behalf, being that he himself is not lacking – and he therefore pleads solely on behalf of his country – nevertheless, the prayer of the poor (*Tefillah LeAni*) is equal in level to the prayer of the wealthy. Moreover, the prayer of the poor even takes precedence over the prayer of the wealthy.

We thus find that even Moshe presented himself [to *HaShem*-יהו"ה] as being on the level of the poor, as it states,⁵⁹ “This-Zeh-זה poor man calls and *HaShem*-יהו"ה hears.” Now, at first glance, the word “this-Zeh-זה” is superfluous here and the verse could simply have stated, “The poor man calls.” Why then does the verse state, “This-Zeh-זה poor man calls”? However, the explanation is that the word “This-Zeh-זה” refers to Moshe himself. This is as stated in Tractate Menachot,⁶⁰ “Let this one-Zeh-זה come – ‘This-Zeh-זה’ refers to Moshe, about whom it states,⁶¹ ‘This-Zeh-זה man Moshe.’”

Thus, when the verse states, “This-Zeh-זה poor man calls and *HaShem*-יהו"ה hears,” it refers to Moshe who himself

⁵⁶ Psalms 102:1

⁵⁷ Zohar I 168b; Also see the discourse entitled “*Tefilah L’Moshe*” 5660 and the discourse entitled, “*Amar Rabbi Shmuel Bar Nachmeini*” 5690.

⁵⁸ Psalms 90:1

⁵⁹ Psalms 34:7

⁶⁰ Talmud Bavli, Menachot 53b

⁶¹ Exodus 32:1

was in a state of wealth, and informs us that for him to be confident that “*HaShem*-יהו"ה hears,” he set himself on the level of the poor. The verse thus states, “This-*Zeh*-זה poor man calls and (thereby) *HaShem*-יהו"ה hears.”

This novelty will likewise be introduced by Moshiach, for “Moshiach is destined to bring the righteous-*Tzaddikim* to return in *Teshuvah*.”⁶² This is because the righteous-*Tzaddikim* and the truly penitent-*Ba’alei Teshuvah* are the aspects of the wealthy (*Ashir*-עשיר) and the poor (*Ani*-עני), respectively. For, as stated,⁶³ “There is no one poor except for one who is poor in knowledge-*Da’at*, and there is no one wealthy except for one who is wealthy of knowledge-*Da’at*,” referring to knowledge-*Da’at* of *HaShem*’s-יהו"ה Godliness, blessed is He.

Now, the righteous-*Tzaddikim*, whose service of *HaShem*-יהו"ה is in a manner of “the constant-*Tamid* offerings according to their order,”⁶⁴ in that they always travel on the King’s road, and are illuminated with lights and revelations etc., they thus are in a state of wealth (*Ashirim*-עשירים). In contrast, the truly penitent-*Ba’alei Teshuvah* are those who have [negative] matters that require transformation into merits, and are thus in a state of poverty (*Aniyim*-עניים). However, even so, the level of the truly penitent-*Ba’alei Teshuvah* is greater than the level of the righteous-*Tzaddikim*, as in the teaching,⁶⁵ “In the place where the truly penitent-*Ba’alei Teshuvah* stand, even the perfectly righteous-*Tzaddikim* cannot stand.” Thus, this is

⁶² Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

⁶³ Talmud Bavli, Nedarim 41a; Zohar III 273b

⁶⁴ See the liturgy of the Shabbat “*Musaf*” prayer.

⁶⁵ Mishneh Torah, Hilchot Teshuvah 7:4

similar to what we said before about the superiority of the level of the poor over and above the wealthy.

This then, is the novelty that will be introduced by Moshiach, namely that even the righteous-*Tzaddikim* will come to the state of *Teshuvah*. That is, this is like the verse, “This-*Zeh*-זה poor man calls and *HaShem*-יהו"ה hears.” That is, Moshe who himself was in a state of wealth (*Ashir*-עשיר), set himself on the level of the poor (*Ani*-עני).

4.

To better understand this, we should preface with an explanation of what our sages, of blessed memory, said,⁶⁶ “At first it arose in the Supernal thought to create the world with the quality of judgment-*Din*. However, He saw that the world could not endure this, so He joined the quality of mercy-*Rachamim* to it.” Now, at first glance, given that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is the ultimate goodness and the ultimate perfection of goodness, how could it have first arisen in His Supernal thought to create with the quality of judgment-*Din*?

However, the explanation is that, due to the revelations as they are Above, at first the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire void, and there was no room for the existence of worlds.⁶⁷ Thus, to bring

⁶⁶ Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on, and the citations there.

about room for the existence of worlds, it was necessary for there to first be a restraint (*Tzimtzum*), in that He withdrew His great light and illumination to the side,⁶⁸ this being a matter of judgment-*Din*. Furthermore, the drawing forth that followed the restraint of the *Tzimtzum* is likewise in a state of judgment-*Din*, meaning that it is only the drawing forth a short, constricted line-*Kav* of revelation.⁶⁹

Even so, “He saw that the world could not endure this.” That is to say, *HaShem*’s-יהו"ה Supernal intent is not for only a limited line-*Kav* of revelation to be revealed, but that there should be a drawing forth of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. In other words, this is what is meant by the statement, “He saw that the world could not endure this.” That is, this itself is not according to *HaShem*’s-יהו"ה ultimate Supernal intent, and therefore is not an enduring matter. He therefore “joined the quality of mercy-*Rachamim* to it,” by giving the Jewish people His Torah and *mitzvot*, about which the verse states,⁷⁰ “All Your commandments are righteous.”

This is to say that through fulfilling the *mitzvot* we draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, causing it to be as it was before the restraint of the *Tzimtzum*, when the place of the void was filled with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and in fact, in an even loftier manner, as explained in various places at length.

⁶⁸ 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. 12-13.

⁶⁹ See Shaar HaYichud *ibid.*, Ch. 15-16.

⁷⁰ Psalms 119:172

Now, the matter of the restraint of the *Tzimtzum* and the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (brought about through the fulfillment of the *mitzvot*) - which are the aspects of judgment-*Din* and mercy-*Rachamim* as they are in the worlds below - in their root source are the matters of the Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*"m-אלהי"ם.

To explain, the verse states,⁷¹ "For *HaShem*-יהו"ה God-*Elohi*"m-אלהי"ם is a sun and a shield." That is, just as it is with the sun and its shield,⁷² the light itself is from the sun, but since the world is incapable of withstanding the light that is drawn from the sun itself, therefore the light is drawn through a shield and sheath which covers over the sun, and through this, the world can withstand it.

The same is true of the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. That is, the true matter of the creation of novel existence is from the Name *HaShem*-יהו"ה, blessed is He. For, [one of the] meanings of the Name *HaShem*-יהו"ה is "He who brings into being-*Mehaveh*-מהוה."⁷³ However, if novel existence would be brought forth directly from the Name *HaShem*-יהו"ה, blessed is He, the world would not be in a state of existence as something separate whatsoever. Therefore, novel existence was brought forth through His title God-*Elohi*"m-אלהי"ם, as it states,⁷⁴ "In the beginning God-*Elohi*"m-

⁷¹ Psalms 84:12; Also see Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and the notes there, and Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

⁷² The photoshere

⁷³ Pardes Rimomim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁷⁴ Genesis 1:1

אלהי"ם created.” This is to say that the title God-*Elohi*”m-אלהי"ם conceals the light of the Name *HaShem*-יהו"ה, blessed is He, through which there is caused to be the tangible existence of something that senses itself as existing separately and independently.⁷⁵

This then, is what is meant by the matter of it arising in the Supernal thought to create the world through the quality of judgment-*Din*, the root of which is the matter of the first restraint of *Tzimtzum*, which is the concealment of *HaShem*’s-יהו"ה Godliness relative to the entire chaining down of the worlds (*Hishtalshelut*). In the worlds below, this is the matter of the concealment affected by His title God-*Elohi*”m-אלהי"ם.⁷⁶

However, the reason it was necessary for there to be the quality of judgment-*Din* is that if it were otherwise, novel existence would not be possible. Thus, the truth of the matter is that this actually is a matter of kindness-*Chessed*. Even so, “He saw that the world could not endure this,” since the Supernal intent is not solely for there be the tangible existence of something separate, but rather, that *HaShem*’s-יהו"ה Godliness should be drawn into the world. He therefore “joined the quality of mercy-*Rachamim* to it,” for there to be a revelation of the Name *HaShem*-יהו"ה, which is higher than His title God-*Elohi*”m-אלהי"ם.

⁷⁵ Though that is not truly the case.

⁷⁶ Which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.” See 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 HaKimuy)*.

This refers to the revelation of the Name *HaShem*-יהו"ה that utterly transcends the matter of novel existence,⁷⁷ in that the Name *HaShem*-יהו"ה [also] means “He is and He was and He will be as one” (*Hoveh v’Hayah v’Yihiyeh*-והי"ה והיה ויהי"ה).⁷⁸ That is, He transcends time, in a way that time itself is beyond time, as indicated by the Name *HaShem*-יהו"ה meaning “He is and He was and He will be as one” (*Hoveh v’Hayah v’Yihiyeh*-והי"ה ויהי"ה והיה"ה).⁷⁹

The same is so of the matter of space (*Makom*-מקום), in that space (*Makom*-מקום) itself is in a state that transcends space.⁸⁰ Furthermore, He conjoined the even loftier aspect of the Name *HaShem*-יהו"ה, blessed is He, which is the Name *HaShem*-יהו"ה that altogether transcends all vowelization and expression, this being the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, as He is in and of Himself, blessed is He.⁸¹

⁷⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)*.

⁷⁸ Zohar III 257b; Also see Tanya, Shaar HaYichud v’HaEmunah, translated as *The Gate of Unity and Faith, Ch. 7*.

⁷⁹ That is to say, this aspect of the Name *HaShem*-יהו"ה, blessed is He, is as He already relates to the tenses of time, though He transcends time.

⁸⁰ This refers to the aspect of the Name *HaShem*-יהו"ה, blessed is He, as He already relates to space, in that His title “space-*Makom*-מקום-186” has the numerical value of the Name *HaShem*-יהו"ה squared (that is, $10 \times 10 = 100$; $5 \times 5 = 25$; $6 \times 6 = 36$; $5 \times 5 = 25$, with the total being “space-*Makom*-מקום-186.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 3 (The Letters of Creation, Part 2)*, The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

⁸¹ That is, “Before the creation of the world there was Him and His Name alone.” See *Pirke d’Rabbi Eliezer, Ch. 3*; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 1, The Gate of Intrinsic Being (Shaar HaHavayah)* and on; Vol. 4 (*The Vowels of Creation*); Also see the series of discourses in *The Teachings of The Rebbe – 5717, Vol. 2, “HaShem Lee b’Ozra’i”* through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there.

Now, the teaching specifies that “He joined the quality of mercy-*Rachamim* to it,” indicating that the quality of judgment-*Din* and mercy-*Rachamim* should be joined. In other words, the intent is not that there should be a nullification of His title God-*Elohi*”*m*-אלהי”ם, but rather, that there should be a revelation of the essence of the Name *HaShem*-יהו”ה, which transcends the matter of novel existence, even within the world as it exists. For, the matter of the Name *HaShem*-יהו”ה as it means “The One who brings into being-*Mehaveh*-מהווה,” is a constriction of the Name *HaShem*-יהו”ה as He manifests within His title God-*Elohi*”*m*-אלהי”ם, wherein the title God-*Elohi*”*m*-אלהי”ם is in the plural form.⁸²

However, the Supernal intent is that as the world remains in its existence, as it is brought forth into being through His title God-*Elohi*”*m*-אלהי”ם, there should be a drawing forth of the essence of *HaShem*-יהו”ה as He entirely transcends the matter of novel being and creation. This is what is meant by the matter of the joining of the quality of judgment-*Din* with the quality of mercy-*Rachamim*.

In their roots, this refers to the union (*Yichud*) of the line-*Kav* and the impression-*Reshimu*.⁸³ For, the matter of the line-*Kav* is revelation (*Giluy*). (This is to say that even though it is only a short, constricted line (as mentioned before), nevertheless, its general matter is that of revelation-*Giluy*.) In contrast, the matter of the impression-*Reshimu* is concealment

⁸² See Rashi to Genesis 20:13 and 35:7; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

⁸³ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12-15.

(*He'elem*). This is why the line-*Kav* is the source of the lights (*Orot*), whereas the impression-*Reshimu* is the source of the vessels (*Keilim*). In general, this is the matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi"m*-אלהי"ם.

5.

However, we must still understand this better. For it is indeed true that it is impossible for there to be the novel existence of tangible being and something separate, except through the concealment affected by *HaShem*'s-יהו"ה title God-*Elohi"m*-אלהי"ם, which, at its root, is the first restraint of *Tzimtzum*, and for this reason it arose in the Supernal thought to create with the quality of judgment-*Din*. However, this itself must be better understood. That is, what exactly is the superiority in that there specifically should be the tangible existence of something separate? However, the explanation is that this is similar to the superiority of the matter of poverty.

This may be better understood based on the words of the Rav, the Maggid of Mezhrich.⁸⁴ He asked a question about the words we recite,⁸⁵ “Were our eyes as radiant as the sun and as the moon.” Namely, if we already said, “as radiant as the sun,” how then is it applicable to continue and say, “and as the moon”? For, the light of the moon itself is only what it receives from the light of the sun. This being so, what element of

⁸⁴ Ohr Torah of the Holy Maggid, Section 297 (5766 edition, p. 349), cited in Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,400; Sefer HaMaamarim 5627 ibid. p. 437 and on.

⁸⁵ In the liturgy of “*Nishmat Kol Chai*.”

superiority could possibly be found in the moon, over and above the superiority of the sun?

The Rav, the Maggid of Mezhrich, answered that the superiority of the light of the moon is in the matter of pleasure (*Ta'anug*). That is, the light of the sun is essential to it and undergoes no change, and [as known] “a pleasure that is constant is not pleasurable.”⁸⁶ In contrast, the moon undergoes change, in that at times it is full and at times it is not, to the point that sometimes it is completely covered over. Thus, due to the changes and renewal there is pleasure in it. Now, pleasure (*Ta'anug*) is the loftiest of all powers, and it is upon pleasure (*Ta'anug*) that all other powers depend.

This then, is the meaning of, “Were our eyes as radiant as the sun and the moon.” That is, we are saying that both elements of superiority should be present. Namely, the superiority of the sun is in the matter of light, in that its light is essential to it, whereas the superiority of the moon is in the matter of pleasure. We thus say, “as the sun and the moon,” in that there should be the greatest of light and the greatest of pleasure.

Now, just as in the matter of the sun and moon there is a matter of superiority of the moon over the sun, this is also the case in the matter of the poor and the wealthy. That is, there is a greater superiority to the spiritual level of the poor, which is the same as the matter of the superiority of the truly penitent-*Ba'alei Teshuvah* over and above the righteous-*Tzaddikim*. That is, the way righteous-*Tzaddikim* serve *HaShem*-יהו"ה, blessed is He, is in the manner of “the constant-*Tamid* offerings

⁸⁶ See Keter Shem Tov 121 and elsewhere.

according to their order,”⁸⁷ without any renewal, and they therefore only reach the aspect of lights and revelations. In contrast, the service of the truly penitent-*Ba’alei Teshuvah* is to transform their willful transgressions into merits, and the general substance of their form of service is out of constraint and constriction. However, due to the renewal in this, they reach the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This is similar to the analogy given by the Maggid there, about a poor person in the physical world. That is, when a poor person makes a profit of a hundred gold coins, he will delight in it to a far greater degree than the king who has treasuries filled with silver and gold. The reason is because for the king this not at all novel, whereas it is novel for the poor person, and his pleasure is caused by the novelty. The same is so of the matter of poverty as it is spiritually, that it is specifically the truly penitent-*Ba’alei Teshuvah* who reach the aspect of essential pleasure.

With the above in mind, we can understand the Supernal intent for a novel creation that exists specifically as a tangible and separate existence. However, even so, it is specifically through serving *HaShem*-יהוה, blessed is He, by restraining (*Itkafiya*) and transforming (*It’hapcha*) the side opposite holiness (*Sitra Achera*), that we draw forth the revelation of light (*Ohr*) into the tangible something, since through this novelty there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-

⁸⁷ See the liturgy of the Shabbat “*Musaf*” prayer.

יהו"ה Himself, blessed is He. It is in this that there is the superiority of the quality of judgment-*Din*, which is the matter of concealment.

That is, in the matter of revelation alone, being that there is no novelty in this, it remains solely in the state of illuminating lights and revelations. However, when novel existence is brought out through the quality of judgment-*Din*, which is the matter of concealment, there thereby is caused to be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It thus is necessary for there to be a joining of the quality of judgment-*Din* with the quality of mercy-*Rachamim*.

In their root, this refers to the matter of the union between the line-*Kav* and the impression-*Reshimu*, as discussed before. That is, the matter of the line-*Kav* is that it is a revelation that comes from the limitless light of the Unlimited One that precedes the restraint of *Tzimtzum*. However, since about this it is said that it is a revelation (*Gilyu*), this itself leads us to understand that it merely is a revelation (*Gilyu*) but not the Essential Self (*Etzem*). Rather, it only is a revelation (*Gilyu*) **from** the Essential Self (*Etzem*), and is not similar to the Essential Self (*Etzem*). However, this is not so of the impression-*Reshimu*. For, although it is a matter of concealment (*He'elem*) the Essential Self is nevertheless present in this concealment (*He'elem*). However, since the Essential Self, as it is in the impression-*Reshimu*, is in a state of concealment (*He'elem*), therefore, the line-*Kav*, the matter of which is revelation (*Gilyu*), reveals the Essential Self that is in

the impression-*Reshimu*. This is what is meant by the union of the line-*Kav* and the impression-*Reshimu*.

Now, on a lower level, it is the matter of the union of lights (*Orot*) and vessels (*Keilim*). For, the line-*Kav* is the source of the lights (*Orot*), and the impression-*Reshimu* is the source of the vessels (*Keilim*).

The same is so of the matter of the union of the name of *Ma''h-מ"ה-45* (י"ד ה"א ו"א ה"א) with the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). That is, the matter of the name *Ma''H-מ"ה* (י"ד ה"א ו"א ה"א) is revelation (*Giluy*). However, it only is the matter of revelation (*Giluy*), and as known, it is drawn forth through the separation of the forehead (*Metzach*).⁸⁸ In contrast, in the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה) the Essential Self is present, only that it is in a state of concealment (*He'elem*). It therefore is necessary for there to be a union of *Ma''h-מ"ה-45* (י"ד ה"א ו"א ה"א) and *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). That is, the name of *Ma''H-מ"ה-45* (י"ד ה"א ו"א ה"א), the matter of which is revelation (*Giluy*), is what reveals the essential matter in the name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה).

In general, this is the matter of the union of the Name *HaShem-יהו"ה* and His title God-*Elohi''m-אלהי"ם*, which is the inter-inclusion of two opposites. Through this there is a drawing forth of a light (*Ohr*) that transcends both, which is the matter of drawing forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem-יהו"ה* Himself, blessed is He.

⁸⁸ [Of Adam Kadmon.] See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 2, Ch. 4.

6.

Now, we similarly find this in the matter of Rosh HaShanah. For, our sages, of blessed memory, stated,⁸⁹ “The Holy One, blessed is He, said to the Jewish people: ‘On Rosh HaShanah say before Me [verses of] Kingship (*Malchiyot*) in order to crown Me as King over you; Say [verses of] Remembrance (*Zichronot*) so that the remembrance of you will rise before Me for good; And with what? With the *Shofar*.’” The simple explanation is that on Rosh HaShanah, the Jewish people recite verses that elucidate the matters of *HaShem*’s-יהו"ה Kingship (*Malchiyot*) and Remembrances (*Zichronot*) etc.

Now, at first glance, why are these verses necessary? For, given that they are verses of Torah, even without reciting them the law already is such that this is necessarily so, as dictated by Torah. This is as stated,⁹⁰ “He relates **His** words to Yaakov, **His** statutes and ordinances to Israel.” That is,⁹¹ “That which He commands His children to do in Torah, are the statutes and ordinances of the Holy One, blessed is He, Himself etc.” This being so, why is it necessary to recite these verses?

However, the explanation is that all this indeed is true throughout the rest of the year. In contrast, on Rosh HaShanah all things revert to their root source, and it thus is necessary to affect a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, on Rosh HaShanah it is

⁸⁹ Talmud Bavli, Rosh HaShanah 16a, 34b

⁹⁰ Psalms 147:19

⁹¹ Midrash Shemot Rabba 30:9

insufficient for matters to be solely as they are set forth in Torah, even though “the Torah and the Holy One, blessed is He, are entirely one.”⁹² Rather, it also is necessary for the souls of the Jewish people [to be involved], since they reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as our sages, of blessed memory, taught,⁹³ “The thought of Israel preceded everything, even the Torah, as Torah states, ‘Speak to the children of Israel,’ and ‘Command the children of Israel.’” Thus, it is specifically the souls of the Jewish people that reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, the souls of the Jewish people must specifically recite verses of Torah, being that it is specifically Torah that reveals the superiority of the souls.

In other words, even though the souls are superior to the Torah, in that the Torah is the aspect of lights and revelations, whereas the souls are of the Essential Self, nevertheless, in the souls, the matter of the Essential Self is in a state of concealment (*He'elem*), and they therefore need Torah, which is the matter of revelation (*Giluy*). That is, Torah reveals the superiority of the souls. This is like what we explained before about the union of the name of *Ma" H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) with the name of *Ba" N*-ב"ן (י"ד ה"ה ו"ו ה"ה). This is to say that the name of *Ma" H*-מ"ה-45 (י"ד ה"א וא"ו ה"א), the matter of

⁹² See Tanya, Ch. 4 & Ch. 23 citing Zohar [See Zohar III 73a; Adir BaMarom p. 110]; Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah Nitzavim 46a and elsewhere.

⁹³ Midrash Bereishit Rabba 1:4

which is revelation (*Gilyu*), reveals the essential matter in the name of *Ba''N*-ב"ן-52 (וי"ד ה"ה ו"ו ה"ה).

7.

We must nevertheless still understand this better. For, from what is stated, “On Rosh HaShanah say before Me [verses of] Kingship (*Malchiyot*) in order to crown Me as King over you; Say [verses of] Remembrance (*Zichronot*) so that the remembrance of you will rise before Me for good; And with what? With the *Shofar*,” it is understood that the very matter that must be mentioned is already present even before this, even without the recitation of the verses. Namely, this refers to the matter of the covenant (*Brit*) that was formed, in that the Holy One, blessed is He, formed a covenant, which is something that is established eternally, with our forefather Avraham. This being so, it still is not understood why it is necessary to mention this.

However, the explanation is that even though the consecration of the covenant (*Brit*) is a constant that always is in effect, nevertheless, because of various matters that transpired throughout the course of the year etc.,⁹⁴ the matter of forgetfulness is possible,⁹⁵ which is why these matters must be recalled and mentioned.

⁹⁴ There is a small portion of the discourse missing at this juncture.

⁹⁵ Also see the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

The teaching continues, “And with what? With the Shofar.” This is because the sounding of the Shofar is the matter of the cry of the heart, called “the inner voice that is unheard.”⁹⁶ That is, there are various kinds of cries. There is a kind of cry that a person is capable of expressing in letters of speech. Whether the letters are ordered or disordered, even so, he is able to express it in the letters of his speech. However, there is a kind of cry that a person is incapable of expressing with letters of speech, but can only cry out with the simple cry of the voice. Moreover, there is yet another kind of cry that one is even incapable of expressing with the simple cry of the voice, but is rather the inner cry of the heart, as the verse states about Chanah,⁹⁷ “Only her lips moved, but her voice was not heard,” which is the cry of the heart. This was brought about when she contemplated that,⁹⁸ “Peninah had children, but Chanah had no children.” That is, this refers to the contemplation that the opposite of holiness (*Sitra Achera*) has all the various matters,⁹⁹ whereas the side of holiness is childless. For, “Who are the offspring of the righteous-*Tzaddikim*? Torah and good deeds.”¹⁰⁰ Through contemplating this a person is brought to the cry of the heart.

In a refined manner, the same is likewise so of the very service of *HaShem*-יהוה, blessed is He, performed by the righteous-*Tzaddikim*, which is compared to “one who makes

⁹⁶ Likkutei Torah, Nitzavim 44b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37 and the notes there.

⁹⁷ Samuel I 1:13

⁹⁸ Samuel I 1:2

⁹⁹ See Shaar HaYichud of the Mittler Rebbe, Ch. 54, regarding Peninah.

¹⁰⁰ Rashi to Genesis 6:9; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 38.

gestures in the presence of the King.”¹⁰¹ That is, not only is it not considered to be serving *HaShem*-יהו"ה, blessed is He, but on the contrary, it is the very opposite of serving *HaShem*-יהו"ה. In other words, even when one serves *HaShem*-יהו"ה, blessed is He, with love and fear of Him, there nevertheless is the one who loves, meaning that he is not in a state of the utter nullification of his sense of self-existence (*Bittul b'Metziyut*).¹⁰²

This is similarly so when one contemplates the matter of the descent of his soul below. For, relative to the soul as it is Above, all his service of *HaShem*-יהו"ה, blessed is He, is of literally no comparison whatsoever. This is as stated by the Alter Rebbe,¹⁰³ that even if he is a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and with love and delight in Him, he does not reach the level of his soul as it is Above. For, about the soul as it is Above, the verse states,¹⁰⁴ “I stood before Him,” whereas the state of the soul as it has descended below, is that the matter of *HaShem*'s-יהו"ה Godliness is in a state of novelty relative to it. That is, it is necessary for [the soul] to undergo various forms of toil until it even has the sense of *HaShem*'s-יהו"ה Godliness called “hearing” (*Shmiyah*-שמיעה), and this is certainly so for it to have any aspect of perceiving *HaShem*'s-יהו"ה Godliness, called “seeing” (*Re'iyah*-ראיה).

Therefore, even in the perfectly righteous-*Tzaddikim* the matter of repentance-*Teshuvah* applies. This is as explained

¹⁰¹ See Talmud Bavli, Chagigah 5b

¹⁰² Torah Ohr, Vayakhel 114d and elsewhere.

¹⁰³ Tanya, Ch. 35 & 37

¹⁰⁴ Kings I 17:1; See Torah Ohr, Vayeishev 30a and on, and elsewhere.

in Likkutei Torah, Parshat Ha'azinu,¹⁰⁵ on the verse,¹⁰⁶ “The spirit returns to God who gave it,” that even in the righteous-*Tzaddikim* the matter of return-*Teshuvah* is applicable, in that he returns his soul to the same state it was Above. Thus, when he contemplates all this, it touches the very essence of his soul, and he then will cry out with the cry of the heart, which cannot be expressed even with the simple cry of the voice.

This then, is the matter of the sounding of the Shofar, in that it is something that cannot be expressed in the letters of speech, nor even in the simple sound of the voice, but only as indicated by the verse,¹⁰⁷ “Their hearts cried out.” For, the sound of the Shofar is not a human voice, but the voice of the animal. In the levels of the soul, this indicates something that touches the very essence of the soul. That is, it does not relate to the *Nefesh*, *Ru'ach*, and *Neshamah* of the soul, which are its inner powers, but relates to the encompassing powers of the soul, which are its *Chayah* and *Yechidah* levels.

More particularly, it is the matter of return-*Teshuvah* that specifically stems from the *Yechidah* level of the soul. For, the *Chayah* level of the soul is the matter of the close encompassing aspect (*Makif*) [of the soul], which directly affects and is felt by its the inner powers. This is like the teaching,¹⁰⁸ “A person should always study in the place that his heart desires.” That is, it is through the fact that his heart desires it that his intellect is aroused. However, this is not so of the

¹⁰⁵ Likkutei Torah, Ha'azinu 71a and on

¹⁰⁶ Ecclesiastes 12:7

¹⁰⁷ Lamentations 2:18

¹⁰⁸ Talmud Bavli, Avodah Zarah 19a

encompassing aspect (*Makif*) of the *Yechidah* level of the soul, which completely transcends the inner powers of the soul.

This then, is the matter of the Shofar. Namely, it is the matter of repentance and return (*Teshuvah*) stemming from the very essence of the soul, literally, which is the aspect of the *Yechidah*. Through this there automatically is caused to be an ascent of the inner powers of the soul as well. This is like the teaching of the Baal Shem Tov,¹⁰⁹ “In the place where a person’s desire is, that is where he himself is.” A person’s desire (*Ratzon*) is the aspect of the *Yechidah* of the soul. Thus, “In the place where a person’s desire is,” meaning, when a person is fully invested into something with the totality of his soul, with the aspect of the singular-*Yechidah* essence of the soul, and he “affixes himself like a stake in the place of faith,”¹¹⁰ then that is where he is. This is to say that even though the revealed powers of his soul are temporarily elsewhere, nevertheless, when his desire is embedded in this place, then through this, “that is where he is,” so that this also affect the revealed powers of his soul.

This then, is the meaning of the continuation of the aforementioned teaching, “And with what? With the Shofar.” That is, this refers to the inner cry of the heart which stems from the singular-*Yechidah* essence of the soul. It is through repentance and return (*Teshuvah*) with the aspect of the singular-*Yechidah* essence of the soul that he thereby reaches to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He. In

¹⁰⁹ Keter Shem Tov (5759 edition), Hosafot, Section 48.

¹¹⁰ See Isaiah 22:23

other words, the Torah is the aspect of revelation (*Giluy*) alone, whereas through repentance and return (*Teshuvah*), which stems from the singular-*Yechidah* essence of the soul, he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can understand the superiority of the level of the truly penitent *Ba'alei Teshuvah* over and above the perfectly righteous-*Tzaddikim*. For, the drawing forth brought about by the service of *HaShem*-יהו"ה of the perfectly righteous-*Tzaddikim*, stems from the matter of Torah. Thus, it only is the aspect of lights (*Orot*) and revelations (*Giluyim*). However, this is not so of the truly penitent *Ba'alei Teshuvah*, whose service of *HaShem*-יהו"ה, blessed is He, stems from the soul, particularly from the singular *Yechidah* essence of the soul. They thereby reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Therefore, there is limitation in the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, in that for them, there is a distinction between the positive commandments and the negative commandments. This is to say that through fulfilling the positive commandments – which are the matter of the vessels (*Keilim*) – they affect a drawing down only of those lights (*Orot*) that relate to the vessels (*Keilim*). However, it is impossible for them to affect the drawing down of the lights (*Orot*) that transcend the vessels (*Keilim*), except through the fulfillment of the negative commandments, which is the matter of the negation of the vessels (*Keilim*). However, it is entirely impossible for them to draw those lights (*Orot*) into vessels

(*Keilim*), since those lights (*Orot*) altogether transcend vessels (*Keilim*). The reason for this is because the drawings forth affected by the righteous-*Tzaddikim* stem from the matter of Torah, which solely is the matter of light (*Ohr*) and revelation (*Giluy*), and therefore is limited.

In contrast, with the truly penitent *Ba'alei Teshuvah*, even “willful transgressions are made into merits for them.”¹¹¹ That is, they affect the drawing down of even those lights (*Orot*) that transcend vessels (*Keilim*). That is, even the negative matters that they committed are transformed into merits, and are now caused to be something positive that manifests in vessels (*Keilim*), and nonetheless, the light (*Ohr*) that transcends manifestation in vessels (*Keilim*) is drawn down in them.

This is similar to the *mitzvot* instituted by the sages (*Rabbanan*) by Rabbinic Ordinance, through which there is a drawing down of the light (*Ohr*) that transcends the vessels (*Keilim*) to manifest within the vessels (*Keilim*).¹¹² This is because repentance and return (*Teshuvah*) that stems from the soul itself, reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and therefore there utterly are no measures or limitations in this.

8.

This then, is the meaning of the teaching, “Any year that is poor at its beginning will be made rich at its end.” The words,

¹¹¹ Talmud Bavli, Yoma 86b

¹¹² See *Ohr HaTorah*, *Shir HaShirim* Vol. 2, p. 464.

“poor at its beginning,” refers to the matter of repentance and return (*Teshuvah*) with the cry of the heart, with the inner unheard voice, like a person who is destitute and has nothing at all. The same is likewise so of the service of repentance *Teshuvah* by the righteous-*Tzaddikim*, being that they are like “one who makes gestures in the presence of the king,” (as explained above).

Now, this matter of poverty at the beginning of the year, must specifically be on Rosh HaShanah. For, even though it is true that throughout the rest of the year there must be the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – for which reason the commencement of the service of *HaShem*-יהו"ה, blessed is He, each and every day, begins with the aspect of submission-*Hoda'ah*-הודאה,¹¹³ in order to affect the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, through the fulfillment of the *mitzvot* – and similarly, before the fulfillment of each *mitzvah* we recite, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence,”¹¹⁴ – nevertheless, the drawings down that is affected throughout the rest of the year are particular drawings for particular matters and for that particular day. Thus, the self-nullification (*Bittul*) of those days does not stem from the very essence of the soul.

¹¹³ That is, with the “I submit to You-*Modeh Ani*-אני-מודה” prayer recited immediately upon awakening.

¹¹⁴ See *Pri Etz Chayim*, *Shaar HaZemiroh*, Ch. 5; *Shaar Ruach HaKodesh* (Tel Aviv 5723) 38b; *Likkutei Torah*, *VaEtchanan* 9a; *Rosh HaShanah* 55c, 61a; See *Shaar HaKollel* (of Rabbi Avraham David Lavut), Ch. 6, Section 2; *Torat Menachem*, *Sefer HaMaamarim Elul* p. 245.

However, this is not so of Rosh HaShanah, when all things return to their root, and it therefore is necessary to draw forth the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, on Rosh HaShanah self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is necessary with the cry of the heart that stems from the singular-*Yechidah* essence of the soul, which is the matter of "poorness at the beginning."

Now, by the year being "poor at its beginning," it thereby "becomes wealthy at its end." The matter of wealth is the drawing down of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, all the lights (*Orot*) and revelations (*Gilyim*) are not the matter of wealth, being that they all are included in what the verse,¹¹⁵ "I do not desire that which is with You," expresses. Thus, true wealth is only the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, which can only be accomplished through serving Him in the way indicated by the statement, "poor at the beginning."

This then, is the meaning of the verse,¹¹⁶ "From the constraints I called upon *Ya'h*-יה"י." That is, it is through serving *HaShem*-יהו"ה, blessed is He, from a place of constraint, that it is then followed by, "*Ya'h*-יה"י" answered me with expansiveness." This refers to the aspect indicated by the name *Ya'h*-יה"י, which is the world of expansiveness,¹¹⁷ until one reaches the essential expansiveness of *HaShem*-יהו"ה Himself,

¹¹⁵ See Psalms 73:25. That is, I desire solely You.

¹¹⁶ Psalms 118:5

¹¹⁷ See Shaarei Orah of Rabbi Yosef Gikatalla, translated as Gates of Light, Gates 8-10.

blessed is He, literally! This itself is also hinted in the Shofar, in that one end of it is narrow, whereas the other end is expansive.¹¹⁸

Now, since relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, the spiritual and the physical are equal,¹¹⁹ therefore, the drawing down which is affected through this is not just spiritual, but also physical. This is as stated by his honorable holiness, my father-in-law, the Rebbe, in his Rosh HaShanah discourses,¹²⁰ "Both spiritual sustenance and physical sustenance."

This likewise is so of the matter of "covering-*Keseh*-כסה," which relates to the matters of poorness and poverty, as discussed above. Moreover, this does not contradict the Midrash, which states [about the month of Tishrei] that, "it is called seventh-*Shvee'ee*-שביעי since it is [the month] that is sated-*Musva*-מושב-ע with everything." For, the opposite is true. In other words, this itself is why it is sated with everything. That is, it is specifically through repentance and return (*Teshuvah*), which is the matter of poverty and poorness, that there is a drawing down of the essential satiety which stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

¹¹⁸ See Talmud Bavli, Rosh HaShanah 27b; Shulchan Aruch, Orach Chayim, Siman 586, Section 12.

¹¹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰ See the end of the discourse entitled "*Alah Elohi'm b'Teruah*" 5704 (Sefer HaMaamarim 5704, p. 14).

Furthermore, since the drawing down stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, it also is drawn down in the physical. In other words, a drawing forth of satiety is affected throughout the whole year, both spiritually and physically, so that, “wine vats are in it, blessings are in it, Yom Kippur is in it, Sukkah is in it, the Lulav and Aravah are in it.” There thereby is a drawing forth of a good year to each and every person in all his needs, regarding matters that pertain to his children, health, and abundant sustenance.

Discourse 2

“Deershoo HaShem b’Himatzo - Seek HaShem when He is to be found”

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Shuva, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²¹ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.” The Talmud¹²² questions this verse based on another verse that states,¹²³ “[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 to 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 prayers of a solitary individual (*Yachid*), whereas the other verse (“whenever we call to Him”) refers to communal prayers (*Tzibur*). With the solitary individual when is He to be found? During the ten days between Rosh HaShanah and Yom HaKippurim.” This indicates¹²⁴ that the superiority of the ten days of repentance (*Aseret Yemei HaTeshuvah*) is that during

¹²¹ Isaiah 55:6

¹²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a (and Rashi).

¹²³ Deuteronomy 4:7

¹²⁴ See Ohr HaTorah, Drushim L’Shabbat Shuvah, p. 1,470.

those days, the prayers of a solitary individual are equivalent to communal prayers.

Thus, just as we find that a decree issued upon a community may be nullified even once it has been issued and sealed, which is not so with the decree issued upon a solitary individual,¹²⁵ nonetheless, this distinction only applies during the rest of the year, but not during the ten days of repentance (*Aseret Yemei HaTeshuvah*). That is, in the ten days of repentance, the solitary individual (*Yachid*) has the same status as the community (*Tzibur*), and therefore, the decree issued upon a solitary individual may also be nullified, even after the sentence has been decreed and even after it has been sealed.

Moreover, this is not in accordance with those commentators¹²⁶ who state that this is because throughout the ten days of repentance the sentence has not yet been sealed (since the sentence is sealed on Yom HaKippurim, as we recite,¹²⁷ “On Rosh HaShanah they are written, and on the day of the fast of Atonement they are sealed”). These commentators say that this is why the sentence upon an individual may be nullified, indicating that this is not due to the superiority of the ten days of repentance. For, even throughout the rest of the year, the sentence upon an individual may be nullified before it has been sealed. This being so, it must be said that the superiority of the ten days of repentance is that even after the decree upon the individual has been sealed, it is possible for it to be nullified, even though he is a solitary individual (*Yachid*).

¹²⁵ See Talmud Bavli, Rosh HaShanah and Yevamot *ibid.*, and Chiddushei Aggadot of the Maharsha to Yevamot.

¹²⁶ See Chiddushei Aggadot of the Maharsha to Yevamot *ibid.*

¹²⁷ In the “*Unetaneh Tokef*” hymn during the *Musaf* prayer of the high holidays.

This accords with what is indicated by the words of Rambam¹²⁸ and the commentators there.¹²⁹

From the above it is understood that this matter, that during the ten days of repentance it is possible for a decree upon an individual to be nullified, even after the sentence has been sealed, does not only apply specifically to decrees that have been sentenced in this particular year. For, if it was so, that it only applies to decrees that were sentenced during this year, it would be possible to state that the reason it can be nullified is because the sentence has not yet been sealed. Rather, it must be said that this even applies to decrees that were sentenced in previous years, so that during the ten days of repentance, it is possible to nullify a decree upon an individual, even after the sentence has been sealed. This is because, during the ten days of repentance, the individual (*Yachid*) is equivalent to the community (*Tzibur*). We therefore must understand this better. For, generally the community (*Tzibur*) has a superiority over the solitary individual (*Yachid*). This being so, why is it that during the ten days of repentance the solitary individual is also considered to be like the community?

2.

This may be better understood by prefacing¹³⁰ with what our sages, of blessed memory, stated about the verse,¹³¹ “May

¹²⁸ Mishneh Torah, Hilchot Teshuvah 2:6

¹²⁹ Parshat Drachim, Drush 13

¹³⁰ See the discourse entitled “*Mi E”I Kamochah*” 5727 (Sefer HaMaamarim 5727, p. 443).

¹³¹ Numbers 6:26

HaShem-יהו"ה lift His countenance of favor to you.” They stated,¹³² “The ministering angels said before the Holy One, blessed is He, ‘Master of the universe, in Your Torah it is written,¹³³ [The great, mighty and awesome God], who favors no one and takes no bribes.’ Yet, you nevertheless show favor to the Jewish people, as written, ‘May *HaShem*-יהו"ה lift His countenance of favor to you.’ He replied, ‘How can I not show favor to the Jewish people, when I wrote in My Torah,¹³⁴ ‘And you shall eat and be satisfied, and bless *HaShem*-יהו"ה your God,’ and yet they are exacting with themselves [to recite the after blessing even if they have only eaten] the amount of an olive or an egg?”

The explanation is as follows: The Biblical obligation to recite the after-blessing only applies when someone eats a quantity that leads to complete satisfaction. That is, for there to be the matter of, “You shall bless-*u'Beirachta*-וברכת,” which refers to the matter of affecting a drawing down of blessing from above to below, there first must be an arousal from below to above, that is in like manner to the drawing down.

Thus, the verse first states, “You shall eat and be satisfied.” This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through affecting refinements (*Birurim*). For, as the verse states,¹³⁵ “Know Him in all your ways,” including eating, drinking, and engaging in all of one’s needs.¹³⁶ That is, through eating, man refines the spark of Godliness in the food,

¹³² Talmud Bavli, Brachot 20b

¹³³ Deuteronomy 10:17

¹³⁴ Deuteronomy 8:10

¹³⁵ Proverbs 3:6

¹³⁶ Mishneh Torah, Hilchot De’ot, Ch. 5.

as known about the explanation¹³⁷ of the verse,¹³⁸ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.”

Thus, when a person performs all the service that has been placed upon him to perform, and refines all the sparks of Godliness that relate to him, he then comes to “be satisfied.” This is to say that since he has refined all the sparks of Godliness, even physically, he is sated and satisfied.

To further explain, when a person is physically hungry, it is because his soul needs to refine additional sparks of Godliness, which is what causes his body to be hungry.¹³⁹ However, when his body is sated, it is an indication stemming from his soul that he need not refine any further sparks of Godliness.

This then, is the meaning of the words, “You shall eat and be satisfied.” That is, when he has served *HaShem*-יהו"ה, blessed is He, in a manner in which he has arrived at the full measure of satisfaction, (and although this measure is not equal for every person, nevertheless, for him he has arrived at full measure, in that he has fulfilled all the service that is incumbent on him), his service of *HaShem*-יהו"ה, blessed is He, then causes the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which is an arousal from below, which affects the drawing down of the masculine waters (*Mayim Duchrin*) and arousal from Above, as indicated by the word, “You shall bless-

¹³⁷ See Likkutei Torah of the Arizal to Deuteronomy 8:3; Likkutei Torah of the Alter Rebbe, Tzav 13b.

¹³⁸ Deuteronomy 8:3

¹³⁹ See Keter Shem Tov, Section 194 (25c); Likkutei Sichot, Vol. 1, p. 177; Vol. 19 p. 295.

u'Beirachta וברכה,” referring to the drawing down he affects from Above to below.

Now, all the above is how things are according to the order of the chaining down of the worlds (*Seder Hishtalshelut*). However, due to the matter indicated by the verse,¹⁴⁰ “May *HaShem* יהו"ה lift His countenance of favor to you,” in that one elevates himself higher than the chaining down of the worlds, he thereby is able to affect the drawing down even through consuming the amounts of an olive or an egg. This is because the Jewish soul is “literally a part of God from above.”¹⁴¹ Therefore, just as God Above transcends all measures and limitations, this also is so of the second soul of a Jew, which is the Godly part, in that part of an essence is like the essence itself, and it too transcends all measures and limitations.

Therefore, when he elevates himself to higher than the chaining down of the worlds (*Hishtalshelut*), even though he has not refined all the sparks of Godliness, but only the amount of an olive or an egg, meaning, only a small portion of the sparks of Godliness apportioned to him, he nevertheless affects the drawing down of,¹⁴² “[May *HaShem* יהו"ה illuminate His countenance to you,] and be gracious to you.”

The same is likewise understood about the matter of the ten days of repentance (*Aseret Yemei Teshuvah*). That is, during these days the Luminary is in a state of closeness and

¹⁴⁰ Numbers 6:26

¹⁴¹ See Tanya, Ch. 2; Also see at length in *Mehutam Shel Yisroel*, by Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*, and the citations there.

¹⁴² Numbers 6:25

proximity to the spark.¹⁴³ Now, just as it is physically, that when a torch is in close proximity to the sparks, this causes the sparks to sense the torch, and they therefore are moved from their place to become included in the torch, the same is likewise so of the closeness and proximity of the Luminary to the sparks during the ten days of repentance (*Aseret Yemei Teshuvah*). In other words, this matter affects every single Jew to be elevated and leave his place and standing etc. For this reason, on these days there are no measurements or limitations whatsoever, and thus the solitary individual (*Yachid*) is considered to be like the community (*Tzibur*).

However, in truth, the superiority of the ten days of repentance is even greater than the matter indicated by the verse, “May *HaShem*-יהוה lift His countenance of favor to you.” For, in relation to the matter indicated by the verse, “May *HaShem*-יהוה lift His countenance of favor to you,” even though one affects a drawing down of beneficence though he did not refine all the sparks of Godliness, nevertheless, at the very least, there must be the measures of an olive or an egg. That is, though it is not the complete measure, it nonetheless has some measure. This is not the case, however, on the ten days of repentance, during which time the solitary individual (*Yachid*) is equivalent to the community (*Tzibur*), in which there is no measure or limitation whatsoever.

¹⁴³ See *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 2 and on [21b, 24d and on, 91a]; *Maamarei Admor HaEmtza'ee*, *Devarim* Vol. 2, p. 524; *Sefer HaMaamarim* 5651 p. 53; *Kuntres HaAvodah*, Ch. 5; *Sefer HaMaamarim* 5688 p. 192; 5698 p. 2, p. 26.

Now, we may state a possible explanation of this as follow: Namely,¹⁴⁴ when it comes to the matter of the Jewish people being exacting with themselves, this superiority stems from the matter of Rabbinic ordinances, about which it states,¹⁴⁵ “The words of the sages are more beloved to Me than the words of the Torah.” Therefore, even though in regard to Biblical requirements, there indeed are limitations to the matter of, “you shall eat and be satisfied,” nevertheless, as a result of the Rabbinic ordinances, that transcend the Biblical ordinances, an elevation to higher than the chaining down of the worlds (*Hishtalshelut*) is brought about, and therefore even the measures of an olive’s worth or an egg’s worth are adequate.

However, even so, Rabbinic ordinances also are included in the general matter of Torah, and are thus generally the matter of the service of *HaShem*-יהוה, blessed is He, of the righteous-*Tzaddikim*. Thus, through them a person only reaches the aspect of lights (*Orot*) and revelations (*Giluyim*) alone, and because of this, at the very least, they nonetheless must have the measures of an olive or egg.

However, this is not so in regard to the ten days between Rosh HaShanah and Yom HaKippurim, which are the matter of the service of return and repentance (*Teshuvah*). As explained before,¹⁴⁶ about the superiority of the truly penitent *Ba’alei Teshuvah*, over and above the righteous-*Tzaddikim*, repentance (*Teshuvah*) literally reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה

¹⁴⁴ See Ohr HaTorah, Shir HaShirim Vol. 2, p. 464

¹⁴⁵ Talmud Yerushalmi, Brachot 1:4; Sanhedrin 11:4

¹⁴⁶ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 7.

Himself, blessed is He, where no limitations exist whatsoever. Thus, when it comes to the matter of the ten days of repentance (*Aseret Yemei Teshuvah*), during which time the solitary individual (*Yachid*) is equivalent to the community (*Tzibur*), there are no limitations whatsoever.

3.

Now, as known, the form of service of יהו"ה-*HaShem*, blessed is He, must be like the drawing forth it elicits. Thus, for there to be the drawing forth of the aspect of,¹⁴⁷ “And may He establish peace for you,” (which follows, and thus transcends, the first part of the verse, which is the aspect of, “May יהו"ה-*HaShem* lift His countenance of favor to you,”) there must also be service of יהו"ה-*HaShem*, blessed is He, in a way of peace-*Shalom*-שלום. This refers to the inter-inclusion of two opposites. About this it states,¹⁴⁸ “The Holy One, blessed is He, dwells in the place of peace.” In other words, through the inter-inclusion of two opposites, there is a drawing forth of an even loftier light and illumination than both of them.

The explanation is that, as was explained before¹⁴⁹ regarding the matter of the inter-inclusion of the Name יהו"ה-*HaShem* and His title God-*Elohi"m*-אלהי"ם, and the inter-inclusion of the name of *Ma" H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) and the name of *Ba" N*-ב"ן-45 (י"ד ה"ה ו"ו ה"ה) – which, in general is the matter of the union of the Bestower (*Mashpia*) and the

¹⁴⁷ Numbers 6:26

¹⁴⁸ See Zohar III 90b

¹⁴⁹ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 4.

recipient (*Mekabel*) - each one possesses an element of superiority.

This accords with what the Rav, the Maggid of Mezhrich, said about the words we recite,¹⁵⁰ “Were our eyes as radiant as the sun and as the moon.” [That is, if we already said, “as the sun,” then how is it applicable to continue and say, “and as the moon”?] That is, what element of superiority could possibly be found in the moon over and above the sun? For, the light of the moon is only what it receives from the light of the sun. However, the Maggid explained that the light of the sun undergoes no change, and is therefore a constant pleasure, and a constant pleasure is not pleasurable.

That is, in the light of the sun it is possible for every kind of light and revelation to be, but lacking pleasure. He explains that this itself is the superiority of the moon, in that the moon undergoes change [in its waxing and waning] and therefore, there is pleasure in it. This is analogous to a pauper who earns a profit [that for him, is substantial] and as a result of the novelty of it, he derives great pleasure, [much greater than the delight of a wealthy person in all his wealth and possessions].

The same is likewise true of a spiritual pauper, that he has an element of superiority over and above the spiritually wealthy. This is the superiority of the truly penitent *Ba’alei Teshuvah* over and above the righteous-*Tzaddikim*. For, the righteous-*Tzaddikim* whose service of *HaShem*-יהוה is in a manner of “constant-*Tamid* offerings according to their

¹⁵⁰ In the liturgy of “*Nishmat Kol Chai*.”

order,”¹⁵¹ are like a wealthy person [who is accustomed to wealth]. However, their form of serving *HaShem*-יהו"ה, blessed is He, is solely in the aspect of lights (*Orot*) and revelations (*Giluyim*). In contrast, in the truly penitent *Ba'alei Teshuvah*, whose service of *HaShem*-יהו"ה, blessed is He, involves transforming their willful sins to merits, because of the novelty in this, they reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

We therefore see that in the drawing forth brought about by the service of *HaShem*-יהו"ה of the truly penitent *Ba'alei Teshuvah*, there are no limitations whatsoever. In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, indeed have limitations. That is, through their fulfilling the positive commandments they draw down lights (*Orot*) that specifically relate to the vessels (*Keilim*), and for them, the light (*Ohr*) that transcends vessels (*Keilim*) is specifically drawn down through abstaining from action. This refers to the matter of the negative commandments, through which they draw down the lights of the aspect of *Ya"r*-יהו"ה.¹⁵²

Furthermore, even when it comes to Rabbinic ordinances and *mitzvot* instituted by the sages, through which there is a drawing of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the vessels (*Keilim*), into vessels,¹⁵³ and which also is within the scope of the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, nevertheless, it only

¹⁵¹ See the liturgy of the Shabbat “*Musaf*” prayer.

¹⁵² Likkutei Torah, Pekudei 3b and on; Also see the previous discourse and the citations there.

¹⁵³ See *Ohr HaTorah*, *Shir HaShirim* ibid.

is a drawing of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to the chaining down of the worlds (*Hishtalshelut*).

This is not the case, however, when it comes to the truly penitent *Ba'alei Teshuvah*, for whom willful transgressions are transformed to merits.¹⁵⁴ Through this form of serving *HaShem*-יהו"ה, blessed is He, there is a drawing of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally.

This also is the meaning of what our sages, of blessed memory, stated,¹⁵⁵ “Any year that is poor at its beginning will be made rich at its end,” due to the superior element of poverty (as explained before¹⁵⁶ at greater length). It is on account of this element of superiority that even our teacher Moshe, who was in a state of wealth, presented himself as the level of the poor, as it states,¹⁵⁷ “This poor man calls and *HaShem*-יהו"ה hears.” This likewise is the explanation of the teaching,¹⁵⁸ “Moshiach is destined to cause the righteous-*Tzaddikim* to return in *Teshuvah*.” That is, even the righteous-*Tzaddikim* will attain the superior element of the truly penitent *Ba'alei Teshuvah*, and the superior element of the poor.

¹⁵⁴ Talmud Bavli, Yoma 86b

¹⁵⁵ Talmud Bavli, Rosh HaShanah 16b

¹⁵⁶ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse I, Ch. 1 and on.

¹⁵⁷ Psalms 34:7

¹⁵⁸ Likkutei Torah, Rosh HaShanah 58d; Ha'azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

4.

Now, the explanation of this is as explained before,¹⁵⁹ that this matter of poverty does not only refer to lower levels, like a person who is physically poor, or one who is poor in knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He. Rather, the matter of poverty also applies to lofty levels as well, such as the service of *HaShem*-יהו"ה, blessed is He, performed by the righteous-*Tzaddikim*, which is compared to “one who makes gestures in the presence of the King.”¹⁶⁰ In other words, when it comes to the very matter that itself was initially considered by him to be a form of service of *HaShem*-יהו"ה, blessed is He, when he actually is in the presence of the King, then not only does he sense that it is not a form serving Him, but on the contrary, it is the very opposite of serving Him. For, in the totality of his service of *HaShem*-יהו"ה, blessed is He, there is the one who loves.¹⁶¹

Moreover, the totality of his service of *HaShem*-יהו"ה, blessed is He, is of utterly no consequence compared to the state and standing of his soul as it was above. This is as stated by the Alter Rebbe,¹⁶² that even if he is a perfectly righteous-*Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and with love and delight in Him, he does not reach the level of his soul as it is Above. In other words, even though he is a righteous-

¹⁵⁹ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 3.

¹⁶⁰ See Talmud Bavli, Chagigah 5b

¹⁶¹ Torah Ohr, Vayakhel 114d and elsewhere. That is, he is not in a state of complete nullification of his sense of self-existence (*Bittul b'Metziyut*).

¹⁶² Tanya, Likkutei Amarim, Ch. 35 & 37

Tzaddik – in accordance with what is explained in Tanya¹⁶³ about the superiority and level of the righteous-*Tzaddik* – and beyond this, he is perfectly righteous-*Tzaddik Gamur*, and beyond even this, he serves *HaShem*-יהו"ה, blessed is He, with fear and with love and delight in Him, nevertheless, this is of utterly no comparison relative to how his soul was above, about which it states,¹⁶⁴ “I stood before Him.”

Thus, the matter of repentance (*Teshuvah*) even applies to the perfectly righteous-*Tzaddikim Gemurim*, as indicated by the verse,¹⁶⁵ “The spirit returns to God who gave it.” In other words, even when he has love of *HaShem*-יהו"ה, blessed is He, and delights in Him, which is granted as a gift from Above, the matter of repentance and return (*Teshuvah*) nevertheless applies to him, in that he returns his soul to its state as it was above. This is the matter of poverty and poorness as it applies to the righteous-*Tzaddikim*.

This then, is the meaning of the verse about Moshiach,¹⁶⁶ that “he is a pauper-*Ani*-עני, riding on a donkey.” The Targum¹⁶⁷ translates the word “pauper-*Ani*” as “humble-*Anvatan*-ענוותן,” and it is explained in Reishit Chochmah¹⁶⁸ and at length in the teachings of Chassidus¹⁶⁹ that “humility-*Anavah*-ענוה” refers to the Crown-*Keter*.¹⁷⁰ For,

¹⁶³ Tanya, Likkutei Amarim, Ch. 10.

¹⁶⁴ Kings I 17:1; See Torah Ohr, Vayeishev 30a and on, and elsewhere.

¹⁶⁵ Ecclesiastes 12:7; Also see Likkutei Torah, Ha'azinu 71a and on.

¹⁶⁶ Zachariah 9:9; See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,395.

¹⁶⁷ Targum Yonatan ben Uziel to Zachariah 9:9

¹⁶⁸ Reishit Chochmah, Shaar HaAnavah, Ch. 1

¹⁶⁹ Ohr HaTorah, Vayeishev 259b

¹⁷⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates 9 (*Chochmah*) & 10 (*Keter*).

regarding the Supernal Crown-*Keter* it states,¹⁷¹ “Before the Cause of all causes it is dark.” In other words, even though it is the most supernal light and illumination, which transcends the chaining down of the worlds (*Hishtalshehut*), nevertheless, as it is before the Cause of all causes, it is a matter of darkness.

It is in this regard that it states about Moshiach that he is a “pauper-*Ani*-עני,” meaning, “humble-*Anvatan*-ענוותן.” For, Moshiach will bring the righteous-*Tzaddikim* to return in *Teshuvah*, in that even the righteous-*Tzaddikim* will sense that before the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, all their service of Him is as nothing. This is as stated before, that when a person stands in the presence of the King, he senses that he is like one who makes gestures in the presence of the King etc.

This is also the explanation of what the verse states about our teacher Moshe,¹⁷² “Now, Moshe was exceedingly humble, more than any person on the face of the earth.” In other words, even though our teacher Moshe certainly knew and appreciated his qualities and level, and that he was the one who received the Torah from Sinai and transmitted it¹⁷³ to the entire Jewish people, and that he was the unifying intermediary about whom it states,¹⁷⁴ “I stand between *HaShem*-יהו"ה and you,” even so, he was more humble than any person.

¹⁷¹ Tikkunei Zohar, Tikkun 70; See Sefer HaMaamarim 5698 p. 136.

¹⁷² Numbers 12:3

¹⁷³ Mishnah Avot 1:1

¹⁷⁴ Deuteronomy 5:5; See the discourse entitled “*Bati LeGani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe, 5712, Discourse 8 (Torat Menachem, Sefer HaMaamarim Shevat, p. 283).

This is because he thought to himself that if those same powers would be granted to any other Jew, he would do much more than himself,¹⁷⁵ which is the matter of humility (*Anavah*) and self-nullification (*Bittul*) that stems from the body. He likewise had the humility and self-nullification that stems from the soul, which comes about through the aforementioned contemplation that all his service of *HaShem*-יהו"ה, blessed is He, is of utterly no consequence compared to the level of his soul as it is above.

5.

This then, is the explanation of the matter indicated by the verse,¹⁷⁶ “May *HaShem*-יהו"ה lift His countenance (*Panav*-פניו) of favor to you.” That is, it is explained in *Likkutei Torah*¹⁷⁷ that “His countenance-*Panav*-פניו” refers to the aspect of wisdom-*Chochmah*. For, in the language of the received knowledge of Kabbalah, wisdom-*Chochmah* is called the face-*Panim*-פנים, being that wisdom-*Chochmah* is the lights (*Orot*) as they are without vessels (*Keilim*). Thus, when the verse states, “May *HaShem*-יהו"ה lift His countenance (*Panav*-פניו) of favor to you,” this refers to the matter of elevation to higher than the aspect of the face-*Panim*-פנים, meaning, to the aspect of the crown-*Keter*, which transcends wisdom-*Chochmah*, and is the matter of humility-*Anavah*-ענוה, which is in the crown-*Keter* (as stated before).

¹⁷⁵ See *Maamarei Admor HaZaken* 5562, p. 51; *Sefer HaMaamarim* 5697 p. 298; 5710 p. 236; *Sefer HaSichot* p. 68, and elsewhere.

¹⁷⁶ Numbers 6:26

¹⁷⁷ *Likkutei Torah*, Naso 26c

This is likewise the explanation of the matter of the ten days of repentance (*Aseret Yemei Teshuvah*), during which time there is a drawing forth of the aspect of, “May יהו"ה-*HaShem* lift His countenance (*Panav*-פניו) of favor to you,” meaning, the aspect of the crown-*Keter* (and even higher, as will be explained). We reach this through serving יהו"ה-*HaShem*, blessed is He, with the voice of the Shofar. As explained before,¹⁷⁸ this refers to the inner cry of the heart. This is because it cannot be revealed through the letters of speech, neither in letters that are ordered, nor in letters that are disordered. Moreover, even the simple cry of the voice is incapable of revealing and expressing such a cry. Rather, it can only be expressed in the inner unheard voice [of the heart].

In the levels of the soul, this is repentance and return (*Teshuvah*) to יהו"ה-*HaShem*, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, which transcend the *Nefesh*, *Ru'ach*, and *Neshamah* levels. More particularly, it stems from the encompassing aspect (*Makif*) of the singular *Yechidah* essence of the soul, which is the distant encompassing light. This is to say that this does not stem from the encompassing light (*Makif*) of the *Chayah* level of the soul, which is the close encompassing light (*Makif HaKarov*) that directly effects and is felt by the inner, manifest powers of the soul. Rather, it specifically stems from the singular *Yechidah* essence of the soul.

Through this inner cry he reaches the aspect of the Singular One-*Yachid*, which transcends the aspect of “His face-

¹⁷⁸ In the preceding discourse entitled “*Teekoo BaChodesh Shofar*,” Discourse 1, Ch. 7.

Panav-פניו,” which is the aspect of wisdom-*Chochmah*, and is even loftier than the aspect indicated by, “May יהו"ה-*HaShem* lift His countenance-*Panav*-פניו of favor to you.” For, although this refers to the manner of elevation to even higher than the aspect of wisdom-*Chochmah*, there nevertheless is some relation to wisdom-*Chochmah*.

In the levels of the soul, this is the encompassing aspect (*Makif*) of the *Chayah* level of the soul, which is the close encompassing light (*Makif HaKarov*) of the soul. However, through service of יהו"ה-*HaShem*, blessed is He, with the singular *Yechidah* essence of the soul, we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, blessed is He, literally. This is the aspect indicated by the continuation of the verse,¹⁷⁹ “And may He establish peace for you,” which stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, יהו"ה-*HaShem* Himself, literally. That is, it is on account of this drawing forth that it is caused to be a “place of peace,” through the inter-inclusion of two opposites, so that “The Holy One, blessed is He, dwells in a place of peace.”

6.

This then, explains why during the ten days of repentance (*Aseret Yemei Teshuvah*), a solitary individual (*Yachid*) is equivalent to the community (*Tzibur*). For, that which is drawn forth is akin to that form of serving יהו"ה-*HaShem*-

¹⁷⁹ Numbers 6:26

יהו"ה, blessed is He, as the Alter Rebbe explained¹⁸⁰ that the words of the Talmud, "here it is referring to a solitary individual-*Yachid*-יחיד," specify the "Singular-*Yachid*-יחיד." That is, it does not say, "One-*Echad*-אחד," but specifies, "Singular-*Yachid*-יחיד."

The term "One-*Echad*-אחד" refers to the aspect of the encompassing light (*Makif*) of the *Chayah* aspect of the soul, whereas the term "Singular-*Yachid*-יחיד" refers to the encompassing light (*Makif*) of the Singular *Yechidah* essence of the soul. Thus, when it states, "here it is referring to a solitary individual-*Yachid*-יחיד," what is meant is that the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance (*Aseret Yemei Teshuvah*), is specifically with the singular *Yechidah* essence of the soul.¹⁸¹ This is as explained before about the Shofar, which is the cry of the heart.

Now, when repentance and return stems from the singular *Yechidah* essence of the soul, this also affects the revealed powers of the soul. For, the word "cry-*Tza'akah*-צעקה," is related to the word "to summon a gathering-*Asifah*-אסיפה,"¹⁸² (which is the matter of a congregation-*Tzibur*-ציבור). In other words, through the cry of the heart, which literally touches the very essence of one's soul, one thereby gathers-*Tzober*-צובר and summons-*Oseph*-אוסף all the powers of his soul, thought, speech, and action, from wherever they were

¹⁸⁰ See Likkutei Torah, Tavo 43d; Also see Chanah Ariel, Ha'azinu 44b, cited in Likkutei Sichot, Vol. 14, p. 145, note 16.

¹⁸¹ For elucidation of the service of *HaShem*-יהו"ה, blessed is He, with the singular *Yechidah* essence of the soul, see the end of Kuntres HaHitpa'alut of the Mittler Rebbe (translated as Divine Inspiration), p. 158 and on.

¹⁸² See Midrash Bereishit Rabba 84:1 and Matnot Kehunah there.

scattered throughout the course of the year, when he was involved in worldly matters pertaining to the body and animal soul, and even matters relating to the soul as it is below, which, as explained before, cannot compare to the state of the soul as it is above.

Thus, through actualizing matters of the singular-*Yachid*-יהיד and the congregation-*Tzibur*-צבור in one's service of *HaShem*-יהו"ה, blessed is He, meaning that one's repentance and return (*Teshuvah*) stems from the singular *Yechidah* essence of the soul, he thereby gathers-*Tzober*-צובר and summons-*Oseph*-אוסף all the powers of his soul, as mentioned above. This affects that the drawing down from above comes in like manner, that the aspect of *HaShem*-יהו"ה, the Singular One-*Yachid*-יהיד, is drawn down. When the aspect of the Singular One-*Yachid*-יהיד Above is drawn down, this brings about the aspect of the congregation-*Tzibur*-צבור, which is related to the term "stacks-*Tziburin*-צבורין."¹⁸³

This is to say that due to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, there is caused to be an inter-inclusion of all of the lines of the *Sefirot*, which is the matter of,¹⁸⁴ "And may He establish peace-*Shalom*-שלום for you." Moreover, because the drawing down stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, therefore the drawing down is also in the physical, so that a good and sweet new year

¹⁸³ See Rashi to Genesis 46:6; Midrash Tanchuma, Vayishlach 11

¹⁸⁴ Numbers 6:26

in all one's needs is drawn to him, with openly revealed and apparent goodness.

Discourse 3

“*v’Amdu Raglav BaYom HaHoo al Har HaZeitim -
On that day His feet will stand on the Mount of
Olives*”

Delivered on the 2nd day of the holiday of Sukkot, 5718

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

1.

The verse states,¹⁸⁵ “On that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east, and the Mount of Olives will split open in its middle, east to west, [forming] a very wide valley; half the mountain will move to the north and half of it to the south.” Now, we must understand what exactly the greatness of this matter is, that His feet will stand on the Mount of Olives, and the Mount of Olives will split open from east to west, and move to the north and south. That is, we must understand why this matter is included as one of the prophecies and revelations of what is destined to be with the true and complete redemption, brought about by our righteous redeemer Moshiach, may it be speedily in our days.

Additionally, being that we find two opposite matters stated about this, we must understand this matter of the Mount of Olives. That is, the Mount of Olives (*Har HaZeitim*-הַר הַזַּיְתִּים) is also called “The Mount of Anointing” (*Har HaMishchah*-הַר

¹⁸⁵ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

המשחה),¹⁸⁶ which was positioned outside the three camps.¹⁸⁷ That is, not only was it positioned outside the camp of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, but it also was positioned outside the camp of the Levites, and even outside the camp of the Israelites, though it still was in a place of purity. On the other hand, the Alter Rebbe explains¹⁸⁸ that the Mount of Olives (*Har HaZeitim*-הר הזתים) refers to a lofty level on the side of holiness (*Sitra D'Kedusha*). This is because olive oil (*Shemen Zayit*-שמן זית) refers to wisdom-*Chochmah*,¹⁸⁹ and the Mount of Olives (*Har HaZeitim*-הר הזתים) is the **source** of olive oil (*Shemen Zayit*), meaning that it transcends wisdom-*Chochmah*.

We thus see two opposite extremes in this. For, according to the explanation of the Alter Rebbe, the Mount of Olives (*Har HaZeitim*-הר הזתים) refers to a lofty level on the side of holiness (*Sitra D'Kedusha*). In contrast, according to its simple meaning, the Mount of Olives (*Har HaZeitim*-הר הזתים) is positioned outside the three camps, even outside the camp of the Israelites.¹⁹⁰

Furthermore, we must understand why the [ashes of the] Red Heifer (*Parah Adumah*) were made on the Mount of

¹⁸⁶ See Mishnah Rosh HaShanah 2:4; Middot 2:4 and elsewhere.

¹⁸⁷ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on); Hosafot to Sefer HaChakirah of the Tzemach Tzedek p. 273 and on.

¹⁸⁸ See the discourse entitled "v'Amdu Raglav" in Maamarei Admor HaZaken 5571, p. 57 and on; Nevi'im p. 258 and on; Also see the discourse by the same title of the year 5631 (Sefer HaMaamarim 5630 p. 320 and on).

¹⁸⁹ See Zohar II 87b; Zohar III 7b and Mikdash Melech there, 39a, 88b, and the notes of Rabbi Chayim Vital there, and elsewhere.

¹⁹⁰ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on); Hosafot to Sefer HaChakirah of the Tzemach Tzedek p. 273 and on.

Olives, as we learn,¹⁹¹ “The priest who burned the Red Heifer (*Parah Adumah*) would stand on top of the Mount of Anointing (*Har HaMishchah*).” From this it is understood that the making of the [ashes of the] Red Heifer (*Parah Adumah*) also relates to the revelations of the coming future. For, since the revelations of the coming future include the matter of, “On that day His feet will stand on the Mount of Olives,” and the making of the [ashes of the] Red Heifer (*Parah Adumah*) was likewise on the Mount of Olives, it is understood that the Red Heifer (*Parah Adumah*) is related to the revelations of the coming future.

2.

Now, all this may be understood by prefacing¹⁹² with an explanation of the Mount of Olives (*Har HaZeitim*) according to its simple meaning. That is, there is a distinct superiority to this particular mountain over and above other places, in that it is where olive trees grow. The explanation is that olive oil, which hints at wisdom-*Chochmah*, is made from olives. We thus find that, even physically, where olive oil is found, wisdom is found, as the verse states,¹⁹³ “Yoav sent to Tekoa and brought a wise woman from there.” That is,¹⁹⁴ “Tekoa is the primary

¹⁹¹ Mishnah Midot 2:4; Parah 3:6; Sifri to Numbers 19:3; Mishneh Torah, Hilchot Parah Adumah, Ch. 3.

¹⁹² See the discourse entitled “*Lema’an Da’at*” 5669 (Sefer HaMaamarim 5669 p. 40 and on); Also see the discourse entitled “*v’Amdu Raglav*” in Maamarei Admor HaZaken 5571, p. 57 and on; Nevi’im p. 258 and on; Also see the discourse by the same title of the year 5631 (Sefer HaMaamarim 5630 p. 320 and on); Also see the discourse entitled “*Hallalu*” 5731 (Torat Menachem, Sefer HaMaamarim Tishrei, p. 188 and on).

¹⁹³ Samuel II 14:2

¹⁹⁴ Mishnah Menachot 8:3; Talmud Bavli, Menachot 85b

source of [olive] oil,” and, “Since [the residents of Tekoa] are accustomed to [using] olive oil, wisdom-*Chochmah* is prevalent there.”¹⁹⁵ This is because [olive] oil is the matter of wisdom-*Chochmah*.

Now, more specifically, we find that water (*Mayim*-מים) also hints at wisdom-*Chochmah*, as known¹⁹⁶ regarding the difference between the wine libations (*Nisuch HaYayin*) and the water libations (*Nisuch HaMayim*). Namely, the wine libations took place throughout the year. Now, wine (*Yayin*) is flavorful and therefore refers to understanding-*Binah*, as the verse states,¹⁹⁷ “Wine gladdens (*Mesame’ach*-משמחה) God and men,” and it states about understanding-*Binah*,¹⁹⁸ “The mother of the children rejoices (*Semeichah*-שמחה).” In other words, since throughout the general course of the year our service of *HaShem*-יהוה, blessed is He, accords to reason and intellect, therefore, the drawing forth affected by this is likewise from the aspect of understanding-*Binah*.

However, on Sukkot, there was the addition of the water libation (*Nisuch HaMayim*) and water is flavorless. (This is why a person is obligated to make a blessing over water only if he is drinking it to quench his thirst.¹⁹⁹ This is because water has no flavor.) Water therefore hints at wisdom-*Chochmah*, which transcends grasp and understanding.²⁰⁰ That is, through prefacing with the service of *HaShem*-יהוה, blessed is He, from

¹⁹⁵ Talmud Bavli, Menachot 85b

¹⁹⁶ See Likkutei Torah, Sukkot 79d and on; Sefer HaMaamarim 5633 p. 539 and on; 5654 p. 19 and on; 5698 p. 55 and on.

¹⁹⁷ Judges 9:13

¹⁹⁸ Psalms 113:9; See Likkutei Torah, Shmini Atzeret 85d and elsewhere.

¹⁹⁹ Talmud Bavli, Brachot 44a

²⁰⁰ That is, the term “flavor-*Ta’am*-טעם” also means “reason-*Ta’am*-טעם.”

Rosh HaShanah, through the ten days of repentance (*Aseret Yemei Teshuvah*) and concluding with Yom HaKippurim, during which times our service of *HaShem*-יהו"ה transcends reason and intellect, there thereby is caused to be a drawing forth of the aspect of wisdom-*Chochmah*, which transcends reason and intellect, on the holiday of Sukkot.

Now, in wisdom-*Chochmah* itself, there are two levels. There is the revealed wisdom-*Chochmah* and the concealed wisdom-*Chochmah*. This itself is the difference between water (*Mayim*) and oil (*Shemen*). That is, water (*Mayim*) is the aspect of the revealed wisdom-*Chochmah*, whereas oil (*Shemen*) is the aspect of the concealed wisdom-*Chochmah*. In the powers of the soul, the concealed wisdom-*Chochmah* refers to the power to conceptualize (*Ko'ach HaMaskeel*), which is the source from where revealed wisdom-*Chochmah* emanates. However, the power to conceptualize (*Ko'ach HaMaskeel*) itself is the aspect of the hidden wisdom-*Chochmah*.

The likeness to this, as it is above in the matter of the *Sefirot*, is the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, which is the root and source of the revealed wisdom, whereas it itself is in a state of hiddenness and concealment. In other words, even as the aspect of the Concealed Wisdom-*Chochmah Stima'ah* is engaged in being the source for the revealed wisdom, it is not in a way that the Concealed Wisdom-*Chochmah Stima'ah* itself comes into revelation at all. Rather, it only is **from it**, that revealed wisdom is found, whereas it itself remains hiddenness and concealment.

This may be better understood through the above-mentioned analogy of the power to conceptualize (*Ko'ach*

HaMaskeel), in that even when the power to conceptualize (*Ko'ach HaMaskeel*) becomes the root and source of revealed wisdom-*Chochmah*, meaning that from the power to conceptualize (*Ko'ach HaMaskeel*) novel insights come into one's mind as a novel revelations, nonetheless, it is not in a way that the actual power to conceptualize (*Ko'ach HaMaskeel*) comes into revelation to be revealed in the intellect. Rather, it only is that through the power to conceptualize (*Ko'ach HaMaskeel*) the revealed intellect comes to be, whereas the power to conceptualize (*Ko'ach HaMaskeel*) itself, remains hidden and concealed.

The same is understood about how it is above in *HaShem's* יי"ד Godliness, in regard to the matter of the Concealed Wisdom-*Chochmah Stima'ah*. That is, even when there is a drawing forth of the revealed wisdom from the aspect of the Concealed Wisdom-*Chochmah Stima'ah*, nevertheless, the Concealed Wisdom-*Chochmah Stima'ah* itself remains concealed. This is similar to what we find with physical oil as well, that it comes out quietly.²⁰¹ In other words, even when from the oil (*Shemen*-שמן) there is made to be the matter of revelations, nonetheless, the oil itself is in a state of quiet, concealment and hiddenness.

With the above in mind, we can understand what we find in the Halachic considerations in regard to oil (*Shemen*) floating over wine (*Yayin*),²⁰² in that there is a Talmudic dispute

²⁰¹ See Zohar III 39a; Also Siddur Im Divrei Elokim Chayim p. 137a

²⁰² That is, if a person who was ritually impure (*Tamei*) immersed himself in the ritual bath (*Mikvah*), but will not become completely pure until sunset, touched only the oil and not the wine, there is a dispute as to whether the wine also becomes ritually impure or not.

as to whether they bond with each other or not.²⁰³ Now, at first glance, given that oil (*Shemen*) is the aspect of wisdom-*Chochmah*, whereas wine (*Yayin*) is the aspect of understanding-*Binah*, and as known, the *Sefirot* of wisdom-*Chochmah* and understanding-*Binah* are like “two lovers who never separate, in that their union is constant,”²⁰⁴ – meaning that unlike the *Sefirot* below them, which only sometimes are in a state of union, the union [of wisdom-*Chochmah* and understanding-*Binah*] is constant – this being so, what reasoning could there be to state that oil (*Shemen*) floating over wine (*Yayin*) is not bonded to the wine?

However, the explanation is that specifically the revealed wisdom-*Chochmah* is in a state of constant union with the understanding-*Binah*, in a way that “they are two lovers who never separate.” As we observe, through contemplation (*Hitbonenut*), the mind of understanding-*Binah* takes hold of the essential point of the intellectual matter and brings the intellectual point into its particulars and details, in a way of length and breadth etc.²⁰⁵ That is, the point of the wisdom-*Chochmah* itself comes into revelation and divides into the particulars of the intellectual matter, in a way of length and breadth, called,²⁰⁶ “The point in the sanctuary (*Nekudah b’Heichalah*),” in that the point (*Nekudah*) of wisdom-*Chochmah* itself comes into the sanctuary (*Heichal*) of

²⁰³ Mishnah Tvil Yom 2:5; Talmud Bavli, Shabbat 5b, 100a.

²⁰⁴ See Zohar II 56a; Zohar III 4a and Zohar Chamah there and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

²⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

²⁰⁶ See Zohar I 6a; Likkutei Torah, Re’eh 18b

understanding-*Binah*. Therefore, it is with the revealed wisdom-*Chochmah* that they become like, “two lovers who never separate,” to the point that there is an inter-inclusion of wisdom-*Chochmah* and understanding-*Binah* until they become inter-included with each other. This is like the well-known statement in Sefer Yetzirah,²⁰⁷ “Be understanding in wisdom and wise in understanding.”

In contrast, regarding the Concealed Wisdom-*Chochmah Stima'ah*, even when a revelation of intellect is drawn from it and is subsequently grasped in the mind of understanding-*Binah*, nevertheless, since the Concealed Wisdom-*Chochmah Stima'ah* itself remains concealed, therefore, there is an opinion that the oil (*Shemen*) floating over the wine (*Yayin*) is not bonded with it, being the the Concealed Wisdom-*Chochmah Stima'ah* remains concealed, as explained above. On the other hand, the opinion that sees them as being bonded, is that since ultimately the revealed wisdom-*Chochmah*, which indeed is grasped in the comprehension, comes from the Concealed Wisdom-*Chochmah Stima'ah*, therefore the Concealed Wisdom-*Chochmah Stima'ah* can also be considered as coming into the category of relating to the revealed intellect.

3.

Now, even though olives are the diametric opposite of [olive] oil, in that they are bitter, nonetheless olive oil is made

²⁰⁷ Sefer Yetzirah 1:4; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1.

from olives. As our sages, of blessed memory, stated²⁰⁸ on the verse,²⁰⁹ “In her mouth was an olive leaf plucked off.” That is, “The dove said before the Holy One, blessed is He: ‘Master of the Universe, let my food be as bitter as an olive, but given into Your hand.’” However, oil is a substance that can illuminate. This is particularly true of olive oil, the light of which is very clear and refined.²¹⁰ They likewise are opposites in how these matters are in the intellect, (for as explained above, oil (*Shemen*) is the aspect of wisdom-*Chochmah*). This is like the teaching of our sages, of blessed memory,²¹¹ “Just as [eating] an olive causes one to forget [seventy years of Torah] study, olive oil restores [seventy years of Torah] study.” However, though the olive itself is bitter and is the opposite of oil, nevertheless, the oil is specifically drawn from the olive.

The explanation is that the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* is from the Crown-*Keter*, about which it states,²¹² “Wisdom-*Chochmah* is found from nothing-*Ayin*-אין.” Now, the order of its drawing forth is that,²¹³ “It is like the creation of the world, in that at first there was darkness and then light returned.” In other words, the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* is from the Crown-*Keter*, which is called, “darkness-*Ookam*-אוכם,” as in the teaching,²¹⁴ “Though the Supernal Crown-*Keter*

²⁰⁸ Talmud Bavli, Eruvin 18b

²⁰⁹ Genesis 8:11

²¹⁰ Talmud Bavli, Shabbat 23a and elsewhere.

²¹¹ Talmud Bavli, Horayot 13b

²¹² Job 28:12; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates 9 & 10; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

²¹³ Talmud Bavli, Shabbat 77b

²¹⁴ Tikkunei Zohar, Tikkun 70 (135b)

Elyon is a brilliant light etc., before the Cause of all causes it is dark.” In other words, it is the aspect of darkness-*Choshech*-חושך, as the verse states,²¹⁵ “He made darkness-*Choshech*-חושך His concealment.” It is for this reason that it is called bitter.

Now, in addition to the fact that it is called bitter relative to the Cause of all causes, *HaShem*-יהוה, blessed is He, the indication is that it also is called bitter relative to the light (*Ohr*) that is drawn from it. The explanation is that the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* from the aspect called “nothing-*Ayin*-אין,” is only from its lowest aspect, which relative to the Cause of all causes is called “darkness-*Ookam*-אוכם.” Moreover, even then, the way it is drawn forth is specifically through the medium of a curtain (*Parsa*). For, as known,²¹⁶ there is a curtain (*Parsa*) between the Crown-*Keter* and Wisdom-*Chochmah*, and it is specifically through this curtain (*Parsa*) that the existence of the Concealed Wisdom-*Chochmah Stima'ah* is made.

There is yet another matter in this. That is, the drawing forth of the Concealed Wisdom-*Chochmah Stima'ah* from the “nothing-*Ayin*-אין” comes about through [a person performing] the labor of refinement (*Avodat HaBirurim*), which is called, “bitter labor (*Avodah Marah*-עבודה מרה).” For, “there is no man so fully righteous on earth that he does good and never sins.”²¹⁷ That is, in everything and every matter, there is an element of evil mixed into it, and it therefore requires the labor of refining and separating the good from the bad.

²¹⁵ Psalms 18:12

²¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and the notes there.

²¹⁷ Ecclesiastes 7:20

This labor is called, “bitter labor (*Avodah Marah*-עבודה מרה),” for two reasons. The first reason is because essentially, the labor itself is bitter. For, since performing this labor of refinement necessarily involves [a person] investing himself in the thing being refined, and thereby some measure of it clings to him etc., it therefore is a bitter labor. The second reason it is called a bitter labor is because for a person to be able to affect the refinements, he necessarily must first come to having bitterness in his soul, as explained at length in various places.²¹⁸

However, it is specifically through the labor of refinement (*Avodat HaBirurim*) that the drawing forth of the Concealed Wisdom-*Chochmah Stima’ah* comes about. This is similar to how it is physically, that oil comes out of olives specifically when they are crushed. As this relates to our service of *HaShem*-יהוה, blessed is He, this means that a person must crush himself etc., and he then will be “crushed for illumination.”²¹⁹

This then, is why the oil is specifically made from olives, which are bitter. That is, the drawing forth of oil (*Shemen*), which is the aspect of the Concealed Wisdom-*Chochmah Stima’ah*, must specifically be preceded by bitterness (*Merirut*), within which are the two (above-mentioned) matters. The first is the drawing forth itself, in that the drawing forth of the Concealed Wisdom-*Chochmah Stima’ah* is through a curtain (*Parsa*) (which is the matter of constriction-*Tzimtzum*, in that the drawing forth is not from the

²¹⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6; Also see *Derech Chayim*, translated as *The Way of Life*.

²¹⁹ Exodus 27:2; Leviticus 24:2; Also see *Torah Ohr*, Tetzaveh 81c and on.

essential aspect called, “nothing-*Ayin*-אין,” but just from its lowest aspect, which relative to the Cause of all causes, is called “darkness-*Ookam*-אוכם” and even in this, it must be through a curtain (*Parsa*) which separates).

The second matter is the manner that it is drawn forth, in that it comes about by the labor of refinement (*Avodat HaBirurim*), which specifically is bitter (*Merirut*). However, it is through crushing the olive, which is the matter of restraining (*Itkafiya*) the opposite of holiness (*Sitra Achera*), as well as transforming (*It'hapcha*) the opposite of holiness (*Sitra Achera*), that we transform bitter to sweet, by which the oil is brought forth.

4.

Now, the olives are drawn from the Mount of Olives (*Har HaZeitim*), which is the place where olive trees grow. The explanation is that the mountain itself is in the category of the inanimate (*Domem*). Now, as known, in its root, the inanimate (*Domem*) is actually the loftiest of the four categories, inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*), and speaker (*Medaber*). This is to say that the other three categories, vegetative (*Tzome'ach*), animal (*Chay*), and speaker (*Medaber*), all are included in the inanimate (*Domem*), as the verse states,²²⁰ “All originate from the dust.” This is because, in its root, the inanimate (*Domem*) is the loftiest category.

Now, the inanimate (*Domem*) itself transcends division. However, because the inanimate (*Domem*) also contains the

²²⁰ Ecclesiastes 3:20

power of vegetative growth (*Ko'ach HaTzome'ach*), therefore, because of the inclusion of the power of vegetation (*Tzome'ach*) within the inanimate (*Domem*), this causes division within the inanimate (*Domem*). In other words, one place is fit to grow these particular trees, and another place is fit to grow different trees etc. However, the fact that the inanimate (*Domem*) contains the power of vegetative growth (*Ko'ach HaTzmichah*) – such as trees which grow from the earth – is just the aspect of the vegetative (*Tzome'ach*) within the inanimate (*Domem*), which is included and subsumed in the body and essential being of the inanimate (*Domem*). This is why if someone inadvertently says the blessing “Who creates the fruit of the earth (*HaAdamah*)” over the fruit of the tree, (according to the minimum requirement) he has fulfilled his obligation (and does not have to say the correct blessing, “Who creates the fruit of the tree”).²²¹

We thus find that the drawing forth and revelation of olive trees is only from the final-most aspect of the Mount of Olives (*Har HaZeitim*). That is, the drawing forth is not from the inanimate (*Domem*) itself, but only from the power of vegetative growth (*Ko'ach HaTzome'ach*) within it, which is the final-most level of the inanimate (*Domem*). This is similar to what we explained before about the general matter of drawing forth the Concealed Wisdom-*Chochmah Stima'ah*, which only is from the final-most aspect of the “nothing-*Ayin-אין*,” but not from the “nothing-*Ayin-אין*” itself.

²²¹ Talmud Bavli, Brachot 40a

This is like the teaching,²²² “Their beginning is wedged in their end, and their end in their beginning.” That is, the “beginning” is the aspect of wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*). More specifically, it is the aspect of the Concealed Wisdom-*Chochmah Stima’ah*, which is the beginning and head of the whole chaining down of the worlds (*Hishtalshelut*). Thus, it is about this aspect that it states, “Their beginning is wedged in their end,” in that the beginning of the chaining down of the worlds (*Hishtalshelut*) is drawn from the end and final aspect of the “nothing-*Ayin*-יָא,” whereas the essential being of the “nothing-*Ayin*-יָא” remains concealed.

5.

With the above in mind, we can understand the loftiness of the statement about the coming future,²²³ “On that day His feet will stand on the Mount of Olives.” This is because the feet are the final-most aspect, and refer to the matter of letters (*Otiyot*). This is because the letters (*Otiyot*) are the aspect of the inanimate (*Domem*) in the soul. Likewise, above in *HaShem*’s-יהוה Godliness, the feet (*Raglayim*) refer to the aspect of the letters (*Otiyot*), which are rooted in the loftiest of all levels. Thus, it is in this regard that the verse states, “His feet (of the Holy One, blessed is He) will stand on that day on the Mount of Olives.” In other words, in the coming future the drawing forth will not only be from the final-most and lowest

²²² Sefer Yetzirah 1:7

²²³ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

aspect of the “nothing-*Ayin*-אין,” but the essential being of the “nothing-*Ayin*-אין” will be drawn forth. This is what is meant by, “His feet will stand,” namely, this refers to the matter of the letters (*Otiyot*-אותיות), which are of the loftiest level.

This is likewise the meaning of the statement, “The Mount of Olives will split open.” That is, currently the drawing forth is only from the final-most aspect, which is the drawing forth through the constriction of *Tzimtzum*. Moreover, even the drawing forth that follows the constriction of *Tzimtzum* is through the concealment of the curtain (*Parsa*). However, in the coming future the curtain (*Parsa*) will be split, and the way it will be split will be as stated, “The Mount of Olives will split open,” meaning that the split will be in the Mount of Olives (*Har HaZeitim*) itself.

To elucidate, when it comes to the matter of splitting (*Bekiyah*-בקיעה) there are several different ways. That is, there is the splitting (*Bekiyah*-בקיעה) about which it states,²²⁴ “Then your light will burst out (*Yibaka*-יבקע) like the dawn.” As known, this matter is drawn forth on the holiday of Sukkot,²²⁵ and this bursting forth (*Bekiyah*-בקיעה) is in a manner in which the light (*Ohr*) manifests within the curtain (*Parsa*), and as a result of its great strength, it bursts out (*Bokeya*-בוקע) through the curtain (*Parsa*). Nevertheless, since this bursting out is by the manifestation of the light (*Ohr*) within the curtain (*Parsa*), therefore the curtain (*Parsa*) has an effect on the light (*Ohr*), causing it to become dense and undergo change. This is to such an extent that the light (*Ohr*) that bursts out undergoes a

²²⁴ Isaiah 58:8

²²⁵ Zohar III 104a

complete transformation in its state of being compared to how it was before bursting out.

There also a loftier manner in the splitting (*Bekiyah*-בְּקִיעָה), which is the matter of the drawing forth of the light of *HaShem*-יְהוָה, blessed is He, that fills all worlds (*Memaleh*) from the light of *HaShem*-יְהוָה, blessed is He, that transcends all worlds (*Sovev*).

However, about the coming future it states, “The Mount of Olives will split open,” in that the splitting (*Bekiyah*-בְּקִיעָה) will be of the Mount of Olives (*Har HaZeitim*) itself, meaning the essential being of the Mount of Olives (*Har HaZeitim*), which is the essential being of the inanimate (*Domem*) as it is, (and not just the power of growth (*Ko’ach HaTzome’ach*) within it, which only is the lowest aspect of the “nothing-*Ayin*-אֵין.” Rather, the essential being of the “nothing-*Ayin*-אֵין” itself, as it essentially is) will be drawn forth and revealed below.

This likewise is the meaning of the continuation of the verse, “The Mount of Olives will split open at its middle, east to west.” That is, east and west refer to the matter indicated by the verse,²²⁶ “And the sun rises and the sun sets,” meaning, the very beginning and the end of the revelation, which refers to the matter of length (*Orech*). For, as known regarding the matter of length (*Orech*), there is a difference between its beginning and end etc. This is true of the length (*Orech*) of the general matter of the drawing forth the line-*Kav*, which becomes diminished with greater [and greater] concealment as it is drawn out. It also is true of the length (*Orech*) of all ten *Sefirot*, that the beginning of the drawing forth and revelation is with

²²⁶ Ecclesiastes 1:5

wisdom-*Chochmah*, whereas the end is with Kingship-*Malchut*, which is vastly different. For, with each drawing down, there is a further constriction and diminishment of the light (*Ohr*).

In other words, since the drawing down from wisdom-*Chochmah* to kingship-*Malchut* is through and by means of understanding-*Binah* and *Zeir Anpin*, the light (*Ohr*) as it is in wisdom is incomparably superior to how it is in understanding-*Binah*. Likewise, as the light (*Ohr*) is in *Zeir Anpin* is incomparably superior to how it is in kingship-*Malchut*. However, about the coming future it states, “The Mount of Olives will split open at its middle, east to west,” meaning that there will be a nullification of the constrictions and diminishments of the aspect of length (*Orech*). The reason is because the essential being of the Mount of Olives (*Har HaZeitim*) will be revealed below as above.

The verse then continues, “Half the mountain will move to the north and half of it to the south.” The matter of north (*Tzafonah*-צפונה) and south (*Negbah*-נגבה) refers to the two lines and modes of drawing (*Hamshachah*) and concealment (*He'elem*), indicated by the teaching,²²⁷ “The limitless light of the Unlimited One is high above to no end, and far below without limit.” That is, this refers to the two lines and modes of kindnesses (*Chassadim*) and judgments (*Gevurot*) as they are in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, before the restraint of the *Tzimtzum*.

That is, right now they are two lines and modes that are distinct one from the other, in that one line and mode is the

²²⁷ See Tikkunei Zohar, end of Tikkun 57 (Also see Tikkun 19, 40b); Zohar Chadash, Yitro, 34c, and elsewhere.

aspect of “high above etc.,” and the other line and mode is the aspect of “far below etc.” However, in the coming future, “half the mountain will move to the north and half of it to the south,” in that either there will be a nullification of the lines and modes, or they will become inter-included as one.

6.

It is in this regard that about the revelations of the coming future it also states,²²⁸ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem* יהו"ה!’ For they all will know Me, from their smallest to their greatest.” Currently, there indeed is the matter of teaching and learning, in that those who are greater teach those who are smaller. In other words, for them to come to knowledge of *HaShem* יהו"ה's Godliness, the sages of the Jewish people and the great amongst them teach those who are smaller or lessor than them.

Now, as known, the manner of teaching is that the Rav, who bestows the teachings, must measure and tailor his own intellect according to the capacity of the recipients. In other words, there first must be a withdrawal of the intellect of the teacher, so that all that remains is the matter of the point (*Nekudah*), similar to the restraint of *Tzimtzum*.²²⁹ Moreover, in this itself, it must be transmitted by way of the concealment of a curtain (*Parsa*). This is how the great teach the small.

²²⁸ Jeremiah 31:33

²²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

However, in the coming future the teaching will be “from their smallest to their greatest” equally. The reason is because currently, the reason the Rav does not bestow the essence of his intellect [to the recipient] as he understands it to himself, is because even the manner in which he currently understands it within himself, is according to the order of the revelation of intellect, which is through a constriction (*Tzimtzum*). This is as explained above about the revelation of wisdom-*Chochmah* from the Power to Conceptualize-*Ko'ach HaMaskeel* (and higher), in that it is drawn forth through constriction (*Tzimtzum*). In general, this refers to the constriction of the four letters of the [lower] name *HaShem*-יהוה, the substance of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה].²³⁰

This is likewise the matter indicated by,²³¹ “I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*,” and,²³² “I will teach you-*A'alephcha*-אאלפך understanding-*Binah*.” That is, the word “I will teach you-*A'alephcha*-אאלפך,” is the letter *Aleph*-א, meaning to say that the drawing forth of wisdom-*Chochmah* is according to the form of the letter *Aleph*-א.

The form of the *Aleph*-א, is a *Yod*-י above, a *Yod*-י below, and a line-*Kav* in the middle. The *Yod*-י above is the matter of the upper wisdom-*Chochmah Ila'ah*, and the *Yod*-י below is the matter of the lower wisdom-*Chochmah Tata'ah*, these being wisdom-*Chochmah* and Kingship-*Malchut*,

²³⁰ Likkutei Torah, Beshalach 1a and elsewhere.

²³¹ Job 33:33

²³² Talmud Bavli, Shabbat 104a

respectively.²³³ In other words, the manner of the drawing down, even as it still is within himself, is in a way that there first is a constriction of all the light (*Ohr*) so that all that remains is a point (*Nekudah*), which is the matter of the *Yod*-^ו above. There then is a drawing down by means of the line-*Kav*, through which the light (*Ohr*) is further constricted etc. Only afterwards is the point (*Nekudah*) drawn down below.

This being so, that this is the order of the drawing forth of intellect, even as it is within himself, then it certainly is so that the manner it is drawn to the recipient is also in this way. That is, there is a withdrawal of all the light (*Ohr*) so that all that remains is the aspect of a point (*Nekudah*).

However, in the coming future, the manner of the revelation within himself will be through the splitting of the Mount of Olives (*Har HaZeitim*). That is, the Mount of Olives (*Har HaZeitim*) itself will be drawn below. Thus, the bestowal to his recipient students will be in a manner in which the entire totality and essential being of the intellect will be drawn forth. It is for this reason that about that time it states,²³⁴ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהוה!’ For they all will know Me, from their smallest to their greatest.” Similarly, about what we find stated about Moshiach, that he will study Torah with all the Jewish people,²³⁵ it will not be in the way of learning and bestowal explained above, through constriction. Rather, the

²³³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 9 (*Chochmah*).

²³⁴ Jeremiah 31:33

²³⁵ Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 18a-b

learning will be in a manner that Moshiach will show them the essential matter itself.

7.

Now, as known, all of the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.²³⁶ Since all matters of service of *HaShem*-יהו"ה, blessed is He, were given to the Jewish people when they received the Torah at Sinai, therefore, there also was a foretaste of the revelations of the coming future.²³⁷ For, about the giving of the Torah the verse states,²³⁸ "*HaShem*-יהו"ה descended upon Mount Sinai," and,²³⁹ "I am *HaShem*-יהו"ה your God." The word 'I' means 'who I am' (*Anochi*; *Mi SheAnochi* מי שאנכי, *אנכי*), [referring to the revelation of *HaShem*'s יהו"ה Essential Self].²⁴⁰

²³⁶ Tanya, Ch. 37; Also see HaYom Yom for the 3rd of Menachem-Av

²³⁷ See Tanya, Ch. 36

²³⁸ Exodus 19:20

²³⁹ Exodus 20:1; Deuteronomy 5:6

²⁴⁰ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), "I shall be as I shall be-*Eheye*" *h Asher Eheye*" *ה-אשר אהיה*," Zohar (III 11b) states, "The first name is *Eheye*" *ה-אשר אהיה* (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana* מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], "*Asher Eheye*" [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which likewise is called *Eheye*" *ה-אשר אהיה*-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name." The Zohar then continues and explains, "When was it revealed? When the continuing verse (Exodus 3:16) states, "Go and gather the elders of Israel and say to them, '*HaShem*-יהו"ה, the God of your forefathers etc.' It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc."

Moreover, the revelation was in such a way that all of Israel heard the commandments, particularly the first two, “I am *HaShem*-יהוה your God” and, “You shall have no other gods,” which we heard directly from the mouth of the Almighty.²⁴¹ In other words, at the giving of the Torah there was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He. As a result, at that time, there was no difference between the great and the small, but rather, all Israel heard equally.

The same will be so of the coming future, since in that time there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, who transcends the entire chaining down of the worlds (*Hishtalshelut*), and thus,²⁴² “They all will know Me, from their smallest to their greatest.”

This likewise is the meaning of the verse,²⁴³ “I will pour out My spirit upon all flesh, and your sons and daughters will prophecy.” That is, currently there are different levels of prophecy. The reason is because the general matter of prophecy is by way of the order of the chaining down of the worlds (*Seder Hishtalshelut*), and thus, there are different levels within it. Furthermore, in order for the revelation of prophecy to be, it was necessary for the prophet to divest himself of physicality, as known, (except for our teacher Moshe, who maintained his

²⁴¹ Talmud Bavli, Makkot 24a; Also see at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 6 (*Gevurah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁴² Jeremiah 31:33

²⁴³ Joel 3:1

standing even during a state of prophecy, since his physical body was so refined that it was a fitting receptacle for the drawing down of *HaShem*'s יהוה-ה (Godliness).²⁴⁴ This also was because the revelation of prophecy is by way of the chaining down of the worlds (*Hishtalshelut*).

However, about the coming future it states, “your sons and daughters will prophesy.” That is, even young boys and girls will prophecy, and little children will be like elders.²⁴⁵ Furthermore, in that time prophecy will not be wondrous, but will be seen as being natural. In other words, just as all natural matters are openly visible and apparent to everyone, so will prophecy (*Nevu'ah*) be in the coming future. The reason is because the way prophecy will be drawn down in the coming future will not be by way of the chaining down of the worlds (*Hishtalshelut*), but will rather be in a way of, “I will pour out My spirit upon all flesh.”

The word “I will pour-*Eshpoch*-אשפוך” indicates bestowal in great abundance and refers to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה-ה Himself, blessed is He, as He is! Thus, this revelation will be to everyone equally, and will also not be considered to be wondrous, but natural.

The same is so of Torah, which is comprised of the revealed part of Torah and the concealed part of Torah. Currently, for those who immerse themselves in the inner aspects of the Torah, it is something wondrous, as [David]

²⁴⁴ See Mishneh Torah, Hilchot Yesodei HaTorah 7:6; Radak and Ralbag to Samuel I 19:24; Tanya, Kuntres Acharon 156a, and elsewhere.

²⁴⁵ See Zohar I 117a-b

said,²⁴⁶ “Unveil my eyes that I may perceive the wonders-*Nifla’ot*-נפלאות of Your Torah.” In other words, he calls the very revelation of the inner teachings of Torah, “wonders-*Nifla’ot*-נפלאות.” This is like the matter of prophecy, in that even the prophets themselves had to undergo divestment from the physical.

However, in the coming future the inner teachings of the Torah will be revealed to everyone, and moreover, they will be revealed with straightforward simplicity. In other words, it will not be considered wondrous, as it is now, but will be openly revealed in a way of understanding and comprehension [as the simple truth of reality], just like the revealed parts of Torah.²⁴⁷

8.

This then, is why the Mount of Olives (*Har HaZeitim*-הר הזיתים) is the Mount of Anointing (*Har HaMishchah*-הר המשיחה) upon which [the ashes of] the Red Heifer (*Parah Adumah*) were made, as well as the general relationship between the matter of the Red Heifer (*Parah Adumah*) and the revelations of the coming future. For, the matter of the [ashes of the] Red Heifer (*Parah Adumah*) being made outside of the camp, hints at the labor of the refinement (*Avodat HaBirurim*) and transformation (*It’hapcha*) of the opposite of holiness (*Sitra Achera*). This is as explained above, that the drawing

²⁴⁶ Psalms 119:18

²⁴⁷ That is, just as the natural order is grasped simply, so likewise, the revelation of *HaShem*’s-יהו"ה Godliness will be grasped simply, as the straightforward simple reality, being that in fact, this is the simple reality of *HaShem*-יהו"ה, blessed is He. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

forth is specifically brought about through refinement (*Birurim*), meaning that it is necessary to refine, clarify, and elevate the good in all things, whereas the bad must be pushed away. This likewise is the matter of the Red Heifer (*Parah Adumah*), which is the matter of refinements (*Birurim*) that are done outside.²⁴⁸

This likewise is why the ashes of the Red Heifer (*Parah Adumah*) even purify defilement that arises from contact with a corpse. That is, this even indicates the refinement (*Birur*) of the lowest of levels, including even the matter of death, which is the diametric opposite of life and holiness. Thus, the matter of the ashes of the Red Heifer (*Parah Adumah*), is that they even bring about the refinement (*Birur*) of those sparks of holiness found in the lowest of levels.

In our service of *HaShem*-יהו"ה, blessed is He, this refers to repentance and return (*Teshuvah*), in which one even transforms his willful sins into merits, this being the transformation of the opposite of holiness (*Sitra Achera*). It is through serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), that a person reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*). This is as stated in Midrash²⁴⁹ about the Torah portion of the Red Heifer (*Parshat Parah*), where it states,²⁵⁰ "This is the decree-*Chukat*-חוקה of the Torah." Similarly, in the Torah portion of²⁵¹ "This

²⁴⁸ See Ohr HaTorah, Na"Ch (Vol. 1) to Zachariah 14:4 (p. 523 and on).

²⁴⁹ Midrash Shemot Rabba 19:2

²⁵⁰ Numbers 19:2

²⁵¹ Exodus 12:43

month shall be for you” (*Parshat HaChodesh*) – (which is related to redemption) – it states, “This is the decree-*Chukat*-חוקה of the Passover (*Pesach*) offering.”

They thus said, “It is not known which of these decrees (*Chukah*-חוקה) is greater than the other. This is like the parable of two distinguished ladies who both were walking and looked similar. How can it be known which is the more distinguished one? By [observing] which one accompanies the other to her house and walks behind her. So too, about the Passover (*Pesach*) offering it is written, ‘This is the decree-*Chukat*-חוקה,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חוקה.’ Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) offering require it,” just as a minor depends upon an adult.

Likewise, for this reason, in the Torah portion of the Red Heifer (*Parshat Parah*) it states,²⁵² “*HaShem*-יהו"ה spoke to Moshe and Aharon saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded saying,” in which *HaShem*-יהו"ה is mentioned twice. This is because through the ashes of the Red Heifer (*Parah Adumah*) we reach the aspect of the Upper Name *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).²⁵³

This then, is the relationship [of the Red Heifer] with the Mount of Olives (*Har HaZeitim*) upon which they would make the ashes of the Red Heifer (*Parah Adumah*). For, it is

²⁵² Numbers 19:1-2

²⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Likkutei Torah, Chukat 57c*, and elsewhere.

specifically through this service of *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuah*), that the revelation of the coming future will be, in a way in which,²⁵⁴ “On that day His feet will stand on the Mount of Olives,” refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*), as discussed above.

Now, this is similarly so of the revelations of the holiday of Sukkot, which follow the service of *HaShem*-יהו"ה, blessed is He, of repentance and return (*Teshuvah*), during the month of Elul, the ten days of repentance (*Aseret Yemei Teshuvah*) and Yom HaKippurim. That is, it is specifically after this, that on the holiday of Sukkot there is a revelation of the aspect indicated by the verse,²⁵⁵ “Then your light will burst forth (*Yibaka*-יִבַקֵּעַ) like the dawn.” This bursting forth (*Bekiyah*-בִּקְיָעָה) is a preparation for the splitting (*Bekiyah*-בִּקְיָעָה) of the coming future.

With the above in mind, we also understand why the Mount of Olives (*Har HaZeitim*) was outside of three camps, even outside of the camp of the Israelites, but even so, the matter of the Mount of Olives (*Har HaZeitim*) is the loftiest aspect on the side of holiness (*Sitra D’Kedusha*), as discussed above. For, on the contrary, it is specifically due to serving *HaShem*-יהו"ה, blessed is He, in affecting refinements outside the camps, that we attain the revelation of the essence of the Mount of Olives (*Har HaZeitim*), which refers to the revelation

²⁵⁴ Zachariah 14:4 – The *Haftorah* reading of the 1st day of Sukkot.

²⁵⁵ Isaiah 58:8

of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, this is the meaning of the verse, "The Mount of Olives will split open," meaning that there will be a split (*Bekiyah*-בקיעה) of the Mount of Olives (*Har HaZeitim*) itself, in that there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is, and this will be "at its middle, east to west," in that there will be a nullification of the aspect of length (*Orech*).

This is as explained above, that right now there is the aspect of length (*Orech*), which causes the constriction (*Tzimtzum*) of the light and revelation. This is analogous to a teacher who bestows intellect to his students, that in order for him to lower the light of his intellect far below himself, he must give over various explanations and analogies within which the intellectual matter is constricted. In the same way, it is understood that above, in *HaShem*'s-יהו"ה Godliness, it is through the length (*Orech*) that His Godly light and illumination becomes constricted. However, in the coming future, the aspect of length (*Orech*) will be nullified.

This likewise is the explanation of the continuation of the verse, "Half the mountain will move to the north and half of it to the south." That is, there no longer will be the two lines and modes of revelation and concealment, but rather, it will be in a way that either the two lines and modes will become nullified or they will become inter-included one with the other, since there then will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as He is.

Through this *HaShem*'s יהו"ה Supernal intent, for “a dwelling place for the Holy One, blessed is He, in the lower worlds,”²⁵⁶ will be fulfilled. That is, there will be a revelation of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, below as above, and this matter will be fulfilled through the revelations that will come about speedily in our days, through our righteous Moshiach.

²⁵⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 4

“Lehavin Inyan Simchat Torah - To understand the matter of Simchat Torah”

Delivered on the day of Simchat Torah, 5718

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

1.

We must better understand the matter of Simchat Torah [which literally means the rejoicing of the Torah] in which the Torah is caused to rejoice. Who is it that causes the Torah to rejoice? The Jewish people. The way the rejoicing is expressed is that we take the Torah scroll, as it is wrapped in its mantle, (meaning, that the rejoicing is not through studying the Torah, nor is it through the public reading of the Torah, since the Torah is specifically taken as it is wrapped), and we encircle the *Bimah*-platform in the synagogue and dance with it.²⁵⁷ We must therefore better understand the matter of Simchat Torah in general, and the necessity of causing the Torah to rejoice. Furthermore, we must understand why the manner of rejoicing is specifically through taking the Torah scroll as it is wrapped.

The primary explanation is that the Jewish people are the ones who cause the Torah to rejoice. From this it is understood that they transcend the Torah, (which is why they are the ones who cause the Torah to rejoice). This is like the

²⁵⁷ See Sefer HaMaamarim 5689 p. 67 and elsewhere.

teaching of our sages, of blessed memory,²⁵⁸ “Two things preceded the world, the Jewish people and Torah. Which of them preceded the other? The Jewish people preceded [the Torah]. For, the Supernal thought for the Jewish people arose before all else, including even the thought for the Torah.”

2.

Now, to understand this, we must preface with an explanation of the verse,²⁵⁹ “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.” The word, “My Name-*Shmee*-שמי” refers to [His singular] Name *HaShem*-יהוה,²⁶⁰ which includes the totality of the chaining down of the worlds (*Hishtalshelut*). For, as known,²⁶¹ the four letters of the Name *HaShem*-יהוה are the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). That is, the letter *Yod*-י is in the world of Emanation (*Atzilut*), the first letter *Hey*-ה is in the world of Creation (*Briyah*), the letter *Vav*-ו is in the world of Formation (*Yetzirah*), and the final letter *Hey*-ה is in the world of Action (*Asiyah*).

Moreover, on an even loftier level, the four letters of the Name *HaShem*-יהוה are in the ten *Sefirot* of the world of Emanation (*Atzilut*) itself. That is, the letter *Yod*-י is in wisdom-

²⁵⁸ See Tanna d’Vei Eliyahu Rabba, Ch. 14; Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

²⁵⁹ Isaiah 43:7

²⁶⁰ See Isaiah 42:8 – “I am *HaShem*-יהוה, that is My Name-*Ani HaShem Hoo Shmi*-שמני הוא יהוה.”

²⁶¹ Etz Chayim, Shaar 42, Ch. 1.

Chochmah, the letter *Hey-ה* is in understanding-*Binah*, the letter *Vav-ו* is in *Zeir Anpin*, and the final letter *Hey-ה* is in the *Sefirah* of Kingship-*Malchut*.²⁶²

Now, the first explanation, that the four letters of the Name *HaShem-יהוה* are in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), fits appropriately with the second explanation, that the four letters are in the ten *Sefirot* of the world of Emanation (*Atzilut*) itself. This is because the ten *Sefirot* of the world of Emanation (*Atzilut*) illuminate all four worlds. This accords with the teaching,²⁶³ “The Supernal Father (*Abba Ila’ah*) [wisdom-*Chochmah* of the world of Emanation-*Atzilut*], dwells within the world of Emanation (*Atzilut*). The Supernal Mother (*Imma Ila’ah*) [understanding-*Binah* of the world of Emanation-*Atzilut*], dwells within the world of Creation (*Briyah*). The six [emotive] *Sefirot* are in the world of Formation (*Yetzirah*), and the cycle-*Ophan-אופן* (which refers to the *Sefirah* of Kingship-*Malchut*) is in the world of Action (*Asiyah*).”

There also is the Name *HaShem-יהוה* as it transcends the world of Emanation (*Atzilut*), as it includes the general totality of the drawing forth of the line-*Kav*. For, the manner that the line-*Kav* is drawn down is according to the order of the four letters of the Name *HaShem-יהוה*, their matter being constriction-*Tzimtzum* [with the letter *Yod-י*], expansion-*Hitpashtoot* [with the first letter *Hey-ה*], drawing down-

²⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 5 (*Tiferet*).

²⁶³ See Mikdash Melech to Zohar II 220b; Also see the note in Sefer HaMaamarim 5700 p. 59; 5703 p. 133 and elsewhere.

Hamshachah [with the letter *Vav*-ו], and expression-*Hitpashtoot* [with the final letter *Hey*-ה], the beginning of the line-*Kav* being the letter *Yod*-י of the Name *HaShem*-יהו"ה.²⁶⁴

Now, all the above still refers to the drawing down and revelations after the restraint of the *Tzimtzum*. However, in reality, even in the light that precedes the restraint of the *Tzimtzum*, there are the four letters of the Name *HaShem*-יהו"ה.²⁶⁵ For, as known,²⁶⁶ the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, is the aspect of the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). This being so, it is understood that just as in the particular world of Emanation (*Atzilut*) there are the four letters of the Name *HaShem*-יהו"ה, which are the ten *Sefirot* of the world of Emanation (*Atzilut*) (as explained above), so likewise, in the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), there also are the four letters of the Name *HaShem*-יהו"ה.

However, in reality, the Name *HaShem*-יהו"ה is even present and transcends the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). That is, it is the loftiest aspect of the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, and even includes the aspect of the light (*Ohr*) as it is included in the Essential Self of the Singular Preexistent Intrinsic and

²⁶⁴ See Likkutei Torah, Beshalach 1a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 and on, and elsewhere.

²⁶⁵ See the continuum of the three discourses of the prior year, 5717, beginning with the discourse of the 12th of Tammuz, entitled "*HaShem Li b'Ozrai*," Discourse 28, Discourse 29, and Discourse 30, and the citations there.

²⁶⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, since it is the aspect of light (*Ohr*) and revelation (*Giluy*), there thus is the presence of the four letters of the Name *HaShem*-יהו"ה, blessed is He.²⁶⁷ For, all revelation is according to and by means of the order and manner of the four letters of the Name *HaShem*-יהו"ה, blessed is He.

Now, when the verse states,²⁶⁸ “All that is called by My Name,” this refers to the souls of the Jewish people. This is as Targum Yonatan ben Uziel [translates this verse], “All this is for the sake of your righteous forefathers.” That is, it refers to the general totality of the Jewish people, all of whom are related to the forefathers [Avraham, Yitzchak, and Yaakov]. This accords with the known difference between the tribes (*Shevatim*) and the forefathers (*Avot*).²⁶⁹ Namely, in regard to the tribes (*Shevatim*), some Jews are descended from one tribe (*Sheivet*) while other Jews are descended from other tribes (*Sheivet*). In contrast, in relation to the forefathers (*Avot*), all Jews are called the children of Avraham, Yitzchak and Yaakov.

This then, is the meaning of “All that is called by My Name.” That is, the matter referred to by “My Name-*Shmee*-שמ"י” – which includes the totality of the chaining down of all worlds (*Hishtalshelut*), and even includes the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the

²⁶⁷ See Pirkei d'Rabbi Eliezer, Ch. 3 – “Before the creation of the world there was Him and His Name alone.” Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²⁶⁸ Isaiah 43:7

²⁶⁹ See Torah Ohr, beginning of Parshat Va'era.

restraint of the *Tzimtzum* – is all for the sake of the souls of the Jewish people.

The explanation is that the souls of the Jewish people are called by and drawn forth by means of “My Name-*Shmee-שמ״י*.” Now, as readily understood, the one called by a name transcends the name itself. In other words, the souls of the Jewish people are higher than the aspect of “My Name-*Shmee-שמ״י*.” The reason is because the Name *HaShem-יהו״ה* is the aspect of the light and revelation of *HaShem-יהו״ה*, blessed is He,²⁷⁰ whereas the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem-יהו״ה* Himself, blessed is He, and it was them who were consulted as to whether or not there should be a matter of light and revelation in the first place. This accords with the teaching of our sages, of blessed memory,²⁷¹ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.”

This is because all the lights (*Orot*) and revelations (*Gilyim*) – even including the light (*Ohr*) as it is included in His Essential Self, are solely in the category of light (*Ohr*) and are not His Essential Self. They therefore are not absolute or intrinsic in their existence, and do not necessarily have to exist. This is as known about the matter of the revelation of light (*Ohr*) as it is above in *HaShem*’s-*יהו״ה* Godliness, that it is unlike the revelation of light (*Ohr*) as it is below.

The reason is because in the revelation of light (*Ohr*) from a luminary (*Ma’or*) as it is below, the luminary (*Ma’or*)

²⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

²⁷¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

must necessarily illuminate light (*Ohr*). In contrast, above in *HaShem's* יהו"ה Godliness, the revelation of light (*Ohr*) is solely and specifically by virtue of His will (*Ratzon*). This being so, the existence of all light (*Ohr*) and revelations (*Gilyim*), is not absolute or intrinsic. That is, they can possibly exist and they can possibly not exist. This is because above in *HaShem's* יהו"ה Godliness, everything specifically occurs as a result of His Supernal will (*Ratzon*) and intention (*Kavanah*). In other words, just as the light (*Ohr*) that comes forth to illuminate the worlds is according to *HaShem's* יהו"ה Supernal intention, so likewise, the light (*Ohr*) that reveals His Essential Being is also solely according to His Supernal intention. The only difference is that the intent for the light (*Ohr*) that illuminates the worlds is for the purpose of illuminating the worlds, whereas the intent in the light (*Ohr*) that reveals His Essential Self is for the purpose of revealing His Essential Self. Nevertheless, it all is solely and specifically according to His Supernal will and intent.

Now, since the revelation of light (*Ohr*) is by His Supernal will (*Ratzon*), so to speak, there is consultation regarding this, to determine whether it is desirable or not. And “in whom did He consult? In the souls of the righteous-*Tzaddikim*.” This is because the souls of the Jewish people are literally rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, who transcends all revelations of aspects of light (*Ohr*) and revelation (*Gilyuy*). This is why the consultation is in the souls of the Jewish people, in that they determine the Supernal desire, that He should [or

should not] have desire for all of the lights (*Orot*) and revelations (*Giluyim*).

This then, is the meaning of the words,²⁷² “All that are called by My Name,” in that the souls of the Jewish people are the ones called “by My Name-*Shmee*-שמ״י,” and are therefore higher than the aspect of the Name. This is because the aspect of a name is that of light (*Ohr*) and revelation (*Giluy*), whereas the souls of the Jewish people are rooted in the Essential Self *HaShem*-יהו״ה Himself, blessed is He, and it is specifically they who determined the Supernal desire (*Ratzon*) that there should be the aspect of a Name, meaning, the totality of the lights (*Orot*) and revelations (*Giluyim*) after the restraint of the *Tzimtzum*, and even the lights (*Orot*) that precede and transcend the restraint of *Tzimtzum*, and even the light (*Ohr*) that is included in His Essential Self.

3.

Now, since the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו״ה, blessed is He, who transcends the totality of the chaining down of the worlds (*Hishtalshelut*), but are drawn down within the chaining down of the worlds (*Hishtalshelut*), it is understood that the elevated level of the souls of the Jewish people also stems from the chaining down of the worlds (*Hishtalshelut*). That is, even from the

²⁷² Isaiah 43:7

perspective of the chaining down of the worlds (*Hishtalshelut*) itself, there is a superiority to the souls of the Jewish people.

The explanation is that the ultimate Supernal intention in the creation of the whole chaining down of the worlds (*Hishtalshelut*) is as taught,²⁷³ “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” In the words of our Rebbes,²⁷⁴ “We do not know **why** the Holy One, blessed is He, desired it, but we do know that the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” Because of this Supernal intent He created the entire chaining down of the worlds (*Hishtalshelut*) along with the lights (*Orot*) and revelations (*Gilyim*) that precede the restraint of *Tzimtzum*. This is as explained before, that above in *HaShem*’s-יהו"ה Godliness, everything is specifically according to His will and intention. That is, just as the light (*Ohr*) that was brought forth to illuminate the worlds is with *HaShem*’s-יהו"ה Supernal intent, blessed is He, so also, the light (*Ohr*) that reveals His Essential Self is with His Supernal intent. The Supernal intent itself is that through the lights (*Orot*), there will be a dwelling place for the Holy One, blessed is He, in the lower worlds.

This then, is the meaning of the teaching, “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” That is, when the pleasure and delight He would have from the souls of the Jewish people serving Him - thereby actualizing a dwelling

²⁷³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²⁷⁴ Sefer HaMaamarim 5679 p. 302; See Hemshech 5666 p. 7; Sefer HaMaamarim 5700 p. 18 and elsewhere. Also see Chayei HaNefesh of Rabbi Avraham Abulafia.

place for Him in the lower worlds – arose before *HaShem*-יהו"ה, He decided to desire the entire the chaining down of the worlds (*Hishtalshelut*).

Now, the actualization of a dwelling place for the Holy One, blessed is He, is specifically accomplished by the souls of the Jewish people. For, the matter of a dwelling place in the lower world requires the existence of the lower world, and that even so, its existence should be a dwelling place for the Holy One, blessed is He. This matter is specifically accomplished by the souls of the Jewish people, who [on the one hand] are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, [but on the other hand] the manner of their coming into being from His Essential Self is that they are made to be in a state of separate being.

This is why the souls of the Jewish people are called “children” of *HaShem*-יהו"ה, blessed is He.²⁷⁵ For, though a child is rooted in the essential self of his father, he nonetheless is a separate being. Thus, it is specifically the souls of the Jewish people who actualize the dwelling place for the Holy One, blessed is He, in the lower worlds.

In contrast, through Torah alone a dwelling place is not possible. For even though the Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, nevertheless, since “the Torah and the Holy One, blessed is He, are entirely one,”²⁷⁶ the manner in which it is drawn forth from the Essential Self of *HaShem*-יהו"ה,

²⁷⁵ Deuteronomy 14:1

²⁷⁶ Tanya, Ch. 4 and Ch. 23, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a and elsewhere.

blessed is He, is in a way of adhesion to Him. It thus is not possible for there to be the matter of a dwelling place in the lower worlds through this, being that a dwelling place in the lower worlds specifically requires a separate existence. However, when it comes to Torah, which is in a state of adhesion to Him, there would not be the existence of lower worlds. Thus, it is solely and specifically the souls of the Jewish people who can actualize a dwelling place for the Holy One, blessed is He, in the lower worlds.

This may be better understood based on the explanation²⁷⁷ of the matter of the Jordan river, which “takes from one and gives to the other.”²⁷⁸ That is, for there to be the ascent from below to above, there necessarily must be an intermediary that includes both and “takes from one and gives to the other.” However, there this matter is explained in relation to an ascent from below to above, in that [in order to ascend] one must undergo a transformation from how he is below. However, it similarly is understood in regard to the matter of the drawing down from above to below. That is, when it comes to drawing down a dwelling place for the Holy One, blessed is He, in the lower worlds, there specifically must be an intermediary to bring this about.

Now, at first glance, in the matter of a dwelling place, this means that there must literally be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He. For

²⁷⁷ See Likkutei Torah, Masei 94a

²⁷⁸ Talmud Bavli, Bava Metziya 22a; Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Shoftim (section entitled “*Ari Miklat*”).

example, in a dwelling within which a human being resides, it is his whole self, including his essential soul, that dwells in the house. The same is so in regard to the matter of a dwelling place for the Holy One, blessed is He, in the lower world. It refers to the actualization of the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally!²⁷⁹ This being so, what need is there for an intermediary?

However, the explanation is that even though the matter of a dwelling place is that there be a drawing forth and revelation of the Essential Self of *HaShem*-יהו"ה Himself, literally, nevertheless, this is in the fact that His Essential Self comes in a manner that it is well received below in the lower worlds, in that though there truly and literally is the totality of His Essential presence, however, it is in such a way that He is concealed, as appropriate to the lower worlds.

This itself is the difference between the revelations of the coming future, and the matter of the dwelling place for the Holy One, blessed is He, as it currently is actualized. For, in the coming future there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, as He literally is. However, currently, when it comes to the matter of a dwelling place, even though He is present with the totality of His Essential Self, nevertheless, He is present in a state of concealment, in a manner that appropriately relates to the lower worlds.

²⁷⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 485 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Hemshech 5666 p. 3; Discourse entitled "*Na'aseh Adam*" and the discourse entitled "*VaYavo Moshe*" 5717, Ch. 3 [translated in The Teachings of The Rebbe 5717], (Sefer HaMaamarim 5717, p. 33; p. 127).

This may be better understood by what is explained elsewhere²⁸⁰ regarding the matter that “the inner aspect of the father-*Abba* [wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*.” Namely, even though within the inner aspect of the father-*Abba* [wisdom-*Chochmah*] there literally is the presence of the inner aspect of the Ancient One-*Atik*, nevertheless, as the inner aspect of the Ancient One-*Atik* is, in and of itself, in its own place, it is not applicable for it to be revealed at all. For, as known, the revelation of the inner aspect of the Ancient One-*Atik* will specifically be in the coming future, whereas currently, all revelations are solely of the external aspect of the Ancient One-*Atik*. Even so, there currently is the revelation of the inner aspect of the Ancient One-*Atik*, as it is within the inner aspect of the father-*Abba* [wisdom-*Chochmah*]. In other words, the manner that the inner aspect of the Ancient One-*Atik* is currently revealed is not as it is, in and of itself, but only how it is present in the inner aspect of the father-*Abba* [wisdom-*Chochmah*].

The same is likewise understood regarding the matter of the dwelling place in the lower worlds. Namely, even though it is literally the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, nevertheless, currently the revelation is specifically in the manner that He is present in the lower worlds, and therefore an intermediary is necessary. This intermediary is the souls of the Jewish people, who are literally rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, but are in a state of separate existence. It therefore is specifically they who are

²⁸⁰ See the discourse entitled “*Vayeitze*” and “*Vayishlach*” 5666; Sefer HaMaamarim 5696 p. 9.

the intermediaries, in that “they take from one and give to the other,” thereby actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds.

This then, is the meaning of the verse,²⁸¹ “All that is called by My Name.” That is, the superiority of the souls of the Jewish people also stems from the matter of the chaining down of the worlds (*Hishtalshelut*) itself, since the Supernal intention in the chaining down of the worlds (*Hishtalshelut*) is that there should be a dwelling place for the Holy One, blessed is He, in the lower worlds, and this intention in the chaining down of the worlds (*Hishtalshelut*) is specifically fulfilled by the souls of the Jewish people.

4.

Now, it is through the service of *HaShem*-יהו"ה of the souls of the Jewish people who actualize the dwelling place for the Holy One, blessed is He, in the lower worlds, that there is a drawing down of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally, as He is present in the lower worlds – meaning, in a concealed manner – that there will thereby be a revelation of His Essential Self in the coming future, so that even below there will be a revelation of His Essential Self as He essentially is.

The explanation is that in the coming future, the body will no longer require food or drink, but will be sustained from

²⁸¹ Isaiah 43:7

the spiritual.²⁸² In other words, currently, the body requires food and drink. This is true of all physical bodies, even including the body of our teacher Moshe whose body was so brilliantly refined that he retained his state and standing even during prophecy.²⁸³ Nevertheless, when he [was on the mountain to receive the Torah, and] did not eat and drink for forty days,²⁸⁴ this caused him suffering.²⁸⁵ The reason is because from the perspective of the chaining down of the worlds (*Hishtalshelut*), the physical is separate from the spiritual, and it thus is impossible for the physical body to be sustained by the spiritual, but it rather specifically requires physical food and drink. For the physical body to be sustained by the spiritual, meaning, for there to be a nullification of the separation between the physical and the spiritual, this must stem from the Essential Self of *HaShem*-יהוה Himself, blessed is He.

To further clarify, from the perspective of the chaining down of the worlds (*Hishtalshelut*), all matters are in a state of division and separation. That is, from the perspective of the chaining down of the worlds (*Hishtalshelut*) there is above and below, as there is in the ten *Sefirot* of the world of Emanation (*Atzilut*). This is even so of the light (*Ohr*) that transcends the world of Emanation (*Atzilut*). For, as known, the aspects of above and below are present in the line-*Kav*.²⁸⁶ The reason is

²⁸² See the continuum of discourses (*Hemshech*) entitled “v’Kachah” 5637, Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2 p. 615 and on).

²⁸³ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

²⁸⁴ Exodus 34:28

²⁸⁵ Midrash Shemot Rabba 47:7; *Hemshech* “v’Kachah” *ibid.*; Sefer HaMaamarim 5698 p. 214 and on, and elsewhere.

²⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

because at its beginning the line-*Kav* adheres Above, but its end is not in a state of adhesion, and because of this, it is a short line-*Kav* that has the aspects of above and below.

Moreover, this is so, even in the light (*Ohr*) the precedes and transcends the restraint of the *Tzimtzum*, in which there is the estimation within Himself, in potential, for everything that He is destined to actualize.²⁸⁷ Moreover, even above the aspect of the estimation in potential, there is the power to limit (*Ko'ach HaGvul*) as it is included in the limitless light of the Unlimited One (*Ohr HaBlee Gvul*). Furthermore, even within the limitless light of the Unlimited One (*Ohr HaBlee Gvul*) itself, since it is in the category of light (*Ohr*) and revelation (*Giluy*), it already is in the state of being the source for the chaining down of the worlds (*Hishtalshelut*).

Thus, from the perspective of the light (*Ohr*) it is impossible for the physical and the spiritual to be equal. For, since it is the source for the chaining down of the worlds (*Hishtalshelut*), it is imperative that what arises from it accords to the order and manner of the chaining down of the worlds (*Hishtalshelut*). Therefore, for there to be a different manner, meaning, for the physical and spiritual to be equal, this must stem specifically from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, since He altogether is not in the category or parameter of being a source, it therefore is specifically by His hand that the physical body could be sustained by the spiritual.

²⁸⁷ See Shaar HaYichuf of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

With the above in mind, we can understand that the novelty that will be introduced in the coming future is that, even below, there will be a revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, as He is in His Essential Self, literally (and not as He [currently] is present in the lower worlds). In other words, it is through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people right now, in actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds, which is the matter of affecting a drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is present in the lower worlds in a state of concealment, as discussed above, that we thereby affect that there will be an **actual** revelation of the Essential Self of *HaShem*-יהו"ה Himself, as He literally is, in the coming future.

5.

Through the above we can understand the matter of Simchat Torah (the rejoicing of the Torah) and that the Jewish people cause the Torah to rejoice. For, from the very fact that the Supernal intent in affecting a dwelling place for the Holy One, blessed is He, in the lower worlds is accomplished specifically by the Jewish people and not through the Torah (as explained above), it is understood that the souls of the Jewish people transcend the Torah. This is because the souls of the Jewish people are rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally! This is not so of Torah, for even at its loftiest root and source, it is solely the aspect of lights (*Orot*) and revelations (*Giluyim*).

It is in this regard that the verse states,²⁸⁸ “He covers [Himself] with light as a garment,” referring to Torah, which is called a garment (*Levush*).²⁸⁹ That is, just as with the garment of a human being, there is utterly no comparison whatsoever between the garment and the person garbed within it, so likewise, this is understood about Torah, which is the garment (*Levush*) of the Holy One, blessed is He, in that it is of utterly no comparison whatsoever to the Essential Self of *HaShem*-יהוה Himself, blessed is He. This is why it is necessary for the Jewish people to cause the Torah to rejoice, meaning, to draw down additional light and illumination to it.

Now, this goes without saying in regard to the aspect of the “firmament” (*Rakiya*-רקיע) of Torah, meaning, the Torah as it is in the aspect of understanding-*Binah*, wherein it is in a state of measure and limitation. However, this even applies to the aspect of the “water” (*Mayim*-מים) of Torah,²⁹⁰ meaning, as the Torah is in the aspect of wisdom-*Chochmah*, about which it states,²⁹¹ “The Torah came forth from wisdom-*Chochmah*.” For, even wisdom-*Chochmah* is a tangible and defined existence of somethingness.

Thus, the service of *HaShem*-יהוה, blessed is He, by the Jewish people, is to affect a drawing down of the light (*Ohr*) of Torah. This is to say that we must affect a drawing down of the

²⁸⁸ Psalms 104:2

²⁸⁹ See the discourse entitled “*Oteh Ohr K’Salmah*” 5700 (Sefer HaMaamarim 5700 p. 67).

²⁹⁰ See Sefer HaMaamarim 5635 p. 451 and on; 5638 p. 143 and on; Also see the discourses entitled “*Torah Tzivah*” and “*Tzur Te’udah*” 5719 (Sefer HaMaamarim 5719 p. 48 and on, and p. 51); Also see the preceding discourse of this year entitled “*v’Amdu Raglav* – His feet will stand,” Discourse 3, regarding the levels of wine-*Yayin*-יין, water-*Mayim*-מים, and oil-*Shemen*-שמן of Torah.

²⁹¹ Zohar II 62a, 85a, 121a, and elsewhere.

aspect of the light (*Ohr*-אור) of Torah to the aspect of the water (*Mayim*-מים) of Torah. In other words, since wisdom-*Chochmah* is the aspect of “nothing-*Ayin*-אין,” it therefore is possible to draw down the aspect of light (*Ohr*) into it, and beyond this, to even draw the aspect of the light (*Ohr*) of Torah from the aspect of the Luminary Himself, blessed is He. This matter is accomplished by the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, who literally are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It is because of this that they are the ones who affect the bond between the Torah and the Essential Self of *HaShem*-יהו"ה, blessed is He.

6.

Nevertheless, we still must understand this better. For, even though the souls of the Jewish people are rooted in the Essential Self of *HaShem*-יהו"ה Himself, this only relates to the souls of the Jewish people as they are, in and of themselves. However, with the descent below of the souls of the Jewish people and their manifestation in a body and animalistic soul, and especially when it comes to serving *HaShem*-יהו"ה during the time of exile, how is it possible that through the soul engaging with something else (such as the body and animalistic soul), it could reach the Essential Self of *HaShem*-יהו"ה, blessed is He?

To clarify, this makes sense in regard to the aspect of lights (*Orot*) and revelations (*Giluyim*), where there is room for

the existence of another, being that the entire matter of light (*Ohr*) is to reveal to another. This likewise is true of the light (*Ohr*) that reveals *HaShem* 's-יהו"ה Essential Self, and even the light (*Ohr*) as it literally is included in His Essential Self. That is, since it is light (*Ohr*) and revelation (*Giluy*) alone, there necessarily is some room for the existence of another. However, in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, whose existence is what He essentially is, there is no room whatsoever for the existence of another. How then is it possible that through engaging the Godly soul with the body and animalistic soul, this could reach the Essential Self of *HaShem*-יהו"ה, blessed is He?

However, the explanation is as stated in Zohar²⁹² that, “Even though no thought (*Machshavah*) can grasp Him, He is grasped in the desires of the heart (*Re'uta d'Leeba*).”²⁹³ In other words, when it comes to the aspect of thought (*Machshavah*), even the loftiest levels of thought (*Machshavah*), in which all lights (*Orot*) and revelations (*Giluyim*) are included, they do not take hold of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, He is grasped in the desires of the heart (*Re'uta d'Leeba*), which is the matter of the essential love for the Essential Self of *HaShem*-יהו"ה that stems from the essence of the soul.

To clarify, there is a love that comes from contemplation (*Hitbonenut*). That is, when a person

²⁹² Introduction to Tikkunei Zohar 17a

²⁹³ This is as it is cited to Zohar in *Hemshech* 5666 p. 57 and on, and elsewhere; See Zohar III (Idra Zuta) 289b.

contemplates the greatness of *HaShem*-יהו"ה, blessed is He, in the matter of the novel creation of the worlds, and how the worlds were newly brought into being with all their creatures to no end, this rouses love of *HaShem*'s-יהו"ה Godliness. However, this love is just in the externality of the heart, being that it comes about through understanding and comprehension. However, there is a love of *HaShem*-יהו"ה that is more inner than this, which is love that does not only stem from comprehension, but from recognition of *HaShem*'s-יהו"ה Godliness.

Now, in this itself there also are two levels. There is recognition that comes through comprehension, meaning that after comprehending and grasping the matter, one comes to recognize it. In other words, not only does he grasp and comprehend it, but he also has an inner recognition of the truth of it. Nevertheless, since this recognition comes about by first grasping and comprehending it, the recognition is not into the essence of the matter itself, but solely into the grasp of it, except that the grasp itself is not just an external grasp, but is an inner recognition of its truth.

However, there is a higher level of recognition, which is recognition that does not stem from grasp and comprehension, but comes from the essence of the soul itself. This is to say that the essence of the Jewish soul recognizes the essence of *HaShem*'s-יהו"ה Godliness. An example is our forefather Avraham, who came to recognize his Creator when he was three

years old.²⁹⁴ This does not stem from grasp and comprehension, but from the essence of the soul itself.

This is the aspect of the desires of the heart (*Re'uta d'Leeba*) in which the Essential Self of *HaShem*-יהו"ה is grasped. For, when it comes to the desires of the heart (*Re'uta d'Leeba*), it is the essential self of the soul that grasps the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, even as the souls of the Jewish people are manifest within the body and animalistic soul, and even when they are in a time of exile, so that their entire involvement in their service of *HaShem*-יהו"ה is in a way that they are engaged with working on something else, nevertheless, since their service of *HaShem*-יהו"ה in working on their body and animalistic soul, are the result of the essential recognition that stems from the essence of their soul, which recognizes the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, therefore this service reaches the Essential Self of *HaShem*-יהו"ה, blessed is He, and draws His Essential Self into the Torah as well.

7.

This then, is the meaning of the verse,²⁹⁵ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” That is, “All that is called by My Name,” refers to the souls of the Jewish people as they transcend the aspect of the Name, in that they are rooted in the Essential Self

²⁹⁴ Talmud Bavli, Nedarim 32a; Also see at length in Mehutam Shel Yisroel of Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*.

²⁹⁵ Isaiah 43:7

of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally! The words, "for My glory" refer to the Torah, as it states,²⁹⁶ "There is no glory (*Kavod*) except for Torah." For, "glory-*Kavod*-כבוד" refers to the garment (*Levush*),²⁹⁷ and thus refer to the Torah, which is called the garment (*Levush*) of the Holy One, blessed is He. That is to say, even the loftiest levels of the Torah are solely the aspect of a garment (*Levush*) and are of utterly no comparison to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. Thus, even as the Torah is above, it requires the Jewish people to draw additional light and illumination into it. This is similar to what is stated about David,²⁹⁸ that he would bond the Torah as it is above with the Holy One, blessed is He.

The verse then continues, "I created it, I formed it," referring to the particular levels in Torah. That is, "I created it" refers to the Written Torah, and "I formed it" refers to the Oral Torah. This is because the difference between Creation (*Briyah*) and Formation (*Yetzirah*)²⁹⁹ is that creation (*Briyah*) refers to the simple substance (*Chomer Pashut*), whereas formation (*Yetzirah*) refers to defined form. Thus, the Written Torah, which includes everything in it in a concealed manner, is the aspect of Creation (*Briyah*), whereas the Oral Torah, in which all the particulars are drawn out from concealment into revelation, is the aspect of Formation (*Yetzirah*).

The verse then continues to explain the manner of service of *HaShem*-יהו"ה, blessed is He, of the souls of the

²⁹⁶ Mishnah Avot 6:3

²⁹⁷ See Talmud Bavli, Shabbat 113a

²⁹⁸ See Zohar III 222b (*Ra'aya Mehemna*); Likkutei Torah, Shelach 47c, 51a

²⁹⁹ See Sefer HaMaamarim 5662 p. 357.

Jewish people, meaning, the service by which they draw the light into the Torah. This is indicated by, “I even actualized it-*Af Aseeteev*-עשיתיו-אף.” The term “I actualized it-*Aseeteev*-עשיתיו” indicates compulsion (*Kefiyah*-כפייה),³⁰⁰ and refers to the manner of serving of *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship.

In this, there are two levels. The first level is that one’s service does not stem from comprehension, but through the nullification of one’s sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, which stems from the essence of the soul. [That is, it is above understanding and comprehension.] The second is that one’s service of *HaShem*-יהו"ה, blessed is He, is below understanding and comprehension, meaning that, in and of himself, he does not desire *HaShem*’s-יהו"ה Godliness and even has desires that are alien to it. Nevertheless, he compels himself to serve *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship.

These two levels are similar to the matter of the lower fear (*Yirah Tata’ah*) of *HaShem*-יהו"ה and the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה. Even though there is a vast distance of comparison between them, since one is the matter of nullifying one’s sense of independent existence (*Bittul b’Metziyut*), whereas the other is the acceptance of the yoke of *HaShem*’s-יהו"ה Kingship in a way that is below reason and understanding, nevertheless, since [this second one] is the matter of accepting the yoke of His Kingship and sublimation and nullification to *HaShem*-יהו"ה, blessed is He, it [also] is tied

³⁰⁰ See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 761 and on.

to and related to the aspect of nullifying one's self-existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

As known regarding the four levels [in ascending order], there is fear (*Dechilu*) of *HaShem*-יהו"ה, followed by love (*Rechimu*) of *HaShem*-יהו"ה, followed by a higher love (*Rechimu*) of *HaShem*-יהו"ה, followed by a higher fear (*Dechilu*) of *HaShem*-יהו"ה.³⁰¹ That is, even though the first level of fear (*Dechilu*) is the aspect of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, whereas the second fear (*Dechilu*) is the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, they nevertheless are related to each other. For, it is not by means of love (*Rechimu*) of *HaShem*-יהו"ה, that one comes to the level of the upper fear (*Yirah Ila'ah*) of Him. Rather, it is by means of fear (*Dechilu*) of Him.

This is because, though it is a lower fear (*Yirah Tata'ah*), nevertheless, since it is the aspect of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it is specifically through it that one arrives at the level of the upper fear (*Yirah Ila'ah*) of Him, with the nullification of sense of independent existence (*Bittul b'Metziyut*) (stemming from the essential recognition in the essence of one's soul, which recognizes the Essence of *HaShem*'s-יהו"ה Godliness).

This then, is what is meant by "I even actualized it-*Af Aseeteev*-אף עשיתיו-," which includes two matters. That is, it includes the lower level, which is only the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, and it also includes the

³⁰¹ See Zohar III 123a and on; Tikkunei Zohar, Tikkun 6, 21a; Tikkun 10, 25b; Likkutei Torah, Balak 73a; Sefer HaMaamarim 5658 p. 92; Discourse entitled "*Lachein Emor LiBnei Yisroel*" of Shabbat Parshat Va'era of this year 5718, and elsewhere.

highest level, which is the nullification of the sense of independent existence (*Bittul b'Metziyut*), in that they are related to each other. About this the verse states,³⁰² “Do not repel your servant in anger-*Af*-אָף,” which refers to the aspect of, “I even actualized it-*Af Aseeteev*-אָף עֲשִׂיתִיו,” which is the aspect of the levels in descending order. However, even so, “Do not repel your servant in anger-*Af*-אָף.” For, since he [still] is in a state of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it therefore is related to the nullification of one's independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, which stems from the essence of the soul. Thus, even in this form of serving *HaShem*-יהו"ה, we draw the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse, “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.” That is, through serving *HaShem*-יהו"ה as indicated by the words, “I even actualized it-*Af Aseeteev*-אָף עֲשִׂיתִיו,” which although it is a simple form of serving Him that only stems from accepting the yoke of *HaShem*'s-יהו"ה Kingship, nevertheless, this draws additional light (*Ohr*) into the Torah.

8.

This then, is the matter of Simchat Torah, in that the Jewish people cause the Torah to rejoice. The manner of rejoicing is not through studying the Torah, nor is it even

³⁰² Psalms 27:9

through the public reading of the Torah. Rather, we take the Torah specifically as it is wrapped in its mantle. For, the Torah scroll is comprised of parchment and is comprised of the letters of the Torah. The letters (*Otiyot*) are the aspect of revelation (*Giluy*), whereas the parchment is its essential being. Thus, since the service of *HaShem*-יהו"ה, blessed is He, on Simchat Torah, is to affect a drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, we therefore cause the Torah to rejoice specifically as it is wrapped, meaning, we rejoice with the essential being of the Torah, and through doing so, we affect a drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He.

All this is brought about specifically through the service of *HaShem*-יהו"ה of the Jewish people, which reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Through our serving Him we actualize a dwelling place for the Holy One, blessed is He, in the lower worlds, so that we draw forth His Essential Self in all our matters, only that currently this is concealed, as explained above, and its revelation will occur in the coming future, may it be speedily in our days. In that time there will be a revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as He literally is, in an openly revealed way.

Discourse 5

“*Mageed MeReishit Acharit - From the beginning I foretell the end*”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan (in the first gathering), 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁰³ “From the beginning (*MeReishit*-מראשית) I foretell the end; and from before, what has not yet been done; I say, My plan will stand and I will carry out My every desire.” The Alter Rebbe explains³⁰⁴ the well-known question of Ramban³⁰⁵ regarding the juxtaposition of the word “In the beginning-*Bereishit*-בראשית” to other words. (For as stated by Rashi,³⁰⁶ “There is no instance in the Torah in which the word “Beginning-*Reshit*-ראשית” is not connected with the words that follows it, such as the verse,³⁰⁷ ‘In the beginning-*Bereishit*-בראשית of the reign of Yehoyakim.’ The same is true here, that ‘*Bereishit Bara Elohi*”מ-אלהי” is to be rendered, ‘In the beginning of [God’s] creating-*Breishit Bero*-ברואשית ברו.”) The Ramban’s question is that in this verse,

³⁰³ Isaiah 46:10; Also see the format of the Shtar Tana'im engagement document.

³⁰⁴ Maamarei Admor HaZaken 5562 Vol. 2 p. 323; Also see Ohr HaTorah, Bereishit Vol. 6, p. 1,154a and on.

³⁰⁵ Ramban (Nachmanides) to Genesis 1:1

³⁰⁶ Rashi to Genesis 1:1

³⁰⁷ Jeremiah 26:1

“From the beginning (*MeReishit*-מראשית) I foretell the end,” the word “From the beginning-*Mereishit*-מראשית” is independent and not attached to the juxtaposed words.

However, the explanation of the matter is that the word “In the beginning-*Bereishit*-בראשית” is the first word of the Torah, and any place in Torah where the term “beginning-*Reishit*-ראשית” is mentioned, refers back to the beginning of the Torah, which itself is called “The beginning-*Reishit*-ראשית.”³⁰⁸ Thus, the meaning of the verse, “From the beginning (*MeReishit*-מראשית) I foretell the end,” is that it refers to that “beginning-*Reshit*-ראשית” about which it states, “In the beginning-*Bereishit*-בראשית God created.”

Now, at first glance, this must be better understood. For, according to this explanation, that the verse “From the beginning (*MeReishit*-מראשית) I foretell the end” refers to the verse “In the beginning-*Bereishit*-בראשית God created,” from which all matters of Torah relating to “the beginning-*Reishit*-ראשית” are drawn, the verse should have instead said, “From the beginning (*MeReishit*-מראשית) I foretell the beginning (*Reishit*-ראשית).” Why then does the verse state, “From the beginning (*MeReishit*-מראשית) I foretell the end (*Acharit*-אחרית)?”

However, the explanation is that the reason it says “From the beginning (*MeReishit*-מראשית) I foretell the end,” is because all matters are considered to be the aspect of “the end-*Acharit*-אחרית” relative to the beginning indicated by “In the beginning-*Bereishit*-בראשית God created.” In other words, they only are called the “beginning-*Reishit*-ראשית” in relation to their own level, in that in comparison to the levels below them

³⁰⁸ See Ramban (Nachmanides) and Rashi to Genesis 1:1 *ibid*.

they are the beginning. Nevertheless, in truth, relative to the beginning indicated by “In the beginning-*Bereishit*-בראשית God created,” they are the aspect of the “end-*Acharit*-אחרית.”

2.

The explanation is that there are several explanations and levels to the verse, “In the beginning-*Bereishit*-בראשית God created.”³⁰⁹ The simple explanation is as taught by our sages, of blessed memory,³¹⁰ that ““In the beginning-*Bereishit*-בראשית’ is also a creative utterance.” That is, it is the word of *HaShem*-יהו"ה and the Godly utterance that brings the physical heavens and earth into being. The Zohar³¹¹ states that the verse, “In the beginning God created the heavens and the earth-*Bereishit Bara Elohi”m eit HaShamayim v’Eit HaAretz,*” refers to the ten *Sefirot*. That is, the word “In the beginning-*Bereishit*-בראשית” refers to the *Sefirah* of Wisdom-*Chochmah*, and the word “the earth-*HaAretz*-הארץ” refers to the *Sefirah* of Kingship-*Malchut*.

We thus find that the word “In the beginning-*Bereishit*-בראשית” refers to the *Sefirah* of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), just as all the *Sefirot* refer to the world of Emanation (*Atzilut*). For, as known, whenever it simply states, “ten *Sefirot*,” it refers to the *Sefirot* of the world

³⁰⁹ See *Torat Chayim*, Bereishit 7a and on, 14c and on.

³¹⁰ Talmud Bavli, Rosh HaShanah 32a

³¹¹ Zohar I 31b (*Tosefta*), cited and explained in the discourse entitled “*Bereishit Bara*” 5651 (*Sefer HaMaamarim* 5651 p. 89).

of Emanation (*Atzilut*), since that is the beginning of the limitation of, “ten and not nine; ten and not eleven.”³¹²

In similar vein, Targum [Yerushalmi] translates the word “In the beginning-*Bereishit*-בראשית” as “with Wisdom-*B’Chochmeta*-בהוכמתא.”³¹³ Additionally, Targum [Onkolos] translates “In the beginning-*Bereishit*-בראשית” as “Primordially-*b’Kadmin*-בְקַדְמִין,”³¹⁴ referring to the *Sefirah* of the Crown-*Keter*,³¹⁵ which transcends the world of Emanation (*Atzilut*). Higher than this, the word “In the beginning-*Bereishit*-בראשית” refers to the beginning of the line-*Kav*, which is the beginning of all matters relating to the chaining down of the worlds (*Hishtalshelut*) after the restraint of the *Tzimtzum*. Higher than this, since even before the restraint of the *Tzimtzum* there is the world of Emanation (*Atzilut*) of the general worlds (*Klallut*),³¹⁶ (and as explained before,³¹⁷ in the general world of Emanation (*Atzilut*) there is a likeness to all matters that exist in the particular world of Emanation, and therefore, just as “In the beginning-*Bereishit*-בראשית” refers to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), this likewise is so in the general world of Emanation (*Atzilut d’Klallut*), which precedes and transcends the restraint of the *Tzimtzum*.)

³¹² Sefer Yetzirah 1:4

³¹³ Targum Yerushalmi to Genesis 1:1; Zohar I 31b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

³¹⁴ Targum Onkelos to Genesis 1:1

³¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 10 (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

³¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

³¹⁷ In the preceding discourse entitled “*Lahavin Inyan Simchat Torah – To understand the matter of Simchat Torah*,” Discourse 4, Ch. 2.

Higher than this, the word “In the beginning-*Bereishit*-בראשית” refers to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which is much higher than even the general world of Emanation (*Atzilut d'Klallut*). That is, it refers to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

However, ultimately, the true matter indicated by “In the beginning-*Bereishit*-בראשית” refers to the Essential Self of the Singular Preexistent and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic to Him, and from whom all beings in existence, are newly brought into being. This even includes the highest revelations in the aspect of the light (*Ohr*) that precedes and transcends the restraint of the *Tzimtzum*, until even physical beings that exist below. For, it is from the reality of His Intrinsic Being that all other beings are brought into novel being.³¹⁸

Now, the highest explanation of “In the beginning-*Bereishit*-בראשית God created,” that it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is tied to and is specifically related to the most final explanation, in that it refers to the Godly utterance that newly brings into existence and enlivens the physical heavens and the earth. This is as stated by the Alter Rebbe in *Iggeret HaKodesh*,³¹⁹ “It is the Essential Being of the Emanator, blessed is He, whose existence is

³¹⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

³¹⁹ Tanya, *Iggeret HaKodesh*, Epistle 20

intrinsic to Him, and who is not caused by any other cause that precedes Him, God forbid to think so, it is solely within His power and ability to create something from absolute nothing and naught, without there being any other cause that precedes the tangible something that is brought forth.” In other words, the very existence of the tangible physical something (*Yesh*) which senses itself as existing intrinsically, is solely in the power of the Essential Self of the Singular Preexistent and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, whose existence is [truly] intrinsic to Him.

This is similar to what we explained before³²⁰ on the verse,³²¹ “אף עשיתיו-*Af Aseeteev*,” as it relates to man’s service of *HaShem*-יהו"ה, blessed is He, in which there are two explanations. The first explanation is that it refers to the highest level of acceptance of the yoke of *HaShem*’s-יהו"ה Kingship, in which a person is in a state of complete self-nullification of his existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He. That is, he has no sense of independent existence whatsoever, and the totality of his being is solely to fulfill *HaShem*’s-יהו"ה Supernal will, blessed is He.

The second explanation is that it refers to the lowest level of accepting the yoke of *HaShem*’s-יהו"ה Kingship, in which a person is in a state and standing of ego and sense of self-existence, and does not desire *HaShem*’s-יהו"ה Godliness, but nonetheless compels himself to accept the yoke of *HaShem*’s-יהו"ה Kingship upon himself.

³²⁰ In the preceding discourse entitled “*Lahavin Inyan Simchat Torah – To understand the matter of Simchat Torah*,” Discourse 4, Ch. 7.

³²¹ Isaiah 43:7

It was explained about this that since both these levels are hinted in the word, “I actualized it-*Aseeteev*-עשיתי,” they therefore are related to each other. That is, since this is a matter of self-nullification (*Bittul*), it thus is related to the matter of “I actualized it-*Aseeteev*-עשיתי,” which hints to the nullification of one’s sense of self-existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, and transcends the matters hinted in the preceding words of the verse,³²² “I created it-*Barateev*-בראתי,” and “I formed it-*Yatzarteev*-יצרתי and even transcends all lights (*Orot*) and revelations (*Gilyim*), even including the light (*Ohr*) as it is included in the Essential Self of *HaShem*-יהו"ה, blessed is He. It rather literally reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

The same is likewise true regarding our subject here, that the Godly power which brings forth the novel existence of physical creations, is specifically bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is to say that the existence of physicality is [specifically] from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

With the above in mind, we can understand the verse,³²³ “From the beginning (*MeReishit*-מראשית) I foretell the end (*Acharit*-אחרית).” That is, all aspects of beginning-*Reishit*-ראשית within the totality of the chaining down of all the worlds

³²² Isaiah 43:7

³²³ Isaiah 46:10; Also see the format of the Shtar Tana'im engagement document.

(*Hishtalshelut*), are all in the aspect of an “end-*Acharit*-אהרית” relative to the true matter of beginning-*Reishit*-ראשית, which is, “In the beginning-*Bereishit*-בראשית God created.” This is because the root of “In the beginning God created,” is the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. (Though it is true that on the simple level, it refers to the Godly utterance which brings novel physical creations into existence, nevertheless, this is solely due to the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, within it.)

Thus, relative to the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, all other matters are considered to be the “end-*Acharit*-אהרית.” In other words, relative to the Essential Self of *HaShem*-יהו"ה, blessed is He, it is utterly inapplicable to say that this level is the lowest level, or is on the second level or the third level, and the like. Rather, relative to Him all other matters are considered to be the “end-*Acharit*-אהרית,” in that they altogether are utterly incomparable to Him.

3.

Now, even though all matters of the most supernal and loftiest lights (*Orot*) and revelations (*Giluyim*) are the aspect of the “end-*Acharit*-אהרית” relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, nevertheless, His Essential Self, blessed is He, is present within them. For, as known, the

ultimate Supernal intent in the novel existence of all novel beings, whether they are the most supernal lights (*Orot*) and revelations (*Gilyim*), even including the light (*Ohr*) as it is included in His Essential Self, blessed is He, to even the lowest matters in the chaining down of the worlds (*Hishtalshelut*), and even this physical world, exist solely to fulfill His Supernal intention that, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”³²⁴

In the words of our Rebbes and Leaders,³²⁵ “We do not know **why** the Holy One, blessed is He, desired it, but what we do know is that the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” This also is explained about the teaching of our sages, of blessed memory,³²⁶ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” That is, the great pleasure that *HaShem*-יהוה, blessed is He, would have through the service of Him by the righteous-*Tzaddikim*, arose before Him, as it states,³²⁷ “Your nation are all righteous-*Tzaddikim*,” in that it is the souls of the Jewish people who will fulfill the Supernal intent of making a “dwelling place for the Holy One, blessed is He, in the lower worlds.”

It thus is understood that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, is found within all beings in

³²⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

³²⁵ Sefer HaMaamarim 5679 p. 302; See Hemshech 5666 p. 7; Sefer HaMaamarim 5700 p. 18 and elsewhere. Also see Chayei HaNefesh of Rabbi Avraham Abulafia.

³²⁶ Midrash Ruth Rabba 2:3

³²⁷ Isaiah 60:21; Mishnah Sanhedrin 10:1

existence. For, as known, *HaShem*-יהו"ה, blessed is He, and His will (*Ratzon*-רצון), are One, and therefore, certainly He and His pleasure (*Ta'anug*-תענוג) are One. Thus, since the Supernal will and pleasure of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is found in all existent beings, therefore He Himself is also found in them. That is, the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is found in all existent beings. This is because the very existence, vitality, and sustainment of all novel beings comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, at every moment.

4.

This then, is the meaning of the verse,³²⁸ “From the beginning I foretell (*Magid*-מגיד) the end.” The term “foretell-*Magid*-מגיד” indicates “drawing down-*Hamshachah*-המשכה,”³²⁹ as in the verse,³³⁰ “A stream that flows forth-*Nageid*-נגד,” as known regarding the distinction between an illumination (*Ha'arah*-הארה) and drawing down (*Hamshachah*-המשכה). That is, in the case of an illumination (*Ha'arah*), the luminary remains in its place, only that it puts forth an illumination of its radiance. In contrast, drawing down (*Hamshachah*) refers to

³²⁸ Isaiah 46:10; Also see the format of the Shtar Tana'im engagement document.

³²⁹ See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Na"Ch p. 547.

³³⁰ See Daniel 7:10

when the essential thing itself is drawn down, such the drawing forth of a river, in which the river itself is drawn forth.

This then, is the meaning of the verse, “From the beginning I foretell (*Magid*-מגיד) the end.” Namely, “the beginning-*Reishit*-ראשית” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, who is the true beginning-*Reishit*-ראשית. In this regard the verse states, “From the beginning I foretell (*Magid*-מגיד) the end,” meaning that, so to speak, His Essential Self, blessed is He, is drawn down (*Nimshach*-במשך) in the aspect of the “end-*Acharit*-אחרית,” referring to all of novel existence, which are all in the category of the “end-*Acharit*-אחרית” relative to the Essential Self of *HaShem*-יהו"ה, blessed is He, and His Essential Self is found within them (as discussed before).

This then, is what the Alter Rebbe explained about the verse, “From the beginning (*MeReishit*-מראשית) I foretell the end.” Namely, every place in Torah where the term “beginning-*Reishit*-ראשית” is mentioned, stems from the very first “beginning-*Reishit*-ראשית,” of the verse, “In the beginning-*Bereishit*-בראשית God created etc.” (That is, all matters of “beginning-*Reishit*-ראשית” are drawn from and adhere to the True Beginning-*Reishit*-ראשית.) In other words, even when discussing matters of “beginning-*Reishit*-ראשית,” the verse nevertheless calls them the “end-*Acharit*-אחרית,” and both matters are simultaneously true, since relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, they are the “end-*Acharit*-אחרית.”

As explained before, whatever is not the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is in the aspect of the "end-*Acharit*-אחרית," and is only called the "beginning-*Reishit*-ראשית" relative to its own level, and is the aspect of a "beginning-*Reishit*-ראשית" relative to the levels below it. However, the depth of the matter is that the very fact that they are all the aspect of the "beginning-*Reishit*-ראשית" relative to the levels below them, is due to the matter indicated by this verse, "From the beginning I foretell (*Magid*-מגיד) the end," namely, it is because the Essential Self of *HaShem*-יהו"ה, blessed is He, who is the True Beginning-*Reishit*-ראשית, is found within them, and they therefore are also called the "beginning-*Reishit*-ראשית."

5.

With the above in mind, we can better understand the explanation in the discourse of his honorable holiness, my father-in-law, the Rebbe,³³¹ that how we conduct ourselves on the Shabbat in which the Torah portion of Bereishit is read, affects all matters throughout the year.

To explain, in addition to the simple meaning of "all matters throughout the year," there is also an inner meaning, which refers to all matters of the chaining down of the worlds (*Hishtalshelut*). This is because the word, "year-*Shanah*-שנה,"

³³¹ See Likkutei Sichot, Vol. 2, p. 449; Vol. 20 p. 556

is of the same root as “change-*Shinuy*-שנוי.”³³² [This is similar to the explanation in the teachings of Chassidus³³³ about the Etrog, which is called, “*Hadar*-הדר,” because “It dwells-*Dar*-דר on its tree from year-*Shanah*-שנה to year-*Shanah*-שנה.”³³⁴ That is, it is impervious to all [seasonal] changes-*Shinuyim*-שינויים. This is because the matter of the Etrog is the world of Oneness-*Achdut*-אחדות.] It thus refers to all the “changes-*Shinuyim*-שינויים” throughout all the levels of the chaining down of the worlds (*Hishtalshelut*), even including the aspect of the light (*Ohr*) which is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

All those levels are affected by how we conduct ourselves on Shabbat Bereishit, since we then read, “In the beginning-*Bereishit*-בראשית God created,” and as mentioned before (in chapter two), there are numerous levels in this, beginning with the simple explanation, that it refers to the Godly power that brings the physical heavens and earth into existence, and concluding with the explanation (which also is tied to the simple meaning, which has this in an inner way) that “In the beginning-*Bereishit*-בראשית” refers to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, who is the True Beginning (*Reishit HaAmeete*), and upon Whom all matters and changes-

³³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 5 (*HaShem*-יהו"ה); Also see Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Section 4, Ch. 19; Ohr HaTorah, Mikeitz p. 338b.

³³³ *Hemshech* “*v’Kachah*” 5637 Ch. 87 & 94 (Sefer HaMaamarim 5637 Vol. 2, p. 612 and on, and p. 627 and on).

³³⁴ Talmud Bavli, Sukkah 35a

Shinuyim-שינויים throughout the chaining down of the worlds (*Hishtalshelut*) depend, up to and including even the aspect of the light (*Ohr*) as it is included in His Essential Self, blessed is He. Therefore, if our conduct on Shabbat Bereishit is in a way of expansiveness, this draws down expansiveness in all matters, from the highest of the high to the lowest of the low.

Discourse 6

“V’Eileh Toldot Yitzchak ben Avraham - These are the offspring of Yitzchak son of Avraham”

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁵ “These are the offspring of Yitzchak son of Avraham – Avraham begot Yitzchak.” Now, the question regarding the specific wording of this verse is well known. Namely, we must understand the redundancy of the verse, in that immediately after stating “Yitzchak son of Avraham,” it adds and repeats, “Avraham begot Yitzchak.”

An additional matter must be understood, based on the known teaching,³³⁶ “One may only call three [people] ‘forefathers-*Avot*-אבות.”³³⁷ That is, every Jew necessarily has the aspects of our “forefathers-*Avot*-אבות” within himself.³³⁸ This being so, we must understand the meaning of “Yitzchak son of Avraham” and “Avraham begot Yitzchak” in our service

³³⁵ Genesis 28:19

³³⁶ Talmud Bavli, Brachot 16b

³³⁷ That is, Avraham, Yitzchak, and Yaakov, as opposed to the tribes. See Rashi to Brachot 16b *ibid*. Also see the preceding discourse of this year, 5718, entitled “*Lahavin Inyan Simchat Torah – To understand the matter of Simchat Torah*,” Discourse 4, Ch. 2.

³³⁸ See Torah Ohr, beginning of Parshat Va’era.

of *HaShem*-יהו"ה, blessed is He, as it is in the soul of each and every Jew.

2.

The explanation³³⁹ of the matter is that, as known, Avraham and Yitzchak are the aspects of kindness-*Chessed* and might-*Gevurah*.³⁴⁰ That is, Avraham was the Chariot (*Merkavah*) for *HaShem*'s-יהו"ה quality of kindness-*Chessed*. For, as stated in *Pardes Rimonim*,³⁴¹ citing *Sefer HaBahir*,³⁴² "The quality of kindness-*Chessed* said before the Holy One, blessed is He: 'All the days that Avraham is on earth, I have not needed to serve my function, since Avraham stands and serves in my place.'" This is because the way Avraham served *HaShem*-יהו"ה, blessed is He, was through performing acts of lovingkindness (*Gemilut Chassadim*), such as welcoming guests and giving them food and drink etc., which is the matter of physically performing acts of lovingkindness (*Gemilut Chassadim*).

Additionally, he performed spiritual acts of kindness (*Gemilut Chassadim*) as well, in that he revealed *HaShem*'s-יהו"ה Godliness in the world. This is as stated,³⁴³ "And he called

³³⁹ See the discourse entitled "*V'Eileh Toldot*" 5678 (*Sefer HaMaamarim* 5678 p. 68 and on); Discourse entitled "*V'Eileh Toldot*" and "*Atid HaKadosh Baruch Hoo Lehanchil... Sha'y Olamot*" 5698 (*Sefer HaMaamarim* 5698 p. 129 and on, p. 140 and on); Discourse entitled "*Al Shloshah Devarim*" of Shabbat Parshat Toldot 5699 (*Sefer HaMaamarim* 5699 p. 102 and on).

³⁴⁰ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, *Gates Five, Six, and Seven*.

³⁴¹ *Pardes Rimonim*, Shaar 22 (*Shaar HaKinuyim*), Ch. 4

³⁴² *Sefer HaBahir*, Section 191

³⁴³ *Genesis* 21:33

there in the Name of *HaShem*-יהו"ה, the Eternal God of the world," about which it states,³⁴⁴ "Do not only read it as 'he called-*Vayikra*-ויקרא,' but rather as, 'he caused others to call-*Vayakree*-ויקריא.'

This teaches us that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called out in the mouth of all passersby. How so? After they ate and drank, they would rise to bless him. However, he would say to them, 'Did you eat of what is mine? Rather, you ate from the food of the God of the world. You therefore should thank, praise and bless the One who spoke and the world was.'" In other words, his form of serving *HaShem*-יהו"ה, blessed is He, was to affect the drawing down and revelation of *HaShem*'s-יהו"ה Godliness in the world.

In contrast, Yitzchak was the Chariot (*Merkavah*) for *HaShem*'s-יהו"ה quality of might-*Gevurah*, as it states,³⁴⁵ "Had not the dread of Yitzchak-*Pachad Yitzchak*-פחד יצחק been with me etc."³⁴⁶ This is because his mode of serving *HaShem*-יהו"ה, blessed is He, was in the line of might-*Gevurah*.

Now, these two matters of Avraham and Yitzchak, who are kindness-*Chessed* and might-*Gevurah*, are the aspects of light (*Ohr*) and darkness (*Choshech*).³⁴⁷ This is as stated in

³⁴⁴ Talmud Bavli, Sotah 10a and on (cited in Rashit to Genesis 21:33 *ibid.*)

³⁴⁵ Genesis 31:42; Also see Genesis 31:53

³⁴⁶ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

³⁴⁷ See Maamarei Admor HaZaken 5568 Vol. 1 p. 538 and on; Ohr HaTorah, Zot HaBrachah p. 1,894 and on; Discourse entitled "*Vayomer Lo Yehonatan*" of Shabbat Parshat Toldot 5680 (Sefer HaMaamarim 5680 p. 159 and on).

Zohar,³⁴⁸ “The word ‘to the light-*LaOhr*-לאור’³⁴⁹ refers to Avraham, and the word ‘to the darkness-*LaChoshech*-להושך’ refers to Yitzchak.” In other words, Avraham, who is the quality of kindness-*Chessed* and whose matter is that of drawing down (*Hamshachah*) and revelation (*Gilyu*), is the aspect of light (*Ohr*). In contrast, Yitzchak, who is the quality of might-*Gevurah*, the matter of which is concealment (*He’elem*), is the aspect of darkness (*Choshech*).

The explanation is that in the matter of creation, both light (*Ohr*) and darkness (*Choshech*) are present, as the verse states,³⁵⁰ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).” In other words, the aspect of light (*Ohr*) is of a level that can be revealed to the one below, and it therefore is called “light-*Ohr*-אור” which is a matter of revelation (*Gilyu*).

In contrast, the aspect of darkness (*Choshech*) is a level that cannot be revealed below, and is therefore called “darkness-*Choshech*-חושך,” which is the matter of concealment (*He’elem*). This is why it states, “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).”³⁵¹ That is, formation-*Yetzirah*-יצירה indicates something that already has a certain form-*Tzurah*-צורה to it, and it therefore is applicable for it to be revealed below. This is why formation-*Yetzirah*-יצירה is juxtaposed to “light-*Ohr*-אור.” In contrast, novel creation-*Briyah*-בריאה has no form,

³⁴⁸ Zohar I 141b and on

³⁴⁹ Of the verse (Genesis 1:5), “God called to the light-*LaOhr*-לאור ‘Day,’ and to the darkness-*LaChoshech*-להושך He called ‘Night.’”

³⁵⁰ In the blessings of the *Shema* recital, from Isaiah 45:7

³⁵¹ Also see *Sefer HaMaamarim* 5662 p. 357 and on, and elsewhere.

and does not apply to being revealed below. It therefore is the aspect of “darkness-*Choshech*-חושך.”

3.

Nonetheless, we must better understand how this matter could be called “darkness-*Choshech*-חושך.” For, all matters of concealment (*He’elem*) are only [concealment] relative to another, in that the other is incapable of receiving it. This being so, how can “darkness-*Choshech*-חושך” be applied to the essential level itself, even though the essential matter of concealment (*He’elem*) is that which transcends revelation (*Giluy*).

To further clarify, the matter of concealment (*He’elem*) and revelation (*Giluy*) is not in a way that the thing itself, which previously was concealed, then becomes revealed. For example, it is not like something in a sealed box that then becomes revealed, [because in such a case, the revelation (*Giluy*) is subsequently greater and loftier than the matter of concealment (*He’elem*). For, in such a case, the revelation (*Giluy*) has both elements of superiority, in that it possesses the superior quality of the concealment (*He’elem*) (in that it is the essential thing itself which was in a state of concealment), as well as the superiority of revelation (*Giluy*)]. Rather, it is in a manner in which that which is in a state of concealment (*He’elem*) remains in a state of concealment (*He’elem*), and it is only that there is revelation (*Giluy*) that is drawn forth from the concealment. However, the concealed matter itself remains

in a state of concealment (*He'elem*), as was explained in the preceding discourses.³⁵²

This being so, it is understood that the concealment (*He'elem*) is loftier than the revelation (*Giluy*), and the fact that it is called “concealment-*He'elem*-העלם” is solely due to the fact that it is concealed relative to another. However, since it is the case that it is essentially loftier than the matter of revelation (*Giluy*), it is not understood why it is called by the term “darkness-*Choshech*-חושך.” Yet, from the fact that it is indeed called by the term “darkness-*Choshech*-חושך,” it is understood that the matter of concealment (*He'elem*) is not solely a concealment relative to another, but rather, that it essentially is the aspect of darkness-*Choshech*-חושך and concealment-*He'elem*-העלם.

The explanation is that the aspect of concealment (*He'elem*) is in close proximity and adhesion to its source. Thus, since it is in close proximity, it therefore is in a state of the absence of spreading forth and expression. It thus is in a state of darkness (*Choshech*) even relative to itself, in that it is not the aspect of the existence of light (*Ohr*). For this same reason it also does not come to be revealed to another.

This is similar to the dictum,³⁵³ “As long as one is preoccupied with absorbing [the teachings], he cannot give out [and express it to another] etc.” That is, since he is completely preoccupied with absorbing, he is in a state of nullification of

³⁵² See the discourse entitled “*Tikoo*” of the second day of Rosh HaShanah of this year, 5718, Discourse 1, Ch. 5 and on; Discourse entitled “*v'Amdoo Raglav*” of the second day of Sukkot, Discourse 3, Ch. 2.

³⁵³ See Talmud Bavli, Chullin 8b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

all of his own senses, and it therefore is altogether inapplicable for him to bestow it to another. An example of this is a teacher and his pupil, a bestower and a recipient.³⁵⁴ That is, when the student is preoccupied in receiving intellect from his teacher, he is in a state of nullification and the absence of his own sense of existence, to the point that it is entirely inapplicable for him to bestow anything at all.

The same is likewise true at the very inception of the matter of recipients (*Mekablim*), meaning, the *Sefirah* of Kingship-*Malchut*, the likeness for which in creation below is the moon (*Levanah*). To explain, the matter of the moon is to give light upon the earth. (For, although the verse states,³⁵⁵ “And God made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars; And God set them in the firmament,” the verse nevertheless concludes, “to give light upon the earth.”)

Now, the light of the moon has various distinctions and changes. That is, sometimes the moon is full, and completely whole, whereas other times its light is diminished, to the point that it sometimes is completely concealed. For example, on the eve of Rosh Chodesh and on Rosh Chodesh itself, the moon is in a state of complete concealment, and even at the time of the birth (*Molad*) of the new moon, it is merely a solitary point.

³⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 *ibid*.

³⁵⁵ Genesis 1:16-17

These changes depend on its closeness or distance to its source, which is the light of the sun.³⁵⁶ For, in and of itself, the moon has no light, but rather, the moon reflects the light of the sun. Thus, when the moon is in close proximity to the sun, its state is the absence of spreading forth, and to the degree that it distances from the sun, its own existence spreads out to a greater degree.

Now, just as this is so of the light of the moon, which is the recipient (*Mekabel*), so is this the case with the light of the sun, which is the bestower (*Mashpia*). That is, when it comes to the light of the sun, there is the light that spreads forth (*Ohr HaMitpashet*) from the sun and the light as it is included (*Ohr HaKallul*) within the sun. However, it is specifically when the light comes outside of its source in the essential self of the sun that it illuminates and spreads forth. In contrast, as the light is included in its source, in the essential self of the sun, it cannot at all even be called “light-*Ohr*-אור.”

This example may be applied to our understanding of the *Sefirah* of Kingship-*Malchut*, who “has nothing of her own,”³⁵⁷ but only receives from the aspect of *Zeir Anpin*. That is, when she is close to *Zeir Anpin*, she then is in a state of complete nullification (*Bittul*), becoming merely “a point beneath [the *Sefirah* of] foundation-*Yesod*.”³⁵⁸ However, as she becomes distant from *Zeir Anpin*, she becomes “the head of

³⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), the gate entitled “The seven letters בגיד כפר”ת correspond to the seven days of the week – Time and its Measurement” and on.

³⁵⁷ Zohar I 33b; 249b; Zohar III 215a and elsewhere.

³⁵⁸ See Zohar III 191a and the notes of Rabbi Chayim Vital there; *Etz Chayim*, Shaar 34 (Shaar Tikkun Nukva) Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 49 and elsewhere.

foxes”³⁵⁹ to bestow light (*Ohr*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).³⁶⁰

Now, just as this is so of the *Sefirah* of Kingship-*Malchut*, so is it in the loftier levels. That is, to the degree that it is in a state of closeness to the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is in a state of the total nullification of its existence (*Bittul b'Metziyut*), and is itself in a state of darkness (*Choshech*).

This is like the teaching,³⁶¹ “Even though the Supernal Crown (*Keter Elyon*) is a brilliant and refined light, it is dark before the Cause of all causes.” In other words, even though it is the Supernal Crown (*Keter Elyon*) – the first of all the *Sefirot* – and in this itself, it is the aspect of “a brilliant and refined light,” nevertheless, “it is dark,” due to its nullification (*Bittul*) “before the Cause of all causes.” This is like the teaching,³⁶² “All lights become dark before Him,” specifying, “before Him.”

The same is true of the general matter of light (*Ohr*) as it is above in *HaShem*'s-יהו"ה Godliness. That is, it is specifically when it becomes distant from its Source that it then comes into the aspect of the existence of light (*Ohr*). In contrast, when it is in close proximity and included in its

³⁵⁹ Zohar Chadash, Shir HaShirim 71a; Etz Chayim, Shaar 3, Ch. 1; Shaar 4, Ch. 6; Maa'amarei Admor HaEmtza'ee, Devarim Vol. 1 p. 179.

³⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 and on.

³⁶¹ Tikkunei Zohar, end of Tikkun 70 (135b)

³⁶² Zohar I 23a

Source, it is not the existence of light (*Ohr*) at all, as stated in Zohar,³⁶³ “They are not lights.”

Now, this does not contradict what is known about the matter of the world of Emanation (*Atzilut*). That is, the meaning of the term “Emanation-*Atzilut*-אצילות” is that it is of the root “proximity-*Eitzel*-אצל,” indicating closeness.³⁶⁴ However, even so, the matter of the world of Emanation (*Atzilut*) is that of revealing the concealed (*Giluy HaHe’elem*).³⁶⁵ The explanation of the difference between the meaning of the word “Light-*Ohr*-אור” and the meaning of the word “Emanation-*Atzilut*-אצילות” is well known.

That is, “light-*Ohr*-אור” indicates the revelation of something as it is due to its source, meaning, as it is in close proximity to its source. In contrast, the matter of the term “Emanation-*Atzilut*-אצילות” is that it is revelation as it specifically is distant. This is why the world of Emanation (*Atzilut*) is called a “world-*Olam*-עולם,” that is, it is called “The world of Emanation-*Olam HaAtzilut*-האצילות.” Rather, the true matter of the light (*Ohr*-אור) is as it is in a state of proximity and included in its Source, at which point, it is not at all actually an aspect of the existence of light (*Ohr*-אור).

From all the above we may understand the matter of “darkness-*Choshech*-חושך.” That is, it is called “darkness-*Choshech*-חושך” not just because of its concealment (*He’elem*)

³⁶³ Zohar I 65a

³⁶⁴ See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 1; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 311, and also see the citations in the next note, and elsewhere.

³⁶⁵ See Torah Ohr, Mishpatim 76a; Ohr HaTorah Al Maamarei Rabboteinu Zichronam LiVracha, p. 201 and on, and elsewhere.

relative to another, but rather, in and of itself, it is the aspect of concealment (*He'elem*) and darkness (*Choshech*), in that it is the matter of nullification (*Bittul*) and absence of existence (*He'eder HaMetziyut*) stemming from its closeness to its Source. It is for this reason that it states,³⁶⁶ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).” That is, Formation-*Yetzirah*-יצירה, which is at a distance, refers to the aspect of light-*Ohr*-אור. In contrast, Creation-*Briyah*-בריאה which refers to the very first novel creation of something (*Yesh*) that bears the Godly “nothingness-*Ayin*” upon itself, is not actually the existence of tangible “somethingness” (*Yeshut*) at all. For since it is in the closest state of proximity to the Godly “nothingness-*Ayin*,” it is entirely inapplicable for there to be any spreading forth whatsoever, and it therefore is the aspect of “darkness-*Choshech*-חושך.”³⁶⁷

With all the above in mind, we can understand this matter as it applies to Avraham and Yitzchak, in that “light-*Ohr*” refers to Avraham, whereas “darkness-*Choshech*-חושך” refers to Yitzchak. This is to say that Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, in the aspect of darkness (*Choshech*), is loftier than Avraham’s service of *HaShem*-יהו"ה, blessed is He, in the aspect of light (*Ohr*). For, the matter of light (*Ohr*) and revelation (*Giluy*) indicates distance, whereas the matter of darkness (*Choshech*) is due to closeness and proximity.

³⁶⁶ In the blessings of the *Shema* recital, from Isaiah 45:7

³⁶⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Gate entitled “The Three Letters *Yod Hey Vav*-יוד ו"א ואי"ו.”

In other words, the forms of service of Avraham and Yitzchak are the aspects of “running” (*Ratzo*) and “returning” (*Shov*). Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, is the aspect of “returning” (*Shov*), and drawing down *HaShem*’s-יהו"ה Godliness below, to a distant place. In contrast, Yitzchak’s form of serving *HaShem*-יהו"ה, blessed is He, is from the aspect of severities-*Gevurot*, and is the “running” (*Ratzo*) desire to leave the limiting constraints of his vessels (*Keilim*). That is, it indicates closeness to his Source, and that due to his sense of his Source, he is in a state of self-nullification (*Bittul*) and darkness (*Choshech*).

4.

However, based on this, we must understand the meaning of the statement, “These are the offspring of Yitzchak son of Avraham.” For, this leads us to understand that Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, precedes Yitzchak’s form of serving Him. However, based upon what we just explained, that Avraham is the aspect of “returning” (*Shov*) and Yitzchak is the aspect of “running” (*Ratzo*), it would seem that Yitzchak’s form of serving *HaShem*-יהו"ה, blessed is He, necessarily precedes Avraham’s form of service. For, as known, there first must be the mode of serving *HaShem*-יהו"ה, blessed is He, in a way of “running” (*Ratzo*), and only afterwards can there be the service of “returning” (*Shov*).

However, the explanation is that when it is explained in various places that the order of approach is that there first must

be the matter of “running” (*Ratzo*) and only afterwards the matter of “returning” (*Shov*), this is specifically from the vantage point of novel created beings.³⁶⁸ That is, the order of approach of novel created beings in their service of *HaShem*-יהו"ה, blessed is He, is that first there is “running” (*Ratzo*), and only afterwards there is “returning” (*Shov*).

However, when it comes to the order of the drawing down of *HaShem*'s-יהו"ה Godliness from Above to below, there first is revelation (*Gilyu*) and only afterwards there is concealment (*He'elem*).³⁶⁹ This is as stated in *Etz Chayim*,³⁷⁰ that in the world of Akudim,³⁷¹ the [*Sefirot*] are in a state of “coming, and not coming” (*Mati v'Lo Mati*).³⁷² In other words, there first is the revelation (“coming-*Mati*-מט”), and there then is the concealment (“not coming-*Lo Mati*-מטי”).

Now, since the matter of our forefathers is the drawing down of *HaShem*'s-יהו"ה Godliness from above to below, the verse therefore states, “Yitzchak the son of Avraham.” That is, first there is the matter of Avraham, which is revelation (*Gilyu*), and only afterwards is the matter of Yitzchak, which is concealment (*He'elem*).

³⁶⁸ That is, in the order of ascent of the created beings from below to above, the *Sefirah* of might-*Gevurah*, which is the quality of Yitzchak, and is the matter of “running” (*Ratzo*) is first.

³⁶⁹ That is, in the order of the *Sefirot* from Above to below, kindness-*Chessed*, which is the quality of Avraham, and is the aspect of revelation (*Gilyu*), precedes the *Sefirah* of might-*Gevurah*.

³⁷⁰ *Etz Chayim*, Shaar 7 (Shaar *Mati v'Lo Mati*)

³⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20, regarding the *Sefirot* of the world of Akudim, which are “one following the other.”

³⁷² See *Zohar* I 16b, 65a

However, we must understand this still further. For even in the matter of drawing down *HaShem*'s-יהו"ה Godliness from above to below, we find that concealment (*He'elem*) comes first, as known, that at first *HaShem*-יהו"ה, blessed is He, constricted His great light, withdrawing it to the side, and only after the restraint of *Tzimtzum*, the revelation of the line-*Kav* was drawn down.³⁷³ However, the explanation is that the restraint of *Tzimtzum* before the subsequent revelation that relates to the matter of the drawing down, comes from the aspect of the light (*Ohr*) that is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. In other words, in order for there to be the novelty of the entire matter of "revelation" (*Gilyim*), it first was necessary for there to be the restraint of the *Tzimtzum*, after which the matter of revelation (*Gilyu*) could be.³⁷⁴ [This is so even though on that level too, there was light (*Ohr*) and revelation (*Gilyu*) that first preceded the restraint of *Tzimtzum* and the concealment of the light (*Ohr*). That is, from the very fact that the restraint of *Tzimtzum* affected the light (*Ohr*), it is understood that the light (*Ohr*) and revelation (*Gilyu*) preceded the restraint of *Tzimtzum*.

Nevertheless, the totality of the light (*Ohr*) that precedes and transcends the restraint of *Tzimtzum*, which is the light (*Ohr*) as it is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, is not at all in a state of light (*Ohr*) and revelation

³⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-14 and the citations and notes there.

³⁷⁴ See the explanation of Rabbi Yechezkel Feigen in HaTomim, Vol. 1, Choveret 4, p. 46 [מד].

(*Gilyu*). This is as explained before about the teaching,³⁷⁵ “They are not lights.” Furthermore, even the light (*Ohr*) that does have some relation to revelation (*Gilyu*) includes the intention for the restraint of the *Tzimtzum* in it. In other words, the very fact that there is a drawing down of light (*Ohr*) in a way that at first it is concealed by the restraint of *Tzimtzum*, is because this itself is the intention of the restraint of the *Tzimtzum*, that transcends and precedes the light (*Ohr*) and revelation (*Gilyu*).³⁷⁶ This is the meaning of the fact that, at their root, the severities-*Gevurot* precede the kindnesses-*Chassadim*.³⁷⁷]

However, after the light (*Ohr*) has already come into the general category of “revelations” (*Gilyuim*), the order is in a way of “coming, and not coming” (*Mati v’Lo Mati*), in that there first is revelation (*Gilyu*) followed by concealment (*He’elem*). Thus, in our forefathers, the matter of whom is the drawing down and revelation of *HaShem*’s-יהו"ה Godliness from above to below, the order is “Yitzchak son of Avraham,” in that Avraham is first, followed by Yitzchak.

5.

Now, the explanation of the matter of Avraham and Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, is that this is the matter of serving *HaShem*-יהו"ה with love

³⁷⁵ Zohar I 65a

³⁷⁶ See the discourse entitled “*v’Khol HaAm Ro’im*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,002 and on).

³⁷⁷ See *Ohr HaTorah*, Korach p. 718 and elsewhere.

(*Ahavah*) and fear (*Yirah*) of Him, respectively. This is because love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, are the inner aspects of the qualities of kindness-*Chessed* and might-*Gevurah*.³⁷⁸ That is, love (*Ahavah*) of *HaShem*-יהו"ה is the inner aspect of kindness-*Chessed*, as we see in the fact that the drawing down of kindness-*Chessed* comes from a sense of love for the person or thing that is loved. The same is true of fear (*Yirah*). Therefore, the matter of Avraham and Yitzchak, who are kindness-*Chessed* and might-*Gevurah*, as they are in our service of *HaShem*-יהו"ה, are the matters of love (*Ahavah*) and fear (*Yirah*) of Him.

Now, love (*Ahavah*) is the aspect of distance, in that the emotion of love (*Ahavah*) comes about out of distance. In other words, since one is distant from the object of his love, he experiences the emotion of love (*Ahavah*) for the one that he is distant from. In contrast, fear (*Yirah*) comes from closeness and is therefore the aspect of closeness. This is like the statement about the coming future,³⁷⁹ “To enter clefts of the rocks and cracks of the crags, because of the fear of *HaShem*-יהו"ה and from the Glory of His greatness.” In other words, because of the awesome revelation of *HaShem*'s-יהו"ה Godliness in a way of closeness, there will be fear (*Yirah*) etc.

Thus, love (*Ahavah*) of *HaShem*-יהו"ה, which comes from a state of distance, is the aspect of “returning” (*Shov*). For, the matter of “returning” (*Shov*) is the drawing down of *HaShem*'s-יהו"ה Godliness into physical matters, in the place of distance. In contrast, the fear (*Yirah*) of *HaShem*-יהו"ה, blessed

³⁷⁸ See Iggeret HaKodesh, Epistle 15 (123a)

³⁷⁹ Isaiah 2:21 cited in Tanya, Likkutei Amarim, Ch. 36

is He, comes from a state of closeness, and is the aspect of “running” (*Ratzo*), in that he yearns to be in the place of closeness, to become included in his Source and be nullified of his independent existence (*Bittul b’Metziyut*).

The explanation is that the verse states,³⁸⁰ “And you shall love *HaShem*-יהוה your God.” The question about this is well known.³⁸¹ Namely, how is it possible for love (*Ahavah*), which is a heartfelt emotion, to be commanded. That is, either way it makes no sense. That is, if love (*Ahavah*) of *HaShem*-יהוה is there, it is there [without the command], and if it is absent, then a command to love is inapplicable, just as a command to want something is inapplicable [that is, one either wants or does not want].

Now, elsewhere it is explained that, in actuality, this commandment is to contemplate (*Hitbonenut*). That is, the verse that precedes this states, “Listen Israel, *HaShem*-יהוה is our God, *HaShem* is One-*HaShem Echad*-יהוה אחד.”³⁸² That is, since one’s mind is indeed in his control, it is applicable for him to be commanded to contemplate (*Hitbonenut*), and through contemplation (*Hitbonenut*) into *HaShem*’s-יהוה Godliness, blessed is He, he automatically will come to love (*Ahavah*) Him. The reason is because the intellect (*Sechel*) and the emotions (*Midot*) operate in a way of cause and effect. Therefore, if the cause is in a state of wholeness, the resultant effect will come automatically.

³⁸⁰ Deuteronomy 6:5

³⁸¹ See *Sefer HaMaamarim* 5701 p. 116 and elsewhere.

³⁸² Which refers to the contemplation (*Hitbonenut*). See Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Ch. 1 of *Shaar HaYichud* of the Mittler Rebbe, known as *The Tract on Contemplation (Kuntres HaHitbonenut)*.

Nevertheless, this is still not fully understood. For, based on the above, that the commandment is to contemplate (*Hitbonenut*) and that the automatic byproduct of it is love, why is it that the verse states, “You shall love-*v’Ahavtah*-וְאָהַבְתָּ,” indicating that the commandment about the love (*Ahavah*) itself?

Rather, the explanation³⁸³ is that the commandment, “You shall love-*v’Ahavtah*-וְאָהַבְתָּ” is that there should be the matter of “returning” (*Shov*) and drawing to below. For, even when one contemplates, thus arousing love of *HaShem*-יהו"ה, it can be that his love of *HaShem*-יהו"ה, blessed is He, is solely a matter of “running” (*Ratzo*) [to *HaShem*-יהו"ה], like “Ben Azai, who gazed and died,”³⁸⁴ or like the sons of Aharon, about whom it states,³⁸⁵ “They came close before *HaShem*-יהו"ה and died,” which is the matter of the world of Chaos-*Tohu*. This being so, this not according to *HaShem* 's-יהו"ה Supernal intention, as the verse states,³⁸⁶ “He did not create it for chaos (*Tohu*); He fashioned it to be inhabited (*Lashevet*-לִשְׁבֹת).”³⁸⁷ It thus is in regard to this that a command is applicable, in that after the matter of “running” (*Ratzo*) [to *HaShem*-יהו"ה], there must be the matter of “returning” (*Shov*).

About this our sages, of blessed memory, expounded on the word, “And you shall love-*v’Ahavta*-וְאָהַבְתָּ,” saying,³⁸⁸

³⁸³ See Torah Ohr, Toldot 17c; Discourse entitled “*Lehavin Inyan Erev Rosh Chodesh*,” Shabbat Parshat Toldot 5714, translated in The Teachings of The Rebbe 5714, Discourse 4, Ch. 3.

³⁸⁴ Talmud Bavli, Chagigah 14b

³⁸⁵ Leviticus 16:1

³⁸⁶ Isaiah 45:18

³⁸⁷ The term “to be inhabited-*LaShevet*-לִשְׁבֹת” shares the same root as “return-*Shov*-שׁוּב.”

³⁸⁸ Talmud Bavli, Yoma 86a

“This means that you shall make the Name of Heaven beloved.” That is, love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, must be brought into some form of actualization, which is the matter of “returning” (*Shov*).

The explanation is that “Heaven-*Shamayim*-שמים” refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). This is as stated,³⁸⁹ “May You, the Heavens (*HaShamayim*-השמים) hear (*Tishma*-תשמע),” in which the verse does not state, “You **in** the Heavens-*BaShamayim*-בשמים,” as in the verse,³⁹⁰ “I fill the heavens and the earth,” but it rather specifies, “You, the Heavens-*HaShamayim*-השמים.” In other words, the matter of [contemplation-*Hitbonenut*, indicated by] “Listening-*Shmiyah*-שמיעה” should affect the aspect of the Heavens-*Shamayim*-שמים, which refers to *Zeir Anpin* of the world of Emanation (*Atzilut*). This is as Zohar states,³⁹¹ that the term “Heavens-*Shamayim*-שמים” is composed of Fire-*Aish*-אש and water-*Mayim*-מים, that is, kindness-*Chessed* and might-*Gevurah*, which is the aspect of *Zeir Anpin*.

Now, “The Name of Heaven-*Sheim Shamayim*-שם שמים” is the vessel and receptacle for the aspect of *Zeir Anpin*, and thus refers to the aspect of Kingship-*Malchut*. This then, is the meaning of their statement that, “It means that you should make the Name of Heaven-*Shem Shamayim*-שם שמים beloved.” That is, you should cause a drawing forth of light (*Ohr*) in the

³⁸⁹ Kings I 8:32, 34, 36, 39; Also see Sefer HaMaamarim 5701 p. 11; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach* and *Hod*) and elsewhere.

³⁹⁰ Jeremiah 23:24

³⁹¹ Zohar I 77a

aspect of *Zeir Anpin* and the aspect of Kingship-*Malchut*, until the light (*Ohr*) is drawn down to below.

This is also the meaning of what our sages, of blessed memory, stated,³⁹² “The Holy One, blessed is He, traveled a walking distance of five-hundred years to acquire a Name-*Shem*-םש, as written,³⁹³ “God went forth to redeem a people unto Himself – thus acquiring a Name-*Shem*-םש for Himself.” The “walking distance of five-hundred years” refers to the aspect of *Zeir Anpin*, in that five *Sefirot*³⁹⁴ are the primary aspect of *Zeir Anpin*, each of which include ten, and each of those also include ten, with a total of five-hundred. The acquisition of a Name-*Shem*-םש refers to the aspect of Kingship-*Malchut*. Thus, when it states that, “The Holy One, blessed is He, traveled a walking distance of five-hundred years to acquire a Name-*Shem*-םש,” this refers to the drawing down of the light (*Ohr*) in *Zeir Anpin* and Kingship-*Malchut*. The explanation is that even though there is the supernal existence of the *Sefirot* of *Zeir Anpin* and Kingship-*Malchut*, there nevertheless is the necessity for man to serve *HaShem*-יהו"ה, blessed is He, to affect a drawing down of the revelation of light (*Ohr*) in them.

To clarify, as known, there is a difference between the time that the Holy Temple was standing and the time of exile. Namely, in the time that the Holy Temple was standing, there was an open illumination and revelation of *HaShem*'s-יהו"ה Godliness. In contrast, in the time of exile, “The Holy One,

³⁹² Midrash Kohelet Rabba 7:1

³⁹³ Samuel II 7:23

³⁹⁴ Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Conquest-*Netzach*, Majesty-*Hod*.

blessed is He, withdraws high above.”³⁹⁵ From this it is understood that it is possible for there be the existence of the *Sefirot*, but even so, it may be that there is no illumination of light (*Ohr*) and revelation (*Giluy*) in them.

This is like the teaching,³⁹⁶ “If You would withdraw from them, all the names would remain as a body without a soul.”³⁹⁷ When it states “all the names” this not only refers to the aspect of Kingship-*Malchut*, but even to the aspect of *Zeir Anpin*, which are the seven unerasable holy names.³⁹⁸ More specifically, as Pardes Rimonim states,³⁹⁹ there are ten names (*Shemot*-שמות) that are the vessels (*Keilim*) of the ten *Sefirot*. It is in regard to them that Zohar states, “If You would withdraw from them, all the names would remain as a body without a soul.”

That is, even though the *Sefirot* would remain in existence, there nevertheless would be no revelation (*Giluy*) in them at all. This is compared to the body, which remains in its being, even after the light of the soul is no longer manifest in it, since it has a certain vitality, in and of itself. The same is true above in Godliness, that the vessels (*Keilim*) can remain in existence, even without any revelation (*Giluy*) in them. [Even so, it is through them that vitality is drawn to the world, since the existence and the vitality of the worlds is from the aspect of the vessels (*Keilim*).

³⁹⁵ See Zohar I 210a; Zohar III 20b

³⁹⁶ Introduction to Tikkunei Zohar 17b

³⁹⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

³⁹⁸ Talmud Bavli, Shevuot 35a;

³⁹⁹ Pardes Rimonim, end of Shaar 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*).

This accords with the teaching,⁴⁰⁰ “He and His life force are one,” in that He creates with them and through them, bringing novel existence forth from nothing to something etc. That is, the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* [of the world of Emanation (*Atzilut*)] become the soul levels of *Neshamah*, *Ru’ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).⁴⁰¹ However, it is only when the light (*Ohr*) illuminates in a revealed manner in the vessels (*Keilim*) that there is the revelation of *HaShem*’s-יהו”ה Godliness in the world. However, when the lights (*Orot*) withdraw, *HaShem*’s-יהו”ה Godliness is in a state of concealment in the world.]

This is why the service of *HaShem*-יהו”ה by the souls of the Jewish people is necessary, so that “The Name of Heaven-*Shem Shamayim*-שמיים is made to be beloved,” meaning, that they affect a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, within the aspects of *Zeir Anpin* and Kingship-*Malchut*, to the point that there is an illumination of light (*Ohr*) below.

About this the verse states,⁴⁰² “The path of the righteous (*Tzaddikim*) is like the glow of sunlight, growing brighter until high noon.” The explanation is that the Holy One, blessed is He, is called righteous-*Tzaddik*,⁴⁰³ as it states,⁴⁰⁴ “*HaShem*-יהו”ה

⁴⁰⁰ Introduction to Tikkunei Zohar 17a *ibid*.

⁴⁰¹ Etz Chayim, Shaar 42, Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20; Kuntres Acharon, 4; Likkutei Torah, Re’eh 12c; Shir HaShirim 33a and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 5 (regarding the thirty titles from which the worlds derive their vitality).

⁴⁰² Proverbs 4:18

⁴⁰³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

⁴⁰⁴ Psalms 145:17

is righteous (*Tzaddik*-צדיק) in all his ways.” This is because all drawings and bestowals of beneficence from *HaShem*-יהו"ה Above, are completely in a way of charity (*Tzedakah*-צדקה). That is, He bestows to the poor and lowly, since relative to *HaShem*-יהו"ה, blessed is He, all are paupers and lowly.

This comes about through the charity (*Tzedakah*) that a person gives below to one who has nothing of his own, through which he affects a drawing down of charity (*Tzedakah*-צדקה) from above. About this the verse states,⁴⁰⁵ “For *HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק, He loves those of charitable deeds-*Tzedakot*-צדקות.” This is as stated in Midrash,⁴⁰⁶ “Every craftsman hates others of his craft, but the Holy One, blessed is He, is righteous-*Tzaddik* and He loves those of charitable deeds-*Tzadakot*-צדקות.”

In other words, Above in *HaShem*'s-יהו"ה Godliness, the very opposite is so, that through the souls of the Jewish people serving *HaShem*-יהו"ה by doing acts of charity-*Tzedakah*-צדקה (“He loves those of charitable deeds-*Tzedakot*-צדקות”), the matter of charity-*Tzedakah*-צדקה is drawn down from Above (“*HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק”).

This is as stated,⁴⁰⁷ “He relates His word to Yaakov, His statutes and judgments to Israel.” In other words, what He Himself does He commands the Jewish people to do. The inner explanation⁴⁰⁸ is that through commanding the Jewish people to do so, He thereby does so Himself. In other words, through the Jewish people doing acts of charity (*Tzedakah*-צדקה) - which

⁴⁰⁵ Psalms 11:7

⁴⁰⁶ Midrash Bereishit Rabba 32:2

⁴⁰⁷ Psalms 147:19; Midrash Shemot Rabba 30:9

⁴⁰⁸ See Sefer HaMaamarim 5636 Vol. 2 p. 327 and elsewhere.

refers to and includes all the *mitzvot*, as is stated in Tanya,⁴⁰⁹ that “[throughout Talmud Yerushalmi,] charity-*Tzedakah*-צדקה is simply called “the commandment-*mitzvah*-מצווה,” - through this we affect there to be an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the *Sefirot* of *Zeir Anpin* and Kingship-*Malchut*, to the point that it is drawn down below.

This then, is the meaning of the verse,⁴¹⁰ “The path of the righteous (*Tzaddikim*) is like the glow of sunlight, growing brighter until high noon,” in which the term is “righteous-*Tzaddikim*-צדיקים” is in the plural form. That is, it both refers to the righteous acts of charity-*Tzedakah*-צדקה that man does below, as well as the upper charity-*Tzedakah*-צדקה of *HaShem*-יהו"ה, blessed is He. The verse continues that they are “like the glow of sunlight-*k'Ohr Nogah*-כאור נוגה,” referring to “the light (*Ohr*-אור) that was created on the first day of creation, by which Adam, the first man, gazed from one end of the world to the other end of the world.”⁴¹¹ It is through charity-*Tzedakah*-צדקה that we draw down this light.

In other words, since the primary Supernal intent is to draw the light (*Ohr*) below, it therefore is necessary to specifically draw down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). For, when it comes to the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*), the further it is drawn down, the more diminished its light becomes, and this being so, below it

⁴⁰⁹ Tanya, Ch. 37

⁴¹⁰ Proverbs 4:18

⁴¹¹ See Midrash, Bereishit Rabba 11:2; Zohar I 59a

is not luminous. This is why it is necessary to draw down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds, for through doing so, the light (*Ohr*) is drawn all the way down. This is the meaning of, "from one end of the world to the other end of the world."

This then, is the meaning of the teaching, "The Name of Heaven-*Shem Shamayim* שם שמיים should be made beloved by your hand." That is, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, we draw down the light (*Ohr*) of *HaShem*-יהו"ה below. Thus, from all the above, it is understood that serving *HaShem*-יהו"ה with love (*Ahavah*), is the aspect of "returning" (*Shov*).

However, the way that Yitzchak served *HaShem*-יהו"ה, blessed is He, was by ascension from below to Above. This is why he was engaged in digging of wells, which refers to the removal of stones, dirt and all other materials that cause the concealment of the wellsprings. Through doing so, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים) is revealed. For, as known,⁴¹² the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים) refers to the Godliness of *HaShem*-יהו"ה, as it states,⁴¹³ "[They have left] *HaShem*-יהו"ה, the Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים." Thus, it is to this end that his labor in serving *HaShem*-יהו"ה, blessed is He, was directed, namely, to remove the concealments and obstructions which cover the aspect of the Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים,

⁴¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 (*Yesod*), section on *HaShem*'s-יהו"ה titles, "The Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים."

⁴¹³ Jeremiah 17:13

so that there thereby will a revelation of the aspect of Living Waters-*Mayim Chayim* מים חיים, as they flow and burst forth in a way of ascent from below to above.

6.

However, we still must understand the difference between Avraham's form of serving *HaShem* יהו"ה and Yitzchak's form of serving Him. At first glance, they seem to be the same. That is, just as Avraham endeavored to draw down *HaShem*'s יהו"ה Godliness into the world, so likewise Yitzchak endeavored to remove all the obstructions and concealments so that *HaShem*'s יהו"ה Godliness would be revealed in the world. This being so, what difference and distinction is there between them?

However, the explanation is that there is a difference between drawing down from above to below, and an ascent from below to above. Now, it should be clarified that here the matter of "above" and "below" does not refer to the parameters of space. For, when it comes to spirituality in general, and particularly to *HaShem*'s יהו"ה Godliness above, the parameters of space are utterly inapplicable.⁴¹⁴ Rather, what is meant by the words "above" and "below" refers to levels of superiority and importance,⁴¹⁵ such as a cause relative to its effect. An example is the distinction between intellect and emotions,

⁴¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part II), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDvarim* עשרת הדברים were given.

⁴¹⁵ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:6; Also see *Moreh Nevuchim*, Vol. 1, Ch. 8, further explained in *Sefer Chakirah* of the *Tzemach Tzedek* 74b.

which are likewise “above” and “below,” respectively. That is, the intellect is the cause, and is higher in superiority, whereas emotions are the effect, and are below.

This same difference applies to the approach from above to below, or from below to above. That is, the level of Avraham was from above to below, meaning that he drew down the aspect “above” to the aspect “below.” In contrast, the level of Yitzchak was from below to above, meaning that he elevated the lower level to the higher level.

This may be better understood by comparing the difference between the revelations at the time that the Torah was given, to the revelations of the coming future. The revelations at the time when the Torah was given were from Above to below, as the verse states,⁴¹⁶ “*HaShem*-יהוה” descended upon Mount Sinai.” Nevertheless, the lower ones remained in their place and state, not becoming more refined at all. For, the Torah was given only fifty days after the exodus from Egypt, and this being so, they remained in their physical state etc. Nevertheless, the descent from Above to below was done by the power of the Unlimited One, *HaShem*-יהוה, blessed is He, who is capable of literally anything, and can therefore descend and becoming revealed below – even though the lower being remains in his physical state, as he was before.

In contrast, the revelations of the coming future will be in a way of ascent from below to above, in that the lower being himself will become refined – so that he no longer will be “lower” – but will become a fitting receptacle for *HaShem*’s-יהוה Godliness. It is for this reason that they stated that, in the

⁴¹⁶ Exodus 19:20

coming future, the body will be sustained by Godliness. That is, the body will become refined to such a degree that it will become a fitting receptacle for *HaShem*'s-יהו"ה Godliness, and will actually be sustained by *HaShem*'s-יהו"ה Godliness.⁴¹⁷

The general difference between these two above-mentioned manners, is explained with a well-known analogy.⁴¹⁸ Namely, when there are two people, one standing on the top of a mountain, and the other standing below in the valley, they can come together in one of two ways. Either the upper one must descend below or the lower one must ascend above. The difference is that the descent to below of the One Above, is not difficult. For, since He is the One Above, who can tell Him what to do? And He is able to descend to whatever degree He wants.

However, for the one below to ascend Above, various requirements must be met, as the verse states,⁴¹⁹ "Who may ascend the mountain of *HaShem*-יהו"ה, and who may stand in the place of His sanctity? One with clean hands and a pure heart etc." (as well as all the other requirements enumerated there). The reason is because the matter of ascent requires the lower one to refine himself.

From this it is understood that serving *HaShem*-יהו"ה from below to Above, is far superior to serving Him from Above to below. For, in serving *HaShem*-יהו"ה from Above to below, since the lower being himself did not become refined, and it is only that the light (*Ohr*) of *HaShem*-יהו"ה illuminates

⁴¹⁷ See Sefer HaMaamarim 5698 p. 214 and on; Also see Avodat HaKodesh of Rabbi Meir Ibn Gabbi, Chelek HaAvodah, Ch. 42-43.

⁴¹⁸ See Likkutei Torah, Parshat Re'eh 26a, 28b, and elsewhere.

⁴¹⁹ Psalms 24:3 and on.

in him in a way that is from Above to below, it is possible that when his physicality and coarseness will dominate, the light (*Ohr*) of *HaShem*-יהו"ה will withdraw.

This is like what our sages, of blessed memory, stated,⁴²⁰ “Whoever walks [even four cubits] with an upright posture,⁴²¹ it is as if he is pushing away the feet of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.” In contrast, in the service of *HaShem*-יהו"ה from below to Above, since the lower being himself becomes refined, the light (*Ohr*) of *HaShem*-יהו"ה, remains and is sustained.

This likewise is the difference between the revelations at the time that the Torah was given, and the revelations of the coming future. For, the revelations at the giving of the Torah were followed by subsequent exiles. In contrast, the revelations of the coming future will be sustained eternally.

The same is true regarding the distinction between Avraham’s form of serving *HaShem*-יהו"ה and Yitzchak’s form of serving *HaShem*-יהו"ה. Avraham’s form of service was that he drew down *HaShem*’s-יהו"ה Godliness from Above to below, without affecting the refinement of the lower. In contrast, Yitzchak’s form of service was from below to Above and affected the refinement of the lower, so that it became a receptacle for *HaShem*’s-יהו"ה Godliness. This is the meaning of his digging wells, meaning that he removed the coarseness etc.

⁴²⁰ Talmud Bavli, Brachot 43b

⁴²¹ Indicating haughtiness

Even though it is true that Avraham also dug wells, nevertheless, upon the death of Avraham, the verse states,⁴²² “The Philistines plugged them up and filled them with dirt.”⁴²³ This is because Avraham’s service was solely in the manner of revealing a loftier light (*Ohr*), without the refinement of the lower, and it therefore was subsequently followed by the withdrawal of the light (*Ohr*). In contrast, it was entirely inapplicable for Yitzchak’s wells to be stopped up by the Philistines, since Yitzchak’s form of serving *HaShem*-יהו"ה, was in a manner of ascent, through affecting the refinement of the lower beings themselves.

7.

Now, about the wells of Yitzchak it is written,⁴²⁴ “And he called them names (*Shemot*-שמות), like the names (*Shemot*-שמות) that his father had called them.” That is, in regard to the “names-*Shemot*-שמות” of Yitzchak, the word “names-*Shemot*-שמות” is spelled in full, including the letter *Vav*-ו. In contrast, the “names-*Shemot*-שמת” of Avraham are spelled lacking the letter *Vav*-ו. However, at first glance, this is not understood. For, as is well-known about the matter of the letter *Vav*-ו, it indicates the drawing down from Above to below.⁴²⁵ Thus, since Avraham is the matter of drawing down to below, whereas

⁴²² Genesis 26:15-18

⁴²³ Regarding the external husk of the Philistines and their stopping up the wells of Avraham, see *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 6.

⁴²⁴ Genesis 26:18

⁴²⁵ See *Likkutei Torah*, *Beshalach* 1a; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13, and elsewhere.

Yitzchak is matter of ascent, it should have said “names-*Shemot*-שמות” missing the letter *Vav*-ו in regard to Yitzchak, and should have said “names-*Shemot*-שמות” with the letter *Vav*-ו in regard to Avraham.

However, the explanation is that just as the letter *Vav*-ו is the matter of drawing down (*Hamshachah*), we likewise find that the matter of ascent (*Ha'ala'ah*) is also related to the letter *Vav*-ו. This is explained in Likkutei Torah⁴²⁶ regarding the matter of the travels of the Jewish people in the desert. It is explained there that all ascents from below to Above are by means of the name of forty two (*Shem Ma"V*-משם), which is six-ו times seven-ז, or seven-ז times six-ו. We thus find that even the ascent (*Ha'ala'ah*) is by means of the letter *Vav*-ו.

The explanation is that it states in Zohar⁴²⁷ on the verse,⁴²⁸ “And you shall give me a sign (*Ot*-אות) of truth-*Emet*-אמת,” that, “This refers to the letter (*Ot*-אות) *Vav*-ו.” Additionally, it is written,⁴²⁹ “*HaShem*-יהוה is close to all who call Him, to all who call Him in truth-*Emet*-אמת.” In other words, this verse refers to the matter of calling from below to Above, and particularly to serving *HaShem*-יהוה in prayer, which is a manner of ascent from below to above, and it is about this that it states, “in truth-*b'Emet*-באמת,” referring to the letter *Vav*-ו. This is because the matter of ascent (*Ha'ala'ah*) is also with the letter *Vav*-ו.

⁴²⁶ Likkutei Torah, Masei 89d and on, 92b and on.

⁴²⁷ Zohar III 1a

⁴²⁸ Joshua 2:12; Explained in Biurei Zohar of the Tzemach Tzedek, Vol. 1, p. 313 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁴²⁹ Psalms 145:18

The explanation is that through the ascent accomplished by the labor of affecting refinement (*Avodat HaBirurim*) in a way of below to above, we thereby attain and draw down the aspect of Truth-*Emet*-אמת, which is the letter *Vav*-ו.⁴³⁰ In other words, when the drawing down comes on its own, in a way of Above to below, then what is drawn down is not eternally sustained, since the lower being is not a fitting receptacle for it. (This is as explained before about the wells of Avraham.) In contrast, when there first is the ascent from below to Above, and it is the ascent (*Ha'ala'ah*) that causes the drawing down (*Hamshachah*), the drawing down (*Hamshachah*) is then in the aspect of the *Vav*-ו, which is the letter of Truth-*Ot Emet*-אות אמת, in that what is drawn down is sustained, since it comes about by the making of a receptacle (*Klee*).

On a deeper level, through the labor of refinement (*Avodat HaBirurim*) we refine the darkness (*Choshech*) itself, transforming it into light (*Ohr*), thereby reaching and drawing down a much higher aspect of *HaShem's*-יהו"ה Godliness, indicated by the verse,⁴³¹ “He sets darkness (*Choshech*) as His hiding place.” That is, when the drawing down (*Hamshachah*) comes from the ascent (*Ha'ala'ah*), the drawing down is from a much higher aspect of *HaShem's*-יהו"ה Godliness, in which change or cessation is altogether inapplicable, this being the matter of the letter *Vav*-ו [of *HaShem's*-יהו"ה Name] which is “the letter of Truth-*Ot Emet*-אמת אמת.”

⁴³⁰ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 5 (*Tiferet*), section on *HaShem's*-יהו"ה title Truth-*Emet*-אמת.

⁴³¹ Psalms 18:12

This likewise is the meaning of the explanation in Torah Ohr on this week's Torah portion (Parshat Toldot),⁴³² about the words,⁴³³ “Our God and the God of our fathers (*Elohei”nu v’Eloh”ei Avoteinu*-אבותינו ואלהי אבותינו).” [That is, at first glance, the order is not understood, being that “Our God-*Elohei”nu*” refers to the God of all Israel. This being so, it should have stated it according to the order of the generations, by first stating, “The God of our fathers-*Eloh”ei Avoteinu*-אבותינו-אלהי,” and then stating, “Our God-*Elohei”nu*-אלהינו.”

However, the explanation is that] “Our fathers-*Avoteinu*-אבותינו” refers to the aspect of the mind and intellect (*Mochin*), beginning with Avraham, who is the aspect of wisdom-*Chochmah*, which is the very inception of the matter of drawing down (*Hamshachah*). Now, in order for wisdom-*Chochmah* to exist, there specifically must first be the matter of the restraint of *Tzimtzum*. For, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, wisdom-*Chochmah* and action-*Asiyah* are equal, as the verse states,⁴³⁴ “You made them (*Asita*-עשית) all with wisdom (*Chochmah*-חכמה).” Thus, the existence of wisdom-*Chochmah* is brought about through the constriction of *Tzimtzum*.

This then, is the meaning of, “Our God and the God of our fathers (*Elohei”nu v’Eloh”ei Avoteinu*-אלהינו ואלהי אבותינו).” That is, “Our God-*Elohei”nu*” refers to the

⁴³² Torah Ohr, Toldot 17b and on.

⁴³³ In the Amidah liturgy and elsewhere.

⁴³⁴ Psalms 104:24

restraint of the *Tzimtzum*, and through the restraint of the *Tzimtzum* the matter of drawing down (*Hamshachah*) is then made to be. This is as indicated by the next word, “and the God-*V'Elohei*” ואלהי, in which the prefix of the letter *Vav*-ו indicates the matter of drawing down (*Hamshachah*), so that there can then be the aspect of “our fathers-*Avoteinu*” אבותינו, referring to the existence of the mind and intellect (*Mochin*).

It therefore first states “Our God-*Elohei*”נו-אלהינו, in that the cause for the entire matter of the restraint of *Tzimtzum* (for the purpose of the drawing forth wisdom-*Chochmah*) is the Jewish people – “our God.” This is to say that the entire matter of the restraint of *Tzimtzum* and the drawing down (*Hamshachah*) of influence is for the sake of the Jewish people. This is as stated,⁴³⁵ “In the beginning God created (*Bereishit Bara Elohi*”m-אלהים ברא,)” meaning,⁴³⁶ “For the sake of the Israel who are called ‘The Beginning-*Reishit*”-ראשית.”

This is because the word “In the beginning-*Bereishit*”-בראשית refers to the aspect of wisdom-*Chochmah*,⁴³⁷ as it states [about the wisdom-*Chochmah* of the Torah],⁴³⁸ “*HaShem*”-יהוה acquired me as the beginning-*Reishit*”-ראשית of His way.” However, the existence of wisdom-*Chochmah*, comes about by the constriction of the *Tzimtzum*, through *HaShem*’s-יהוה title God-*Elohi*”m-אלהים, as it states,⁴³⁹ “In the beginning God-*Elohi*”m-אלהים created,” all of which is for the

⁴³⁵ Genesis 1:1

⁴³⁶ See Rashi and Ramban to Genesis 1:1

⁴³⁷ Targum Yerushalmi to Genesis 1:1

⁴³⁸ Proverbs 8:22; Also see Rashi and Ramban to Genesis 1:1 *ibid*.

⁴³⁹ Genesis 1:1

sake of the Jewish people who are called “The Beginning-*Reishit*-ראשית.”

In other words, the general matter of the drawing down (*Hamshachah*) stems from the labor of the Jewish people serving *HaShem*-יהו"ה, blessed is He, from below to Above. This is as explained elsewhere⁴⁴⁰ regarding the teaching,⁴⁴¹ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” In other words, even though the drawing down of the light (*Ohr*) is in a manner of from Above to below, in that “He desires kindness,”⁴⁴² nevertheless, the very fact that “He desires kindness” is because the pleasure He would have by the Jewish people serving Him arose before Him, specifically that their service of Him would be in a way of ascent from below to Above. Due to this, He decided to “desire kindness.”

We thus find that the entire matter of drawing down to below (*Hamshachah*) is for the sake of serving *HaShem*-יהו"ה, blessed is He. In other words, for there to be the arousal from below, there had to be the granting of strength for this from Above, which is the matter of the arousal from Above (*It'aruta d'LeAila*) that brings to the arousal from below (*It'aruta d'Letata*).

However, in truth, the arousal from below (*It'aruta d'Letata*) came first, being that it is the original intention which brought about the arousal from Above (*It'aruta d'LeAila*).

⁴⁴⁰ See the *Hemshech* of Rosh HaShanah 5703, Ch. 3, and Ch. 6; Likkutei Sichot, Vol. 16, p. 486-487 and note 46 there, and elsewhere; Also see the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Simchat Torah – To Understand the matter of Simchat Torah*,” Discourse 4, Ch. 2.

⁴⁴¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁴⁴² Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Therefore, when there is service of *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above, the drawing down (*Hamshachah*) from Above is in a much loftier manner. This was explained before about the letter *Vav*-ו [of *HaShem*'s-יהו"ה Name] which is the "letter of Truth (*Ot Emet*-אמת)." That is, when the drawing down is brought about from our labor in serving *HaShem*-יהו"ה, blessed is He, then the drawing down is sustained eternally and is of a much loftier aspect.

This likewise the difference between Avraham's form of serving *HaShem*-יהו"ה and Yitzchak's form of serving Him, even regarding the matter of love (*Ahavah*) of *HaShem*-יהו"ה. That is, Avraham is the aspect of "worldly love" (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, whereas Yitzchak is the aspect of "abundant love" (*Ahavah Rabba*) of Him.⁴⁴³ That is, "worldly love" (*Ahavat Olam*) is constrained within the limitations of the vessels (*Keilim*), whereas "abundant love" (*Ahavah Rabba*) is the aspect of "running" (*Ratzo*), which transcends the limitations of the vessels (*Keilim*). It is in this aspect of "abundant love" (*Ahavah Rabba*) that it is entirely inapplicable for there to be any cessation, as explained in Torah Ohr in the discourse entitled,⁴⁴⁴ "His eyes are red from wine-*Chachleelee Einayim Miyayin*."⁴⁴⁵

⁴⁴³ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 regarding the difference between the three levels of "the Upper Kindness-*Chessed Elyon*-עליון-חסד," "worldly kindness-*Chessed Olam*-עולם-חסד," which is the "kindness of Avraham-*Chessed Avraham*-אברהם-חסד," and the "kindnesses of David-*Chasdei David*-דוד-חסדי."

⁴⁴⁴ Torah Ohr 47a and on.

⁴⁴⁵ Genesis 49:12

8.

However, for there to be the ascent from below to Above, there first must be the pull (*Hamshachah*) from Above. This refers to the matter of arousal from Above (*It'aruta d'LeAila*) that precedes arousal from below (*It'aruta d'Letata*), and is what grants empowerment for the arousal from below (*It'aruta d'Letata*).

This then, is the meaning of the [ordering of the] verse,⁴⁴⁶ “These are the offspring of Yitzchak son of Avraham.” That is, for there to be the ascent (*Ha'ala'ah*) of Yitzchak, there must first be the drawing down (*Hamshachah*) of Avraham. The verse then continues, “Avraham begot Yitzchak.” That is, besides the arousal from Above (*It'aruta d'LeAila*) which precedes the arousal from below (*It'aruta d'Letata*) (indicated by “Yitzchak son of Avraham”), there also must be the arousal from Above (*It'aruta d'LeAila*) that follows the arousal from below (*It'aruta d'Letata*), and through this, the ascent (*Ha'ala'ah*) is whole and complete.

The explanation is that the refinement (*Birur*) and ascent (*Ha'ala'ah*) from below to Above is in the aspect of the Name of *Ba''N-ב"ן-52* (י"ד ה"ה ו"ו ה"ה). However, after this, there must be a second refinement (*Birur Sheini*), through the drawing forth of the Name of *Ma''H-מ"ה-45* (י"ד ה"א ו"א ה"א) which refines and causes the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the refinements of the Name of *Ba''N-ב"ן* (י"ד ה"ה ו"ו ה"ה) for the refinement to be complete.

⁴⁴⁶ Genesis 28:19

However, the ultimate Supernal intent is the ascent of Yitzchak, which is the matter of the refinement and purification of the lower being himself, and it is for this ascent (*Ha'ala'ah*) that the entire matter of the drawing forth (*Hamshachah*) of Avraham is made to be, as discussed before. Because of this, it states about the coming future,⁴⁴⁷ “Avraham did not know us, and Yisroel did not recognize us,” and it is only about Yitzchak that we will say,⁴⁴⁸ “For you are our father.” This is because the ultimate elevation of the coming future is that the lower beings themselves will become refined to become a receptacle for *HaShem*’s יהוה Godliness, as discussed before.

Now, this elevation of the coming future, at which time the world itself will be refined, will be brought about by the elevation in Torah that will be in the coming future, as compared to when the Torah was given, as known⁴⁴⁹ about the difference between our teacher Moshe and Moshiach. Namely, at the giving of the Torah, which was by the hand of our teacher Moshe, only the revealed parts of Torah were revealed, whereas the inner aspects of Torah remained concealed.

In contrast, about the coming future the verse states,⁴⁵⁰ “He will kiss me with the kisses of His mouth,” referring to the revelation of the secrets of the secrets (*Razin d'Razin*).⁴⁵¹ It is about this that it states that King Moshiach is destined to teach Torah with the entire Jewish people, even including our forefathers and our teacher Moshe. That is, he will reveal the

⁴⁴⁷ Isaiah 63:16

⁴⁴⁸ Talmud Bavli, Shabbat 89b

⁴⁴⁹ See Likkutei Torah, Tzav 17a and elsewhere.

⁴⁵⁰ Song of Songs 1:2

⁴⁵¹ See Rashi to Song of Songs 1:2 *ibid.*, cited in Likkutei Torah *ibid.*

inner secrets of the Torah to them, which refers to the hidden reasons (*Ta'amim*-טעמים) of Torah that will be revealed in the coming future. However, these hidden reasons (*Ta'amei Torah*-טעמי תורה) are not the aspect of intellectual reasonings, but rather, the word "*Ta'am*-טעם" means "flavor" and refers to pleasure (*Ta'anug*), which is the inner aspect of the Ancient One-*Atik*.

As known, presently, all the revelations (*Gilyim*) are solely from the externality of the aspect of the Ancient One (*Chitzoniyut Atik*), whereas in the coming future the revelation will be of the inner aspect of the Ancient One (*Pnimityut Atik*).⁴⁵² That is, there will be a revelation of the aspect of Eden-עדן,⁴⁵³ which transcends the Garden-*Gan*-גן-53, [that is the 53] orders of the Torah. Eden-עדן refers to the inner aspect of the father-*Abba* [wisdom-*Chochmah* of the world of Emanation (*Atzilut*)], which is the inner aspect of the Ancient One-*Atik*.⁴⁵⁴

About this aspect the verse states,⁴⁵⁵ "No eye has seen it etc.," in that even the forefathers and our teacher Moshe, did not grasp this.⁴⁵⁶ The revelation of this aspect will only take place in the coming future, by the hand of King Moshiach. About this the verse states,⁴⁵⁷ "He will do [so] for one who

⁴⁵² Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 50c, 51c, and elsewhere.

⁴⁵³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Eight (*Binah*), Nine (*Chochmah*), and Ten (*Keter*).

⁴⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26; Also see *Hemshech* 5666 p. 94 and on.

⁴⁵⁵ Isaiah 64:3; Talmud Bavli, Brachot 34b

⁴⁵⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, *ibid*.

⁴⁵⁷ Isaiah 64:3

awaits Him,” which means,⁴⁵⁸ “One who is patiently exacting with matters of wisdom-*Chochmah*, awaiting the illumination and clarity (*Birur*) of things.”

This refers to the matter of toiling and engaging in the labor of refinement (*Avodat HaBirurim*) in a way of ascent from below to Above. Through doing so, we refine the world, thus making it into a receptacle for *HaShem*'s-יהו"ה Godliness, until there will be the fulfillment of the prophecy,⁴⁵⁹ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁴⁵⁸ Zohar I 130b; Also see *Hemshech* 5666 p. 78 and on, p. 94 and on.

⁴⁵⁹ Isaiah 40:5

Discourse 7

“*Vayishlach Yaakov Malachim - Then Yaakov sent angels*”

Delivered on Shabbat Parshat Vayishlach, 14 Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁶⁰ “Then Yaakov sent angels ahead of him to Esav his brother to the land of Seir, the field of Edom. He charged them to say... I have acquired oxen and donkeys, flocks, servants, and maidservants.” Midrash Rabbah states,⁴⁶¹ “Oxen-*Shor*-שור refers to the one who is anointed for war (*Mashuach Milachamah*-משוח מלחמה), as it states,⁴⁶² ‘Like his firstling ox-*Shoro*-שורו is his majesty.’” (It is understood from the continuing words of Midrash Rabbah⁴⁶³ there, that the “Oxen-*Shor*-שור” refers to Yosef (meaning, Moshiach the son of Yosef).⁴⁶⁴ Based on this, it is understood that there is a relationship between the verse “Like his firstling ox-*Shoro*-שורו is his majesty” and the matter of the one who is anointed for war (*Mashuach Milchamah*-משוח מלחמה).)

⁴⁶⁰ Genesis 32:4

⁴⁶¹ Midrash Bereishit Rabba 75:6

⁴⁶² Deuteronomy 33:17 – The blessing of the tribe of Yosef.

⁴⁶³ Bereishit Rabba 75:12; Also see Etz Yosef to Bereishit Rabba 75:6 *ibid*.

⁴⁶⁴ See Pirke d’Rabbi Eliezer, Ch. 19; Zohar III 252a

The Midrash continues, “Donkeys-*Chamor*-חמור refers to King Moshiach (meaning, Moshiach the son of David)⁴⁶⁵ as it states [about Moshiach],⁴⁶⁶ ‘He is a pauper riding on a donkey-*Chamor*-חמור.’ Flocks-*Tzon*-צאן refers to the Jewish people, as it states,⁴⁶⁷ ‘You are My sheep, the flock of My pasture.’ Servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה is as the verse states,⁴⁶⁸ ‘Behold! Like the eyes of servants-*Avadim*-עבדים to their master’s hand, like the eyes of a maidservant-*Shifchah*-שפחה to her mistress’s hand, [so are our eyes to *HaShem*-יהו"ה our God, until He will favor us].”

The explanation⁴⁶⁹ is that through serving *HaShem*-יהו"ה, blessed is He, in the aspects indicated by “flocks-*Tzon*-צאן, servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה,” which refer to the various forms of service of the Jewish people, we will thereby come to, “I have acquired oxen-*Shor*-שור and donkeys-*Chamor*-חמור,” meaning that we will attain the revelation of Moshiach.

To further explain, the labor in service of *HaShem*-יהו"ה of the Jewish people, is the acceptance of the yoke of His Kingship (*Kabbalat Ol*), blessed is He. This form of service is the very foundation of service of *HaShem*-יהו"ה, as well as its ultimate culmination. That is, the very beginning and foundation of service of *HaShem*-יהו"ה, blessed is He, is in the manner of a simple servant (*Eved Pashut*), and the ultimate

⁴⁶⁵ Pirke d’Rabbi Eliezer ibid., Zohar ibid.

⁴⁶⁶ Zachariah 9:9

⁴⁶⁷ Ezekiel 34:17, 34:31

⁴⁶⁸ Psalms 123:2

⁴⁶⁹ See Torat Chaim, Vayishlach 40b and on

culmination of service of *HaShem*-יהו"ה, blessed is He, is the service of a faithful servant (*Eved Ne'eman*).⁴⁷⁰

Now, in this itself, there is the form of service of accepting the yoke of *HaShem*'s-יהו"ה Kingship as it is in souls that stem from the side of masculinity (*Duchra*), which are the aspect of servants-*Eved*-עבד [in the masculine]. Then there is the form of service of accepting the yoke of *HaShem*'s-יהו"ה Kingship as it is in souls that stem from the side of femininity (*Nukva*), which are the aspect of maidservants-*Shifchah*-שפחה.

This likewise is the matter of the flocks of sheep-*Tzon*-צאן, which also hints at service of *HaShem*-יהו"ה, blessed is He, by way of accepting the yoke of His Kingship. For, about sheep-*Tzon*-צאן the verse states,⁴⁷¹ "Like sheep-*Tzon*-צאן being led to the slaughter." That is, sheep have no will of their own, but simply go wherever they are led.

This is also why "sheep-*Tzon*-צאן" is of the root⁴⁷² "Go out-*Tze*'i-צאי," as in the verse,⁴⁷³ "Go out-*Tze*'i-צאי and follow the tracks of the sheep-*Tzon*-צאן," and,⁴⁷⁴ "Go out-*Tzena*-צאנה and see." That is, "Go out-*Tzena*-צאנה" indicates leaving one's own self and all one's own matters, in a way of accepting the yoke of *HaShem*'s-יהו"ה Kingship, without any intellectual reasoning whatsoever. Through doing so, one departs from all matters of the chaining down of the worlds (*Hishtalshelut*), which is the matter of the continuation of the verse, "And see-

⁴⁷⁰ See Torat Chaim, Vayakhel 588b and on (In the new edition, Vol. 2, p. 396a and on); Also see *Hemshech* 5666 p. 308 and on.

⁴⁷¹ Isaiah 53:7

⁴⁷² See Torah Ohr, Vayeitzei 23c; Torat Chaim, Vayeitzei 38b; Torat Chaim, Vayishlach 39c and on; Ohr HaTorah, Vayishlach 228a

⁴⁷³ Song of Songs 1:8

⁴⁷⁴ Song of Songs 3:11

Re'edah-רֵאֵדָה,” which refers to the perception and revelation of *HaShem*'s יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), and this revelation is also drawn below, into the chaining down of the worlds (*Hishtalshelut*).

In other words, it is through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by “flocks-*Tzon*-צֹאן, servants-*Eved*-עֶבֶד and maidservants-*Shifchah*-שִׁפְחָה,” which is a way of serving *HaShem*-יהו"ה, blessed is He, in which a person departs from his own self and limitations by accepting the yoke of *HaShem*'s יהו"ה Kingship upon himself, that we will thereby come to, “I have acquired oxen-*Shor*-שׂוֹר and donkeys-*Chamor*-חֲמֹר,” meaning that we will attain the revelations of the coming future.

This then,⁴⁷⁵ is what Yaakov sent messengers to inform Esav of, namely, that he already served *HaShem*-יהו"ה, blessed is He, in this manner for twenty years in the house of Lavan, and he already affected all the refinements (*Birurim*) etc., in these aspects of “flocks-*Tzon*-צֹאן, servants-*Eved*-עֶבֶד and maidservants-*Shifchah*-שִׁפְחָה,” and that because of this, “I have acquired oxen-*Shor*-שׂוֹר and donkeys-*Chamor*-חֲמֹר.”

Now, since the Torah is eternal⁴⁷⁶ – and as the Alter Rebbe states regarding this in explanation⁴⁷⁷ of the verse,⁴⁷⁸ “Rather, the matter is very near to you,” which refers to each and every Jew, including even the lowliest of Jews, that “the matter is very near to you,” in which the verse specifies “very-

⁴⁷⁵ See Torah Ohr, Vayishlach; Torat Chayim Vayishlach ibid.; Likkutei Sichot, Vol. 1, p. 69; Vol. 25 p. 368.

⁴⁷⁶ Tanya, Ch. 17

⁴⁷⁷ See Tanya, Ch. 17 ibid., and on.

⁴⁷⁸ Deuteronomy 30:14

Me'od-מאד,” – it therefore is understood that it is very near to each and every Jew to attain the aspects indicated by “flocks-*Tzon*-צאן, servants-*Eved*-עבד and maidservants-*Shifchah*-שפחה,” and to thereby come to the matters indicated by, “I have acquired oxen-*Shor*-שור and donkeys-*Chamor*-חמור,” which refer to King Moshiach.

We therefore must understand how it is possible to attain this, especially in the time of exile, during which there are many concealments and obstructions. This is especially so in the generation of the “footsteps of Moshiach,” when the darkness is doubled and quadrupled. How then is it possible for each and every Jew to come to the revelation of “the donkey-*Chamor*-חמור” which “refers to King Moshiach.”

However, the general explanation of this is like the teaching,⁴⁷⁹ “When Israel will return in repentance (*Teshuvah*) they will immediately be redeemed.” In other words, without any consideration of the concealments or obstructions etc., through returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), it is possible to bring about and actualize the redemption immediately! Nevertheless, this itself is what we must understand. Namely, how is it possible that in a single moment, one can bring about a transformation from one extreme to the other, so that from the “depths below” (*Omek Tachat*) we can come to the “depth of the heights” (*Omek Rom*), and even higher?

⁴⁷⁹ Mishneh Torah, Hilchot Teshuvah 7:5

2.

This may be understood by prefacing with the explanation of the words,⁴⁸⁰ “May the barren [city of Yerushalayim]⁴⁸¹ greatly rejoice and delight with the ingathering of her children within her in joy.” Now, this must be better understood.⁴⁸² For, is it not the case that the joy is the result of the children, as the verse states,⁴⁸³ “The mother of the children rejoices.” However, if she is “barren,” how then is it applicable for her to have the matter of joy (*Simchah*)? Moreover, the entire statement seems to be a contradiction to itself. For, if she is “barren (*Akarah*),” how then is it applicable for there to be an “ingathering of her children”?

Now, this may be understood based on what it states in Yishayahu, the prophet of redemption, about the coming redemption. It states,⁴⁸⁴ “Sing out, O’ barren one, who has not given birth.” About this verse the Talmud asks,⁴⁸⁵ “Should she sing because she has not given birth?” The Talmud answers, “Sing, O’ congregation of Israel, who are like a barren woman who has not given birth to children who are destined to descend

⁴⁸⁰ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁴⁸¹ See Rashi to Ketubot 8a *ibid*.

⁴⁸² See the discourse entitled “*Sos Tasees*” in Sefer HaMaamarim 5657 p. 295 and on. (Also see the *Sichah* that followed this discourse (in *Torat Menachem*, Vol. 21 p. 191 and on), which appears to be founded upon the discourse “*Ki Bo’alecha*” of the Tzemach Tzedek (Ohr HaTorah, Na”Ch Vol. 2 p. 815 and on), and the Rebbe Maharash (Sefer HaMaamarim 5634 p. 299 and on)).

⁴⁸³ Psalms 113:9

⁴⁸⁴ Isaiah 54:1

⁴⁸⁵ Talmud Bavli, Brachot 10a

into purgatory (*Gehinnom*) like you,” (that is, like the other nations of the world).

The explanation is that there are children of the side of holiness, and there are children of the side opposite holiness. The children of holiness are the emotions (*Midot*) that are drawn and stem from understanding-*Binah*, as explained regarding the verse about Leah,⁴⁸⁶ “I have borne him six sons.” That is, Leah refers to the matter of contemplation (*Hitbonenut*), as it states,⁴⁸⁷ “The name of the older one was Leah.” The word “The older one-*HaGedolah*-הַגְּדוּלָה” divides to mean “The large *Hey*,” that is *Hey Gedolah*-הַגְּדוּלָה-הֵי, which refers to the aspect of understanding-*Binah*,⁴⁸⁸ since through it the emotions (*Midot*) are born. This is why the quality of understanding-*Binah* is called “the mother of the children (rejoices).”⁴⁸⁹

In other words, when a person contemplates the greatness of *HaShem*-יְהוָה, blessed is He, and the goodness and kindness that *HaShem*-יְהוָה, blessed is He, does for us, he then will be awakened with love (*Ahavah*) for *HaShem*-יְהוָה. Likewise, when he contemplates *HaShem*'s-יְהוָה exaltedness, blessed is He, he then will be roused with fear of *HaShem*-יְהוָה, in that the dread and fear of Him will come upon him. The same

⁴⁸⁶ Genesis 30:20

⁴⁸⁷ Genesis 29:16

⁴⁸⁸ That is, the upper *Hey*-הֵי of the Name *HaShem*-יְהוָה, is the quality of thought (*Machshavah*) and Understanding-*Binah*, which is Leah, whereas the final *Hey*-הֵי of the Name *HaShem*-יְהוָה is the quality of speech (*Dibur*) and Kingship-*Malchut*, which is Rachel. 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, and Ch. 37; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 8 (*Binah*).

⁴⁸⁹ See Pardes Rimoni, Shaar Erchei HaKinuyim, Section on “*Em HaBanim*”; Also see Torat Chaim, Vayeitzei 29b; Ohr HaTorah, Chanukah 298b and elsewhere.

is so of all the other emotional qualities (which generally are subsets of these two primary emotions of love (*Ahavah*) and fear (*Yirah*)), all of which are born of understanding-*Binah*. These are the children of the side of holiness.

However, for there to be free choice (*Bechirah*), as it states,⁴⁹⁰ “See – I have placed before you today the life and the good, and the death and the evil... and you shall choose life,” therefore, the emotions (*Midot*) of the side opposite holiness, also are born by the contemplation (*Hitbonenut*) of the mind of understanding-*Binah*. That is, when a person contemplates matters, such as the pleasures of the physical world, he will be roused with lust and love that are alien [to Godliness]. Likewise, when he contemplates matters that bring fear, that perhaps⁴⁹¹ “his bread will be lacking,” and the like, he will then be roused with fear that is alien [to Godliness]. The same is so of all other emotional arousals of the side of evil (which generally are subsets of these two primary qualities of alien love (*Ahavah*) and alien fear (*Yirah*)), that are born of understanding-*Binah*. These are the children of the side opposite holiness.

This then, is the meaning of the verse,⁴⁹² “Sing out, O’ barren one, who has not given birth.” For, since “she did not give birth to children who are destined to descend into purgatory (*Gehinnom*) like you,” that is, like the other nations of the world, meaning that one does have alien love (*Ahavah*)

⁴⁹⁰ Deuteronomy 30:15-19

⁴⁹¹ See Isaiah 51:14

⁴⁹² Isaiah 54:1

and alien fear (*Yirah*), therefore, because of this, he is in a state of joy (*Simchah*).

3.

Now, the way to attain surety that he will not have any children of the side opposite holiness, is as the verse states,⁴⁹³ “For, your Husband is your Maker.” About this our sages, of blessed memory, stated,⁴⁹⁴ “[A woman is like raw material] and only forms [the bond] of a covenant with the one who made her into a vessel [that is, through her first marital intercourse].”⁴⁹⁵ The woman (*Ishah*-אשה) refers to the community of Israel (*Knesset Yisroel*),⁴⁹⁶ as well as to each and every Jew. The continuation, that she “only forms [the bond] of a covenant with the one who made her into a vessel,” refers to the Jewish people becoming a vessel (*Klee*) for *HaShem*'s יהוה Godliness, blessed is He.

The explanation of this may be understood from the verse,⁴⁹⁷ “The well (*Be'er*-באר) that the princes (*Sarim*-שרים) dug.” “The princes-*Sarim*-שרים” refers to our forefathers,⁴⁹⁸ Avraham, Yitzchak, and Yaakov, who are the founders of the world (*Avot HaOlam*), and they are the ones who dug the well-*Be'er*-באר.⁴⁹⁹ Now, just as it is with a well-*Be'er*-באר, which is

⁴⁹³ Isaiah 54:5

⁴⁹⁴ Talmud Bavli, Sanhedrin 22b

⁴⁹⁵ See Rashi to Sanhedrin 22b *ibid*.

⁴⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁴⁹⁷ Numbers 21:18

⁴⁹⁸ See Zohar III 150a; Likkutei Torah, Chukat 62d

⁴⁹⁹ Regarding the term “well-*Be'er*-באר,” see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

a wellspring and source of life that flows from below to above, that when the obstructions and materials that cover, conceal and hide it are removed, it then flows with great strength, the same is likewise true that the forefathers (*Avot*) dig the well-*Be'er*-באר within each and every Jew, so that he should have a flowing wellspring and delight in *HaShem*'s-יהו"ה Godliness. This is the meaning of the matter of a “vessel” (*Klee*), namely, that one has vitality in matters of holiness.

To further elucidate, it is quite possible to fulfill the *mitzvot* without vitality, in a way of “commandments of men done by rote.”⁵⁰⁰ By way of example, it is possible that a person is naturally cold, meaning that because of his nature, he has no vitality in matters such as the pursuit of lusts, and this is why he desists from evil. Thus, it is true that he fulfills all the negative commandments, as well as all the positive commandments,⁵⁰¹ but even so, his fulfills the *mitzvot* without any vitality at all. Moreover, it is possible that a person fulfills the *mitzvot* simply because that is how he was raised, in that he does what his forebears did, in which case he also fulfills them without vitality. He therefore lacks the matter of beautifying the *mitzvahs*, to such an extent that he sometimes does not fulfill the *mitzvah* itself.

Moreover, just as this is how it is for him in fulfilling the *mitzvot*, this is also so in his service of *HaShem*-יהו"ה through prayer. That is, it is quite possible that his prayers lack any inner vitality, so that he can sometimes even forget what psalm or paragraph he is saying, even in the middle of praying.

⁵⁰⁰ Isaiah 29:13

⁵⁰¹ There is a small portion of the discourse missing at this juncture.

This is because his prayers are only uttered with his lips, but his heart is not fully present, to the point that he is not even aware what he is doing.

Even in the study of Torah – in which there is an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He – it is quite possible for his Torah study to be entirely lacking any holy vitality. That is, he either studies because he is naturally studious, or has accustomed himself to do so, but there is no (holy) vitality in it whatsoever. This is because when he studies Torah he can forget that Torah is the will and wisdom of the Holy One, blessed is He. In other words, even though he learns Torah, nevertheless, even while he is in the midst of learning, he can forget about the Giver of the Torah, *HaShem*-יהו"ה, blessed is He.

It is to this end that the matter of the well-*Be'er* – באר – the vessel (*Klee*) made by the forefathers – is necessary, so that his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, praying, and studying Torah, should be vitalized with Godly vitality.

Now, the auspicious time for affecting oneself to become a receptacle (*Klee*) for holiness, is during serving *HaShem*-יהו"ה in prayer. For, the matter of prayer itself is for the purpose of affecting oneself to not just be in a state of having “breath in his nostrils,”⁵⁰² but that his soul should be illuminated within him in an inner way.

⁵⁰² Isaiah 2:22; Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 74d; Discourse entitled “*Lecha Dodi*” of Shabbat Parshat Teitzei 5714, translated in The Teachings of The Rebbe 5714, Discourse 23, Ch. 4 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on).

Prayer is the foundation of one's service of *HaShem*-יהו"ה, blessed is He, throughout the rest of the day, about which it states,⁵⁰³ "And Yaakov went on his way," in studying Torah and fulfilling the *mitzvot*, as the verse states,⁵⁰⁴ "Know Him in all of your ways." In other words, through prayer (*Tefilah*), one becomes a receptacle for *HaShem*'s-יהו"ה Godliness, so that all his matters throughout the rest of the day are imbued and vitalized with holy vitality.

Now, in making a physical receptacle (*Klee*), when one takes an unformed mass, such as [a block] of wood or metal, and makes a vessel out of it, two matters are required. There must be a hewing of the outside of the vessel, and a hewing of the inside of the vessel. The hewing of the outside of the vessel is to remove those parts of the unformed mass that are not integral to the vessel, which act as an obstruction to the formation of the vessel. However, it also is necessary for the inner part of the vessel to be hewn, so that it will be fitting as a receptacle.

The same is likewise true when it comes to our service of *HaShem*-יהו"ה in prayer, the substance of which is that a person comes to be a fitting receptacle for *HaShem*'s-יהו"ה Godliness. In this, there also are the two matters of making an external hewing, and an inner hewing. As explained in various places,⁵⁰⁵ the external hewing is done during the "Verses of Song-*Pesukei d'Zimrah*-דזמרה," the substance of which is

⁵⁰³ Genesis 32:2; See *Hemshech* "vKachah" 5637 Ch. 96 (Sefer HaMaamarim 5637 Vol. 2, p. 631 and on), and elsewhere.

⁵⁰⁴ Proverbs 3:6; Mishneh Torah, Hilchot De'ot 3:3

⁵⁰⁵ See Likkutei Torah, Bechukotai 47d and elsewhere.

to “prune the mighty-*Lezamer Areetzeem* עריצים-ים,”⁵⁰⁶ meaning, to remove and cut off all lusts that are alien [to Godliness]. For, if he has alien lusts within himself, it is impossible for him to be a receptacle for holiness.

Then, after to the removal of the alien lusts during the Verses of Song (*Pesukei d’Zimrah*), comes the work in service of *HaShem*-יהו"ה, blessed is He, during the blessings of the *Shema* recital, including the recital of *Shema* itself, until the Amidah prayer, through which he makes the inner hewing and becomes a receptacle for holiness.

He then comes to the Amidah prayer, which is the matter of pouring out his soul. This is why there are twelve intermediate blessings, in which one pleads for his needs. Furthermore, it is explained elsewhere⁵⁰⁷ about the verse,⁵⁰⁸ “but I am prayer (*Va’Ani Tefilah*-ואני תפלה),” that primarily, a person must pray and plead for the fulfillment of the Supernal lacking of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.⁵⁰⁹ Through doing so, his own physical needs will automatically also become satisfied, such as the supplications for healing (*Refa’einu*), the blessing for sustenance (*Barech Aleinu*) and all the other blessings.

The liturgy of those blessings, were formulated in short, indicating that the matter touches him to the inner essence of

⁵⁰⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁰⁷ See Sefer HaMaamarim 5678 p. 265; 679 p. 258

⁵⁰⁸ Psalms 109:4

⁵⁰⁹ See Tzava’at HaRivash, translated as The Way of the Baal Shem Tov, Section 73; Also see Ohr HaTorah, Section 56, 450, 502 (In the edition printed in 5766, see p. 76, p. 464, 499); Ohr HaTorah, Tisa (Vol. 8) p. 3,098 and on, and elsewhere.

his soul. For, when a person speaks about matters that he does not lack, or even if he lacks them, but they do not relate in a great extent to the very inner essence of his soul, he can speak about them at great length, whether with a lengthy introduction about them, or whether with lengthy explanations about them.

However, when something touches the very inner essence of one's soul, he then speaks in short. All this is because he has become a receptacle for *HaShem*'s יהו"ה Godliness, which is why he pleads for the Supernal lacking of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to be fulfilled, in a way that this matter touches him in the very essence of his soul.

This is why before the prayers⁵¹⁰ we recite the verses,⁵¹¹ “But I, through Your abundant kindness, will enter Your house; I will prostrate toward Your Holy Sanctuary in fear of You,” “As for me, may my prayer to You *HaShem*-יהו"ה, be at an opportune time; O' God, in Your abundant kindness, answer me with the truth of Your salvation.”⁵¹²

These verses correspond to the three forefathers.⁵¹³ The words, “But I, through Your abundant kindness,” correspond to Avraham. The words, “in fear of You,” correspond to Yitzchak. The words, “As for me, may my prayer to You, *HaShem*-יהו"ה, be at an opportune time; O' God, in Your abundant kindness,

⁵¹⁰ In the “*Mah Tov*” prayer at the very beginning of the morning *Shacharit* liturgy.

⁵¹¹ Psalms 5:8

⁵¹² Psalms 69:14

⁵¹³ Zohar III 8b; Megaleh Amukot, Ophan 239

answer me with the truth of Your salvation,” correspond to Yaakov, the choicest of the forefathers.⁵¹⁴

This is because the matter of the well-*Be'er* באר and the making of the receptacle for *HaShem*'s-יהו"ה Godliness (done through serving Him in prayer), is by virtue of the strength and empowerment of our forefathers, as discussed before. This likewise is the meaning of what was discussed before (in chapter one), in explanation of the words,⁵¹⁵ “Go out-*Tzena* צאנה and see-*Re'enh* ראינה.” That is, it is through “going out-*Tzena* צאנה” of the limitations of one’s own existence – which is the manner of service in the aspect of sheep-*Tzon* צאן – that one thereby also draws down the revelation that transcends the chaining down of the worlds (*Hishtalshelut*).

In other words, he thereby becomes a receptacle (*Klee*) for the aspect of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds. For, that is the drawing (*Hamshachah*) that was drawn down by our forefathers. This is as the verse states,⁵¹⁶ “The voice of My Beloved! Behold, it comes! Leaping (*Medaleg* מדלג) over mountains (*Harim* הרים), bounding over hills!” about which our sages said,⁵¹⁷ “In the merit of the mountains (*Harim* הרים), which refers to our forefathers.” That is, by their merit and empowerment the matter of “Leaping-*Dilug* דילוג” is caused to be, which refers to drawing down the light of *HaShem*-יהו"ה that transcends the

⁵¹⁴ See Midrash Bereishit Rabba 76:1; Zohar I 147b, 119b, 171b; Shaar HaPesukim to Genesis 27:25

⁵¹⁵ Song of Songs 3:11

⁵¹⁶ Song of Songs 2:8

⁵¹⁷ See Talmud Bavli, Rosh HaShanah 11a

chaining down of the worlds (*Hishtalshelut*) in a manner of “Leaping-*Dilug*-דילוג.”

4.

This is also the meaning of the words,⁵¹⁸ “Like a bridegroom rejoicing over his bride, so will your God rejoice (*Yasees*-ישׂ) over you.” The term “rejoice-*Yasees*-ישׂ” is two times “something-*Yesh*-י-310” and shares the same numerical value (*Gematria*) as the Crown-*Keter*-כתר-620.⁵¹⁹ This is a much loftier matter than what our sages, of blessed memory, stated,⁵²⁰ “In the coming world, the Holy One, blessed is He, will make each righteous *Tzaddik* inherit 310-שׂי (“something-*Yesh*-י-310”) worlds,” which is only half of the Crown-*Keter*-כתר-620, meaning, the lower half of the Crown-*Keter*. This only refers to the aspects of⁵²¹ “Acquire (*Kneih*-קנה) wisdom-*Chochmah*, acquire (*Kneih*-קנה) understanding-*Binah*,” wherein the two times that “acquire-*Kneih*-קנה-155” is mentioned equal 310-שׂי.⁵²² However, here it states “rejoice-*Yasees*-ישׂ-620” which is two times “something-*Yesh*-י-310,” indicating that the upper aspect of the Crown-*Keter*-כתר-620 is also drawn down, this being the revelation of *HaShem*’s-

⁵¹⁸ In the “*Lecha Dodi*” hymn of the Friday night liturgy, based on Isaiah 62:5

⁵¹⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Seven (*Gevurah*) and the notes and citations there.

⁵²⁰ Mishnah Otkzin 3:12

⁵²¹ Proverbs 4:5

⁵²² Shaar HaPesukim of the Arizal to Proverbs 4:5; Likkutei Torah, Tzav 10a; Sefer HaMaamarim 5700 p. 49 and elsewhere.

יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*).

About this the verse states, “Like a bridegroom rejoicing over his bride, so will your God rejoice (*Yasees*-ישׁי) over you.” That is, for there to be the revelation of the “rejoicing-*Yasees*-ישׁי-620” which is two times “something-*Yesh*-י-310,” and refers to the revelation of *HaShem*'s יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), there must be service of Him in a manner of ascent from below to above, and in a manner that one leaves his own state of being and existence, which is the aspect of the “flock-*Tzon*-צאן.”

About this it states,⁵²³ “[May the barren city of Yerushalayim]⁵²⁴ greatly rejoice-*Sos Tasees*-שׁוש תשיי,” in a manner of ascent from below to Above, through which there subsequently is a drawing down of the revelation of “your God will rejoice-*Yasees*-ישׁי over you.” This is likewise the meaning of the verse,⁵²⁵ “Like a groom emerging from his bridal chamber, He rejoices-*Yasees*-ישׁי like a mighty warrior etc.”

In other words, through his labor in breaking and cutting off all his own matters, and departing from them, he then becomes a receptacle (*Klee*) so that there also is a drawing down to him of the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and is the aspect of “rejoicing-*Yasees*-ישׁי-620.”

⁵²³ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁵²⁴ See Rashi to Ketubot 8a *ibid*.

⁵²⁵ Psalms 19:6

This then, is the meaning of the verse,⁵²⁶ “May the barren [city of Yerushalayim] greatly rejoice and delight with the ingathering of her children within her in joy.” That is, because she “did not give birth to children who are destined to descend into purgatory (*Gehinnom*),” referring to the children of the side opposite holiness, one thereby comes to produce children of the side of holiness. This is as our sages, of blessed memory, stated,⁵²⁷ “When this one falls, the other one rises,” and similarly,⁵²⁸ “Yerushalayim-ירושלים (which means “perfect fear of *HaShem-Yirah Shalem*-שלם”) did not become full until the destruction of Tyre,” and it is upon this that there should therefore be rejoicing, for,⁵²⁹ “The mother of the children rejoices (*Semeichah*-שמחה).”

This is likewise the meaning of the verse,⁵³⁰ “In all their troubles He was troubled.” The word “He was-*Lo*-לו” is written as “He was not-*Lo*-לא” with an *Aleph*-א, but is read as “He was-*Lo*-לו” with a *Vav*-ו.⁵³¹ The word “He was-*Lo*-לו” with the *Vav*-ו refers to the revelation of the chaining down of the worlds (*Hishtalshelut*), whereas the word “He was not-*Lo*-לא” with the *Aleph*-א, refers to the revelation of the light of *HaShem*-יהויה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).⁵³² The meaning of the verse “In all their

⁵²⁶ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

⁵²⁷ See Rashi to Genesis 25:23

⁵²⁸ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Taanit 16a; Also see Megilla 6b; Likkutei Torah, Rosh HaShanah 60b; Shir HaShirim 6c, and elsewhere.

⁵²⁹ Psalms 113:9; See Likkutei Torah, Shmini Atzeret 85d and elsewhere.

⁵³⁰ Isaiah 63:9

⁵³¹ Zohar I 120b; Also see Talmud Bavli, Taanit 16a *ibid*.

⁵³² See Ohr HaTorah, Yahal Ohr to Psalms p. 361.

troubles He was not (*Lo-אֵל*) troubled,” is that “the troubles of the Jewish people even reach there Above.”⁵³³

That is, through serving *HaShem*-יהו"ה, blessed is He, from the place of constraint, one reaches the aspect of “He was not-*Lo-אֵל*” with the *Aleph-א* that transcends the chaining down of the worlds (*Hishtalshelut*), and this revelation is even drawn down into the chaining down of the worlds (*Hishtalshelut*), into the aspect of “He was-*Lo-לֹ*” with the *Vav-ו*.

The same is likewise true when it comes to serving *HaShem*-יהו"ה, blessed is He, through affecting himself not to come to have any children of the side opposite holiness – “O’ barren one, who has not given birth” and “is not sown”⁵³⁴ – he thereby comes to make children of the side of holiness. This is because he becomes a receptacle for *HaShem*’s-יהו"ה Godliness, to the point that there is a drawing down to him of a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of the verse,⁵³⁵ “May the barren [city of Yerushalayim] greatly rejoice and delight with the ingathering of her children within her, in joy.” That is, through her being barren of children of the side opposite holiness, there thereby is caused to be the “ingathering of her children” on the side of holiness, “in joy.”

⁵³³ Zohar I 120b *ibid.*

⁵³⁴ See Jeremiah 2:2

⁵³⁵ In the liturgy of the *Sheva Brachot* – the seven marital blessings; Also see Talmud Bavli, Ketubot 8a

5.

This then, is meaning of the verse, “I have acquired oxen (*Shor*-שׁוֹר) and donkeys (*Chamor*-חֲמוֹר), flocks (*Tzon*-צֵאן), servants (*Eved*-עֶבֶד) and maidservants (*Shifchah*-שִׁפְחָה).” That is, this matter is something that every Jew can come to possess. In other words, even during the time of exile and the strength of the concealment and hiddenness, nevertheless, through returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is the matter of departing from all of one's own matters, and is the form of serving *HaShem*-יהו"ה, blessed is He, indicated by the aspect of the “flocks-*Tzon*,” which comes about through the service of accepting the yoke of His Kingship in the aspects of “servants-*Eved*” and “maidservants-*Shifchah*,” we then are immediately redeemed.

That is, we immediately draw down the light of the redemption, which is the matter indicated by the “oxen-*Shor*-שׁוֹר” and the “donkeys-*Chamor*.” For, the “donkey-*Chamor*” refers to King Moshiach, about whom it states,⁵³⁶ that “he is a pauper riding on a donkey-*Chamor*.” It is about this donkey-*Chamor* that the verse states,⁵³⁷ “Avraham woke up early in the morning and saddled his donkey-*Chamor*.” Likewise, about Moshe (who is the first redeemer and the final redeemer)⁵³⁸ it is written,⁵³⁹

⁵³⁶ Zachariah 9:9; See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,395.

⁵³⁷ Genesis 22:3

⁵³⁸ See Midrash Shemot Rabba 2:4; Zohar I 253a; Rashi to Exodus 4:20; Shaar HaPesukim of the Arizal to Genesis 49:10; Torah Ohr, Mishpatim, and elsewhere.

⁵³⁹ Exodus 4:20 and Rashi there; See Likkutei Sichot, Vol. 31, p. 15 and on.

“[Moshe took his wife and sons] and mounted them on the donkey-*Chamor*-חמור.”

In other words, the coming of Moshiach, about which it states, “He is a pauper riding on a donkey-*Chamor*-חמור,” is brought about through prefacing with the service of *HaShem*-יהו"ה of “saddling his donkey-*Chamor*-חמור,” and “riding upon the donkey-*Chamor*-חמור,” in that he saddles and rides upon his donkey-*Chamor*-חמור, which refers to dominating over the substance-*Chomer*-חומר of the body.⁵⁴⁰ That is, he nullifies the coarseness-*Chumriyut*-חומריות of all his matters, so that they no longer are coarse, but instead are physical matters that are refined and purified.

It is through doing so, that he reaches the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), and it is from there that he receives a drawing down of revelation, even within the chaining down of the worlds (*Hishtalshelut*), in regard to his supplication for his needs in all his matters, such as health, abundant sustenance and healthy children, even to the point that there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) with the revelations of the coming future, through our righteous Moshiach, may he come and redeem us speedily in our days!

⁵⁴⁰ See HaYom Yom, 28 Shvat, and the citations there.

Discourse 8

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace”⁵⁴¹*

Delivered on the 19th of Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁴² “He redeemed my soul in peace from battles against me, for in the many they were with me.” The simple explanation of this verse is that the word, “my soul” refers to the soul of David himself, and that David’s soul was redeemed “in peace (*Shalom*-שלום).” The explanation is as our sages, of blessed memory, stated,⁵⁴³ “Torah scholars increase peace (*Shalom*-שלום) in the world, as it states,⁵⁴⁴ ‘All your children will be students of *HaShem*-יהו"ה and your children’s (*Banayich*-בניך) peace (*Shlom*-שלום) will be abundant.’ Do not only read it as ‘your children-*Banayich*-בניך,’ but as, ‘your builders-*Bonayich*-בוניך.”

To clarify, the teaching “Do not read it as ‘your children-*Banayich*-בניך,’ but as, ‘your builders-*Bonayich*-בוניך,” refers the second time that “your children-*Banayich*-בניך” is

⁵⁴¹ See the Sichah talk that follows this discourse, section 42 (Torat Menachem, Vol. 21, p. 240) that this discourse is founded upon the discourse entitled “*Padah b’Shalom*” 5637 (Sefer HaMaamarim 5637 Vol. 1, p. 319 and on).

⁵⁴² Psalms 55:19

⁵⁴³ Talmud Bavli, Brachot 64a

⁵⁴⁴ Isaiah 54:13

mentioned in the verse,⁵⁴⁵ and refers to Torah Scholars, as our sages, of blessed memory taught,⁵⁴⁶ “Who are the ‘builders-*Bana’in*’? These are Torah Scholars who are occupied in building the world.

However, this must be better understood.⁵⁴⁷ For, can we not learn that this refers to Torah scholars from the first part of the verse too, which states, “All your children (*Banayich*) will be students of *HaShem*” For, the meaning of “students of *HaShem-Limudei HaShem*” means that they are “*HaShem*’s students,”⁵⁴⁸ which refers to Torah Scholars.⁵⁴⁹

It should be added that the words “*Lumudei HaShem*” have two meanings.⁵⁵⁰ The first is that they are “students of *HaShem*,” referring to Torah Scholars. That is, through their study of Torah, which is *HaShem*’s wisdom, and “He and His wisdom are one,”⁵⁵¹ they thereby are “students of *HaShem*.”

The second meaning is what the Rav, the Maggid of Mezhritch said,⁵⁵² that the words “*Limudei HaShem*” also mean, those who, so to speak, “teach *HaShem*,”

⁵⁴⁵ Shnei Luchot HaBrit 403b; Also see Ohr HaTorah, Na’Ch to the Isaiah 54:13 (Vol. 2, p. 833); See the discourse entitled “*v’Khol Banayich*” 5689 (Sefer HaMaamarim 5689 p. 111).

⁵⁴⁶ Talmud Bavli, Shabbat 114a

⁵⁴⁷ See the discourse entitled “*Padah b’Shalom*” 5659 and 5704 (Sefer HaMaamarim 5659 p. 142 and 5704 p. 66).

⁵⁴⁸ See Ibn Ezra and Radak to Isaiah 54:13

⁵⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*)

⁵⁵⁰ See Ohr HaTorah, Re’eh p. 775 and on.

⁵⁵¹ Sefer HaChinuch 74:2; Tanya, Likkutei Amarim, Ch. 2 and elsewhere.

⁵⁵² Likkutei Amarim, Section 149; Ohr Torah, Section 384 (p. 410 in the 5766 edition), cited in Ohr HaTorah, Re’eh p. 775 and on *ibid*.

blessed is He.” This is like the prayers of Choni HaMe’age⁵⁵³ who, so to speak, changed the will of *HaShem*-יהו"ה, the Creator, blessed is He. This also was true of our teacher Moshe, peace be upon him, as Zohar⁵⁵⁴ states on the verse,⁵⁵⁵ “Remember for the sake of Your servants, for Avraham, for Yitzchak, and for Yaakov,” that through His limbs and body, “he became unified and one with Him.”⁵⁵⁶ This is analogous to a person who takes hold of his friend’s hand without letting go of him until he changes his mind. In the same way, Moshe would take hold of the Holy One, blessed is He, and change His will. Rabbi Yehoshua similarly said,⁵⁵⁷ “[In rendering Torah law (*Halachah*) we pay no heed to a heavenly voice from above,” to which the Holy One, blessed is He, responded, “My children have triumphed over Me.” Thus, the meaning of the words, “*Banayich Limudei HaShem*-יהו"ה למודי יהו"ה,” is that “your children will teach *HaShem*-יהו"ה,” so to speak.

This also is what the Alter Rebbe, whose joyous day we are celebrating, taught⁵⁵⁸ on the verse,⁵⁵⁹ “The soul of man is the flame of *HaShem*-יהו"ה.” That is, who is it that brings and draws forth the illumination and revelation of the Name *HaShem*-יהו"ה? The soul of man.

⁵⁵³ See Talmud Bavli, Brachot 19a; Taanit 19a, 23a

⁵⁵⁴ Zohar II 190b, 193b; Tikkunei Zohar, Tikkun 21, 54b

⁵⁵⁵ Deuteronomy 9:27

⁵⁵⁶ The forefathers, Avraham, Yitzchak, and Yaakov are the body and limbs of the Holy One, Blessed is He. That is, Yaakov is Splendor-*Tiferet*-תפארת, which is the body, Avraham is the right arm, which is kindness-*Chessed*-חסד, and Yitzchak is the left arm, which is might-*Gevurah*-גבורה.

⁵⁵⁷ Talmud Bavli, Bava Metziya 59b

⁵⁵⁸ See Torah Ohr, Mikeitz 36c, 40b

⁵⁵⁹ Proverbs 20:27

To explain, the [lower] Name *HaShem*-יהו"ה, is the matter of constriction (*Tzimtzum* – י), expansion (*Hitpashtut* – ה), drawing down (*Hamshachah* – ו) and expression (*Hitpashtut* – ה).⁵⁶⁰ Who brings about all these matters in the Name *HaShem*-יהו"ה? They all are brought about through man's service of *HaShem*-יהו"ה, blessed is He.

That is, when a person is in a motion of love of *HaShem*-יהו"ה, with a “running” (*Ratzo*) desire to adhere to Him, which is the matter of the constriction of *Tzimtzum* and withdrawal from the limiting parameters of the vessels (*Keilim*), he causes the constriction of the *Tzimtzum* and the withdrawal of the light (*Ohr*) above in *HaShem*'s-יהו"ה Godliness. Similarly, when a person is in a state of fear of *HaShem*-יהו"ה, blessed is He, that is, in a state of “returning” (*Shov*), he affects the expansion and expression (*Hitpashtut*) of *HaShem*'s-יהו"ה light above, blessed is He. This then, is the meaning of the verse,⁵⁶¹ “The soul of man is the flame of *HaShem*-יהו"ה,” in that man is the one who brings all these matters about.

This also is the matter of prayer in general, particularly the prayer of Choni HaMe'agel, who caused the sick to be healed and the years to be blessed through his prayers. In other words, even though the drawing down in the chaining down of the worlds (*Hishtalshelut*) is in a certain way of constriction (*Tzimtzum* – י), expansion (*Hitpashtut* – ה), drawing down (*Hamshachah* – ו) and expression (*Hitpashtut* – ה) nonetheless, one's toil [in prayer] is to be of those who “**make** the will

⁵⁶⁰ See Likkutei Torah, Shelach 1a and elsewhere.

⁵⁶¹ Proverbs 20:27

(*Oseen Retzono*-עושין רצונו) of the Ever Present One,⁵⁶² meaning, actualizing (and making) a new will,⁵⁶³ like what was cited above from Zohar, that Moshe would “become unified and one with Him through His limbs and body,” and instruct *HaShem*-יהו"ה, blessed is He, to fulfill his request.

Now, the two above meanings of the words “*Limudei HaShem*-למודי יהו"ה,” are completely intertwined as one.⁵⁶⁴ For, in order to “teach *HaShem*-יהו"ה,” (according to the second meaning), they first must be “students of *HaShem*-יהו"ה,” (according to the first meaning). This accords to the verse,⁵⁶⁵ “Teach me to make Your will-*Lamdeini La'asot Retzonecha*-למדני לעשות רצונך.” That is, there first must be the matter of “teach me-*Lamdeini*,” in that they are “students of *HaShem-Lumudei HaShem*-יהו"ה.” Through this, they then come to “make Your will-*La'asot Retzonecha*-לעשות רצונך,” in that they “make the will (*Oseen Retzono*-עושין רצונו) of the Ever Present One,” bringing a new will (*Ratzon Chadash*-רצון חדש) about, meaning that, so to speak, they “teach *HaShem*-יהו"ה.”

Now, since both explanations of the words “*Limudei HaShem*-למודי יהו"ה” include “students of *HaShem*-יהו"ה,” that is, Torah scholars, therefore, even from the first time that “Your children-*Banayich*-בניך” is mentioned in the verse, “All your

⁵⁶² Talmud Bavli, Brachot 35b and elsewhere; Also see the discourse entitled “*Samtee Kadkod Shimshotayich* – And I shall make your pinnacles of Kadkod,” 5716, translated in the Teachings of the Rebbe 5716, Discourse 28m and elsewhere.

⁵⁶³ See Likkutei Torah, Zot HaBrachah 89c; Imrei Binah, Shaar HaKriyat Shema, Ch. 86; Shaar HaChinuch, Ch. 49 (Shaarei Teshuvah of the Mittler Rebbe, Vol. 2, 130a and on), and elsewhere.

⁵⁶⁴ See Ohr HaTorah, Re'eh ibid. p. 776.

⁵⁶⁵ Psalms 143:10

children will be students of *HaShem*-יהוה,” we can learn that this refers to Torah scholars.

2.

Now, to understand this, we first must preface with an explanation about David, (since this verse, “He redeemed my soul in peace” refers to David’s soul), in that the Holy Temple is called by his name, as the verse states,⁵⁶⁶ “A psalm, a song for the inauguration of the Temple, of David.” In other words, even though the actual construction of the Holy Temple was done by Shlomo, as it states,⁵⁶⁷ “Behold, a son will be born to you... His name will be Shlomo, and I will bestow peace and tranquility upon Israel in his days; (therefore) he will build a Temple for the sake of My Name etc.,” nevertheless, the Holy Temple is called in the name of David, since he was the one who made all the preparations for the construction of the Holy Temple.⁵⁶⁸

The explanation of the general matter of the Holy Temple may be understood based on the explanation in a discourse⁵⁶⁹ on the verse, “A psalm, a song for the inauguration of the Temple, of David.” It is explained there that a one’s needs are divided into three categories, these being sustenance (*Mazon*), clothing (*Levush*), and a home (*Bayit*). The reason it

⁵⁶⁶ Psalms 30:1

⁵⁶⁷ Chronicles I 22:9-10

⁵⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Midrash Bamidbar Rabba 12:9, cited in Ohr HaTorah, Na”Ch to Psalms 30:1 (Vol. 2, p. 931).

⁵⁶⁹ Likkutei Torah, Zot HaBrachah 98d and on

is so in a person's physical needs below, is because these matters also are present in his service of *HaShem*-יהו"ה, blessed is He. Moreover, this is how it is in man's service of *HaShem*-יהו"ה, blessed is He, because it also is this way Above, in the Supernal Man (*Adam HaElyon*).

Now, the explanation of the general difference between sustenance (*Mazon*), clothing (*Levush*), and a home (*Bayit*), is that sustenance (*Mazon*) refers to that which is consumed internally, so much so, that it actually is transformed to be part and parcel of himself, turning into the blood and flesh of his body. In general, this refers to Torah, as in the verse,⁵⁷⁰ "Your Torah is in my innards." For, the study of Torah must be in a way of understanding and comprehension, meaning that one grasps the intellect of Torah from all its angles, until it becomes one with his own intellect as part and parcel of himself, like the blood and flesh of his own body. Torah is therefore called an inner light (*Ohr Pnimee*).

However, more specifically, Torah is also called a "garment" (*Levush*-לבוש). For, even when the intellect of Torah is ultimately grasped in a person's intellect, and becomes his own flesh and blood, as in the verse, "Your Torah is in my innards," nevertheless, the order of study (as explained in Tanya by the Alter Rebbe),⁵⁷¹ is that when he toils to understand a particular Torah law (before he fully grasps it), his own intellect manifests within it. That is, his own intellect is encompassed by the concept (in the Torah law that he is occupied in understanding), and it (the Torah concept) transcends and

⁵⁷⁰ Psalms 40:9

⁵⁷¹ Tanya, Likkutei Amarim, Ch. 5

encompasses him. (This is why during that time, his intellect is incapable of being occupied in other matters.) Only once he properly grasps the Torah law to its depth, does his own intellect grasp and encompass the law, in that it becomes internalized within him in an inner way, in that it now is encompassed by his own intellect.

Furthermore, even after he grasps the intellect of the Torah teaching in an inner way, in which it becomes internalized in him, in that he clearly understands all its details to their depth, nevertheless, since Torah is the will and wisdom of the Holy One, blessed is He, “its measure is longer than the earth and wider than the sea.”⁵⁷² In other words, the greater portion of the intellect of Torah remains transcendent and encompasses his own intellect. This is why Torah is (not just the matter of sustenance (*Mazon*), but is also) the matter of a garment (*Levush*) which encompasses (*Makif*).

However, the primary matter of the encompassing lights (*Makifim*) generally refers to the *mitzvot*, which are called “garments” (*Levushim*). Then, in the matter of the encompassing aspects (*Makifim*) themselves, there is the highest encompassing aspect (*Makif*) called a “house” (*Bayit*). The difference⁵⁷³ is like the difference between a garment (*Levush*) and a house (*Bayit*) as they are physically. That is, one’s garment (*Levush*) is according to his measure, which is why a small garment is specifically worn by someone who is small, and if it is worn by a bigger person, not only will the

⁵⁷² Job 11:9

⁵⁷³ See *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 166 and on); “*Padah b’Shalom*” 5704 (Sefer HaMaamarim 5704, p. 112 and on).

garment not be of help to him, but on the contrary, he will have difficulty walking or performing any of his other functions.

This is why garments (*Levush*), which are according to a person's measurement, are in close proximity (*Karov*) to him. In contrast, in regard to a house (*Bayit*), though it too encompasses (*Makif*) him, it nevertheless does not accord to his measurement, and is distant (*Rachok*) from him. Thus, the two encompassing aspects (*Makifim*) – garments (*Levush*) and a house (*Bayit*) – are called, “the close encompassing light” (*Makif HaKarov*) and “the distant encompassing light” (*Makif HaRachok*).

3.

Now, the explanation of the general matter of the encompassing aspect (*Makif*) may be better understood from the powers of the soul, as the verse states,⁵⁷⁴ “From my flesh I behold God.” An example is that relative to speech (*Dibur*), the emotions (*Midot*) are encompassing (*Makifim*). For, the matter of speech (*Dibur*) is that it is the soul's ability (a garment of the soul) to reveal matters of the soul to another.

That is, speech (*Dibur*) depends on a person's desire (*Ratzon*), as in the verse,⁵⁷⁵ “There is a time to speak, and a time to be silent from speaking.” In other words, when a person wants to reveal his emotions to another, the emotion manifests in his speech and is revealed through it. However, speech only

⁵⁷⁴ Job 19:26

⁵⁷⁵ See Ecclesiastes 3:7; Also see the note of the Rebbe to Sefer HaMaamarim 5703 p. 13.

reveals a tiny portion of one's emotion, and therefore when the emotion is felt in him in full force, he is utterly incapable of speaking.

As we clearly observe, when someone feels the emotion of love in full strength, it becomes altogether impossible for him to express it in the letters speech. This is to such an extent that sometimes he even is incapable of revealing his emotion in the voice of his speech. Thus, relative to speech (*Dibur*), the emotions are encompassing (*Makifim*).

However, this aspect of encompassing (*Makif*) is the close encompassing light (*Makif HaKarov*). For, there are two matters in the close encompassing light (*Makif HaKarov*). The first is that though it is transcendent and encompassing (*Makif*), it nonetheless is also in a state of closeness (*Kiruv*). That is, it is actively felt [within him] in an inner and openly revealed way. The second is that this encompassing light (*Makif*) can then to be drawn down in an inner way, as we observe in the emotions (*Midot*), that though normally, when the emotion is dominant and overpowering, it cannot be expressed in speech, nonetheless, when an even higher encompassing light (*Makif*) is present, such as when desire (*Ratzon*) dominates in full strength – even as the emotion also is present in full strength within him – the other person will nevertheless come to know of it, and little by little, this also will affect his emotion, and thereby even his speech, so that little by little, the encompassing aspect (*Makif*) of the emotion will be drawn down into speech, and through this speech, his emotion will be revealed to another. All this is in relation to the close encompassing light (*Makif HaKarov*), which can be internalized in an inner way

(*Pnimityut*) when an even loftier encompassing aspect (*Makif*) is drawn down and revealed.

The same so Above in *HaShem*'s יהו"ה Godliness. (As explained before, that all particulars that are present in man and his service of *HaShem*-יהו"ה, blessed is He, are so because this is how it is Above in the Supernal *Sefirot*.) To explain, the emotions (*Midot*) of man as they are Above, are the aspect of *Zeir Anpin*, the encompassing light (*Makif*) of which is the aspect of understanding-*Binah*. For, as known, the *Sefirah* of Splendor-*Tiferet* of the Mother-*Imma* [Understanding-*Binah*], becomes the Crown-*Keter* of *Zeir Anpin*.⁵⁷⁶

In other words, when it was explained before that relative to speech (*Dibur*), the emotions (*Midot*) are an encompassing light (*Makif*), this is solely in relation to speech (*Dibur*). However, relative to the mind and intellect (*Mochin*), the emotions (*Midot*) are the inner aspect (*Pnimee*),⁵⁷⁷ whereas it is the aspect of Splendor-*Tiferet* of the Mother-*Imma* [Understanding-*Binah*] that becomes the Crown-*Keter* of *Zeir Anpin*.

The same is likewise true within the understanding-*Binah* itself, that Splendor-*Tiferet* of the Mother-*Imma* is only one part of the aspect of Understanding-*Binah*. However, there is an even loftier aspect, this being the aspect of the Crown-*Keter*, which is transcendent and encompassing (*Makif*) relative to it. This is the matter of the close encompassing light (*Makif*

⁵⁷⁶ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1 (*Mahadura Kamma*).

⁵⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes and citations there, along with the commentary of Rabbi Hillel Halevi of Paritch there.

HaKarov), which can come forth in an inner way. That is, relative to the level above it, this encompassing aspect (*Makif*) itself, is an inner (*Pnimee*) aspect.

However, the distant encompassing light (*Makif HaRachok*) is like the encompassing aspect (*Makif*) of a house (*Bayit*), which equally encompasses a child and an adult. In general, this refers to the Great Circle (*Iggul HaGadol*), that is, the encompassing light (*Makif*) which encompasses and surrounds all worlds equally, from the world of Emanation (*Atzilut*) to the world of Action (*Asiyah*). In other words, just as the world of Action (*Asiyah*) is incapable of containing it in an inner way (*b'Pnimityut*), since the world is incapable of containing it, the world of Emanation (*Atzilut*) is likewise incapable of containing it. It rather remains transcendent and encompassing (*Makif*) over it.

This is to such an extent that relative to this encompassing light (*Makif*), it even is inapplicable to use terms that equate the small and the big or a child and an adult, since relative to this encompassing light (*Makif*), there is utterly no difference between the small and the big. Thus, relative to it, the use of such terms as “small-*Katan*-קטן” or “big-*Gadol*-גדול” are “merely to enable the ear to hear and understand.”⁵⁷⁸

Now, although it is true that the Great Circle (*Iggul HaGadol*) also vitalizes all matters contained within it, including the totality of the chaining down of the worlds (*Hishtalshelut*), meaning that not only does it have an effect on

⁵⁷⁸ This is an expression utilized by our sages to indicate that the matter is purely metaphorical and cannot possibly be understood literally. See Rashi to Makkot 12a; Rashi to Exodus 13:18, and elsewhere.

the inner aspects (*Pnimee*), but beyond this, the very matter of their vitality (*Chayut*) is drawn forth from it,⁵⁷⁹ nevertheless, its matter and effects are not revealed. In contrast, the effect of the close encompassing light (*Makif HaKarov*) is recognizable in an inner way (*b'Pnimiyut*), even as it remains in a state of encompassing (*Makif*).⁵⁸⁰

4.

Now, in the same way, there are the encompassing aspects (*Makifim*) of garments (*Levush*) and a house (*Bayit*) as they are in man's service of *HaShem*-יהוה, blessed is He. That is, the *mitzvot* are generally called "garments" (*Levushim*), whereas the matter of a "house" (*Bayit*) generally refers to the Oral Torah, about which the Zohar states,⁵⁸¹ "Kingship-*Malchut* (particularly the Crown of Kingship-*Keter Malchut*) is the 'mouth-*Peh*-פה' and is called the Oral Torah (*Torah SheBa'al Peh*)."⁵⁸²

It also is called a "House-*Bayit*-בית," as our sages, of blessed memory, taught,⁵⁸³ "The words 'I am a wall-*Anee*

⁵⁷⁹ See Tanya, Likkutei Amarim, Ch. 48

⁵⁸⁰ To further elucidate, three levels have been discussed here. There is the inner level (*Pnimee*), in which a person has complete grasp and knowledge. There is the level that encompassed relative to what he knows, this being what he knows that he doesn't know, but can come to know. This is the close encompassing light (*Makif HaKarov*), in that although it has not come into full grasp, it is related to what he indeed grasps, even though, at this point, he does not fully grasp or know it. There then is what he does not even know that he doesn't know, meaning, that it is utterly beyond him. This is the aspect of the distant encompassing light (*Makif HaRachok*).

⁵⁸¹ Introduction to Tikkunei Zohar 17a

⁵⁸² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁸³ Talmud Bavli, Pesachim 87a

Chomah-חומה⁵⁸⁴ refer to Torah, (whereas the continuation of the verse, ‘And my breasts are like towers-*v’Shaday K’Migdalot* כמגדלות’ refers to Torah scholars.”) That is, Torah scholars are called the “builders-*Bana'im*,”⁵⁸⁵ since they build the “house-*Bayit*,” which is called a “Faithful House-*Bayit Ne’eman*,” as stated about David.⁵⁸⁶

The explanation is that the understanding and comprehension of Torah, is primarily related to the Oral Torah (*Torah SheBa'al Peh*). About this we say,⁵⁸⁷ “Let my soul be as dust to all; Open my heart to Your Torah.” That is, for the matter of understanding and comprehension of Torah to be – “Open my heart to Your Torah” – there first must be the matter of “Let my soul be as dust to all.”

This specifically also relates to the House of David, being that David’s service of *HaShem*-יהוה, blessed is He, was in the way expressed in his words,⁵⁸⁸ “I am a worm and not a man,” and,⁵⁸⁹ “I swear that I stilled (*Shiviti*-שוייתי) and silenced (*Domamti*-דוממתי) my soul,” thus making it into the aspect of an inanimate object (*Domem*-דומם). This likewise is the superiority of the Holy Temple, in that it was specifically built of stones, which are inanimate objects (*Domem*-דומם). (This is unlike the Tabernacle (*Mishkan*), about which the verse states,⁵⁹⁰ “For until now, you have not yet come to the resting

⁵⁸⁴ Song of Songs 8:10

⁵⁸⁵ Talmud Bavli, Shabbat 114a

⁵⁸⁶ Kings I 11:38

⁵⁸⁷ In the “*Eloh'ai Netzor*” אלהי נצור prayer at the end of the Amidah.

⁵⁸⁸ Psalms 22:7

⁵⁸⁹ Psalms 131:2

⁵⁹⁰ Deuteronomy 12:9

place or to the heritage that *HaShem*-יהו"ה your God, gives you.”)

5.

The explanation is that the superiority of a house (*Bayit*) is that it protects a person. Moreover, it not only protects the person himself, but also protects his garments (*Levushim*), as indicated by the verse,⁵⁹¹ “[Rivkah then took] her older son Esav’s clean garments that were with her in the house (*Bayit*-בית).” In other words, the matter of the Oral Torah (*Torah SheBa’al Peh*), which is called a “house-*Bayit*-בית,” is that it guards the *mitzvot*, which are called “garments” (*Levushim*).

The explanation is that in regard to garments (*Levushim*), as in the verse, “[Rivkah then took] her older son Esav’s clean garments,” there are two matters. The first is the matter of garments (*Levushim*) as simply understood, that it refers to the garments of the *mitzvot*. The second is like the teaching of our sages, of blessed memory,⁵⁹² “Do not only read it as ‘his garments-*Begadav*-בגדיו,⁵⁹³ but rather read it as, ‘his traitors-*Bogdav*-בוגדיו,’ referring to the service of *HaShem*-יהו"ה, blessed is He, of those who return in repentance (*Ba’alei Teshuvah*).⁵⁹⁴

Now, this must be better understood. For, it makes sense that in regard to the service of *HaShem*-יהו"ה, blessed is He, of those who return in repentance (*Ba’alei Teshuvah*), the

⁵⁹¹ Genesis 27:15

⁵⁹² Midrash Bereishit Rabba 65:22; Talmud Bavli, Sanhedrin 37a

⁵⁹³ Genesis 27:27

⁵⁹⁴ See Talmud Bavli, Sanhedrin 37a *ibid.*; Also see Torah Ohr, Toldot 20d.

matter of guarding (*Shemirah*) is necessary, as known from the teaching of the Rav, the Maggid of Mezhritch.⁵⁹⁵ That is, when our sages, of blessed memory, said,⁵⁹⁶ “A person should not say ‘I have no desire to eat pork,’ but should instead say, ‘I desire it, but what can I do, since my Father in Heaven commanded me not to do so,’” they were specifically referring to the righteous-*Tzaddikim*.

However, those who have returned to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) must say, “I do not desire it,” being that they especially need more protection (*Shemirah*) and extra guarding. However, since the verse,⁵⁹⁷ “[Rivkah then took] her older son Esav’s clean garments which were with her in the house (*Bayit*-בית),” also refers to garments (*Levushim*) according to their simple meaning, this seems to indicate that the garments (*Levushim*) of *mitzvot* of the righteous-*Tzaddikim* also require guarding (*Shemirah*), and we must therefore understand why this is so.

However, the explanation is that in fulfilling the *mitzvot* there is a need to guard (*Shemirah*) them, because it is possible for undesirable matters to come into this, whether they stem from the person who fulfills them, whether they stem from the *mitzvot* themselves, or whether they stem from matters relating to the *mitzvot*. To explain, the matter of *mitzvot* generally relates specifically to physical matters. (This is why the Torah was specifically given on earth, rather than the heavens.)⁵⁹⁸ Even in regard to those *mitzvot* that are the duties of the heart

⁵⁹⁵ Likkutei Torah, VaEtchanan 9d

⁵⁹⁶ Torat Kohanim, end of Parshat Kedoshim

⁵⁹⁷ Genesis 27:15

⁵⁹⁸ Deuteronomy 30:12; Also see Talmud Bavli, Bava Metziya 59b ibid.

[and are not physical], nonetheless, as explained elsewhere at length,⁵⁹⁹ the service of *HaShem*-יהו"ה, blessed is He, of love (*Ahavah*) and fear (*Yirah*) of Him, and of faith (*Emunah*) in Him, must penetrate a person until they manifest in his physical heart.

This is like the matter of pleasure (*Ta'anug*), which expands the physical bones, as the verse states,⁶⁰⁰ "Good news fattens the bone," as known and explained about one of the righteous-*Tzaddikim*, whose physical body became corpulent as a result of his delight in answering⁶⁰¹ "Amen! May His Great Name be blessed!" That is, this came about through his delight and pleasure in fulfilling the will of the Holy One, blessed is He.

Thus, being that the *mitzvot* are connected to physical matters, specifically as physical matters are after the sin of the Tree of the knowledge of good and evil (*Etz HaDa'at*), in that they are comingled with evil,⁶⁰² it is possible that even after toiling in his service of *HaShem*-יהו"ה, blessed is He, and fulfilling the *mitzvah*, there will be some small element stemming from the side opposite holiness in this. Thus, to prevent this, there is the matter of safeguards (*Shemirah*).

This is also so in regard the *mitzvot* as matters that stem from the one who fulfills them. For, since a person's service of *HaShem*-יהו"ה, blessed is He, is as his Godly soul is manifest

⁵⁹⁹ Sefer HaMaamarim 5697 p. 215, p. 282, and elsewhere.

⁶⁰⁰ Proverbs 15:30; Also see Talmud Bavli, Gittin 56b and the story there.

⁶⁰¹ In the Kaddish prayer – "Amen! Yehei Shmei Rabba Mevorach!"

⁶⁰² See Ma'amarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 707; Sefer HaMaamarim 5662 p. 300 and on; Discourse entitled "Ani Chomah" of the 19th of Kislev, 5692 (Sefer HaMaamarim 5692 p. 174 and on), and elsewhere.

within his animalistic soul, and thereby, it also manifests in his physical body, therefore, because of his body and animalistic soul, it is possible for undesirable matters to become co-mingled in them, to the point that he can possibly cause matters that are the opposite *HaShem* 's-ה"ה Supernal desire.

This then, is the general explanation of the matter of fulfilling the *mitzvot*. That is, they require guarding (*Shemirah*) and caution (*Zehirut*). This is to such an extent that even in *mitzvot* related to charity (*Tzedakah*), in which one takes the sustenance and life of his own soul and gives it to another who has nothing of his own, one nevertheless must be cautious not do so for the sake of self-aggrandizement and flaunting oneself, with all the caution stated about this.⁶⁰³

The same is true of the study of Torah, which is the will and wisdom of the Holy One, blessed is He, about which it states,⁶⁰⁴ “The words of Torah do not contract impurity.” Nevertheless, the precise wording of this teaching indicates that it refers to the words of Torah themselves. However, about the person learning them, it is possible that his learning is in a way that he is meritorious, but it also is possible that it is in the opposite way, that he is not meritorious, so much so, that his Torah learning can become the opposite of an elixir of life for him.⁶⁰⁵

It is why when studying Torah, one must take care that it should not for self-aggrandizement.⁶⁰⁶ Beyond this, the ultimate form of serving *HaShem*-ה"ה, blessed is He, though

⁶⁰³ See Shulchan Aruch, Yore De'ah 247 and on, and elsewhere.

⁶⁰⁴ Talmud Bavli, Brachot 22a; Zohar III 80b

⁶⁰⁵ Talmud Bavli, Yoma 72b; Zohar I 263a

⁶⁰⁶ See Talmud Bavli, Pesachim 50b, Tosefot entitled “וכאן-*Kan*’ט.”

the study of Torah, is that it should not even be for the sake of “knowing the deed that you must do,”⁶⁰⁷ but solely to fulfill the commandment of the Holy One, blessed is He, who commanded us to study His Torah. In other words, the study of Torah itself should be out of accepting the yoke of *HaShem*’s-יהוה Kingship, blessed is He.

In the famous words of the Alter Rebbe, it should be done,⁶⁰⁸ “[As the command of the King, not requiring a reason...] such that, by way of analogy, even if the King would command us to chop wood, [we would chop wood].” Nonetheless, when one is actually fulfilling the will of the King, he also must be in the ultimate state of pleasure (*Ta’anug*), since he is learning something that is the will and wisdom of the Holy One, blessed is He.

Now, to negate ulterior motives, and even more so, to negate matters that are in opposition to holiness, to this end there is the protection (*Shemirah*) of the house (*Bayit*-בית), which is the Oral Torah (*Torah SheBa’al Peh*), the general matter of which is boundaries and fences etc.,⁶⁰⁹ as in the well-known teaching,⁶¹⁰ “In that which is permissible one must guard himself with one-hundred gates, so as not to stumble in one gate that is forbidden, God forbid.”

This is the Oral Torah (*Torah SheBa’al Peh*), which is the matter of a house (*Bayit*-בית), as expressed in the verse,⁶¹¹

⁶⁰⁷ See Likkutei Sichot, Vol. 17 p. 402, note 9.

⁶⁰⁸ Likkutei Torah, Shelach 40a

⁶⁰⁹ See Mishnah, Pirkei Avot 1:1

⁶¹⁰ Pele Yo’etz (of Rabbi Eliezer Papo), Section on “*Tosefet Shabbat*.” Also see *Torat Menachem*, Vol. 13, p. 240.

⁶¹¹ Song of Songs 8:10

“I am a wall-*Anee Chomah*-חומה-אני,” which refers to Torah.⁶¹² In other words, the house (*Bayit*-בית) protects the garments (*Levushim*) so that they will be clean and pure,⁶¹³ without any admixture of the undesirable. It also protects the person within it, referring to inner matters (*Penimiyim*), meaning that,⁶¹⁴ “Your Torah is in my innards,” so that they are protected from all unwanted matters, be they ulterior motives, or even more so, desires and thoughts that are the opposite of holiness.

6.

Now, the empowerment granted to affect the matter of safe-guarding (*Shemirah*), is because even at the beginning of creation, this is how the world was. For, the answer to the question of how the external husks of *Kelipah* came into being in the world, is well-known.⁶¹⁵ In *Shnei Luchot HaBrit*⁶¹⁶ it is explained at length that at the beginning of the creation of the worlds, there also was the creation of the external husks of *Kelipah*, only that at that time, they were as indicated by their name, in that they were like a “shell-*Kelipah*-קליפה,” the purpose of which is to protect the fruit. An analogy for this, is that it is like a walnut (*Egoz*), which until it is fully grown, requires the protection of its shell from the winds and rain, and

⁶¹² Talmud Bavli, Pesachim 87a

⁶¹³ The garments also refer to thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). See Tanya, Likkutei Amarim, Ch. 4.

⁶¹⁴ Psalms 40:9

⁶¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and on.

⁶¹⁶ *Shnei Luchot HaBrit* 19b, cited in *Ohr HaTorah*, Na”Ch to Isaiah 54:13 (Vol. 2, p. 835); *Hemshech “Padah b’Shalom”* *ibid.* (Sefer HaMaamarim 5659 p. 176; 5704 p. 139).

from the cold and heat. However, once it is fully grown and we come to eat it, we [extract the fruit] and throw away the shell (*Kelipah*).

The same is so in regard to the external husks of *Kelipah*. That is, at the beginning of creation, when the world was created in a state of wholeness,⁶¹⁷ the position [of the husks-*Kelipot*] was below the worlds of holiness, even below the world of Action (*Asiyah*), and their purpose was similar to providing protection for the fruit.

The likeness to this in our service of *HaShem*-יהו"ה, blessed is He, is as explained at length by the Alter Rebbe on the teaching of our sages, of blessed memory,⁶¹⁸ “A Torah scholar must have an eighth of an eighth [of arrogance],⁶¹⁹ which crowns him like the awn of husk atop of the grain [of wheat].” Namely, this must be present at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, so that he will not come to think to himself, “Who am I, and what difference does my service of *HaShem*-יהו"ה, blessed is He, make, that I should think that I have any effect on matters Above.”

However, through the sin [of the tree of the knowledge of good and evil], the external husks of *Kelipah* ascended and became co-mingled with the good, to the point that even in the

⁶¹⁷ See Midrassh Bereishit Rabba 14:7, 12:6, 13:3 (and Yafe To’ar commentary there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 1 and on.

⁶¹⁸ Talmud Bavli, Sotah 5a

⁶¹⁹ It is noteworthy that this is the eighth discourse (*Maamar*) of the eighth year of the Rebbe’s leadership. This is similar to another teaching regarding the above statement, which is that the eighth verse of the eighth Torah portion (*Vayishlach*) is the verse (Genesis 32:11), “I have become small because of all of the kindnesses and all of the truth that You have done Your servant.”

world of Emanation (*Atzilut*), about which the verse states,⁶²⁰ “Evil shall not dwell with You,” there nevertheless is the existence of the external husks of *Kelipah* of the world of Emanation (*Atzilut*),⁶²¹ only that they are positioned in the world of Creation (*Briyah*).⁶²² In the world of Creation (*Briyah*) there already is a minority of evil, and the world of Formation (*Yetzirah*) is already half evil, and finally, the world of Action (*Asiyah*) is mostly evil.⁶²³ This is as explained in Tanya,⁶²⁴ that this world is called the world of the external husks (*Olam HaKelipot*). This is why all deeds in this world are difficult, harsh, and evil, and the wicked dominate.

Even so, since at the beginning of the creation the external husks of *Kelipah* were created to protect and assist the fruit, therefore there is the empowerment for the general matter of toil in serving *HaShem*-יהו"ה, blessed is He. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, we bring about a transformation of darkness to light,⁶²⁵ and cause unity in the “Mountains of Discord” (*Turei d’Peruda*).⁶²⁶ We thereby turn the domain of the many (*Reshut HaRabim*) into the domain of the Single (*Reshut HaYachid*), thus transforming it into the domain of the Singular One of the world (*Yechido Shel Olam*).⁶²⁷

⁶²⁰ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Shaar HaYichud of the Mittler Rebbe, Ch. 54 and the citations there.

⁶²¹ See Likkutei Torah, Tazriya 23b and on.

⁶²² See *Hemshech* 5672 Vol. 2, p. 1,063

⁶²³ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 54 *ibid*.

⁶²⁴ Tanya, Likkutei Amarim Ch. 6 (10b and on); Ch. 24 (30a).

⁶²⁵ See Zohar I 4a

⁶²⁶ See Zohar I 158a

⁶²⁷ Zohar III 244a

This then, is the meaning of the words, “And your children’s (*Banayich*-בניך) peace (*Shlom*-שלום) will be abundant,” about which it states, “Do not only read it as ‘your children-*Banayich*-בניך,’ but rather read it as, ‘your builders-*Bonayich*-בוניך.” That is, through Torah scholars engaging in the study of Torah, particularly the Oral Torah (*Torah SheBa’al Peh*), they build (*Bonim*-בונים) the Torah from its very inception, so that it becomes as it was in the beginning of creation, meaning, that the purpose of the external husks of *Kelipah* is to guard all matters in the world.

This likewise is the meaning of what our sages, of blessed memory, taught,⁶²⁸ “Whosoever is occupied in the study of Torah, introduces peace (*Shalom*-שלום) in the upper entourage and the lower entourage.” In *Likkutei Torah*⁶²⁹ it is explained at length that “peace in the lower entourage” refers to peace between one’s Godly soul and one’s animalistic soul, who, in and of themselves, are in dispute with one another, as written,⁶³⁰ “The power shall pass from one regime to the other.”

However, when one is occupied in the study of Torah in a way that there are safeguards and caution, according to the measures necessary according to Torah, meaning, without any ulterior motives or secondary interests, and even more so, without matters that are in opposition to Torah, he then makes

⁶²⁸ Talmud Bavli, Sanhedrin 99b

⁶²⁹ *Likkutei Torah*, Matot 85d and on.

⁶³⁰ Genesis 25:23

“peace in the lower entourage,” so that his animalistic soul becomes subdued and transformed to fulfilling the will of his Godly soul.

Through this, he also makes peace in the upper entourage, meaning, in the roots of the Godly soul and the animalistic soul, which are in the Name *HaShem*-יהו"ה, blessed is He, and His title *God-Elohi*"מ-אלהי"ם, respectively. Moreover, through fulfilling the above, he affects that even *HaShem*'s-יהו"ה title *God-Elohi*"מ-אלהי"ם-86 which shares the numerical value of “the natural order-*HaTeva*-הטבע-86”⁶³¹ (and includes all matters related to the natural order),⁶³² will be in a way that *HaShem*-יהו"ה, blessed is He, and His Title *God-Elohi*"מ-אלהי"ם, are entirely one.⁶³³

This likewise is the meaning of the words “abundant peace-*Rav Shlom* שלום-רב.” That is, out of the aspect indicated by the word “abundant-*Rav*-רב,” which is a matter of multiplicity and division, we make peace-*Shalom* שלום, which is the matter of the oneness of the Singular One of the world (*Yechido Shel Olam*). In other words, one must subdue and transform his animalistic soul to his Godly soul, by which we thereby subdue and transform the matters of the world from separation to unity, and from darkness to light.

⁶³¹ 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*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v'Hamargeel*” (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

⁶³² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁶³³ See Zohar II 26b, 161a

Because of this, the matter is specifically learned out of the second time that “your children” is mentioned, “And your children’s (*Banayich*-בניך) peace (*Shlom*-שלום) will be abundant.” For, since this is the entire novelty of Torah scholars, as stated in Zohar⁶³⁴ on the word “In the beginning-*Bereishit*-בראשית,”⁶³⁵ that the letter *Beit*-בית of the word “In the beginning-*Bereishit*-בראשית” is the matter expressed in the verse,⁶³⁶ “Through wisdom-*Chochmah* a house-*Bayit*-בית is built,” (and “do not only read it as ‘house-*Bayit*-בית’ but read it as ‘[the letter] *Beit*-בית”).

In other words, it is through wisdom-*Chochmah*, which is the wisdom of the Torah, as it states,⁶³⁷ “There is no wisdom (*Chochmah*) except for Torah,” that Torah scholars build the “house-*Bayit*-בית,” meaning that they build the world to be in the state that it was at the beginning of creation, through the letter *Beit*-בית of “In the beginning-*Bereishit*-בראשית,” (which is translated [in Targum] as,⁶³⁸ “With wisdom-*B’Chochmeta*-בהוכמתא”).

8.

This then, is also the meaning of the verse,⁶³⁹ “He redeemed my soul in peace from battles against me, for in the many they were with me.” That is, as explained above, David’s

⁶³⁴ Tikkunei Zohar, beginning of Tikkun 6 (21a)

⁶³⁵ Genesis 1:1

⁶³⁶ Proverbs 24:3

⁶³⁷ Midrash Tanchuma, Vayeilech 2 and elsewhere.

⁶³⁸ See Targum Yerushalmi to Genesis 1:1

⁶³⁹ Psalms 55:19

form of serving *HaShem*-יהו"ה, blessed is He, was as indicated by the verse,⁶⁴⁰ "I swear that I stilled (*Shiviti*-שׁוֹיֵתִי) and silenced (*Domamti*-דוֹמַמְתִּי) my soul," and,⁶⁴¹ "Let my soul be as dust to all," which is the matter of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself, through which we come to the continuation of the verse, "Open my heart to Your Torah."

In other words, Torah study in a way that is comparable "to opening the eye of a needle" becomes "expanded like the opening of a large hall,"⁶⁴² so that the matter expressed in the verse,⁶⁴³ "Unveil my eyes that I may perceive wonders from Your Torah," comes to be. In other words, there then is made to be the matter of a house-*Bayit*-בַּיִת for him, as in the verse, "I will give you an everlasting house (*Bayit Ne'eman*-בַּיִת נְאֻמָּן),"⁶⁴⁴ which is the matter of "I am a wall-*Anee Chomah*-אֲנִי חוֹמָה"⁶⁴⁵ which refers to Torah.⁶⁴⁶

More specifically, it refers to the Oral Torah (*Torah SheBa'al Peh*), which is the matter of the boundaries and fences of Torah.⁶⁴⁷ Through this, the matter of "abundant peace-*Rav Shalom*-רַב שְׁלוֹמִים" is made to be, in which from the matter indicated by "abundance-*Rav*-רַב," the matter of peace-*Shalom*-שְׁלוֹמִים is caused to be (as discussed above). This is also is the meaning of the continuation of the verse,⁶⁴⁸ "For in the many (*b'Rabim*-בְּרַבִּים) they were with me." That is, the many

⁶⁴⁰ Psalms 131:2

⁶⁴¹ In the "*Eloh'ai Netzor*-אלה"י נצור" prayer at the end of the Amidah.

⁶⁴² Midrash Shir HaShirim Rabba 5:2

⁶⁴³ Psalms 119:18

⁶⁴⁴ See Kings I 11:31; Also see Mishneh Torah, Hilchot Melachim 7:15

⁶⁴⁵ Song of Songs 8:10

⁶⁴⁶ Talmud Bavli, Pesachim 87a

⁶⁴⁷ See Mishnah, Pirkei Avot 1:1

⁶⁴⁸ Psalms 55:19

(*Rabim*-רבים) are nullified and sublimated, until they become elevated and unified to the aspect indicated by the word “with *Me-Eemadee*-עמדי-”

Through the above there comes to be the matter of “He redeemed my soul in peace,” which refers to the soul of David, which is the *Sefirah* of Kingship-*Malchut*, and refers to the community of Israel (*Knesset Yisroel*),⁶⁴⁹ meaning, the totality of all the souls of the Jewish people, so that redemption is brought about for them, both from their personal exiles and from their general exile.

This redemption is in a way of peace and tranquility, similar to how the Holy Temple was built. That is, after David prepared everything, the Holy Temple was then built by Shlomo in a way of peace and tranquility, who was “a man of tranquility... and I will bestow peace and tranquility upon Israel in his days.”⁶⁵⁰ It is in this manner that the coming redemption will now come about – redemption in a way of peace – in the particular service of *HaShem*-יהו"ה, blessed is He, of each individual and his personal redemption, as well as in the general service of *HaShem*-יהו"ה and the general redemption [of all Jews], may it be speedily in our days through our righteous Moshiach, who is David, King Moshiach!

⁶⁴⁹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimonim, Shaar 23 (*Erchei HaKinuyim*), section on “*Knesset Yisroel*,” and elsewhere.

⁶⁵⁰ Chronicles I 22:9-10

Discourse 9

“Peezar Natan LaEvyonim - He distributed widely to the destitute”

Delivered on Shabbat Parshat Vayeishev,
21st of Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁵¹ “He distributed widely to the destitute, his charity endures forever.” About this, the Alter Rebbe explained as follows:⁶⁵²

This is the matter of the superiority of giving charity-*Tzedakah*-צדקה and doing acts of lovingkindness, which is established forever, more than any love and fear [of *HaShem*-יהו"ה] and adhesion to Him, as written,⁶⁵³ “You prepared bodies for them [the *Sefirot*] etc.... which are thus called; Kindness-*Chessed*-חסד [is the right arm].”

⁶⁵¹ Psalms 112:9

⁶⁵² This next section is [a translation of a direct quote] from the discourse entitled “*Peezar Natan*” in Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L [first printed on the 10th of Kislev of this year, 5718], p. 57-58. (The discourse printed with the glosses of the Tzemach Tzedek is printed in Ohr HaTorah, Bamidbar, Vol. 4 p. 1,487 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 463); Also see the discourse entitled “*Ulahavin... Peezar Natan*” of the year 5642, Ch. 6 and on, and Ch. 14-15.

⁶⁵³ Introduction to Tikkunei Zohar 17a

The explanation is that in relation to the Unlimited One, *HaShem*-יהו"ה, blessed is He, the general Emanation-*Atzilut*⁶⁵⁴ must also be before the restraint of the *Tzimtzum* and empty space. After [the restraint of the *Tzimtzum*], by way of a leap, the radiance of the line and thread was revealed. For [since] His Essential Self [transcends and] encompasses all worlds, none of His light could be revealed there by way of cause and effect, even to [the world of] Emanation-*Atzilut*. This is because His Essential Self and light is literally limitless (*Ein Sof*) and the ten *Sefirot* do not apply there.

This is why the entirety of [the world of] *Atzilut* is only called, the coming out of ten repairs, including the aspect of, “You prepared bodies for them,” which are the vessels for the influence of His Unlimited light, blessed is He, by way of a leap, after the concealment and restraint (*Tzimtzum*) of His Essential Self.

Then, by means of this leap, the radiance of the line and thread was revealed in the ten *Sefirot* of *Atzilut*. Through the love and adhesion [to *HaShem*-יהו"ה] of the Jewish people, the lights are increased in [the world of] Emanation-*Atzilut*. Nonetheless, His Unlimited light rests in the ten *Sefirot* of *Atzilut*, which are the aspect of vessels and a body in relation to His Unlimited light that rests within them.

However, this is not His [ultimate desire. Rather] the initial desire that arose in His goodwill was to bestow goodness to His creatures. That is, that His light and ray should literally

⁶⁵⁴ This refers to Emanation-*Atzilut* of the general worlds, in which the level of Emanation-*Atzilut* as it is before the restraint of the *Tzimtzum*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, chapter 18.

be revealed below. That is, that kindness, which is the right arm, should literally be [revealed] below in the world of Action-*Asiyah*, in that below too, the body and right arm should have a receptacle for His Unlimited light to rest in the world of Action-*Asiyah*.

However, this does not come about even by the spreading forth of the physical, and whatever adhesion there is [to *HaShem*-יהו"ה] does not bring about such revelation [merely] by an awakening from below and having love and fear [of Him]. This is because, even before the soul came into the body, it already adhered [to Him] and [likewise, in worlds above] also, the cycle angels and the animal angels rise [to face the *Serafim* angels and offer praise to *HaShem*-יהו"ה].⁶⁵⁵

Moreover, the fact that revelation and additional light comes into the [world of] Emanation-*Atzilut* alone, does not complete the intention of His thought and the goodness that arose in His will to specifically bring goodness to His creatures, being that in [the world of] Emanation-*Atzilut*, even without this, He and His organs are One.⁶⁵⁶

However, through kindness-*Chessed* and charity-*Tzedakah* done on earth, that is, through “distributing widely to the destitute,” by giving influence and lifegiving sustenance to one who has nothing [of his own], through this we cause the Unlimited light [of *HaShem*-יהו"ה] to literally rest below, so that kindness-*Chessed*-חסד, which is the right arm, will literally be in the world of Action-*Asiyah*.

⁶⁵⁵ See *Yotzer* blessing, said in the morning prayers before the recitation of *Shema*.

⁶⁵⁶ See introduction to *Tikkunei Zohar*

This is because for the resurrection of the dead to happen, in which the body will rise from the grave, there literally must be a revelation below. Therefore, about this, [the continuation of the verse] states, “His righteousness-*Tzidkato* (meaning his charity) is established forever,” for the charity done by the Jewish people itself is established until the future when it will be revealed.

Through the distribution [of charity] that one has given to the destitute, there will be [the revelation of] kindness-*Chessed*-חסד, which is the right arm, in the physical body. That is, the Godly kindness, which is the right arm, will also be below, not [just] as it is until the resurrection, in which there [only] is a revelation of Godliness within the ten *Sefirot* of God-*Elohim*-אלהי"ם of [the world of] Action-*Asiyah*, which is how it is even without the deeds of the lower creatures.

Thus, for the kindness-*Chessed*-חסד of the right arm to literally be revealed in the world of Action-*Asiyah*, this cannot come about without us. Through the charity-*Tzedakah* and acts of lovingkindness that we do to sustain the life of one who has nothing, we literally draw down the revelation of Godliness into the world of Action-*Asiyah*.

This is [the meaning of] “established forever,” that it is established forever today, until the coming future when the charity-*Tzedakah* and lovingkindness will be revealed. This is also the meaning of,⁶⁵⁷ “The last deed was first in thought.” That is, it arose in His goodwill to literally bestow goodness to His creatures below, literally!

⁶⁵⁷ Said in “*Lecha Dodi*” at the commencement of Shabbat.

This is the meaning of the verse,⁶⁵⁸ “sow charity-*Tzedakah* for yourselves.” That is, when charity-*Tzedakah* is done, it is only like planting seeds in the earth, the growth of which is unseen until the future, at which time there will be [the continuation of the verse], “and reap according to kindness.”

That is, just as at the time of reaping, goodness is revealed, so it will be in the future, that kindness will literally be revealed and dwell in the world of Action-*Asiyah* and the body will be a receptacle for the Unlimited light of *HaShem*-ה"ה and as the verse states,⁶⁵⁹ “I shall walk within you etc.” This is sufficient for the understanding. See *Zohar BeHaalotecha*, in which the continuation of the verse,⁶⁶⁰ “His horn will be uplifted in glory,” is explained. Also, examine above, in the discourse entitled “*Keren*-קרן.” End quote.

Now, in *Likkutei Torah*,⁶⁶¹ in the discourse entitled “*Leva'er HaDevarim*” (“To explain matters”) regarding the verse,⁶⁶² “I shall be sanctified within the children of Israel,” and the verse,⁶⁶³ “He distributed widely to the destitute, his charity endures forever, his pride (*Karno*-קרנו) will be uplifted in glory,” it is explained as follows:

The aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is called a “corner-*Keren*-קרן,” in that it is

⁶⁵⁸ Hoshea 10:12

⁶⁵⁹ Leviticus 26:12

⁶⁶⁰ Psalms 112:9

⁶⁶¹ *Likkutei Torah*, Emor 34d

⁶⁶² Leviticus 22:32

⁶⁶³ Psalms 112:9

the point between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*) where the two bond. This is like a corner, which is the point between two walls where they bond. [It should be noted that what is meant here not only refers to the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), but also refers to the general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), even including [Atzilut of the general worlds which precedes and transcends the restraint of *Tzimtzum*.]

Thus, the meaning of the words, “His horn (*Karno*-קרנו) will be exalted in glory,” is that it refers to the exaltedness and elevation of Kingship-*Malchut* etc., to “Glory-*Kavod*-כבוד,” which refers to the Crown-*Keter*. This is drawn down through [fulfilling the first half of the verse] “He distributed widely to the destitute,” referring to the act of charity (*Tzedakah*).

The explanation is that for there to be a drawing down of *HaShem*'s-יהוה light below, there necessarily must specifically be a drawing down of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, from the aspect of the chaining down of the worlds (*Hishtalshelut*), it is not possible for this light to be drawn all the way down, except if it specifically stems from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). This comes about from [the principle that] whatever is higher descends further down.⁶⁶⁴

⁶⁶⁴ See Sefer HaMaamarim 5708 p. 115; Sefer HaMaftehot (Kehot 5741) L'Sifrei Admor HaZaken, section on “*Kol HaGavohah*”; Siddur Im Divrei Elokim Chayim, 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

This, then, is the meaning of the verse, “He distributed widely to the destitute, his charity endures forever, his pride (*Karno*-קרנו) will be uplifted in glory.” That is, through the act of charity (*Tzedakah*) there is a drawing down of the Crown-*Keter* to Kingship-*Malchut*, meaning, a drawing down of the light of *HaShem*-יהוה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshehut*) all the way down below.

2.

This may be better understood⁶⁶⁵ by prefacing with an explanation of the teaching of our sages, of blessed memory,⁶⁶⁶ “What do the twenty-six times that ‘Give thanks-*Hodu*-הודו’ is mentioned [in Psalm 136] correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He, created in His world, to whom He did not give the Torah, and were sustained [solely] by His kindness.” In other words, even though the generations [before the Torah was given] continuously provoked Him, even so, He nonetheless was exceedingly slow to anger and sustained them with His kindness.⁶⁶⁷

However, this must be better understood. For, why is it that these twenty-six times that “Give thanks-*Hodu*-הודו” are

⁶⁶⁵ See the Sichah talk that followed this discourse (Torat Menachem, Vol. 21 p. 263), that the continuation is a discourse of the Rebbe Maharash of the year 5637, entitled “*Hanei Chaf-Vav Hodu* etc.” [This discourse is not currently found in our possession. Also see Sefer HaMaamarim 5640, Vol. 2, p. 642 and on, and the version of this discourse written by the Rebbe Rashab there on p. 811 and on.]

⁶⁶⁶ Talmud Bavli, Pesachim 118a

⁶⁶⁷ Mishnah Avot 5:2

mentioned were said by David, who lived many generations after the giving of the Torah. Moreover, we must understand why amongst the matters enumerated in this Psalm, “Give thanks to *HaShem*-ה'יהוה” for He is good, His kindness endures forever,” there also matters that happened after the Torah was given are enumerated. In other words, not only does it mention, “To Him who smote Egypt through their firstborn,”⁶⁶⁸ which relates to the Exodus from Egypt and was preparatory to the giving of the Torah, but it also mentions, “[He slew] Sichon, king of the Emorites and Og, king of Bashan,”⁶⁶⁹ which happened many years after the giving of the Torah. This being so, how could it be said that the twenty-six times that “Give thanks-*Hodu*-הודו” are mentioned correspond to the twenty-six generations that preceded the giving of the Torah? Furthermore, we must understand the precise wording of our sages, “He sustained them with His kindness,” and specifically “His kindness-*Chasdo*-חסדו” means.

3.

This may be understood by prefacing⁶⁷⁰ with an explanation of the distinction between the early Kabbalists, who referred to the Supernal quality of Kindness-*Chessed* by the term “Greatness-*Gedulah*-גדולה,” and the Kabbalistic teachings

⁶⁶⁸ Psalms 136:10

⁶⁶⁹ Psalms 136:18-20

⁶⁷⁰ See Likkutei Torah, Eikev 17d; Maamarei Admor HaZaken, Hanachot HaRav Pinchas Z”L, p. 134; Ohr HaTorah, Vayera 90a and on; Discourse entitled “*Im Bechukotai* – If you will walk in My decrees,” 5716, [translated in the Teachings of The Rebbe – 5716, Discourse 19], Ch. 4 (Sefer HaMaamarim, 5716 p. 171 and on).

of the Arizal, where it is called “Kindness-*Chessed*-חסד.”⁶⁷¹ To explain in short, the aspect of the Kindness-*Chessed* of the Long Patient One-*Arich Anpin* – which is the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) – is called “Greatness-*Gedulah*-גדולה.” This is because “Greatness-*Gedulah*-גדולה” specifically refers to He who transcends the chaining down of the worlds (*Hishtalshelut*), being that [within the chaining down of the worlds (*Hishtalshelut*)] in whatever matter is under discussion, it [always] applies that there is one who is greater (*Gadol*-גדול). Thus, [wherever level it is in the chaining down of the worlds (*Hishtalshelut*)], it never is a matter of ultimate “Greatness-*Gedulah*-גדולה” to its ultimate truth, but rather, all of it is a matter of smallness (*Katnut*) relative to what is greater than it. In contrast, “Greatness-*Gedulah*-גדולה” refers to He who transcends the chaining down of the worlds (*Hishtalshelut*), meaning, the aspect of Kindness-*Chessed* of the Long Patient One-*Arich Anpin*. This kindness-*Chessed* specifically, is referred to as “**His** kindness-*Chasdo*-חסדו.”⁶⁷²

Even so, the verse states,⁶⁷³ “Yours, יהו”ה-*HaShem*, is the Greatness-*Gedulah*-גדולה,” meaning that even this aspect of “Greatness-*Gedulah*-גדולה” (which is kindness-*Chessed*-חסד that transcends the chaining down of the worlds

⁶⁷¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Gedulah*).

⁶⁷² That is, the word “**His** kindness-*Chasdo*-חסדו-78” mentioned twenty-six times in this Psalm, refers to “He who is and was and will be-*Hoveh v’Hayah v’Yihyeh*-יהו”ה-יהוה ויהי”ה ויהיה ויהי”ה ויהיה ויהי”ה ויהיה ויהי”ה-78.” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cholem-חלם-78 vowel.

⁶⁷³ Chronicles I 29:11

(*Hishtalshelut*)), is completely secondary and nullified to You, *HaShem*-יהו"ה. For, since it is merely the aspect of light (*Ohr*) and revelation (*Gilyu*), it therefore completely secondary and nullified relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He.

About this our sages, of blessed memory, stated,⁶⁷⁴ “Wherever you find the Greatness (*Gedulato*-גדולתו) of the Holy One, blessed is He, (referring to the aspect of Greatness-*Gedulah*-גדולה that transcends the chaining down of the worlds (*Hishtalshelut*)), you also find His humility.” That is, relative to His Essential Self, blessed is He, His Greatness is humility and diminishment, in that He lowers Himself to the aspect of Greatness-*Gedulah*-גדולה.

However, when the kindness is drawn down to the world of Emanation (*Atzilut*), it then is called “Kindness-*Chessed*-חסד,” rather than “Greatness-*Gedulah*-גדולה.” As explained elsewhere at greater length, kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “Kindness of What-*Chessed d'Ma”H*-דמ"ה-ה,” being that the kindness-*Chessed* stems from self-nullification (*Bittul*), similar to what we see in man below, that specifically due to one’s self-nullification (*Bittul*) kindness-*Chessed* is drawn to him. Thus, due to the self-nullification (*Bittul*) of the aspect of “Kindness of What-*Chessed d'Ma”H*-דמ"ה-ה,” the kindness-*Chessed*-חסד becomes a receptacle (*Klee*) to drawing forth of the Greatness-*Gedulah*-גדולה (which is kindness-*Chessed* of the Long Patient One-*Arich Anpin*) that transcends the chaining down of the

⁶⁷⁴ See Talmud Bavli, Megillah 31a; Yalkut Shimoni Tehilim, Remez 794; Sefer HaMaamarim 5700 p. 40.

worlds (*Hishtalshelut*). In other words, the aspect of the kindness-*Chessed* of the Long Patient One-*Arich* is drawn into the kindness-*Chessed* of the world of Emanation (*Atzilut*), on account of its self-nullification (*Bittul*).

This is why David stated “His kindness-*Chasdo*-חסדו endures forever,” these twenty-six times, because King David was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as he said,⁶⁷⁵ “I am a worm and not a man,” “for I am poor and destitute.”⁶⁷⁶ This was to such an extent that he said about himself,⁶⁷⁷ “I swear that I stilled (*Shiviti*-שויתי) and silenced (*Domamti*-דוממתי) my soul,” which is the ultimate state of self-nullification (*Bittul*). Through his self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he became a receptacle (*Klee*) for the drawing forth of the aspect of “**His** kindness-*Chasdo*-חסדו,” which transcends the chaining down of the worlds (*Hishtalshelut*), for it to be drawn down into the chaining down of the worlds (*Hishtalshelut*).

4.

The explanation of this matter may be understood based on the explanation in Likkutei Torah⁶⁷⁸ on the verse,⁶⁷⁹ “Set me as a signet upon your heart, like the signet upon your arm.” Namely, that there are two aspects of a signet (*Chotam*-חותם), these being a signet that is indented, and a signet that protrudes.

⁶⁷⁵ Psalms 22:7

⁶⁷⁶ Psalms 86:1

⁶⁷⁷ Psalms 131:2

⁶⁷⁸ Likkutei Torah, Shir HaShirim 45a and on

⁶⁷⁹ Song of Songs 8:6

This is similar to how it is below, that when we press a protruding signet into wax, the seal imprinted in the wax is indented. In contrast, when we press an indented signet into wax, the seal imprinted in the wax protrudes.

The same is understood in our spiritual service of *HaShem*-יהו"ה, blessed is He, that when we serve Him in the aspect of a signet that protrudes, this being love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire – which is the aspect of a “running” (*Ratzo*) desire to withdraw from the limitations of the vessels (*Keilim*) – and is the matter of protrusion, this causes a drawing down from Above of the aspect of the indented seal, these being lights (*Orot*) that are embedded and garbed within the vessels (*Keilim*), which is the restrained light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*).

However, when we serve *HaShem*-יהו"ה, blessed is He, in the aspect of a signet that is indented, which is love (*Ahavah*) of Him that is compared to water, and is the aspect of “returning” (*Shov*) that stems from self-nullification (*Bittul*) to Him, blessed is He, which is the matter of being impressed and indented (*Sheeku'a*), then through the self-nullification (*Bittul*) to Him, one becomes a receptacle (*Klee*) for drawing down of the Supernal aspect of a protruding seal, which are the Supernal lights (*Orot*) that protrude and transcend higher than the restraint of the vessels (*Keilim*), this being the aspect of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*).

We thus find about our forefather Avraham, the first one to love *HaShem*-יהו"ה, blessed is He, as written,⁶⁸⁰ “Avraham

⁶⁸⁰ Isaiah 41:8; Mishneh Torah, Hilchot Teshuvah 10:2

who loved Me,” that His service and love of *HaShem*-יהו"ה was specifically in the aspect of “returning” (*Shov*), as we recite,⁶⁸¹ “Remember our forefather who was drawn after You like water.” This kind of love (*Ahavah*) of *HaShem*-יהו"ה stems from nullifying (*Bittul*) oneself to Him, blessed is He, and this is why this kind of love (*Ahavah*) of *HaShem*-יהו"ה brings about a drawing down of *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*).

The same is true of our forefather Yaakov, the choicest of the forefathers,⁶⁸² that His service of *HaShem*-יהו"ה, blessed is He, was in a way of ultimate self-nullification (*Bittul*), as it states,⁶⁸³ “I have become small because of all of the kindnesses and all of the truth that You have done Your servant,” similar to the self-nullification (*Bittul*) of our forefather Avraham.

To elucidate, at first [the discourse]⁶⁸⁴ states that Yaakov's self-nullification (*Bittul*) was like Avraham's self-nullification (*Bittul*), whereas it then states that Yaakov's self-nullification (*Bittul*) was higher than Avraham's self-nullification (*Bittul*). That is, Yaakov is the aspect of Splendor-*Tiferet*, which is the ultimate matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the meaning of the words, “I have become small because of all the kindnesses and all the truth,” referring to the aspect of the true kindness (*Chessed d'Keshot*), which is ultimate self-nullification (*Tachlit HaBittul*).

⁶⁸¹ See the liturgy of the prayer for rain (*Tefilat Geshem*)

⁶⁸² See Midrash Bereishit Rabba 76:1; 147:2; 119:2; 171:2; Shaar HaPesukim to Genesis 27:25

⁶⁸³ Genesis 32:11

⁶⁸⁴ In the discourse entitled “*Hanei Chaf-Vav Hodu*” 5637 cited before.

This is why the drawing down affected by Yaakov, who is the middle column,⁶⁸⁵ is of a much higher light. For, as known, the middle column ascends to the Crown-*Keter*,⁶⁸⁶ meaning, to the inner aspect of the Crown-*Keter*.⁶⁸⁷ In contrast, the other [two] columns [to the right and left] only reach the externality of the Crown-*Keter*, whereas the middle column reaches the inner aspect of the Crown-*Keter*.⁶⁸⁸

This likewise is the meaning of what our sages, of blessed memory, stated,⁶⁸⁹ “A man should always be pliable like a reed, and should not be stiff like a cedar.” He is called “a man-*Adam*-אדם” as in the verse,⁶⁹⁰ “I am likened-*Adameh*-אדמה to the Supernal One,” which indicates the aspect of holiness itself. However, there two manners in this; “pliable like a reed” or “stiff like a cedar.” “Stiff like a cedar” refers to the emotions (*Midot*) of the world of Chaos (*Tohu*). For, though the world of Chaos (*Tohu*) is also holy, nonetheless, the emotions (*Midot*) of the world of Chaos (*Tohu*) are emotions (*Midot*) as they are in full strength, in that each emotion is in full force and does not

⁶⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁸⁶ See Likkutei Torah, Masei 96b; Torat Chayim, No’ach 65b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and on; *Hemshech* 5672, Vol. 1, Ch. 114 and elsewhere.

⁶⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁸⁹ Talmud Bavli, Taanit 20b; Also see the discourse entitled “*LeOlam Yehei Adam*” 5703 (Sefer HaMaamarim 5703 p. 72 and on); Discourse entitled “*V’Hayah She’erit Yaakov*” of Shabbat Parshat Balak of this year, 5718, Discourse 27, Ch. 5 and on.

⁶⁹⁰ Isaiah 14:14; Sefer Asarah Ma’amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

give room for another emotion. This is why about the [emotions of] the world of Chaos (*Tohu*) the verse states, “He reigned... and He died.”⁶⁹¹

However, the ultimate form of service of *HaShem*-יהו"ה, blessed is He, is to be “pliable like a reed,” these being the emotions (*Midot*) of the world of Repair (*Tikkun*), in which there is self-nullification (*Bittul*), which is why each emotion (*Midot*) can withstand its opposite.⁶⁹² More specifically, this is the aspect of Splendor-*Tiferet* of the world of Repair (*Tikkun*), for the aspect of Splendor-*Tiferet* is the primary aspect of the world of Repair (*Tikkun*).⁶⁹³ Splendor-*Tiferet* is the matter of inter-inclusion (*Hitkallelut*), in that because of its state of ultimate self-nullification to *HaShem*-יהו"ה, blessed is He, it includes two opposites within it, which causes the drawing down of a much higher light (*Ohr*).⁶⁹⁴

This likewise is the meaning of the verse,⁶⁹⁵ “He bears iniquity and overlooks intentional sin for the remnant of His heritage-*She'erit Nachalato*-שארית נהלתו,” meaning,⁶⁹⁶ “For one who makes himself as a remnant-*Shirayim*-שיריים.” The qualities of “He bears iniquity (*Nos'eh Avon*-נושא עון)” and “Overlooks intentional sin (*Over Al Pasha*-עובר על פשע)” are of

⁶⁹¹ See Likkutei Torah of the Arizal, end of Parshat Vayishlach; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there.

⁶⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and on.

⁶⁹³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁹⁴ ⁶⁹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

⁶⁹⁵ Micah 7:18

⁶⁹⁶ Talmud Bavli, Rosh HaShanah 17b; Sanhedrin 111b; Also see Ohr HaTorah *ibid*. Vayera 90a and on.

the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*).

The receptacle (*Klee*) for bringing about a drawing down of the thirteen attributes of mercy that transcend the chaining down of the worlds (*Hishtalshelut*), is the matter of “making himself as a remnant-*Shirayim*.”⁶⁹⁷ As explained before, self-nullification (*Bittul*) to *HaShem*, blessed is He, is the receptacle (*Klee*) for the drawing down of the light (*Ohr*) of *HaShem*, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, although the light (*Ohr*) of *HaShem*, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) has no measure or limitation whatsoever, this is from the aspect of the light (*Ohr*) itself. In other words, the thirteen attributes of mercy as they are, in and of themselves, have no limitations whatsoever, and it therefore is possible for them to be drawn down in all places. However, from the perspective of the recipient (*Mekabel*) [to be able to receive them] he must be a receptacle (*Klee*) for this. This is they are called “the thirteen fixtures (*Mecheeleen*-מכיליין) of mercy,”⁶⁹⁸ which is of the same root as “receptacles-*Keilim*.” The receptacle (*Klee*-כלי) for this is self-nullification (*Bittul*), in that one “makes himself like a remnant-*Shirayim*.”

This is also the matter of repenting and returning (*Teshuvah*) to *HaShem*, blessed is He, which brings about the drawing down of *HaShem's* light that transcends the

⁶⁹⁷ Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 2, Ch. 4.

⁶⁹⁸ In the language of Zohar; See introduction to Zohar 1a and elsewhere.

chaining down of the worlds (*Hishtalshelut*), thus repairing whatever blemish there was in the chaining down of the worlds (*Hishtalshelut*). This is because the two-hundred and forty-eight (רמ"ח) positive commandments are the two-hundred and forty-eight (רמ"ח) “limbs of the King.”⁶⁹⁹ Thus, if a person transgresses and sins, about this the verse states,⁷⁰⁰ “They cause blemish in Me,” meaning, “In the body of the King.” Nevertheless, through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, we repair all blemishes. This is because through repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, there is a drawing down of *HaShem*'s-יהו"ה light that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the matter of repentance and return (*Teshuvah*) is self-nullification (*Bittul*) and broken-heartedness, in that specifically through this, we draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is to such an extent that it states that, “in the place that the truly penitent (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) are unable to stand.”⁷⁰¹ This is because the righteous-*Tzaddikim* do not have the receptacles (*Keilim*) to receive that light (*Ohr*) which is drawn to the truly penitent (*Baalei Teshuvah*) through their self-nullification (*Bittul*),

⁶⁹⁹ Tanya, Ch. 23 citing Tikkunei Zohar; See Tikkunei Zohar, Tikkun 30, 74a; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1 and on.

⁷⁰⁰ Isaiah 66:24; Zohar II 85b; Shaarei Kedushah translated as Gates of Holiness *ibid.*; Also see Shaarei Orah, translated as Gates of Light, Shaar 1 and on.

⁷⁰¹ Talmud Bavli, Brachot 34b

which is the receptacle (*Klee*) for the drawing down this light (*Ohr*) of *HaShem*-יהו"ה, blessed is He.

5.

Now, although it was explained that the receptacle (*Klee*) for the drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) is the matter of repentance and return (*Teshuvah*) to Him, and that the primary matter of repentance (*Teshuvah*) is in the heart,⁷⁰² this being remorse over the past and commitment for the future, nevertheless, in and of itself, self-nullification (*Bittul*) to *HaShem*-יהו"ה in the heart is inadequate.

Rather, there must be self-nullification (*Bittul*) to Him specifically in action. For, since *HaShem*'s-יהו"ה ultimate Supernal intent is for the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, to be drawn down below, as mentioned before, it therefore follows that the receptacle (*Klee*) for affecting this – which is self-nullification (*Bittul*) to Him, blessed is He – must be specifically in action (*Ma'aseh*). This is the self-nullification (*Bittul*) that is required in the act of giving charity (*Tzedakah*).

About this the verse states,⁷⁰³ “He donned charity (*Tzedakah*) like armor, and a helmet of salvation on His head.” To explain, the “helmet of salvation” is the aspect of the Oral

⁷⁰² Tanya, Ch. 29 (36b); Iggeret HaKodesh, Epistle 10 (115b)

⁷⁰³ Isaiah 59:17

Torah (*Torah SheBa'al Peh*). This is as explained before⁷⁰⁴ about the teaching,⁷⁰⁵ “The words ‘I am a wall-*Anee Chomah*-הוֹמָה אֲנִי חוֹמָה⁷⁰⁶ refer to Torah,” in that the Oral Torah (*Torah SheBa'al Peh*) is the encompassing aspect (*Makif*) of a “house-*Bayit*-בֵּית,” which not only protects the “scent of his garments-*Begadav*-בְּגָדָיו,”⁷⁰⁷ about which it states,⁷⁰⁸ “Do not read it as ‘his garments-*Begadav*-בְּגָדָיו,’ but rather read it, ‘his traitors-*Bogdav*-בּוֹגְדָיו,’ and refers to the service of *HaShem*-יהו"ה, blessed is He, of those who repent and return (*Ba'alei Teshuvah*),⁷⁰⁹ but it also protects “the scent of his garments-*Begadav*-בְּגָדָיו” in its simple meaning, referring to the service of Him, blessed is He, by the righteous *Tzaddikim*.

In other words, the fulfillment of the Oral Torah (*Torah SheBa'al Peh*) causes protection (*Shemirah*) in all matters. Within the Oral Torah itself, this [protection] is specifically brought about through [studying] the Mishnaic order of *Nezeekeen* (Damages), as it states,⁷¹⁰ “In the days of Rabbi Yehudah, all their learning was confined to the Mishnaic order of *Nezeekeen* (Damages).” Thus, the “helmet of salvation (*Kova Yeshu'ah*-כּוֹבֵעַ יְשׁוּעָה)” refers to the Mishnaic order of *Nezeekeen* (Damages).

⁷⁰⁴ In the preceding discourse (Discourse 8) of this year, 5718, entitled “*Padah B'Shalom Nafshi* – He redeemed my soul in peace,” of the 19th of Kislev, Ch. 4 and on.

⁷⁰⁵ Talmud Bavli, Pesachim 87a

⁷⁰⁶ Song of Songs 8:10

⁷⁰⁷ Genesis 27:27

⁷⁰⁸ Midrash Bereishit Rabba 65:22; Talmud Bavli, Sanhedrin 37a

⁷⁰⁹ See Talmud Bavli, Sanhedrin 37a *ibid.*; Also see Torah Ohr, Toldot 20d.

⁷¹⁰ Talmud Bavli, Brachot 20a

This is as our sages, of blessed memory, taught⁷¹¹ on the verse,⁷¹² “The faith of your times will be the strength of your salvations,” that “salvations-*Yeshu’ot*-ישועות” refers to the Mishnaic order of *Nezeekken* (Damages).” For, the study of the Mishnaic order of *Nezeekken* (Damages) is the aspect indicated by the verse,⁷¹³ “To save him (*Lehoshiya*-להושיע) from those who condemn his soul.”

Even so, by itself, the study of the Oral Torah (*Torah SheBa’al Peh*) is not adequate, but there also must be the act of giving charity (*Tzedakah*). About this the verse states,⁷¹⁴ “He donned charity (*Tzedakah*) like armor.” In other words, the true guarding (*Shemirah*) of all matters – to ensure that there be no derivation of vitality to the side opposite holiness – is specifically through the act of giving charity (*Tzedakah*). This is the meaning of the words, “He donned charity (*Tzedakah*) like armor,” in that charity (*Tzedakah*) is made to be like a vest of chain to guard against the external forces.

To further explain,⁷¹⁵ a physical vest of chain is armor made with scales to cover the gaps. The same is understood about the act of giving charity (*Tzedakah*), that through doing so, gaps are made in the Supernal garments, so that there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is not at all manifest in garments (*Levushim*). For, when the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, manifests

⁷¹¹ Talmud Bavli, Shabbat 31a

⁷¹² Isaiah 33:6

⁷¹³ Psalms 109:31

⁷¹⁴ Isaiah 59:17

⁷¹⁵ See Iggeret HaKodesh, Epistle 3, entitled “He donned charity (*Tzedakah*) like armor.” Also see *Hemshech “Yonati”* 5640 p. 62 (Sefer HaMaamarim 5640, Vol. 2, p. 634).

in garments (*Levushim*), it becomes limited, and can be drawn down into the spiritual worlds, but not into this physical world. However, in order to draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, below into this physical world, this comes about specifically through the act of giving charity (*Tzedakah*).

It therefore is not adequate to only draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, through the study of the Oral Torah (*Torah SheBa'al Peh*) and the self-nullification (*Bittul*) of repentance and return (*Teshuvah*) to Him. For, since this is the light (*Ohr*) that manifests in garments (*Levushim*), it cannot be drawn down below. Rather, it is specifically through the act of giving charity (*Tzedakah*) that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is drawn down through the gaps, meaning, as it is without the garments (*Levushim*), and this light (*Ohr*) has no limitations whatsoever, so much so, that it is drawn all the way down below.

However, when there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, as it is without garments (*Levushim*), it also possible for vitality to be derived to the external forces. This is why there also is the matter of the armor chainmail, meaning a return and illumination of the encompassing light (*Ohr Makif*) that seals the gaps, so that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is only drawn to the appropriate place, specifically to the side of holiness.

This then, is the meaning of the words,⁷¹⁶ “He donned charity (*Tzedakah*) like armor.” That is, through the act of giving charity (*Tzedakah*) two novel matters are introduced. The first is that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He,

⁷¹⁶ Isaiah 59:17

is drawn all the way down into this world, and secondly, that the drawing down is specifically to the appropriate place.

6.

This is likewise the substance of our teacher Moshe's supplication, when he said,⁷¹⁷ "Remember for the sake of Avraham... and Yisroel, Your servants." For, since Moshe brought about the drawing down of the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), therefore, due to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*), the light (*Ohr*) can possibly also be drawn to a place that is unfitting. About this he pleaded, "Remember for the sake of Avraham... and Yisroel, Your servants." For, as explained before, Avraham was in a state of ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as written,⁷¹⁸ "I am but dust and ash." That is, ash (*Eifer*-אפר) is of the elemental foundation of dust (*Aphar*-עפר), (which is inanimate-*Domem*), and is what remains after the wood is burned.⁷¹⁹ Yaakov too was in a state of ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as written,⁷²⁰ "I have become small because of all of the kindnesses and all of the truth."

⁷¹⁷ Exodus 32:13

⁷¹⁸ Genesis 18:27; See Tanya, Iggeret HaKodesh, Epistle 15

⁷¹⁹ There is a short portion of the discourse that is missing at this juncture.

⁷²⁰ Genesis 32:11

This then, is the meaning of the verse,⁷²¹ “Remember for the sake of Avraham... and Yisroel, Your servants,” referring to the self-nullification (*Bittul*) of Avraham and Yisroel, “Your servants.” Moshe was likewise in a state of the ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as written,⁷²² “And what are we?” Through this we bring about that the drawing down of light (*Ohr*) is specifically to the appropriate and fitting place, on the side of holiness. This likewise is the meaning of the verse,⁷²³ “I and Your people will be made wondrously distinct (*v'Niflinu*-ונפלינו) from every peoples on the surface of the earth.”

Now, at first glance, this request is not fully understood. That is, it is simple to understand that the Jewish people are already separate and distinct from all the nations, especially after the giving of the Torah. However, the explanation is that the substance of his request is that even in the matter of “wondrousness-*Pele*-פלא,” which transcends the chaining down of the worlds (*Hishtalshelut*), and about which the verse states,⁷²⁴ “Darkness and light are the same,” in which the light (*Ohr*) is like darkness (*Choshech*) and the darkness (*Choshech*) is like light (*Ohr*), nevertheless, even in that aspect, there should be the matter of “I and Your people will be made wondrously distinct (*v'Niflinu*-ונפלינו).”

This is also the meaning of what our sages, of blessed memory, stated,⁷²⁵ “To what do the twenty-six times that ‘Give

⁷²¹ Exodus 32:13

⁷²² Exodus 16:7-8

⁷²³ Exodus 33:16

⁷²⁴ Psalms 139:12

⁷²⁵ Talmud Bavli, Pesachim 118a

thanks-*Hodu*-יהודו' [in Psalm 136] correspond to? They correspond to the twenty-six generations that the Holy One, blessed is He, created in His world, to whom He did not give the Torah, and were sustained [solely] by His kindness." Now, in that Psalm, there also is the enumeration of matters that took place after the Torah was given, meaning that even the aspect of "His kindness-*Chasdo*-חסדו," which is the kindness-*Chessed* of the Long Patient One-*Arich* that transcends the chaining down of the worlds (*Hishtalshelut*), should specifically be drawn to the appropriate and fitting place.

For, even though from the perspective of "His kindness-*Chasdo*-חסדו" – the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) – there could possibly be a drawing down even to a place that is unfitting, such as the twenty-six generations, who though they were [mostly] idolators, were sustained by the kindness of the Holy One, blessed is He, nonetheless, through David's self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, he brought about that even the drawing down of "His kindness-*Chasdo*-חסדו" will be to the appropriate and fitting place, meaning, specifically to the side of holiness.

7.

This is also the meaning of the verse,⁷²⁶ "He distributed widely to the destitute, his charity endures forever." That is, through serving *HaShem*-יהו"ה, blessed is He, doing acts of charity (*Tzedakah*), we draw down the limitless light of the

⁷²⁶ Psalms 112:9

Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), and drawn it all the way down below. This is brought about through giving charity (*Tzedakah*) in a limitless way. In other words, the giving of charity (*Tzedakah*) should not be restricted to only one tenth or one fifth, or more than a fifth, but should rather be as indicated by the words,⁷²⁷ “charity (*Tzedakah*-צדקה) and justice (*Mishpat*-משפט),” meaning that he judges (*Shofet*-שופט) himself and determines what is absolutely necessary for his own needs and gives the rest to charity (*Tzedakah*).⁷²⁸ That is, our sages, of blessed memory, only said, “your life takes precedence over the life of others” in a kind of circumstance in which [two people are in a desert and] “one of them has a jug of water , but if they both drink from it, both will die.”⁷²⁹ However, in the circumstance that one’s fellow is starving for bread, it cannot be that he should enjoy delicacies and family feasts etc.⁷³⁰

However, in truth, even the matter of “justice and charity (*Mishpat uTzedakah*-משפט וצדקה)” is inadequate. Rather, the act of giving charity (*Tzedakah*) should literally be without any limitations whatsoever (*Blee Gvul*). About this our sages, of blessed memory, stated,⁷³¹ “The words, ‘[You shall love *HaShem*-יהו"ה...] with all your being (*Bechol Me’odecha*-בכל מאדך)’ means, ‘With **all** of your money.’” Through the act of giving charity in a limitless way (*Blee Gvul*), the light (*Ohr*)

⁷²⁷ Genesis 18:19; Psalms 99:4, 33:5; Ezekiel 45:9; Proverbs 21:3 and elsewhere.

⁷²⁸ See Torah Ohr, Vayishlach 63b; Sefer HaMaamarim 5689 p. 133.

⁷²⁹ Talmud Bavli, Bava Metziya 62a

⁷³⁰ Tanya, Iggeret HaKodesh, Epistle 16

⁷³¹ Deuteronomy 6:5 and Rashi there, citing Sifrei Devarim 32:6

of the Limitless One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) is brought down. Moreover, it is brought all the way down, physically!

About this our sages, of blessed memory, stated,⁷³² “One who performs [acts of] charity (*Tzedakah*) is greater than [one who offered] all the sacrificial offerings (*Korbanot*).” For, though the superiority of sacrificial offerings (*Korbanot*) is very great – and as stated in *Iggeret HaKodesh*,⁷³³ the entire chaining down of the worlds (*Hishtalshelut*) depends upon one precision in the matter of sacrificial offerings (*Korbanot*), and it likewise states,⁷³⁴ “The mystery of the sacrificial offerings ascends to the mystery of the Unlimited One (*Ein Sof*),” and moreover, the matter of the sacrificial offerings (*Korbanot*-קרבת) is that one takes his own strengths and talents and brings them close (*Makreev*-מקרִיב) to *HaShem*'s-יהו"ה Godliness, which is why they are called a “coming close-*Korban*-קרבת”⁷³⁵ – even so, the matter of the sacrificial offerings (*Korbanot*) is that we take an animal, bring it to the Holy Temple and elevate it upon the Altar, this is a spiritual elevation. In contrast, in the giving of charity (*Tzedakah*), the matter of it is the physical act of giving to a pauper who has nothing of his own. It is through this that we affect a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, to below. Moreover, the light (*Ohr*) that is drawn

⁷³² Talmud Bavli, Sukkah 49b

⁷³³ Tanya, Kuntres Acharon 160a

⁷³⁴ See Zohar II 239a; Zohar III 26b

⁷³⁵ See *Hemshech* “*Bati LeGani*” 5710, Ch. 2 (Sefer HaMaamarim 5710 p.

down is His limitless light (*Ohr HaBlee Gvul*), as discussed before.

This is also the difference between the *mitzvah* of giving charity (*Tzedakah*) and all other *mitzvot*,⁷³⁶ in that all the other *mitzvot* are limited. For, although they also are rooted in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, nevertheless, the manner in which they were given below is that they are specifically in a state of limitation.

For, example, the *Tzitzit* consist of four strings, and five knots etc., and the *Tefillin* have a measure of two fingers by two fingers (though this does not render them unfit), and they must specifically be square. Likewise, the *Hadas* branch must be [at least] three handsbreadths (*Tefachim*), and the *Lulav* must be [at least] four handsbreadths (*Tefachim*), and similarly, the *Etrog* also has specific measure, and the *Sukkah* must be [at least] seven handsbreadths (*Tefachim*).

However, this is not so of charity (*Tzedakah*), in that even as the *mitzvah* was given below, its fulfillment must be in a way that there are no limitations whatsoever, and through doing so, we affect the drawing down to below of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the most literal sense.

However, when the limitless light of the Unlimited One, blessed is He, is drawn down, the forces of externality can possibly derive vitality from this. Concerning this there is the matter of,⁷³⁷ “charity (*Tzedakah*-צדקה) and justice (*Mishpat*-

⁷³⁶ See Tanya, *Iggeret HaKodesh*, Epistle 10.

⁷³⁷ Genesis 18:19; Psalms 99:4, 33:5; Ezekiel 45:9; Proverbs 21:3 and elsewhere.

משפט),” meaning that a person judges (*Shofet*-שׁוֹפֵט) himself etc., which is the matter of the self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through which a receptacle (*Klee*) is made, so that the drawing down should specifically be to the appropriate and fitting place. This is as explained above about the armor of chainmail, in regard to the scales that cover over the gaps.

This then, is the meaning of the verse,⁷³⁸ “He distributed (*Peezar*-פִּזָּר) widely to the destitute, his charity endures forever.” That is, when the charity (*Tzedakah*) is given in a way that it is scattered [and distributed] everywhere-*Peezoor*-פִּיזוּר, meaning, that [it is given] in a limitless manner (*Blee Gvul*), we then draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to below, only that right now it is concealed, but will be revealed in the coming future, which is the meaning of the words, “[his charity] endures forever.” That is, even right now it endures, though until the coming future and the world of the resurrection, in which the souls will be reunited with their bodies, it is not yet drawn into revelation, but in that time the limitless light (*Ohr HaBlee Gvul*) will be revealed.

The discourse concludes, “His pride (*Karno*-קָרְנוּ) will be exalted in glory,” stating, “His pride-*Karno*-קָרְנוּ,” which refers to the community of Israel (*Knesset Yisroel*), including each and every single Jew in particular, in that only the “Pride of Israel-*Keren Yisroel*-קֶרֶן יִשְׂרָאֵל”⁷³⁹ will be exalted, meaning that no vitality will be granted to the external forces, but that

⁷³⁸ Psalms 112:9

⁷³⁹ Ezekiel 29:21; Psalms 148:14 and elsewhere.

which is drawn down will only be to the appropriate and fitting place – specifically to Israel!

Discourse 10

“b’Chaf Hei b’Kislev - On the twenty-fifth of Kislev”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, Shabbat Mevarchim Teivet, 5718
By the grace of *HaShem*, blessed is He,

1.

The Talmud states,⁷⁴⁰ “On the twenty-fifth of Kislev the days of Chanukah are eight.” The question and dialogue in the words of the commentators⁷⁴¹ in explanation of why Chanukah was established for eight days, is well known. That is, even though the miracle of the cruse of oil (which only had enough oil to illuminate for a single day, miraculously burned for eight days),⁷⁴² nonetheless, the miracle was only in the course of following seven days. That is, there indeed was enough oil for the illumination of the first day.⁷⁴³ We nevertheless must better understand the inner depth of the matter, and why Chanukah must specifically be celebrated for eight days.

⁷⁴⁰ Talmud Bavli, Shabbat 21b

⁷⁴¹ Beit Yosef to Tur, Orach Chayim, Siman 670

⁷⁴² Talmud Bavli, Shabbat 21b *ibid.*

⁷⁴³ See the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 (Sefer HaMaamarim 5637, Vol. 1, p. 328 and on).

We also must understand an additional matter. That is, it states in *Shnei Luchot HaBrit*⁷⁴⁴ and cited in *Chassidus*,⁷⁴⁵ that all holidays throughout the year relate to the Torah portion upon which they fall. With this in mind, the days of Chanukah always fall in juxtaposition to the Torah portion of *Vayeishev* and the Torah portion of *Mikeitz*. The common denominator between these two Torah portions is that both discuss the matter of,⁷⁴⁶ “These are the generations of Yaakov: Yosef,” in that Yosef was Yaakov’s primary son, and “everything that happened to this one, happened to that one.”⁷⁴⁷ We therefore must understand the relationship between Yosef and Chanukah.

⁷⁴⁴ *Shnei Luchot HaBrit*, *Chelek Torah SheB’Chtav*, *Vayeishev* (297a)

⁷⁴⁵ *Ohr HaTorah*, *Vayeishev* 268a; Also see the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 *ibid*.

⁷⁴⁶ *Genesis* 37:2

⁷⁴⁷ *Midrash Bereishit Rabba* 84:6 – “This one [Yaakov] was born circumcised, and that one [Yosef] was born circumcised. This one’s mother was barren, and that one’s mother was barren. This one’s mother bore two, and that one’s mother bore two. This one’s mother had difficulty giving birth, and that one’s mother had difficulty giving birth. This one was hated by his brother, and that one was hated by his brothers. Just like this one’s brother sought to kill him, that one’s brothers sought to kill him. This one was a shepherd, and that one was a shepherd. This one was despised, and that one was despised. This one was stolen twice, and that one was stolen twice. This one was blessed with wealth, and that one was blessed with wealth. This one went out of the Land (of Israel), and that one went out of the Land (of Israel). This one married a woman from outside the Land, and that one married a woman from outside the Land. This one was accompanied by angels, and that one was accompanied by angels. This one was made great through a dream, and that one was made great through a dream. This one was the source of blessing for his father-in-law’s house, and that one was the source of blessing for his father-in-law’s house. This one went to Egypt, and that one went to Egypt. This one ended famine, and that one ended famine. This one satisfied others, and that one satisfied others. This one commanded, and that one commanded. This one was embalmed, and that one was embalmed. This one had his bones taken up (to the Land of Israel), and that one had his bones taken up (to the Land of Israel).”

2.

This may be understood based on the explanation in the responsa of Rabbi Shlomo Ibn Aderet (Rashba),⁷⁴⁸ regarding the numbers seven and eight.⁷⁴⁹ That is, all the “festivals of *HaShem*-יהוה”⁷⁵⁰ are seven days in number, such as the holiday of Passover (*Pesach*) which is seven days. He explains that the number seven refers to the seven revolving days [of the week].

To explain, the entire creation took place over the course of seven days. For, even Shabbat is included within creation, as in the teaching of our sages, of blessed memory,⁷⁵¹ “What did the world lack? Rest! Shabbat came, and rest came.” It thus is understood that creation was perfected on the day of Shabbat. In other words, Shabbat includes the days that precede it and brings them to perfection. The same is true of all seven days [of the week], in that they are seven days that revolve.

With the above in mind we may understand why we recite,⁷⁵² “Today is the first day of the Sabbath,” and “Today is the second day in the Sabbath,” etc. For, at first glance, this presents a difficulty.⁷⁵³ Namely, until the present, many thousands of days have passed since the six days of creation. This being so, why do we say, “Today is the first day etc.?” However, the explanation is that since with each unit of seven

⁷⁴⁸ Shaalot u'Teshuvot HaRashba Vol. 1, Section 9

⁷⁴⁹ Ohr HaTorah ibid. Also see the discourse entitled “*B'Chaf Hei b'Kislev*” 5660 (Sefer HaMaamarim 5660 p. 63).

⁷⁵⁰ Leviticus 23:2; 23:4; 23:37

⁷⁵¹ Rashi to Genesis 2:2 citing Midrash Breishit Rabba 10:9 and elsewhere.

⁷⁵² In the song of the day (*Shir Shel Yom*) of the morning (*Shacharit*) liturgy.

⁷⁵³ See Likkutei Torah, Shir HaShirim 25a

days, the cycle concludes and repeats, we therefore say, “Today is the first day” etc., meaning the first day of this cycle.

Now, this does not contradict the explanation in various places, that Shabbat transcends the chaining down of the worlds (*Hishtalshelut*). For, there are two matters to Shabbat.⁷⁵⁴ The first is Shabbat as it is, in and of itself, in that “in and of itself, Shabbat is sanctified.”⁷⁵⁵ The second is what is brought about on Shabbat by virtue of the toil in serving *HaShem*-יהו"ה, blessed is He, on Shabbat, as the verse states,⁷⁵⁶ “Remember the Shabbat day, to sanctify it.”

In and of itself, the sanctity of Shabbat is that it concludes and completes the revolution of seven days [of the week]. However, through the toil of serving *HaShem*-יהו"ה, blessed is He, by “Remembering the Shabbat day, to sanctify it,” a higher aspect, which transcends the chaining down of the worlds (*Hishtalshelut*) is brought down. However, this is specifically brought about through toiling in serving *HaShem*-יהו"ה, blessed is He, whereas in and of itself, the sanctity of Shabbat is part and parcel of the revolution of the seven days [of the week], only that, as stated above, it is their completion and perfection.

In contrast, the number eight transcends the number seven. As Rashba explained,⁷⁵⁷ there are holidays that number

⁷⁵⁴ See the discourse entitled “*Et Shabtota*” 5679 (Sefer HaMaamarim 5679 p. 407 and on); 5700, Ch. 2 (Sefer HaMaamarim 5700 p. 81 and on (and also not Likkutei Torah, Behar, discourse entitled “*Et Shabtota*” p. 41a)); Also see Likkutei Torah, Shir HaShirim ibid. 24b; Sefer HaMaamarim 5700 ibid. Ch. 4 (p. 85 and on), and elsewhere.

⁷⁵⁵ Talmud Bavli, Beitzah 17a

⁷⁵⁶ Exodus 20:8

⁷⁵⁷ Shaalot u'Teshuvot HaRashba Vol. 1, Section 9

eight, such as the holiday of Shemini Atzeret, which although it is a festival in and of itself, is also a continuation of the seven days of Sukkot. This is why it is [specifically] called “The eighth-*Shemini*-שמניי,”⁷⁵⁸ in that it is the eighth from the first [day of Sukkot]. The matter of the number eight is that it is above the number seven. For, the matter of the number seven is that it includes the whole of the revolving cycle, whereas the matter of the number eight is that it transcends the revolving cycle.

This is similar to what we find that there are “seven shepherds, and eight princes amongst men.”⁷⁵⁹ Now, our teacher Moshe is counted amongst the seven shepherds, and generally includes and represents them all,⁷⁶⁰ whereas Moshiach is counted amongst the “eight princes amongst men.”

The explanation is that Moshe is the seventh and “all sevens are beloved,”⁷⁶¹ such that in the days of the week, the seventh day is beloved,⁷⁶² meaning, the day of Shabbat (as explained before). In the unit of years, the seventh year is beloved, and likewise, in the unit of each year itself, the seventh month is beloved, as the verse states,⁷⁶³ “In the seventh month, on the first of the month, there shall be a day of rest for you.” Likewise, in the souls of the Jewish people, Moshe is the seventh, and “all sevens are beloved,” and therefore the Torah was given by his hand.

⁷⁵⁸ Leviticus 23:36; Numbers 29:35; Nehemiah 8:18; Also see Likkutei Sichot, Vol. 9 p. 227.

⁷⁵⁹ Micah 5:4; Talmud Bavli, Sukkah 52b

⁷⁶⁰ Tanya, Ch. 42

⁷⁶¹ Midrash Vayikra Rabba 29:11

⁷⁶² Vayikra Rabba 29:11 *ibid.*

⁷⁶³ Leviticus 23:24

However, Moshiach is counted within the “eight princes amongst men,” which is higher than the seven revolving days, meaning that this transcends the chaining down of the worlds (*Hishtalshelut*), as known about the superiority of the revelations of the coming future. In other words, the number seven indicates the revelations of the chaining down of the worlds (*Hishtalshelut*), only that within the chaining down of the worlds (*Hishtalshelut*) itself, it is the highest revelation. In contrast, the revelation of Moshiach transcends the chaining down of the worlds (*Hishtalshelut*). This is why Moshiach will even teach Torah to our forefathers and to our teacher Moshe,⁷⁶⁴ because Moshiach is higher than our teacher Moshe.

This likewise is the meaning of the statement of our sages that,⁷⁶⁵ “The lyre used in the Holy Temple had seven strings, but in the days of Moshiach the lyre will have eight strings.” This is because in the coming future there will be a revelation of the matter of the number eight.

In the *Sefirot*, we find that the number seven refers to the seven emotional qualities (*Midot*), which are the seven days of construct, in that the emotional qualities (*Midot*) relate to the worlds, as stated,⁷⁶⁶ “Remember Your mercies, *HaShem*-יהוה, and Your kindnesses, for they are of the world.”⁷⁶⁷ In contrast, the eighth (*Shemini*-שמיני) refers to the *Sefirah* of

⁷⁶⁴ Likkutei Torah, Tzav 17a-b and elsewhere.

⁷⁶⁵ Talmud Bavli, Arachin 13b; Also see Likkutei Torah, Tazriya 21d

⁷⁶⁶ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

⁷⁶⁷ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as will be explained shortly.

Understanding-*Binah*,⁷⁶⁸ which transcends the worlds. By way of analogy, this is like how it is in man below, that his emotions (*Midot*) relate to others, whereas his intellect (*Mochin*) is [inward, and relates] to himself.

This likewise is the difference between revelations as they currently are and the revelations of the coming future. That is, currently the revelations are [like a lyre] of “seven strings,” in that they are the aspect of the emotional qualities (*Midot*), which relate to the worlds, whereas “the lyre of the coming future will have eight strings,” meaning that the aspect of Understanding-*Binah*, which transcends the worlds, will be revealed.

With the above in mind, we can understand why Chanukah is eight days. For, as known,⁷⁶⁹ on Chanukah there is a radiance akin to the revelations of the coming future, and therefore “the days of Chanukah are eight.” This is also the relationship between Yosef and Chanukah, being that Shemini Atzeret corresponds to Yosef.⁷⁷⁰ For, as known, the holidays correspond to the forefathers.⁷⁷¹ Pesach corresponds to Avraham, Shavuot corresponds to Yitzchak, Sukkot

⁷⁶⁸ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Ohr HaTorah, Chanukah 326b; Discourse entitled “*b’Chaf Hei b’Kislev*” 5653 (Sefer HaMaamarim 5653, p. 173 and on); Discourse entitled “*v’Atah b’Rachamecha HaRabim*” 5698 (Sefer HaMaamarim 5698 p. 182); Discourse entitled “*Ki Atah Neiri HaShem*” 5747, and elsewhere.

⁷⁶⁹ See the citations in the preceding note.

⁷⁷⁰ Zohar I 208b; Also see Ohr HaTorah, Vayeishev 268a; Also see the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 *ibid*.

⁷⁷¹ Zohar III 257b; Menorat HaMa’or of Rabbi Yisrael Alnaqua, Vol. 2, Hilchot Rosh Chodesh (p. 202); Tur, Orach Chaim, Siman 417; Avudraham, Hilchot Rosh Chodesh.

corresponds to Yaakov, and Shemini Atzeret corresponds to Yosef.

It is in this regard that Shemini Atzeret is a continuation of Sukkot, but is also a festival unto itself. That is, Yosef is a continuation of Yaakov, as in the verse,⁷⁷² “These are the generations of Yaakov: Yosef,” in that Yosef is the continuation of Yaakov,⁷⁷³ but he also has a festival unto himself, being that there is a superiority to Yosef over and above Yaakov. The same is so of Shemini Atzeret. Although it is a continuation of Sukkot, it nevertheless also has a superiority [over Sukkot], which is the revelation of the aspect of the eighth (*Shemini-Shmini*). This likewise is why Chanukah is related to Yosef, being that Chanukah is similar to Shemini Atzeret, on which there is a revelation of the aspect of the eighth (*Shemini*).

To explain, Chanukah is a *mitzvah* that was established by Rabbinic ordinance,⁷⁷⁴ and as known,⁷⁷⁵ *HaShem*-ה"ה said, “The words of the sages are more beloved to Me than the words of the Torah.” This is why “the days of Chanukah are eight,” this being the revelation of the aspect of the eighth, which is a foretaste of the revelations of the coming future. This likewise is the matter of Shemini Atzeret, since “there is nothing in the

⁷⁷² Genesis 37:2

⁷⁷³ See Biurei HaZohar of the Mittler Rebbe, 29d and on; Biurei HaZohar of the Tzemach Tzedek p. 168 and on; Ohr HaTorah, Vayechi, p. 385b and on, and elsewhere.

⁷⁷⁴ This is explained in Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 2, p. 457, 463 and on; *Hemshech “Matzah Zu”* 5640, Ch. 59 and on (Sefer HaMaamarim, 5640 p. 248 and on); Discourse entitled “*Mai Mevarech*” 5680 and 5700 (Sefer HaMaamarim 5680 p. 203 and on; 5700 p. 70 and on).

⁷⁷⁵ See Talmud Bavli, Avodah Zara 35a; Talmud Yerushalmi, Avodah Zarah 2:7, and elsewhere.

words of the sages that is not hinted at in Torah itself,” and in Torah itself, this is the matter of Shemini Atzeret.

3.

To explain in greater detail,⁷⁷⁶ about Yosef the verse states,⁷⁷⁷ “A charming son (*Ben Porat*-בן פורת) is Yosef, a charming son (*Ben Porat*-בן פורת) upon the eye.” We therefore must understand what these two matters are. Furthermore, we must understand that, in explanation of the words “*Ben Porat*-בן פורת,” Onkelos translated it as, “A son who will increase-*Breid’Yisgei*-ברי דיסגי is Yosef,” indicating that the term “*Porat*-פורת” indicates an “increase-*Hosafah*-הוספה.” However, the name “*Yosef*-יוסף” itself also indicates “increase-*Hosafah*-הוספה.” This being so, what is the meaning of “A son who will increase (*Ben Porat*-בן פורת) is Yosef,” seeming to indicate increase upon increase. Moreover, the verse does not stop there, but emphasizes “*Ben Porat*-בן פורת” a second time, indicating a further increase (*Hosafah*-הוספה).

4.

The explanation is that specifically Yosef is called by the title “Righteous-*Tzaddik*.” About the righteous-*Tzaddik*, Zohar states,⁷⁷⁸ “One who guards this covenant [of

⁷⁷⁶ See the (2nd) discourse entitled “*Ben Porat Yosef*” 5657 (Sefer HaMaamarim 5657 p. 292 and on); Also see the Sichah talk that followed this discourse, section 15 (Torat Menachem, Vol. 21, p. 297).

⁷⁷⁷ Genesis 49:22

⁷⁷⁸ Zohar I 49b

circumcision] (*Brit*-בריית) is called righteous-*Tzaddik*. He upholds the world and has a portion in the coming world.” However, we must understand how it could be that by guarding the covenant [of circumcision] (*Brit*), one obtains a portion in the coming world. For, in the matter of upholding the world, this is understood based on the verse,⁷⁷⁹ “Were it not for My covenant (*Briti*-בריית) day and night, I would not set up the laws of the heaven and earth,” indicating that through the covenant (*Brit*-בריית) the world is upheld and sustained.

The explanation is that the verse states,⁷⁸⁰ “You upheld Your word, for You are righteous (*Tzaddik*).” Now, “Your word-*Dvarecha*-דבריך,” refers to “the word of *HaShem-Dvar HaShem*-יהוה”⁷⁸¹ which brings all novel creation into existence, as it states,⁷⁸² “Forever *HaShem*-יהוה, Your word (*Dvarecha*-דברך) stands in the heavens.” In other words, the entire novel existence is brought about from the Name *HaShem*-יהוה, which means, “He who gives existence-*Mehaveh*-מהווה.”⁷⁸³ [His speech is] the aspect of Kingship-*Malchut*, and is thus called,⁷⁸⁴ “The word of *HaShem-Dvar HaShem*-דבר יהוה.”

However, since it is possible for the word of *HaShem*-יהוה be concealed from the creatures, through guarding the covenant [of circumcision] (*Brit*-בריית), which is the aspect of

⁷⁷⁹ Jeremiah 33:25

⁷⁸⁰ Nehemiah 9:8

⁷⁸¹ Psalms 33:6

⁷⁸² Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

⁷⁸³ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Zohar III 257b (*Ra’aya Mehemna*); Moreh Nevuchim, Vol. 1, Ch. 61; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁷⁸⁴ Psalms 33:6 *ibid*.

Foundation-*Yesod*,⁷⁸⁵ the aspect of Kingship-*Malchut* is sustained and upheld, so that [the word of *HaShem*-יהו"ה] will be revealed in the world.

This is the meaning of the verse,⁷⁸⁶ “You upheld Your word, for You are righteous-*Tzaddik*-צדיק,” being that the term “righteous-*Tzaddik*-צדיק” refers to the aspect of Foundation-*Yesod*, as it states,⁷⁸⁷ “The righteous-*Tzaddik*-צדיק is the foundation-*Yesod*-יסוד of the world,” and the aspect of Foundation-*Yesod* is what sustains the quality of *HaShem*'s-יהו"ה Kingship-*Malchut*. This then, explains the words of Zohar that, “One who guards this covenant [of circumcision] (*Brit*-ברייתא) upholds the world.”

However, the continuation that he “has a portion in the coming world,” is not understood. For, the coming world was created with the letter *Yod*-י [of the Name *HaShem*-יהו"ה],⁷⁸⁸ and the aspect of the letter *Hey*-ה [of the Name *HaShem*-יהו"ה] – which is the aspect of Understanding-*Binah* – is drawn from the letter *Yod*-י.⁷⁸⁹ This being so, how is it possible that through guarding the covenant [of circumcision] (*Brit*), which is the aspect of Foundation-*Yesod*, one can come to have a portion in the coming world (*Olam HaBa*), which is the aspect of Understanding-*Binah*?⁷⁹⁰

⁷⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 2 (*Yesod*).

⁷⁸⁶ Nehemiah 9:8

⁷⁸⁷ Proverbs 10:25; See Shaarei Orah *ibid*.

⁷⁸⁸ Talmud Bavli, Menachot 29b

⁷⁸⁹ See Likkutei Torah, Beshalach 1a, 1c, and elsewhere.

⁷⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

For, the aspect of Foundation-*Yesod* is part of the emotional qualities (*Midot*), and the emotional qualities (*Midot*) and intellectual faculties (*Mochin*) (such as Understanding-*Binah*) are not comparable to each other. This is as briefly explained before, that the emotions (*Midot*) are in regard to another, be they Kindness-*Chessed*, Judgment-*Gevurah*, or Mercy-*Rachamim*, all of which relate to another.

Moreover, just as this is so of the emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* (*ChaGa"t*), which are the primary emotions (*Midot*), this likewise is so of the remaining emotions (including the quality of Foundation-*Yesod*). In contrast, this is not so of the intellectual faculties (*Mochin*), which do not relate to another, but are solely within oneself.

This may be better understood by how Rabbi Shimon Bar Yochai studied [Torah] during the years that he spent in the cave, through which he attained additional wisdom-*Chochmah* to such a degree, that though before he studied [Torah] in the cave, he would ask Rabbi Pinchas Ben Yair questions, and Rabbi Pinchas Ben Yair would answer each question with twelve answers, after he studied [Torah] in the cave, Rabbi Pinchas Ben Yair would ask Rabbi Shimon Bar Yochai questions, and Rabbi Shimon Bar Yochai would answer each question with twenty-four answers.⁷⁹¹ From this it is understood that specifically through studying [Torah] by himself, much additional wisdom-*Chochmah* was added to him.

Though it is true that in the cave, Rabbi Shimon Bar Yochai learned with son Rabbi Elazar, nevertheless, as

⁷⁹¹ Talmud Bavli, Bava Metziyah 84a

known⁷⁹² Rabbi Elazar was not on the level of “another” who causes distraction (*Zulat HaMebalbel*), nor was he on the level of “another” who is a recipient (*Zulat HaMekabel*). Rather, as known, he too was of a level unto himself.

Now, this matter, that the primary aspect of the intellectual faculties (*Mochin*) is to oneself, does not contradict the explanation elsewhere about the teaching,⁷⁹³ “[I have learned much from my teachers, even more from my friends,] but from my students I have learned more than from all of them.” For, that which is added through bestowing influence to another is solely the revelation of the concealed understanding-*Binah*, which already relates to novel existence and revelation.

However, to attain the essential being of understanding-*Binah*, this specifically comes about through solitude (*Hitbodedut*) within oneself.⁷⁹⁴ Therefore, it is specifically because Rabbi Shimon Bar Yochai was in a state of solitude within himself in the cave, there was an awakening of the essential aspect of Understanding-*Binah* in himself, to the point that he brought about a total novelty and opposite of his previous state. That is, instead of his previous state, in which he would ask a question and Rabbi Pinchas Ben Yair would respond with twelve answers, after his solitude [in the cave] he was the one who answered each question with twenty-four explanations, which not only was the complete opposite of his previous state, but was double the measure.

⁷⁹² See the discourse entitled “*Et Shabtota*” 5679 ibid. p. 407; 5700 p. 82.

⁷⁹³ Talmud Bavli, Taanit 7a

⁷⁹⁴ Also see Mishneh Torah, Hilchot Teshuvah, 10:6

Now, just as in a person, one's intellectual faculties (*Mochin*) are to himself, so is it above in *HaShem*'s-יהו"ה Godliness. That is, the aspect of the intellectual qualities (*Mochin*) transcends the worlds, (unlike the emotional qualities (*Midot*) which relate to the worlds). Based on this, the matter is not understood. Namely, how is it possible that through guarding the covenant [of circumcision] (*Brit*), which is in the aspect of the emotional qualities (*Midot*), a person will have a portion in the coming world (*Olam HaBa*), which is the aspect of the intellectual qualities (*Mochin*).

5.

The explanation is that our sages, of blessed memory, stated,⁷⁹⁵ “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth. For, about the creation of the heavens and the earth it is written,⁷⁹⁶ ‘My hand (one hand) also has laid the foundation of the earth, and My right hand has spanned the heavens.’ In contrast, about the handiwork of the righteous-*Tzaddikim* it is written,⁷⁹⁷ ‘The foundation of Your dwelling-place that You have made *HaShem*-יהו"ה, the Sanctuary my Lord-*Adona*’עֲדֹנֵי, that Your hands (two hands) established.”

Now, this must be better understood. For, to create the heavens and the earth is solely within the power of the Creator, *HaShem*-יהו"ה, blessed is He. Even if all the people in the world

⁷⁹⁵ Talmud Bavli, Ketubot 5a

⁷⁹⁶ Isaiah 48:13

⁷⁹⁷ Exodus 15:17

would come together, they would be incapable of creating a single gnat.⁷⁹⁸ This being so, how is it possible that the deeds of the righteous-*Tzaddikim* are greater than the creation of the heavens and the earth?

Now, this cannot be resolved by saying that though the creation of the heavens and the earth is more wondrous, in that it is solely within the capacity of the Creator, *HaShem*-יהו"ה, blessed is He, to do so, nonetheless, in some other matter, there also is a superiority to the deeds of the righteous-*Tzaddikim*. For, the very words of our sages, of blessed memory, that "the handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth," indicate that in this very matter of the creation of the heavens and the earth (which is solely in the capacity of the Creator, *HaShem*-יהו"ה, blessed is He), the deeds of the righteous *Tzaddikim* are greater. It also is necessary to say this because of the scriptural proofs brought for this, in that, in the creation of the heavens and the earth, the verse only mentions one hand, whereas about the deeds of the righteous-*Tzaddikim*, the verse mentions two hands, proving that the superiority is in this very matter itself.

However, the explanation is that just as in the matter of the *Sefirot* above in *HaShem*'s-יהו"ה Godliness, there is the mystery of the root (*Shoresh*-שרש), and there is the mystery of addition (*Tosefet*-תוספת), this likewise is so of the creation, that there is the aspect of the root (*Shoresh*-שרש) and the aspect of addition (*Tosefet*-תוספת).

To explain, the aspect of the root (*Shoresh*-שרש) includes all matters that are absolutely necessary, whereas the

⁷⁹⁸ See Talmud Yerushalmi, Sanhedrin 7:13; Pesikta Rabbati 43:5

aspect of addition (*Tosefet*-תוספת) refers to those matters that are additional [to what is necessary]. This is like how it is physically, that there are matters that are [essential and] necessary, without which a person is lacking. Then there are matters of wealth, meaning that after already having everything that is necessary to him, as in the verse,⁷⁹⁹ “Whatever is lacking to him,” until he has no lackings whatsoever, the matters of wealth are then added to him, as in the Talmudic statement,⁸⁰⁰ “You are obligated to make him wealthy.” In other words, wealth does not just satisfy what is lacking, but is the drawing forth of pleasure (*Taanug*).

This is the meaning of the blessing *Boreh Nefashot*, which states,⁸⁰¹ “Blessed are You, *HaShem*-יהוה our God, King of the world, Who creates many souls and what they lack, for all that You created to enliven the soul of every living being etc.” The words “Who creates many souls and what they lack” refers to that which is necessary for sustainment. However, the continuing words, “for all that You created,” refer to the mystery of additions (*Tosefet*-תוספת) beyond what is necessary.

In general, this likewise is the difference between the six mundane days of the week and the day of Shabbat. During the six days of the week, a person’s conduct should be in “the way of Torah: [that is,] eat bread with salt, drink water in small measure etc.”⁸⁰² However, on the day of Shabbat it is a *mitzvah*

⁷⁹⁹ Deuteronomy 15:8

⁸⁰⁰ See Talmud Bavli, Ketuvot 67b

⁸⁰¹ One of the after-blessings recited over the consumption of food. See Beit Yosef to Tur, Orach Chayim, Siman 207; Also see Likkutei Torah, Beshalach 1c and elsewhere.

⁸⁰² Mishnah Avot 6:4

to delight through eating and drinking, with fatty meats and spiced wine.⁸⁰³

The same is understood spiritually, that there are matters in creation that are necessary for the creation. For example, it is imperative that the speech of *HaShem*-יהו"ה, blessed is He, which brings novel creations into being and enlivens them at every moment,⁸⁰⁴ must be manifest within them, only that *HaShem*'s-יהו"ה speech, blessed is He, could be concealed from the creatures. To this end there is the toil in service of *HaShem*-יהו"ה, blessed is He, to bring about that the word of *HaShem*-יהו"ה, blessed is He, will be openly revealed amongst the creatures.

That is, the created should come to sense that his entire existence is solely and exclusively the word of *HaShem*-יהו"ה, blessed is He, which brings him into being, vitalizes, and sustains him, at every moment. This matter, which is necessary and imperative to the creation, is the aspect of the mystery of the "root" (*Shoresh*-שרש).

However, there also is a higher form of serving *HaShem*-יהו"ה, blessed is He. Namely, even after a person comes to the knowledge and recognition that the primary aspect of the existence of the tangible "something" (*Yesh*) is the Godly "nothing" (*Ayin*) that brings him into novel existence, he then [must] come to an even higher recognition, that even the Godly "nothing" (*Ayin*) is just a glimmer of His radiance, and is like nothing relative to the True Something (*Yesh HaAmeetee*),

⁸⁰³ Mishneh Torah, Hilchot Shabbat 30:7; Shulchan Aruch Admor HaZaken, beginning of Hilchot Shabbat.

⁸⁰⁴ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

HaShem-יהו"ה Himself, blessed is He. This matter is not crucial to the [fundamental existence] of the creatures, but is utterly higher than the creatures, and is called wealth, which is the mystery of "addition" (*Tosefet*-תוספת).

More specifically, the matter of wealth, is that the mystery of "addition" (*Tosefet*-תוספת) is even higher than the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For, as known, the difference between the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), is that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) manifests in an inner manner within the creatures. In contrast, the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is much higher than the light that fills all worlds, and is in a state of encompassing transcendence (*Makif*).

Nevertheless, even the light of *HaShem*-יהו"ה that transcends all worlds, is also necessary to the creation, as explained before about the teaching,⁸⁰⁵ "What did the world lack? Rest! Shabbat came, and rest came." In other words, even the matter of rest and cessation from work, which is the aspect that transcends the worlds, and is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*), is also included in the category of relating to worlds. Therefore, this is not the true matter of wealth. Rather, true wealth is the knowledge and recognition that before Him everything is as

⁸⁰⁵ Rashi to Genesis 2:2 citing Midrash Breishit Rabba 10:9 and elsewhere.

nothing, and even transcends the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

(With what was explained before in mind, that on Shabbat it is a *mitzvah* to delight etc., and that this is the matter of wealth, nonetheless, in truth, this only is the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*). It only is generally called “wealth,” being that it is not the inner light that manifests within the worlds. Nevertheless, it is not the true matter of “wealth” and “excess” (*Hosafah*-הוספה). Rather, the true matter of excess (*Hosafah*-הוספה) is the aspect of Yosef (יוסף), who is the aspect of the eighth, which transcends the seven revolving days [of the world.]

This then, is the meaning of the teaching,⁸⁰⁶ “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth.” For, the creation of the heavens and the earth is the creation of something from nothing (*Yesh MeAyin*), and is of the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to worlds. Thus, about this aspect they said, “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth.” For, through their deeds, the righteous-*Tzaddikim*, draw down the aspect of the light (*Ohr*) of *HaShem*-יהו"ה Himself, blessed is He, before Whom all is as nothing.

This revelation occurred in the Holy Temple, in which the matter of the Holy Ark was revealed, “which was not according to measure,”⁸⁰⁷ in that both space and time take up

⁸⁰⁶ Talmud Bavli, Ketubot 5a

⁸⁰⁷ Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6. That is, the Holy of Holies of the Holy Temple, had physical measure and

no space and are entirely inconsequential before Him.⁸⁰⁸ In other words, in the Holy Temple there was the knowledge and recognition that before Him everything is as nothing.

This is also the meaning of the statement of our sages, of blessed memory,⁸⁰⁹ “Great is knowledge-*De’ah*-דעה, which was placed between two letters [that is, two holy names] as written,⁸¹⁰ ‘For a God of knowledges is *HaShem-E’l De’ot HaShem*-יהו"ה דעות א"ל.’ Great is the Holy Temple-*Mikdash*-מקדש, which was placed between two letters [that is, two holy names] as written,⁸¹¹ ‘The foundation of Your dwelling-place that You have made, *HaShem*-יהו"ה, the Sanctuary-*Mikdash*-מקדש, my Lord-*Adona’y*-אדניי, that Your hands established.’”

The explanation is that when it states, “For a God of knowledges is *HaShem-E’l De’ot HaShem*-יהו"ה דעות א"ל,” it states “knowledges-*De’ot*-דעות” in the plural, indicating that there are two knowledges. One knowledge (*De’ah*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*), in which the “something” (*Yesh*) is nullified to the “nothing” (*Ayin*). Nevertheless, the “nothing” (*Ayin*) is the source of the “something” (*Yesh*), and is only called “nothing” (*Ayin*) because we do not recognize its essential being. The second knowledge (*De’ah*) is that Above is “something” (*Yesh*) and

dimensions. However, the holy ark that was situated in it, took up no space at all. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room.

⁸⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom*-מקום of all beings, and elsewhere.

⁸⁰⁹ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

⁸¹⁰ Samuel I 2:3

⁸¹¹ Exodus 15:17

below is “nothing” (*Ayin*), meaning that the created “something” (*Yesh*) and the “nothing” (*Ayin*) that brings it into being, are both nothing relative to the True Something (*Yesh HaAmeete*).

This likewise is the matter of the Holy Temple (*Mikdash*), (about which it states, “Great is the Holy Temple-*Mikdash*-מקדש, which was placed between two letters [that is, two holy names],” just as knowledge-*De’ah*-דעה was placed between two letters [that is, two holy names]). That is, this is the matter of drawing down the upper knowledge (*Da’at Elyon*) into the lower knowledge (*Da’at Tachton*), so that even in the chaining down of the worlds (*Hishtalshelut*) there should be a drawing forth and revelation of the upper knowledge (*Da’at Elyon*), that before Him everything is as nothing, as it was revealed in the Holy Temple, in which it was openly recognized that the place of the Holy Ark was not according to measure.

This then, is the meaning of the teaching, “The handiwork of the righteous-*Tzaddikim* is greater,” in that through their service of *HaShem*-יהוה, blessed is He, the righteous-*Tzaddikim* drawn down a revelation of *HaShem*-יהוה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*).

6.

Now, the drawing down brought about through the service of *HaShem*-יהוה of the righteous-*Tzaddikim* comes

through the *Sefirah* of Foundation-*Yesod*, as in the verse,⁸¹² “The righteous-*Tzaddik*-צדיק is the foundation-*Yesod*-יסוד of the world.” (In our service of *HaShem*-יהו"ה, blessed is He, this refers to safe-guarding the covenant [of circumcision] (*Brit*).) For, on account of its quality of bonding, the *Sefirah* of Foundation-*Yesod*⁸¹³ even reaches the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).⁸¹⁴

This likewise is the matter of *Yosef*-יוסף, which means to “add-*Hosafah*-הוספה.” This is because *Yosef* is the aspect of Foundation-*Yesod*,⁸¹⁵ and the matter of the *Sefirah* of Foundation-*Yesod* is that it receives from the *Sefirot* above it and draws down influence into the *Sefirah* of Kingship-*Malchut*. It thus not only receives the aspect of the emotional qualities (*Midot*) and not only the aspect of the intellectual faculties (*Mochin*), but also the aspect of the transcendent surrounding light of *HaShem*-יהו"ה, blessed is He (*Sovev*), and even higher. All this is drawn through the *Sefirah* of Foundation-*Yesod* to the *Sefirah* of Kingship-*Malchut*. Thus, since the *Sefirah* of Foundation-*Yesod* also draws down the light of *HaShem*-יהו"ה that transcends the worlds, the *Sefirah* of Foundation-*Yesod* is therefore called *Yosef*-יוסף, meaning an “addition-*Hosafah*-הוספה.”

Now, the matter of the words, “*Ben Porat Yosef*-בן פורת יוסף,” which Onkelos translated as, “A son who will increase-

⁸¹² Proverbs 10:25; See Shaarei Orah *ibid*.

⁸¹³ Also see Likkutei Torah, Eikev 15c

⁸¹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁸¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

Brei d'Yisgei ברי דיסגי is Yosef,” is the matter of an increase upon an increase (*Hosafah L'Hosafah*). The explanation is that even though the Crown-*Keter* is higher than all the *Sefirot*, meaning, higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, there are two aspects in the Crown-*Keter* itself. There is the externality of the Crown (*Chitzoniyut HaKeter*) and the inner aspect of the Crown (*Pnimiyyut HaKeter*), which are called the “Long Patient One-*Arich Anpin*,” and the “Ancient of Days-*Atik Yomin*.”⁸¹⁶

The external aspect of the Crown (*Chitzoniyut HaKeter*), is the aspect of the Long Patient One-*Arich Anpin* and relates to the chaining down of the worlds (*Hishtalshelut*). In other words, even though it transcends the chaining down of the worlds (*Hishtalshelut*), it nevertheless relates to the chaining down of the worlds (*Hishtalshelut*). That is, it is the source that includes in itself the totality of the chaining down of the worlds (*Hishtalshelut*) in a concealed way. In contrast, the word the “Ancient One-*Atik*-עתיק” means “removed-*Ne'etak*-נעתק,” in that it is removed and separate from the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of “*Ben Porat Yosef*- בן פורת יוסף,” meaning, “A son who will increase-*Brei d'Yisgei* ברי דיסגי is Yosef.” That is, not only does the aspect of Yosef reach the aspect of the Crown-*Keter* in general, but beyond this, within the Crown-*Keter* itself, it reaches the aspect of the Ancient One-*Atik*-עתיק. In other words, the matter of the *Sefirah* of Foundation-*Yesod* is that it reaches the inner aspect (*Pnimiyyut*),

⁸¹⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

(that is, the inner aspect of the Crown-*Pnimityut HaKeter*), and from there it draws influence down to the *Sefirah* of Kingship-*Malchut*.

However, even the [first time] that “*Ben Porat*-בן פורת” is mentioned in the verse, is not the ultimate matter of “addition” (*Hosafah*-הוספה). The verse therefore continues and states [again], “a charming son (*Ben Porat*-בן פורת) upon the eye (*Alei Ayin*-עלי עין),” referring to drawing down an even higher matter.

The explanation⁸¹⁷ is that the words “upon the eye-*Alei Ayin*-עלי עין” refer to that which is above the eye-*Ayin*-עין. The aspect of the eye (*Ayin*-עין) refers to the revelation of that which is concealed (*Gilyu HaHe'elem*). That is, all matters that currently exist but are concealed, will be revealed in the coming future, as it states,⁸¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” In other words, this is not a drawing down of something new and novel, but is only the revelation of matters that currently exist in a concealed state.

As known, through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, we bring about all manner of drawing forth [of influence], except that they are like precious stones and pearls that are kept in a chest, but will be revealed in the coming future. This is the aspect of the “eye” (*Ayin*-עין). From this it is understood that the aspect of the eye (*Ayin*-עין) refers to revelations of *HaShem*'s-יהו"ה light, blessed is He, that relate to the worlds.

⁸¹⁷ See Ohr HaTorah, Vayechi 387a; 400b and on.

⁸¹⁸ Isaiah 40:5

However, the words “upon the eye-*Alei Ayin*-עלי עין” indicate that which is above the eye-*Ayin*-עין. In other words, this refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds. This refers to the aspect of the “forehead” (*Mitzcha*-מצחה) of the Ancient of Days-*Atik Yomin*, which is higher the aspect of the “eyes” (*Einayim*-עינים), and is the matter of “The Supernal desire of all desires (*Ra'ava d'Kol Ra'avin*) revealed in the forehead (*Mitzcha*).”⁸¹⁹ In regard to this, during the Afternoon-Minchah prayer of Shabbat, we recite,⁸²⁰ “And I, may my prayer to You *HaShem*-יהו"ה, be in a desirable time (*Eit Ratzon*-עת רצון-,” being that [Minchah of Shabbat] is when this aspect of *HaShem*'s-יהו"ה Supernal desire is revealed.

In regards to the matter of the *Sefirot*, this is the most inner aspect of the Ancient One-*Atik*, as it is in its own level and place. For, as known, there is the inner aspect of the Ancient One-*Atik* as it manifests in the inner aspects of Wisdom-*Chochmah* and Understanding-*Binah*, as it states,⁸²¹ “The inner aspect of the father-*Abba* is the inner aspect of the Ancient One-*Atik*,” and it also states⁸²² that the inner aspect of Understanding-*Binah* is the inner aspect of the Ancient One-*Atik*. However, there also is the inner aspect of the Ancient

⁸¹⁹ See Zohar III 129a, 136b (Idra Rabba), 288b (Idra Zuta); Likkutei Torah, Pinchas 76d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & 46.

⁸²⁰ Psalms 69:14

⁸²¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe *ibid.*, and elsewhere.

⁸²² See *Hemshech* “*v'Kacha*” 5637, Ch. 11 (Sefer HaMaamarim 5637, Vol. 2, p. 409 and on); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and elsewhere.

One-*Atik*, as it is, in and of itself, in its own place and level, which is much higher and beyond all comparison to the inner aspect of the Ancient One-*Atik* as it manifests in Wisdom-*Chochmah* and Understanding-*Binah*, as explained elsewhere at length.⁸²³ This then, is the meaning of “upon the eye-*Alei Ayin*-עַיִן-” namely, that the aspect of Foundation-*Yesod* even reaches the inner aspect of the Ancient One-*Atik*, as it is, in its own place and level.

This also is the meaning of what we recite,⁸²⁴ “The Supernal God-*E”l Elyon*-אֱלֹהֵי עֵלְיוֹן, Who bestows good kindnesses... and brings a redeemer to their children’s children.” The words, “brings a redeemer-*Go’el*-גּוֹאֵל-” refer to the aspect of Foundation-*Yesod*,⁸²⁵ through whom there is a drawing forth of the aspect of the Crown-*Keter*, which is the aspect of “the Supernal God-*E”l Elyon*-אֱלֹהֵי עֵלְיוֹן.”⁸²⁶ The words, “to their children’s children-*L’Vnei Veneihem*-לְבָנֵי בְנֵיהֶם” refer to the aspects of Victory-*Netzach* and Majesty-*Hod*. In other words, the *Sefirah* of Foundation-*Yesod* reaches all the way to the innermost aspect of the Ancient One-*Atik*, literally.

⁸²³ See Discourse 4 of this year, 5718, entitled “*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah,” Ch. 3, and the citations there.

⁸²⁴ At the beginning of the Amidah prayer; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26

⁸²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “Redeemer-*Go’el*-גּוֹאֵל-” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & 26.

⁸²⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Seven (*Chessed*), and Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 25 & 26 *ibid.*, and Ch. 35.

This then, is the meaning of the teaching,⁸²⁷ “One who guards this covenant [of circumcision] (*Brit*-ברית) is called righteous-*Tzaddik*. He upholds the world and has a portion in the coming world.” The words “He upholds the world,” refer to the sustainment of the *Sefirah* of Kingship-*Malchut*. The words, “He has a portion in the coming world,” refer to the World to Come (*Olam HaBa*) [which is the aspect of Understanding-*Binah*].

Now, in the World to Come (*Olam HaBa*) itself, there are two aspects. The first aspect of the coming world (*Olam HaBa*) is that it is the revelation of things that currently exist, in that all matters that currently are present, but in a concealed manner, will become revealed in the coming future. This refers to the inner aspect of the Ancient One-*Atik* as it manifests in the inner aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which relates to the worlds.

The second aspect of the coming world (*Olam HaBa*) is the revelation of that which transcends the “eye” (*Ayin*-עין), and is the revelation of the inner aspect of the Ancient One-*Atik*, as it literally is, in and of itself, in its own place and level. Thus, when it states that through guarding the covenant [of circumcision] (*Brit*) he has a portion in the coming world, this also includes the second aspect of the coming world (*Olam HaBa*), which is the innermost aspect of the Ancient One-*Atik*, literally as it is. The words, “He upholds the world,” means that even this innermost aspect of the Ancient One-*Atik* will be drawn down through the *Sefirah* of Foundation-*Yesod* into the *Sefirah* of Kingship-*Malchut*.

⁸²⁷ Zohar I 49b

7.

This then, is the meaning of the teaching,⁸²⁸ “On the twenty-fifth of Kislev, the days of Chanukah are eight.” The matter of the eighth (*Shemini*) is that it transcends the revolution of the seven [days of the world], meaning that it utterly and completely transcends the worlds. This refers to the innermost aspect of the Ancient One-*Atik* as it is in its own place and level. From there it is drawn into the aspect of Understanding-*Binah*, for as explained before (in chapter two), the eighth is the aspect of Understanding-*Binah*.⁸²⁹

This is because revelation that transcends the worlds cannot be drawn into the aspect of the emotional qualities (*Midot*) that relate to worlds, but only into the aspect of Understanding-*Binah*, which transcends the worlds.⁸³⁰ It then is also drawn into the emotional qualities (*Midot*) until the aspect of Foundation-*Yesod*, which then draws it into Kingship-*Malchut*. That is, the drawing down of Foundation-*Yesod* is specifically through the emotional qualities (*Midot*), as it states,⁸³¹ “These are the generations of Yaakov: Yosef,” in that Yosef receives from Yaakov.

⁸²⁸ Talmud Bavli, Shabbat 21b

⁸²⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

⁸³⁰ It appears that there was a further explanation given regarding the drawing forth of the inner aspect of the Ancient One-*Atik* into the quality of Understanding-*Binah*, which is missing at this juncture. [However, see the citations in the prior note and the commentative notes and citations there.]

⁸³¹ Genesis 37:2

This is also why we specifically recite,⁸³² “The Supernal God-*E”l Elyon*-א"ל עליון, Who bestows good kindnesses... and brings a redeemer to their children’s children,” in the blessing of the forefathers. For, the drawing down into the quality of Foundation-*Yesod* is specifically through the forefathers,⁸³³ primarily Yaakov, who is the choicest of the forefathers.⁸³⁴

This is likewise why, on the one hand, Shemini Atzeret is a continuation of the seven days of Sukkot, but on the other hand, it is a festival unto itself. For, the drawing down of Foundation-*Yesod* specifically comes from the aspect of Splendor-*Tiferet*, and yet, through the quality of Foundation-*Yesod*, it reaches even higher.⁸³⁵ The same is so in regard to the matter of Shemini Atzeret, and the same is so in regard to the matter of the eight days of Chanukah.

For, on Chanukah there is a revelation that is a foretaste of the revelations of the coming future. This is the meaning of the words, “the days of Chanukah are eight,” that it, it is a foretaste of the revelations of the coming future, when the lyre will have eight strings.⁸³⁶ This refers to the revelation of the inner aspect of the Ancient One-*Pnimityut Atik*, as it is in its own place and level, literally, and this matter will even be drawn below into the aspect of Kingship-*Malchut*, and through it, even

⁸³² At the beginning of the Amidah prayer; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26

⁸³³ That is, Avraham (Kindness-*Chessed*), Yitzchak (Might-*Gevurah*), and Yaakov (Splendor-*Tiferet*).

⁸³⁴ See Midrash Bereishit Rabba 76:1; Zohar I 147b, 119b, 171b; Shaar HaPesukim to Genesis 27:25

⁸³⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and 36 *ibid.*, and the commentative notes and citations there.

⁸³⁶ Talmud Bavli, Arachin 13b; Also see Likkutei Torah, Tazriya 21d

into this world. In other words, even in this world there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, in the most literal sense!

Discourse 11

*“Lachein Emor LiVnei Yisroel Anee HaShem -
Therefore, say to the Children of Israel: I am HaShem”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸³⁷ “Therefore, say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out (*v’Hotzeiti*-והוצאתי) from under the burdens of Egypt; I shall rescue you (*v’Hitzalti*-והצלתתי) from their service; I shall redeem you (*v’Ga’alti*-וגאאלתי) with an outstretched arm and with great judgments. I shall take you (*v’Lakachti*-ולקחתי) to Me for a people and I shall be a God to you; and you shall know that I am *HaShem*-יהוה your God, Who takes you out from under the burdens of Egypt.”

About this,⁸³⁸ Midrash Rabbah states in the Torah portion of Va’Era,⁸³⁹ “Four redemptions are mentioned here (that is, four terms of redemption), corresponding to the four

⁸³⁷ Exodus 6:6-7

⁸³⁸ See the discourse entitled “*Lachein Emor L’Vnei Yisroel*” 5658 (Sefer HaMaamarim 5658 p. 87 and on); 5678 (Sefer HaMaamarim 5678 p. 139 and on); Ohr HaTorah Va’era Vol. 1, p. 128 and on; Vol. 7 p. 2,585 and on; Sefer HaMaamarim 5632 Vol. 1, p. 47 and on; 5634 p. 255 and on; Also see the discourses entitled “*Lachein Emor L’Vnei Yisroel*” and “*V’Avarti*” 5721 (Sefer HaMaamarim 5721 p. 66 and on; p. 145 and on).

⁸³⁹ Midrash Shemot Rabba 6:4

decrees that Pharaoh decreed against them. Correspondingly, our sages instituted to drink four cups [of wine] on the night of Pesach.” In other words, these four terms of redemption correspond to the redemption from Egypt.

However, Midrash Rabbah on the Torah portion VaYeishev⁸⁴⁰ states that these four terms of redemption correspond to four kingdoms, (that is, to four exiles). From this it is understood that these four terms of redemption also include the future redemption.

Now, it may be said that even according to the words of Midrash Rabbah in the Torah portion of Va’Era, the four terms of redemption are also related to the future redemption. For, our sages instituted the four cups corresponding to the four terms of redemption, and as known,⁸⁴¹ the first two cups relate to the redemption from Egypt, whereas the second two cups, especially the fourth cup, relate to the coming redemption. We thus find that even the future redemption is hinted in these four terms of redemption.

It likewise states in Zohar⁸⁴² that corresponding to the four redemptions, we recite the word “True-*Emet*-אמת” four times before the paragraph “*Ezrat Avoteinu* – You always have been the help of our fathers,”⁸⁴³ and [we recite it] four times during the paragraph “*Ezrat Avoteinu*.” Being that corresponding to the four terms of redemption, we recite the word “True-*Emet*-אמת” four times twice, [that is, four times]

⁸⁴⁰ Midrash Bereishit Rabba 88:5

⁸⁴¹ See Haggadah Shel Pesach Eem Likkutei Ta’amim uMinhagim, p. 32.

⁸⁴² Zohar II 216b

⁸⁴³ In the blessings following the *Shema* recital in the morning prayers (*Shacharit*).

before “*Ezrat Avotainu*” and [four times] during “*Ezrat Avotainu*,” it is understood that the four terms of redemption contain two matters.

The first matter is as they relate to the redemption from Egypt (that is, to the four decrees that Pharaoh decreed), and the second matter is as they relate to the redemptions from the four exiles, which also include the future redemption. The Zohar bring additional proof that these two above-mentioned teachings of Midrash are not in contradiction to each other, but that one Midrash discusses one aspect, while the other discusses the other aspect, and both are true.

2.

This may be better understood by prefacing with an explanation of the general matter of exile (*Galut*) and redemption (*Ge'ulah*). The cause of exile (*Galut*) is sin, as we recite,⁸⁴⁴ “Because of our sins we were exiled from our Land.” In other words, spiritually, exile (*Galut*) is sin. Thus, the meaning of the words “we were exiled from our Land” accords to the teaching of our sages, of blessed memory,⁸⁴⁵ “Why was she called ‘Land-*Eretz-ארץ*’? Because she desired-*Ratztah-רצתה* to fulfill the will-*Ratzon-רצון* of her Maker.” However, through sin we were exiled from this aspect of “Land-*Eretz-ארץ*.” We thus find that sin is the matter of spiritual exile (*Galut*), and also brings about physical exile (*Galut*).

⁸⁴⁴ In the *Musaf* liturgy of the holidays.

⁸⁴⁵ Midrash Bereishit Rabba 5:8

Thus, to come out of the exile (*Galut*) to (physical) redemption (*Ge'ulah*), the cause of the exile (*Galut*), which is sin, must first be rectified. This is the matter of repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in that through this we rectify the sin, which is the matter of spiritual exile, and thereby automatically go out of the physical exile.

This is why our sages, of blessed memory, stated,⁸⁴⁶ “Israel will only be redeemed through repentance (*Teshuvah*).” For, although there is a dispute between Rabbi Eliezer and Rabbi Yehoshua on this matter,⁸⁴⁷ nonetheless, the dispute was only about how the Jewish people will be brought to repent (*Teshuvah*), that is, whether the Holy One, blessed is He, will set a king over them whose decrees will be as harsh as Haman’s decrees, or whether they will repent of their own accord.

Nonetheless, all opinions agree that the redemption will specifically come about through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. Rambam therefore ruled,⁸⁴⁸ “Torah promised that, ultimately, toward the end of their exile, the Jewish people will repent and will immediately be redeemed.” In other words, since the spiritual matter of exile (*Galut*) is sin, the spiritual matter of redemption (*Ge'ulah*) is repentance (*Teshuvah*) (as explained above). Therefore, spiritual redemption (*Ge'ulah*) is the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

This is why the matter of repentance and return (*Teshuvah*), is counted amongst the revelations that will come

⁸⁴⁶ Mishneh Torah, Hilchot Teshuvah 7:5

⁸⁴⁷ Talmud Bavli, Sanhedrin 97b

⁸⁴⁸ Mishneh Torah, Hilchot Teshuvah 7:5 *ibid*.

about through Moshiach, as we are taught,⁸⁴⁹ “Moshiach is destined to bring the righteous-*Tzaddikim* to return in *Teshuvah*.” This is because repentance and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He, is the spiritual redemption (*Ge'ulah*), and is the cause of the physical redemption (*Ge'ulah*).

Now, since the general matter of redemption (*Ge'ulah*) is the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, it is understood that the four terms of redemption are four levels of repentance (*Teshuvah*), (as will soon be explained). Additionally, primarily, these four terms of redemption are related to the redemption from Egypt and to the coming redemption, since it is in them that the matter of redemption is complete.

That is, the redemptions from the other exiles were incomplete, and only the redemption from Egypt was complete. This is especially true of the coming redemption, which will be a complete redemption that will be not followed by any subsequent exile.⁸⁵⁰ Therefore, our service of *HaShem*-יהוה, blessed is He, in repenting and returning (*Teshuvah*) to Him must also be complete. That is, it must be complete on all four levels of repentance (*Teshuvah*), since through complete repentance (*Teshuvah*) there will be complete redemption (*Ge'ulah*).

The same is true in our service of coming out of Egypt each and every day, (being that one must recall the exodus from

⁸⁴⁹ Likkutei Torah, Rosh HaShanah 58d; Ha'azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; See Zohar III 153b

⁸⁵⁰ See Tosefot entitled “*Hachi Garsinan*” to Talmud Bavli, Pesachim 116b.

Egypt every day).⁸⁵¹ It too must include all four aspects of repentance (*Teshuvah*), which is the matter of mentioning “True-*Emet*-אמת” four times. For, the general matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is to bond with “the eternal truth of *HaShem-Emet HaShem LeOlam* לעולם יהו"ה לעולם,”⁸⁵² being that through sin, one became separate from the truth of *HaShem-Emet HaShem*-יהו"ה. The four times that the word “True-*Emet*-אמת” is mentioned, are the four ways of repentance (*Teshuvah*), meaning, the four aspects of the “Truth of *HaShem-Emet HaShem*-יהו"ה, corresponding to the four letters of His Name *HaShem*-יהו"ה.

The general explanation of this is elucidated in Likkutei Torah at length,⁸⁵³ that there are two aspects in repentance (*Teshuvah*). Namely, there is the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*). For, the word “repentance-*Teshuvah*-תשובה” divides into “the return of the *Hey-Tashuv Hey*-ה' תשוב,” and since there is the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה and the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, we thus find that there are two aspects of repentance and return (*Teshuvah*-תשובה).

That is, there is the return of the lower letter *Hey*-ה, and there is the return of the upper letter *Hey*-ה. Moreover, in each (that is, in the lower *Teshuvah* and the upper *Teshuvah*) there are two manners, whether it is from below to Above or from Above to below. We thus find that the two types of repentance

⁸⁵¹ Mishnah and Talmud Bavli, Brachot 12b

⁸⁵² See Psalms 117:2

⁸⁵³ Likkutei Torah, Balak 75a and on.

(*Teshuvah*) are two that are four, meaning that [in the two,] there are four levels of repentance and return (*Teshuvah*).

3.

The explanation of this matter⁸⁵⁴ may be understood through the verse,⁸⁵⁵ “Turn from evil and do good, seek peace and pursue it.” That is, this verse explains the order of approaching service of *HaShem*-יהו"ה, blessed is He, from below to Above. (For, in general, man’s approach to serving *HaShem*-יהו"ה, blessed is He, is by way of ascent from below to Above.) The order is that first there must be the toil of “turn from evil,” followed by serving *HaShem*-יהו"ה, blessed is He, in a way of “do good.”

Now, the purpose of our toil in turning from evil is to repair sin and transgression, about which the verse states,⁸⁵⁶ “Only your iniquities separate between you and your God.” The verse specifies “your God-*Elohei*” *chem*-אלהיכם,” meaning “the God who is yours-*Eloh*” *a Shelachem*-אלוהי שלכם.” (This is similar to the term “our God-*Elohei*” *nu*-אלהינו,” meaning “the God who is ours-*Eloh*” *a Shelanu*-אלוהי שלנו.”) The use of this term indicates that for him, *HaShem*’s-יהו"ה Godliness is revealed in an inner way.

The reason we find no other titles of *HaShem*-יהו"ה, blessed is He, called “ours-*Shelanu*” – except specifically His title “God-*Elohi*” *m*-אלהימ – is because for *HaShem*’s-יהו"ה

⁸⁵⁴ See Likkutei Torah, Balak ibid. 73b and on.

⁸⁵⁵ Psalms 34:15

⁸⁵⁶ Isaiah 59:2

Godliness to be drawn into our souls in an inner and openly revealed way, to the point that He is called “ours-*Shelanu*-שלנו,” it must specifically come about through the restraint of the *Tzimtzum*. This is the matter of *HaShem*’s יהו"ה title “God-*Elohi*”מ-אלהי”מ,” in that it indicates the restraint of the *Tzimtzum*, as known.⁸⁵⁷

This may be better understood by way of analogy. That is, it is like a teacher who wants to bestow intellect to his student, who is of no [intellectual] comparison to himself.⁸⁵⁸ If he simply gives the intellect over, as it is, not only will the student not receive anything, but on the contrary, the sensibilities and senses of the mind of the student, who is the recipient, will become confused. Therefore, the teacher must first restrain his own intellect within himself, and only then can bestow intellect to his student.

The same is understood about how it is Above in *HaShem*’s יהו"ה Godliness. That is, for *HaShem*’s יהו"ה Godliness to be drawn down in a revealed and inner way, this comes about specifically through the restraint of *Tzimtzum*. It is in this regard that He is called “your God-*Elohei*”chem-אלהיכ”מ” and “our God-*Elohei*”nu-אלהינו.” That is, the fact that He is called “ours-*Shelanu*-שלנו” is specifically because of His title “God-*Elohi*”מ-אלהי”מ,” which brings about the restraint of the *Tzimtzum*.

However, there is a difference between mentioning the title “God-*Elohi*”מ-אלהי”מ” in its simple form, and mentioning

⁸⁵⁷ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 6, and elsewhere.

⁸⁵⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

the titles “**your** God-*Elohei*”*chem*-ם־אלהיכ” and “**our** God-*Elohei*”*nu*-ו־אלהינ” as stated in books of Kabbalah,⁸⁵⁹ that the title “God-*Elohi*”*m*-ם־אלהי” is the aspect of Judgment-*Gevurah*, whereas “your God-*Elohei*”*chem*-ם־אלהיכ” and “our God-*Elohei*”*nu*-ו־אלהינ” are the aspects of Mercy-*Rachamim*.

In other words, the title “God-*Elohi*”*m*-ם־אלהי” by itself, indicates the matter of complete restraint and concealment, which is a matter of Judgment-*Din* and Might-*Gevurah*. In contrast, although the titles “your God-*Elohei*”*chem*-ם־אלהיכ” and “our God-*Elohei*”*nu*-ו־אלהינ” (“the God who is ours-*Eloh*”*a Shelanu* שלנו־הֵאֱלֹהִים”) indicate a restrained light and illumination, nevertheless, there still is light and illumination, and it therefore is a matter of Mercy-*Rachamim*.

The explanation is that the difference between *HaShem*’s יהוה-ה titles “God-*Elohi*”*m*-ם־אלהיכ,” “your God-*Elohei*”*chem*-ם־אלהיכ,” and “our God-*Elohei*”*nu*-ו־אלהינ,” is akin to the difference between the first restraint of *Tzimtzum*, and the subsequent restraint-*Tzimtzum* of the line-*Kav*. To explain, as known, in regard to all the other restraints of *Tzimtzum*, there indeed is some light and revelation. However, this is not so of the first restraint (*Tzimtzum HaRishon*), the matter of which was the complete withdrawal of light. This aspect is simply called by the title “God-*Elohi*”*m*-ם־אלהיכ,” and refers to the first restraint of *Tzimtzum*, which is complete withdrawal and concealment, and is a matter of Judgment-*Din*. In other words, even if we say that the intention of the [first] restraint of *Tzimtzum* was for the subsequent revelation that

⁸⁵⁹ See Ramaz to Zohar III 271b

followed it, nevertheless, the restraint-*Tzimtzum* itself was complete withdrawal and concealment.

This is especially so according to the explanation in the beginning of Etz Chayim,⁸⁶⁰ that the intention in the restraint-*Tzimtzum* was to bring the vessels (*Keilim*) into existence. For, in the beginning of Etz Chayim⁸⁶¹ it is explained that at first the limitless light of the Unlimited One (*Ohr Ein Sof*) filled the entire void (*Challal*) and there was no space for the existence of the worlds. He then restrained His great light to the side, thus making a void (*Chall*) and empty space (*Makom Panuy*), after which He drew down a short constricted line-*Kav*.

Now, Etz Chayim poses the question: Why was the restraint of *Tzimtzum* in such a way that there first had to be a complete withdrawal of the light, and only afterwards the line-*Kav* was drawn down? Could He not have left the light of the line-*Kav* in its place and merely remove the rest of His great light? In other words, since the light of the line-*Kav* can indeed be received in the worlds – the proof being that the light of the line-*Kav* was subsequently drawn down – why then was the complete withdrawal (*Siluk*) of the light necessary? Why couldn't the light of the line-*Kav* remain in its place from the onset?

Etz Chayim answers by explaining that the intention of the restraint of the *Tzimtzum* by way of withdrawal (*Siluk*) – in that there was a complete withdrawal (*Siluk*) of the light – was to bring the vessels (*Keilim*) into existence. For, since the matter of the vessels (*Keilim*) is concealment – which is the

⁸⁶⁰ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

⁸⁶¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 3

opposite of light (*Ohr*) and revelation (*Giluy*) – therefore, if the light would have remained as it initially was, even if only the light of the line-*Kav*, nevertheless, since it is light (*Ohr*), there would be no possibility for the vessels (*Keilim*) to exist.

Therefore, a complete withdrawal (*Siluk*) of the light (*Ohr*) was necessary, and not even the light of the line-*Kav* remained. Specifically through this the existence of the vessels (*Keilim*) became possible. Once the vessels (*Keilim*) were brought into existence through the restraint of the *Tzimtzum*, then even after the subsequent drawing down of the light of the line-*Kav* from the light that preceded the restraint-*Tzimtzum*, the vessels (*Keilim*) could remain in their existence. This is because the light of the line-*Kav* is drawn down after the restraint-*Tzimtzum* and through the restraint-*Tzimtzum*.

We thus find that, according to Etz Chayim, the restraint-*Tzimtzum* was for the vessels (*Keilim*) to exist. Since the matter of the vessels (*Keilim*) is concealment (*He'elem*), which is the opposite of light (*Ohr*) and revelation (*Giluy*) – and moreover, since even the adhesion (*Dveikut*) of the vessels (*Keilim*) [to their source] is an adhesion (*Dveikut*) that is unrecognizable in them – we therefore find that the intention in the restraint of *Tzimtzum* was not for the purpose of revelation (*Giluy*), but for the purpose of the vessels (*Keilim*), which are the opposite of the matter of revelation (*Giluy*). This is why the first restraint-*Tzimtzum* (*Tzimtzum HaRishon*) is the matter of Judgment-*Din*, which is the matter of *HaShem*'s יהו"ה title “God-*Elohi*”מ-ם”אלהי” in its simple form.

In contrast, His titles “your God-*Elohei*”chem-ם”אלהיכ” and “our God-*Elohei*”nu-ו”אלהינו” are the aspect of the light of

the line-*Kav*, in which there also are restraints-*Tzimtzumim*, because it only is a short constricted line-*Kav* [of light]. Nonetheless, in this form of restraint-*Tzimtzum* there comes to be revelation (*Giluy*).

This may be better understood by way of the analogy of a teacher and his student. That is, the order of bestowal [of intellect] is that the teacher must initially conceal the light of his own intellect within himself. After this, he then can make an estimation of the intellect within himself, according to the capacities of the student. After having done so, he can then bring the intellect out in a constrained way, according to the capacity of the student to receive. This is like what our sages, of blessed memory, said,⁸⁶² “A person should always teach his student in a concise manner.”

Now, it is understood that when the teacher makes an estimation of the intellect in a way that relates to the student, and constricts it according to the capacity of his student to receive, even though it is a constriction (*Tzimtzum*), nevertheless, it is unlike the constriction (*Tzimtzum*) that he had when he first concealed the entire light of his own intellect within himself. Rather, this constriction (*Tzimtzum*) is so that the bestowal [of intellect] will be restrained commensurate to the capacity of the student. That is, even though it indeed is a constrained light, its purpose is to reveal (*Giluy*).

The same is understood about the light of the line-*Kav*. Even though it is a short constricted line-*Kav* [of light], it nevertheless is light (*Ohr*) and revelation (*Giluy*). This likewise is so of *HaShem*'s יהוה's titles “your God-*Elohei*”chem-

⁸⁶² Talmud Bavli, Pesachim 3b; Chullin 63b

אלהיכ"ם," and "our God-*Elohei*"*nu*-יהינ"ם," which refer to the light of the line-*Kav*, and are a matter of Mercy-*Rachamim*. It thus is explained in various places⁸⁶³ that the upper root of the line-*Kav* is from *HaShem*'s-יהו"ה Hidden Splendor-*Tiferet HaNe'elam*, in that Splendor-*Tiferet* is the matter of Mercy-*Rachamim*. This then, is the meaning of "your God-*Elohei*"*chem*-אלהיכ"ם," that is, "the God who is yours-*Elo*"*ah Shelachem*-שלכם," referring to a constrained light (*Ohr*). However, even so, through this constraint *HaShem*'s-יהו"ה Godliness is drawn to his soul in an inner and revealed way.

However, sin causes a "separation between you and your God-*Elohei*"*chem*-אלהיכ"ם."⁸⁶⁴ To clarify, in reality, nothing at all hides, conceals, or causes any separation whatsoever before *HaShem*-יהו"ה, blessed is He.⁸⁶⁵ Only transgression causes separation. The reason this matter of "your iniquities have separated" is possible, is because in holiness itself there is a matter of separation (*Havdalah*).

This is like what is known about the matter of Judgments-*Gevurot* themselves, namely, that the possibility for the existence of judgments (*Gevurot*) is because Above, there is a root for their existence, which is the matter of the Judgments-*Gevurot* of *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם," which at its root, is the matter of the first restraint-*Tzimtzum* (*Tzimtzum HaRishon*). This then chains further down until there actually is the existence of harsh judgments etc. The

⁸⁶³ See Zohar HaRakiya to Zohar I 15a; Yahal Ohr to Tehillim, p. 190; Sefer HaMaamarim 5659 p. 77 in the note (entitled "*Nekudat HaRoshem*"); Sefer HaMaamarim 5698 p. 122, and elsewhere.

⁸⁶⁴ Isaiah 59:2

⁸⁶⁵ See Tanya, Iggeret HaKodesh, Epistle 5.

same is so of the matter of separation (*Havdalah*), that in an even higher root, there is the matter of separation (*Havdalah*), such as the “separation between the holy and the holy” (*Hamavdeel Bein Kodesh L’Kodesh*),⁸⁶⁶ which is separation (*Havdalah*) as it is in holiness itself.

By way of analogy, this is like the light of the sun as it radiates through clear glass. Although there is no comparison between how the light is before [it passes through] the glass and how it is after [it passes through] the glass, nonetheless, since it is clear glass, it does not cause much concealment. This analogy is like the separation between the holy and the holy, which is separation within holiness itself.⁸⁶⁷

However, this chains down until there also is the matter of separating between the holy and the mundane (*Hamavdeel Bein Kodesh L’Chol*),⁸⁶⁸ which is the separation between holiness (*Kedushah*) and the external husk of *Nogah*. This separation is concealment to a greater extent, to the point that the external husk of *Kelipah* comes into being. However, even then, it only is the existence of the external husk of *Nogah*, which is half good and half bad.⁸⁶⁹

Now, it goes without saying that the half that is good [is good], however, even the bad half is only the bad of *Nogah*, which can be refined and included in holiness (*Kedushah*). Nevertheless, this chains further down, until the matter of “your iniquities have separated” is possible, which is separation

⁸⁶⁶ See the liturgy of the *Havdalah* prayer between Shabbat and the holidays.

⁸⁶⁷ Also see Torah Ohr, Lech Lecha 12a and on, and 13a.

⁸⁶⁸ See the liturgy of the *Havdalah* prayer between Shabbat and the mundane days of the week (*Chol*).

⁸⁶⁹ Etz Chayim, Shaar 49 (Shaar Kelipat Nogah), Ch. 8.

(*Havdalah*) that relates to the three completely impure husks of *Kelipah*.

This then, is the meaning of the verse, “Your iniquities have separated between you and your God-*Elohei*”*chem-*ם”אלהיכ.” That is, sins cause a separating veil, so that a person is not illuminated by a revelation of *HaShem*’s-יהו”ה Godliness. This itself is what causes the exile of the Indwelling Presence of *HaShem*-יהו”ה (the *Shechinah*) Above, as the verse states,⁸⁷⁰ “*HaShem*’s-יהו”ה portion is His people.” This matter, (that every Jew is a portion of *HaShem*-יהו”ה, blessed is He), is constant, even at the moment when one is sinning, as the verse states,⁸⁷¹ “That dwells within them even in their contamination.”

We thus find that [when a Jew sins] he draws down and invests his portion of *HaShem*-יהו”ה, blessed is He, in the sin. About this, the above verse is precise in stating, “Your iniquities have separated between you and your God-*Elohei*”*chem-*ם”אלהיכ.” That is, even at the moment of sin, the Holy One, blessed is He, is still called “your God-*Elohei*”*chem-*ם”אלהיכ,” meaning, “the God who is yours-*Elo’ah Shelachem-*םאלו”ה שלכם,” only that in that moment, it is in a way of separation (*Havdalah*), in that the aspect of “your God-*Elohei*”*chem-*ם”אלהיכ” does not at all illuminate in a revealed way in him, but is in a state of concealment. This itself is the matter of the exile of *HaShem*’s-יהו”ה Indwelling Presence, (the *Shechinah*), in that sin causes the aspect of “your God-

⁸⁷⁰ Deuteronomy 32:9

⁸⁷¹ Leviticus 16:16

Elohei "chem-אלהיכ"ם" (which is present in him even while sinning) to be in a state of ultimate concealment and exile.

However, for "your God-*Elohei* "chem-אלהיכ"ם" to be in a state of revelation, there must be the matter of "turn from evil," which is the very beginning of serving *HaShem*-יהו"ה, blessed is He. That is, a person must contemplate his state and standing and be embittered in his soul etc. Through this, he will affect himself to uproot all his own desires, to not have any desires at all that are alien to *HaShem*'s-יהו"ה Godliness, but to only have the singular desire for *HaShem*-יהו"ה alone, blessed is He.

This is the matter of accepting the yoke of the Kingship of Heaven upon oneself, in that he completely submits himself to *HaShem*'s-יהו"ה Godliness, and only desires *HaShem*-יהו"ה alone. This form of serving *HaShem*-יהו"ה, blessed is He, is called the lower repentance (*Teshuvah Tata'ah*), which is the return of the lower letter *Hey*-ה (תשובה) [of the Name *HaShem*-יהו"ה]. In other words, instead of what he caused through sin, in that he caused the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, (the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה), to be in exile, now, through repenting and accepting the yoke of the Kingship of Heaven upon himself, he causes its return to its source and root.

4.

However, the drawing down affected through serving *HaShem*-יהו"ה, blessed is He, by "turning from evil," only draws down the light of *HaShem*-יהו"ה, blessed is He, that fills all

worlds (*Memaleh Kol Almin*). For, the matter of serving Him by “turning from evil” is to nullify the separation caused by his sins, which “separate between you and your God-*Elohei*” *chem-ם אלהיכם*.” However, as explained before, the title “your God-*Elohei*” *chem-ם אלהיכם*” is a constricted and restrained light (*Ohr*) which radiates within his soul in a revealed way, but generally is only the light of *HaShem*-יהוה that fills all worlds (*Memaleh Kol Almin*).

Therefore, even after serving *HaShem*-יהוה, blessed is He, by repenting (*Teshuvah*) in a way of “turning from evil,” there must be a higher form of repentance and return (*Teshuvah*). This is serving Him in the manner indicated by “do good,” which refers to the matter of accepting the yoke of *HaShem*’s-יהוה commandments (*mitzvot*) upon oneself. This is the meaning of “do good-*Aseh Tov*” עשה טוב, in that the *mitzvot* are called “good-*Tov*” טוב, as in the verse,⁸⁷² “Say to the righteous that he is good-*Tov*” טוב-*Tov*.”

Through this, he causes a drawing down of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This is because the word “good-*Tov*-טוב-17” shares the same numerical value as the name “*Eheve*” *h-ה-17*”⁸⁷³ and as known, the name “*Eheve*” *h-ה-17*” is an acronym for the words [of the verse],⁸⁷⁴ “I fill the heavens and the earth-*Et HaShamayim V’Et HaAretz*-ואת הארץ ואת השמים,”

⁸⁷² Isaiah 3:10

⁸⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸⁷⁴ Jeremiah 23:24; See Zohar Hashmatot, 251a; Also see Ma’amarei Admor HaEmtza’ee, Kuntreisim p. 225; Also see Shaar HaYichud of the Mittler Rebbe *ibid*.

referring to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

This is understood from the fact that [this verse] includes the heavens and the earth equally. For, regarding the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) there is a difference between the heavens and the earth, as the verse states,⁸⁷⁵ "My hand also laid the foundation of the earth, and My right hand spanned the heavens."

About this Midrash states,⁸⁷⁶ "He stretched forth His right hand and created the heaven, and He stretched forth His left hand and created the earth." In other words, in the heavens the revelation is of the aspect of His "right hand," which is a matter of greater revelation, like a human being, whose strength is primarily in his right hand. In contrast, the earth is of the aspect of the left, which is the weak hand.

However, since the verse, "I fill the heavens and the earth-*Et HaShamayim V'Et HaAretz*-את השמים ואת הארץ," includes both the heavens and the earth equally, it is understood that this refers to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, Who transcends the worlds - meaning the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This accords with the statement in Talmud Yerushalmi⁸⁷⁷ about the verse,⁸⁷⁸ "I have placed My words in your mouth, and with the shade of My hand I have covered you," that "I have placed My words in your mouth" refers to

⁸⁷⁵ Isaiah 48:13

⁸⁷⁶ See Pirke d'Rabbi Eliezer, Ch. 18; Zohar II 20a, 37a, 85b.

⁸⁷⁷ Talmud Yerushalmi, Taanit 4:2

⁸⁷⁸ Isaiah 51:16

Torah, and “with the shade of My hand I have covered you” refers to acts of lovingkindness (which is inclusive of all the *mitzvot*).

In other words, Torah is in a way of “My words in your mouth,” indicating the restraint and constriction of *Tzimtzum*, thus bringing about the aspect of the inner light (*Ohr Pnimee*). For, although Torah is “My words,” meaning, the speech of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, nevertheless, the way it is drawn down below is through the constriction and restraint (*Tzimtzum*) of the light, so that it could be “in your mouth.”

In contrast, in regard to the *mitzvot*, even though they are the aspect of, “My hand,” they nevertheless remain in the state of “shade-*Tzeil*-צל,” the matter of which is encompassing transcendence (*Makif*). This is why the *mitzvot* are called “garments” (*Levushim*), since through the *mitzvot* there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

5.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He, that is, “turn from evil” and “do good” – the matter of which is accepting the yoke of the Kingship of Heaven, and accepting the yoke of the *mitzvot* – are both aspects of the lower repentance (*Teshuvah Tata'ah*), only that serving Him through “turning from evil” is an aspect of lower repentance (*Teshuvah Tata'ah*) in a way of ascent from below to Above, whereas serving Him through “doing good” is an aspect of lower

repentance (*Teshuvah Tata'ah*) in a way of descent from Above to below.

To further explain, the lower repentance (*Teshuvah Tata'ah*) is the matter of bringing about a bond between the lower letter *Hey*-ה [of the Name *HaShem*-יהו"ה] and the letter *Vav*-ו of the Name *HaShem*-יהו"ה, blessed is He. This refers to the union of *Zeir Anpin* and *Kingship-Malchut*, which is the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*. For, *Kingship-Malchut* is the aspect of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, and is the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). In contrast, *Zeir Anpin* is the aspect of the Holy One, blessed is He (*Kudsha Brich Hoo*), and is the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*).

Now, the union of *Zeir Anpin* and *Kingship-Malchut* can take place in one of two ways. There either can be the ascent of the lower letter *Hey*-ה to the aspect of the letter *Vav*-ו,⁸⁷⁹ which is the matter of the lower repentance (*Teshuvah Tata'ah*) from below to Above, or there can be the descent of the letter *Vav*-ו to the lower letter *Hey*-ה, which is the matter of the lower repentance (*Teshuvah Tata'ah*) from Above to below.

This then, is the difference between serving *HaShem*-יהו"ה, blessed is He, by “turning from evil,” and serving Him by “doing good.” For, the toil in serving Him by “turning from evil,” is to uproot all one’s desires that are alien to *HaShem*’s-יהו"ה Godliness, and to accept the yoke of the *Kingship* of

⁸⁷⁹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

Heaven upon oneself, which is the matter of the lower repentance (*Teshuvah Tata'ah*) from below to Above – the return of the lower letter *Hey-Tashuv Hey-*ה' תשוב [of the Name *HaShem-*יהו"ה]. That is, he returns the Indwelling Presence of *HaShem-*יהו"ה, blessed is He, the *Shechinah*, (the lower letter *Hey-*ה) to her source and root in the light of *HaShem-*יהו"ה, blessed is He, which fills all worlds (*Memaleh Kol Almin*).

In contrast, the toil in serving *HaShem-*יהו"ה, blessed is He, by “doing good,” the matter of which is accepting the yoke of the *mitzvot* upon oneself, is the lower repentance (*Teshuva Tata'ah*) as it is from Above to below. That is, it is the matter of drawing down the letter *Vav-*ו, which is the light of *HaShem-*יהו"ה, blessed is He, that fills all worlds, from Above to below.

Now, after serving *HaShem-*יהו"ה, blessed is He, by “turning from evil” and “doing good,” one must serve Him through “seek peace and pursue it.” The word “peace-*Shalom-*שלום” refers to Torah, as our sages, of blessed memory, said,⁸⁸⁰ “Whoever is occupied in the study of Torah, introduces peace (*Shalom-*שלום) in the upper entourage and the lower entourage.” Peace (*Shalom-*שלום) is the matter of unifying and bonding two opposites through [the revelation of] a light that transcends both. This is the matter of Torah, through which one introduces peace (*Shalom-*שלום) in the upper entourage and the lower entourage.

The explanation is that it states,⁸⁸¹ “Torah came out of wisdom-*Chochmah.*” This statement expresses two matters. The first matter is that the Torah “came out” of wisdom-

⁸⁸⁰ Talmud Bavli, Sanhedrin 99b

⁸⁸¹ Zohar II 62a, 85a, 121a, and elsewhere.

Chochmah, meaning that Torah is found in understanding-*Binah*. In other words, only the root of Torah is in wisdom-*Chochmah*, however, the revelation of Torah is in understanding-*Binah*. This is why the Zohar sometimes states⁸⁸² that Torah came out of understanding-*Binah*.

The second matter, is that it only **came out** of wisdom-*Chochmah*, but it is rooted in the Crown-*Keter*, particularly in the inner aspect of the Crown-*Pnimitiyut HaKeter*.⁸⁸³ It is in regard to these two matters in Torah, (that is, as it is in Understanding-*Binah*, and as it is in Wisdom-*Chochmah* and the Crown-*Keter*), that there are the two matters in “introducing peace (*Shalom*-שלום) in the upper entourage and the lower entourage.”

The matter of peace (*Shalom*) in the lower entourage is the matter of the union of *Zeir Anpin* and Kingship-*Malchut*. However, for there to be the union of *Zeir Anpin* and Kingship-*Malchut*, which is the matter of the union of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence, the *Shechinah*, this is brought about through Torah as it is in Understanding-*Binah*.

For, although Understanding-*Binah* itself is called the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,⁸⁸⁴ nevertheless, this is specifically as it relates to

⁸⁸² See Zohar II 85a

⁸⁸³ Also see Likkutei Torah, Bamidbar 7a; Discourse entitled “*HaYoshevet BaGanim* – You who dwells in the gardens” 5713, translated in The Teachings of The Rebbe 5713, Discourse 8, Ch. 6 (Torat Menachem, Sefer HaMaamarim Shvat p. 234 and on); Discourse by the same title 5717, translated in The Teachings of The Rebbe 5717, Discourse 11, Ch. 6 (Sefer HaMaamarim 5717, p. 103).

⁸⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

Wisdom-*Chochmah*. However, relative to the aspects of *Zeir Anpin* and Kingship-*Malchut*, Understanding-*Binah* hovers over and encompasses both equally.

This is explained elsewhere about the verse,⁸⁸⁵ “Over every honor [there is] a canopy,” in that the “canopy” (*Chupah*) refers to the aspect of Understanding-*Binah*, which encompasses *Zeir Anpin* and Kingship-*Malchut* equally. Therefore, the aspect of Understanding-*Binah* is what brings about the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

In other words, even for the aspect of the lower repentance (*Teshuvah Tata'ah*) to be – the return of the *Hey-Tashuv Hey* ה-תשוב – which is the matter of the union of the letter *Vav*-ו and the letter *Hey*-ה of the Name *HaShem*-יהו"ה, one must be occupied in the study of Torah, which is the aspect of Understanding-*Binah*. This is because specifically through Understanding-*Binah*, which is the light that transcends both, the union of the letter *Vav*-ו and the letter *Hey*-ה of the Name *HaShem*-יהו"ה becomes possible.

Now, the matter of “introducing peace (*Shalom*-שלום) in the upper entourage” is the aspect of the upper repentance (*Teshuvah Ila'ah*), which is the union of the letter *Yod*-י [of the Name *HaShem*-יהו"ה] with the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. This is brought about through the [revelation] of Torah as it is in Wisdom-*Chochmah* (and the Crown-*Keter*).

This brings about the union of the letter *Yod*-י and the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He,

⁸⁸⁵ Isaiah 4:5; See Likkutei Torah, Shir HaShirim 47b and on.

whether from below to Above, which is the matter of the ascent of the upper letter *Hey*-ה to the aspect of the letter *Yod*-י, or whether from Above to below, which is the matter of the descent of the aspect of the letter *Yod*-י into the aspect of the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He.

The explanation is that the upper repentance (*Teshuvah Ila'ah*) from below to Above, is the matter of toiling in serving *HaShem*-יהו"ה, blessed is He, in the aspect of the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Understanding-*Binah*.⁸⁸⁶ In contrast, the upper repentance (*Teshuvah Ila'ah*) from Above to below, is the toil in serving Him in the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Wisdom-*Chochmah*.⁸⁸⁷

The difference between them is that the toil and service stemming from Understanding-*Binah* is a labor of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, whereas the toil and service stemming from Wisdom-*Chochmah* is the toil of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, (as will be explained).

6.

This then, is the general order of serving *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to Him, as it is on all four levels. That is, the beginning of serving

⁸⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Also see at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

⁸⁸⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

Him is in the matter of “turning from evil,” which is the service of accepting the yoke of the Kingship of Heaven upon oneself. That is, he uproots all his own desires by submitting himself to *HaShem*’s-יהו"ה Godliness. This is like a servant who submits himself to his master, and in doing so, automatically uproots all his own desires, given that he has completely submitted himself to the will of his master.

The same applies to serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of the Kingship of Heaven upon oneself. That is, it is the general movement of wholly submitting oneself to *HaShem*’s-יהו"ה Godliness, through which he automatically has utterly no other desires. This form of service is the aspect of the lower letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, through which he brings about the drawing down of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), as explained before.

After this is serving Him by “doing good,” which refers to the service of accepting the yoke of *HaShem*’s-יהו"ה commandments (*mitzvot*) upon oneself. Since the *mitzvot* are the “six-hundred and thirteen pathways,”⁸⁸⁸ serving Him by accepting the yoke of His *mitzvot*, is accompanied by sensitivity to the revelations drawn down through the fulfillment of the *mitzvot*, which is a sense of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.

In other words, serving Him by accepting the yoke of the Kingship of Heaven, is that of fear (*Yirah*) of Him, whereas serving Him by accepting the yoke of the *mitzvot*, is that of love (*Ahavah*) of Him.

⁸⁸⁸ See Zohar III 129a (Idra Rabba)

[This is so, even though generally, fulfilling the *mitzvot* is in a manner of accepting the yoke of His Kingship, specifically. This is because fulfilling the *mitzvot* is not out of any intellectual reasoning or knowledge, but solely by way of accepting the yoke of His Kingship, in that “I commanded it, and My will was fulfilled.”⁸⁸⁹ Nevertheless, in this there is a sense of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.]⁸⁹⁰ This form of serving *HaShem*-יהו"ה, blessed is He, is that of the aspect of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, through which a drawing down of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) comes about.

After this is the toil in serving Him stemming from the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of Understanding-*Binah*. This refers to the matter of abundant love (*Ahavah Rabbah*) of Him, which transcends reason and intellect. In other words, the love (*Ahavah*) of Him that stems from the letter *Vav*-ו is the lesser love (*Ahavah Zuta*) that accords to reason and intellect. In contrast, the love (*Ahavah*) of Him that stems from the upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, is the abundant love (*Ahavah Rabbah*) of Him that transcends reason and intellect.

After this is the toil in serving Him that stems from the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, which is the matter of love with delight in Him (*Ahavah b'Taanugim*). The difference is that in regard to the abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, though it transcends

⁸⁸⁹ Torat Kohanim and Rashi to Leviticus 1:9

⁸⁹⁰ This bracket is as per the recollection of some of the individuals who recorded and redacted this discourse.

reason and intellect, it nevertheless is not in a way of the complete nullification of one's sense of independent existence (*Bittul b'Metziyut*), being that he indeed senses that he loves etc.

In contrast, the love with delight in Him (*Ahava b'Taanugim*) is the aspect of the complete nullification of one's sense of self-existence (*Bittul b'Metziyut*). To use an idiom about this:⁸⁹¹ "He completely loses himself in this." This is because of the abundant delight and pleasure (*Taanug*) that he has in *HaShem's* יהו"ה Godliness, to the point that he literally can come to the expiry of the soul (*Klot HaNefesh*).

This is especially so when considering the explanation here, that the service of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of the letter *Yod*-י [of the Name *HaShem*-יהו"ה] is the matter of the upper fear (*Yirah Ila'ah*) of Him. For, the general matter of fear (*Yirah*) is that of self-nullification (*Bittul*), which is particularly so of the upper fear (*Yirah Ila'ah*), which is "fear with shame" (*Yirat Boshet*) before Him. In such a case, he certainly is in a state of the complete nullification of his self-existence (*Bittul b'Metziyut*) before *HaShem*-יהו"ה, blessed is He.

This is the fourth level of return and repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, and is the highest aspect of repentance (*Teshuvah*). This is why the word "return-*Tashuv*-תשוב" shares the same letters as "shame-*Boshet*-בושת," referring to the aspect of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, "fear with shame-*Yirat Boshet*-יראת בושת," which completes the repentance (*Teshuvah*).

⁸⁹¹ Sefer HaMaamarim 5658 *ibid.* p. 92.

This also accords with the explanation elsewhere that the order in serving *HaShem*-יהו"ה, blessed is He, is fear (*Dechilu*), followed by love (*Rechimu*), followed by a higher love (*Rechimu*), followed by a higher fear (*Dechilu*).⁸⁹² That is, the beginning of serving *HaShem*-יהו"ה, blessed is He, is with fear (*Dechilu*), which is the lower fear (*Yirah Tata'ah*) with the acceptance of the yoke of the Kingship of Heaven. This is followed by serving Him with love (*Rechimu*), which is the lesser love (*Ahavah Zuta*) that accords to reason and intellect. This is followed by serving Him with love (*Rechimu*), but abundant love (*Ahavah Rabba*) that transcends reason and intellect. This is followed by serving Him with fear (*Dechilu*), which is the aspect of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

7.

Now, the four above-mentioned levels of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, correspond to the four terms of redemption (*Ge'ulah*), these being: "I shall take you out-*v'Hotzeiti*-והוצאתי," "I shall rescue you-*v'Hitzalti*-והצלתי," "I shall redeem you-*v'Ga'alti*-וגאלתי," and "I shall take you out-*v'Lakachti*-ולקחתי." The words, "I shall take you out (*v'Hotzeiti*-והוצאתי) from under the burdens of Egypt," refer to the matter of serving *HaShem*-יהו"ה, blessed is He, by "turning from evil." This is because sin is called a

⁸⁹² See Zohar III 123a (*Ra'aya Mehemna*) and on; Tikkunei Zohar, Tikkun 6, 21a; Tikkun 10, 25b; Torah Ohr, Mikeitz 40d, 41c; Likkutei Torah, Balak 73a; Sefer HaMaamarim 5658 p. 92; Discourse 4 of this year entitled "*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah, Ch. 7, and elsewhere.

burden, being that it is a heavy burden, as in the verse,⁸⁹³ “A nation burdened with iniquity.” This also is because sin is the very opposite of holiness – which is the matter of life and vitality. The matter of life and vitality on the side of holiness, is in a manner that there is no burden at all, similar to the Halachic ruling,⁸⁹⁴ “A living being carries itself.” However, sin is the opposite of holiness and is a heavy burden. Thus, about this the verse states, “I shall take you out (וְהוֹצֵאתִי-*v’Hotzeiti*) from under the burdens of Egypt,” referring to the toil of “turning from evil.”

The words “I shall rescue you-*v’Hitzalti Etchem* והצלתִי אתכם” refers to serving Him by “doing good.” For, the word “I shall rescue-*v’Hitzalti* והצלתִי” is related to the words “shade-*Tzeil*-צֵל” and “salvation-*Hatzalah*-הַצֵּלָה.” Its relation to the root “shade-*Tzeil*-צֵל” is as explained before, that the *mitzvot* are called “shade-*Tzeil*-צֵל,” since through them there is a drawing down of the encompassing lights (*Makifim*) of *HaShem*’s-יהו"ה Godliness. It is related to the word “salvation-*Hatzalah*-הַצֵּלָה” because through this form of serving *HaShem*-יהו"ה, blessed is He, by “doing good,” the drawing down of the encompassing lights (*Makifim*) of *HaShem*’s-יהו"ה Godliness automatically causes him to be safeguarded and saved from evil. This is because “the encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה blinds the eyes of the external forces.”⁸⁹⁵

The words “I shall redeem you-*v’Ga’alti Etchem* וגאלתי אתכם” refer to the matter of serving Him that stems from the

⁸⁹³ Isaiah 1:4

⁸⁹⁴ Talmud Bavli, Shabbat 94a

⁸⁹⁵ Likkutei Torah, Korach 53d and elsewhere.

upper letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, which is the aspect of understanding-*Binah*, the eighth [*Sefirah* in ascending order] in which there is redemption (*Ge'ulah*).⁸⁹⁶ This refers to the *Sefirah* of Understanding-*Binah* (which is the eighth *Sefirah* from below to Above).

In other words, through serving *HaShem*-יהו"ה, blessed is He, stemming from Understanding-*Binah*, there is even redemption (*Ge'ulah*) from the constraints of the side of holiness. This refers to the matter of the three ministers of Pharaoh, who withhold and obstruct the illumination of the essential light of *HaShem*'s-יהו"ה Godliness which a person has grasped, so that it does not manifest in his heart as it is in his mind.⁸⁹⁷

However, when serving Him is in a way of abundant love (*Ahavah Rabbah*) of Him, that transcends reason and intellect, there then is no withholding or obstruction whatsoever, and the light (*Ohr*) of *HaShem*'s-יהו"ה Godliness that he grasped in his mind, illuminates within his heart, just as it does in his mind.

About the words, "I shall take you to Me for a people-*v'Lakachti Etchem Lee L'Am*-לעם לי אתכם," it states,⁸⁹⁸ "Any place where the Torah states 'to Me-*Lee*-לי,' it is eternally immovable, neither in this world, nor in the next world." This

⁸⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁸⁹⁷ See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr 58b, 102c; Also see the prior discourse of last year, 5717, Discourse 18, entitled "*HaChodesh HaZeh Lachem* – This month shall be for you the first of the months," Ch. 2; Also see at greater length in The Teachings of The Rebbe, 5716, Discourse 24 Ch. 4, and Discourse 26, Ch. 4, and elsewhere.

⁸⁹⁸ Midrash Vayikra Rabba 2:2

refers to the matter of serving *HaShem*-יהו"ה, blessed is He, in the aspect of the upper fear (*Yirah Ila'ah*) of Him, in which his own independent existence becomes completely nullified (*Bittul b'Metziyut*), and he comes to have adhesion to *HaShem*'s-יהו"ה Godliness, (meaning, adhesion to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He),⁸⁹⁹ in a manner that is eternally immovable, so that his service of *HaShem*-יהו"ה, blessed is He, is without limitation and undergoes no change whatsoever.

8.

Now, these four terms were necessary for the redemption from Egypt. This is because the redemption from Egypt was preparatory to the giving of the Torah, as it states,⁹⁰⁰ "When you take the people out of Egypt, you will serve God on this mountain." Moreover, the drawing down of the Torah was by means of the four letters of the Name *HaShem*-יהו"ה, blessed is He, as it states,⁹⁰¹ "I am *HaShem* your God-*Anochee HaShem Elohei*" *cha*-אלהי"ך." *אנכי יהו"ה אלהי"ך*."

In other words, for the Torah to be drawn down from the aspect of "I-*Anochee*," *אנכי*," which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, until it descends down to the aspect indicated by, "your God-*Elohei*" *cha*-אלהי"ך," this is

⁸⁹⁹ This parenthesis is as per the recollection of some of the individuals who recorded and redacted this discourse.

⁹⁰⁰ Exodus 3:12

⁹⁰¹ Exodus 20:2; Deuteronomy 5:6

by means of the four letters of the Name *HaShem*-יהו"ה, which indicate restraint-*Tzimtzum* (י), spreading forth-*Hitpashtut* (ה), drawing down-*Hamshachah* (ו), and expression (ה).⁹⁰²

This is the meaning of the statement in Midrash,⁹⁰³ “When the Holy One, blessed is He, desired to give the Torah to the children of Israel, He said it to Himself four times and only then gave it, as the verse states,⁹⁰⁴ ‘Then He looked (*Ra’ah*-ראה), and He counted it (*VaYesaperah*-ויספרה); He prepared it (*Heicheenah*-הכינה) and also probed it (*Chakrah*-חקרה),’ [and only in the next verse it states, ‘and He said to man.’]”

That is, four levels are enumerated here, which are the matter of drawing the Torah forth through the four letters of the Name *HaShem*-יהו"ה, that indicate restraint-*Tzimtzum* (י), spreading forth-*Hitpashtut* (ה), drawing down-*Hamshachah* (ו), and expression (ה).

The words “Then He looked (*Ra’ah*-ראה),” refer to drawing forth the aspect of the sight (*Re’iyah*) of Wisdom-*Chochmah*; “and He counted it (*VaYesaperah*-ויספרה)” is the aspect of Understanding-*Binah*; “He prepared it (*Heicheenah*-הכינה) and also probed it (*Chakrah*-חקרה)” refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*.

Now, just as the drawing down of Torah from Above to below was through the four letters of the Name *HaShem*-יהו"ה, blessed is He, this was likewise so the exodus from Egypt, which was preparatory to the giving of the Torah. That is, it

⁹⁰² See Likkutei Torah, Beshalach 1a and elsewhere.

⁹⁰³ Midrash Shemot Rabba 40:1

⁹⁰⁴ Job 28:27

required service of *HaShem*-יהו"ה, blessed is He, by way of ascent from below to Above, in all four letters of the Name *HaShem*-יהו"ה.

In other words, in order to bring about redemption from all constraints and exiles, complete repentance and return (*Teshuvah*) is necessary, including the service of repentance (*Teshuvah*) of the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. It is through the service of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, and complete redemption, that it then was possible for the Torah to be received, meaning that it was drawn down from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, all the way down to below.

The same is so in regard to the service of leaving Egypt every single day, in order to receive the Torah that is drawn from Above to below each and every day. That is, in this too, there must be service of *HaShem*-יהו"ה, blessed is He, in all four above-mentioned aspects of repentance and return (*Teshuvah*) to Him. It is to this end that we recite "True-*Emet*-אמת" four times. For, the aspect of "Truth-*Emet*-אמת" specifically refers to the Name *HaShem*-יהו"ה, blessed is He,⁹⁰⁵ as the verse states,⁹⁰⁶ "I appeared to Avraham, to Yitzchak, and to Yaakov as The Self Sufficient God-*E'l Shaday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them," to which Rashi explains, "I did not make Myself known

⁹⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁰⁶ Exodus 6:3

to them with My quality of Truth.” In other words, even though His title “The Self Sufficient God-*E”l Shaday*-א”ל שדי” is also true, nevertheless, the primary matter of Truth-*Emet*-אמת is specifically His Name *HaShem*-יהו”ה, as it states,⁹⁰⁷ “*HaShem* is the eternal Truth-*Emet HaShem LeOlam*-אמת יהו”ה לעולם.”

This then, is the reason for the four repetitions of the word “True-*Emet*-אמת,” which are the four levels of repentance and return (*Teshuvah*) to *HaShem*-יהו”ה, blessed is He, in all four letters of the Name *HaShem*-יהו”ה. For, although the totality of the Name *HaShem*-יהו”ה is True-*Emet*-אמת, nevertheless, in a way of particulars, there are four levels in Truth-*Emet*-אמת, these being the four letters of the Name *HaShem*-יהו”ה, as explained before.

9.

Now, in the four times that “True-*Emet*-אמת” is mentioned, there are two aspects, these being the four times that the word “True-*Emet*-אמת” is mentioned in the paragraph that precedes “*Ezrat Avoteinu* – You have always been the help of our fathers,”⁹⁰⁸ and the four times it is mentioned in the paragraph of “*Ezrat Avoteinu*” itself. This is also the difference between the four terms of redemption as they were in the exodus from Egypt, and the four terms of redemption as they are in the coming redemption.

⁹⁰⁷ See Psalms 117:2

⁹⁰⁸ In the blessings following the *Shema* recital in the morning prayers (*Shacharit*).

The explanation of this is that the verse states,⁹⁰⁹ “*HaShem-יהו"ה* | *HaShem-יהו"ה*,” with a pause in the cantillation between them,⁹¹⁰ referring to the lower Name *HaShem-יהו"ה* and the Upper Name *HaShem-יהו"ה*. The lower Name *HaShem-יהו"ה* is the Name *HaShem-יהו"ה* as it means, “He who brings into being-*Mehaveh-מהוה*,”⁹¹¹ and is thus related to the worlds. In contrast, the Upper Name *HaShem-יהו"ה*, blessed is He, is the Name *HaShem-יהו"ה* that transcends the worlds.⁹¹²

This itself is the difference between the redemption from Egypt and the coming redemption. In the redemption from Egypt, even though there indeed was a revelation of the Name *HaShem-יהו"ה*, as the verse states,⁹¹³ “Therefore, say to the children of Israel: ‘I am *HaShem-יהו"ה*, and I shall take you out etc.,” in which all four terms of redemption are enumerated, nonetheless, this only was the revelation of the lower Name *HaShem-יהו"ה*. In contrast, in the coming redemption there will be a revelation of the Upper Name *HaShem-יהו"ה*, blessed is He.

This is why there likewise is a difference between the revelation of Torah that was revealed at the giving of the Torah after the exodus from Egypt, and the revelation of Torah that will be revealed in the coming future. For, there are two aspects to the Torah. There is the revealed aspect of the Torah, and there is the inner aspect of the Torah (*Pnimiyyut HaTorah*).

⁹⁰⁹ Exodus 34:6

⁹¹⁰ Zohar III 138a (Idra Rabba)

⁹¹¹ Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁹¹² 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.

⁹¹³ Exodus 6:6-7

The revealed aspect of Torah is the aspect of Torah that manifests in the human intellect, even including false arguments etc.⁹¹⁴ This is the revealed aspect of Torah as it stems from the lower Name *HaShem*-יהו"ה which relates to worlds. However, the inner aspect of Torah (*Pnimityut HaTorah*) is the matter of Torah that transcends human intellect, and stems from the Upper Name *HaShem*-יהו"ה, blessed is He, which transcends the worlds.

Therefore, at the exodus from Egypt, when the lower Name *HaShem*-יהו"ה was revealed, there only was a revelation of the revealed aspect of Torah. In contrast, in the coming future, when the Upper Name *HaShem*-יהו"ה will be revealed, there will be a revelation of the inner aspect of the Torah (*Pnimityut HaTorah*), as it states,⁹¹⁵ "He will kiss me with the kisses of His mouth," which Rashi explains refers to the revelation of the secret reasons of the Torah, which will be revealed in the coming future.

Now, just as in the exodus from Egypt, which was preparatory to the giving of the Torah – meaning the giving of the revealed aspects of Torah – all four terms of redemption (*Ge'ulah*) were necessary, as explained before, so likewise, in the coming redemption, when the inner teachings of Torah (*Pnimityut HaTorah*) will be revealed, all four terms of redemption (*Ge'ulah*) will also be. However, the difference will be that those four terms of redemption (*Ge'ulah*) will stem

⁹¹⁴ That is, in Talmud, which is the revealed Torah, there are arguments that are advanced and then discarded as being false, after thorough analysis.

⁹¹⁵ Song of Songs 1:2

from the four letters of the Upper Name *HaShem*-יהו"ה, blessed is He.

Now, since all the revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה throughout the time of the exile,⁹¹⁶ therefore, even now, the four levels of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה apply. Moreover, they not only apply as they are in the lower Name *HaShem*-יהו"ה, but even as they are in the Upper Name *HaShem*-יהו"ה, blessed is He. We therefore say “True-*Emet*-אמת” four times, twice.

The four times that the word “True-*Emet*-אמת” is mentioned before the paragraph of “*Ezrat Avoteinu* – You have always been the help of our fathers,” are the matter of repentance and return (*Teshuvah*) of the lower Name *HaShem*-יהו"ה, and the four times that the word “True-*Emet*-אמת” is mentioned in the paragraph of “*Ezrat Avoteinu*” are the matter of the repentance and return (*Teshuvah*) in the Upper Name *HaShem*-יהו"ה, blessed is He.

Our toil in this service of *HaShem*-יהו"ה, blessed is He, during the time of exile, is the preparation for the revelation of the inner teachings of the Torah (*Pnimitiyut HaTorah*) and the revelation of the Upper Name *HaShem*-יהו"ה, blessed is He, which will be revealed in the coming future through our righteous Moshiach, may it be speedily in our days!⁹¹⁷

⁹¹⁶ See Tanya, Ch. 37

⁹¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

Discourse 12

“*Bati Legani* - *I have come to My garden*”

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, after welcome the Shabbat (Discourse 1 of 2),⁹¹⁸ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹¹⁹ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah (on this verse),⁹²⁰ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place that 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.” However, the sin of the tree of the knowledge of good and evil caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the seventh firmament. Subsequently, the righteous-*Tzaddikim* came and drew down

⁹¹⁸ This discourse includes additional notes and citations of the Rebbe, which were added from the hand-written notes of the Rebbe regarding this discourse. [These notations are marked.] This discourse is primarily based upon the eighth chapter of the *Hemshech* entitled “*Bati Legani*” of the year 5710.

⁹¹⁹ Song of Songs 5:1 – Also see the first chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111), and Shaarei Orah of Rabbi Yosef Gikatilla, Shaar One (*Malchut*).

⁹²⁰ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below, until Moshe came, who was the seventh, and “all sevens are beloved,”⁹²¹ and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,⁹²² “The righteous (*Tzaddikim*) will inherit the earth, and will dwell forever (*Yishkenu La'ad*-ישכנו לעד) upon it.” That is, they bring the dwelling about (*Mashkeeneem*-משכינים),⁹²³ drawing down the aspect of,⁹²⁴ “He Who dwells forever (*Shochen Ad*-שוכן עד), who is exalted and holy,”⁹²⁵ to be openly revealed below.

This they do through their toil in serving *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) and transforming (*It'hapcha*) the opposite of holiness [to holiness]. This causes “the Glory of the Holy One, blessed is He, to be elevated in all worlds,”⁹²⁶ referring to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) and radiates equally in all worlds.

Now, this revelation was primarily in the Holy Temple, as the verse states,⁹²⁷ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham*-ושכנתי בתוכם.” The verse does not say “within it-*b'Tocho*-בתוכו” but,

⁹²¹ Midrash Vayikra Rabba 29:11

⁹²² Psalms 37:29

⁹²³ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

⁹²⁴ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

⁹²⁵ 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, Bati LeGani, Vol. 1, p. 9).

⁹²⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

⁹²⁷ Exodus 25:8

“within them-*b’Tocham*-בתוכם,” meaning, within each and every Jew.⁹²⁸

It is to this end that one of the forms of service in the Holy Temple was that of sacrificial offerings (*Korbanot*).⁹²⁹ For, there are two matters in sacrificial offerings (*Korbanot*). First there is the ascent from below to Above, as expressed in the teaching,⁹³⁰ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that offering sacrifices (*Korbanot*-קרבתות) is the matter of bringing the powers of the soul close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He.⁹³¹ This causes the matter of a “pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach*-ריח ניחוח ליהו"ה),”⁹³² and is the matter of drawing from Above to below, thus bringing about the matter of “I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם.”

This is also why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path.” This is as stated,⁹³³ “Any man whose wife shall go astray-*Tisteh*-תשטה.” This refers to a Jewish soul that descended below and strayed from the straightforward path. However, if this folly-

⁹²⁸ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of the Rishon, 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.

⁹²⁹ See the second chapter of the discourse entitled “*Bati LeGani*” 5710.

⁹³⁰ See Zohar II 239a; Zohar III 26b

⁹³¹ See Sefer HaMaamarim 5709 p. 29.

⁹³² Leviticus 1:9; Numbers 28:8, and elsewhere.

⁹³³ Numbers 5:12

Shtut-שטות of the opposite of holiness exists, it must be transformed into holy folly (*Shtut d'Kedushah*). This is why the Tabernacle (*Mishkan*-משכן) was made of acacia wood (*Atzei Shitim*-עצי שטים), because the matter of serving *HaShem*-יהו"ה, blessed is He, in the Tabernacle and in Holy Temple, is to transform the folly-*Shtut*-שטות of the opposite of holiness, into holy folly (*Shtut d'Kedushah*-שטות דקדושה).

The discourse continues⁹³⁴ and explains that the boards-*Kerashim*-קרשים of the Tabernacle (*Mishkan*) were specifically made of acacia wood (*Atzei Shitim*-עצי שטים). The word “board-*Keresh*-קרש” consists of three letters, which are *Kof*-ק, *Reish*-ר and *Shin*-ש. The *Zohar*⁹³⁵ states that the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness, and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, thus deriving vitality from holiness. However, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform the matter of the “board-*Keresh*-קרש” to holiness.

The discourse explains that the letter *Kof*-ק and the letter *Reish*-ר are similar to the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar to the letter *Dalet*-ד both in its shape and in the meaning of its name. Nevertheless, there is a vast difference between them. That is, the letter *Dalet*-ד has a *Yod*-י behind it, and the letter *Yod*-י indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Because of this the letter *Dalet*-ד is on the side of holiness.

In contrast, the letter *Reish*-ר lacks the *Yod*-י behind it, meaning that it does not have self-nullification (*Bittul*) to

⁹³⁴ See the third chapter of the discourse entitled “*Bati LeGani*” 5710.

⁹³⁵ Introduction to *Zohar* 2b

HaShem-ה' יהו"ה, blessed is He, and is therefore a letter of the side opposite holiness. All this was explained in the preceding chapters of the discourse.⁹³⁶

2.

Now, after the discourse explained the difference between the letter *Dalet*-ד and the letter *Reish*-ר, it continues and explains⁹³⁷ that this also is the difference between the letter *Hey*-ה and the letter *Kof*-ק. That is, even though they are similar to each other, there nevertheless is a vast difference between them. This is because the letter *Hey*-ה is of the side of holiness, whereas the letter *Kof*-ק is of the side opposite holiness.

It explains there that the letter *Hey*-ה is made of the letter *Dalet*-ד, but also has a foot in the front. That is, in the letter *Dalet*-ד the *Yod*-י is behind it, indicating a back-to-back union (*Achor b'Achor*), whereas the letter *Hey*-ה (also) has a *Yod*-י, but to its front, indicating a face-to-face union (*Panim b'Panim*), which perfects the union (*Yichud*). About the letter *Dalet*-ד (which has the *Yod*-י behind it), the discourse explains that the letter *Dalet*-ד receives from the letter *Gimel*-ג, as in the teaching of our sages, of blessed memory,⁹³⁸ “*Gimel*-ג *Dalet*-ד means ‘give to the poor-*Gemol Dalim*-גמול דלים.’”

⁹³⁶ That is, see the discourse entitled “*Bati LeGani* – I have come to My garden” from the years 5711 through 5717 (translated in *The Teachings of The Rebbe*), each of which expounded upon the respective chapter of the discourse of 5710.

⁹³⁷ That is, in the chapter that aligns with this year, chapter eight.

⁹³⁸ See *Talmud Bavli*, *Shabbat* 104a

This may be understood as the Alter Rebbe explained about the shape of the letter *Gimel*-ג.⁹³⁹ (For, as known, the shape of the letters indicates the manner of the drawing down [of influence] from Above. For, the “letters-*Otiyot* אותיות” are of the same root as in the verse,⁹⁴⁰ “The morning is coming-*Ata* אתה,”⁹⁴¹ indicating drawing down and coming into revelation. The shapes of the letters indicate the manner of the light and revelation.)⁹⁴² That is, [the shape of the letter *Gimel*-ג] is that it has one line in the shape of a *Vav*-ו, with a point, which is a *Yod*-י, towards its bottom.

To explain, the shape of the letter *Vav*-ו indicates drawing down from Above to below. This is why the letter *Vav*-ו begins with a letter *Yod*-י. This is because every drawing down (*Hamshachah*) is preceded by a constriction-*Tzimtzum*.⁹⁴³ For, in order for a teacher, who is the bestower, to give over a teaching to his student, he must first constrict the intellectual matter, so that all that remains is a solitary point commensurate to the capacity of the student to receive. This constriction (*Tzimtzum*) is the beginning of the drawing down (*Hamshachah*), and is the letter *Yod*-י at the head of the *Vav*-ו.

⁹³⁹ Note: Torah Ohr 59a; Also see Biurei HaZohar of the Mittler Rebbe, Balak, to Zohar III 204 (p. 107d); Ohr HaTorah, Drushei Chanukah, p. 334.

⁹⁴⁰ Isaiah 21:12

⁹⁴¹ 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 various names of general classification.” Also see Torah Ohr, Mikeitz 42b; Likkutei Torah, Bamidbar 11c, and elsewhere.

⁹⁴² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

⁹⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.

Then, once the general bestowal has been measured according to the capacity of the recipient, there must be the actual matter of bestowal from above to below. The order of this bestowal from above to below, is that to the degree that the matter is drawn down, to that degree it becomes more constrained and abbreviated. The same is so of the shape of the letter *Vav*-ו, that the further it is drawn down, the narrower it becomes.

Now, all the above is from the perspective of the bestower of influence (*Mashpia*). However, once the intellect enters the receptacle of the recipient, it becomes even more constrained. That is, a further constraint (*Tzimtzum*) is brought about due to the receptacle of the recipient. In other words, in addition to the constraint (*Tzimtzum*) stemming from the bestower (*Mashpia*), when the influence enters the receptacle of the recipient, it becomes even more constrained, due to the limitation of the capacity of the student to receive. This is the matter of the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג, which indicates the constraint (*Tzimtzum*) caused by the receptacle of the recipient. This is to say that from the entire bestowal [of influence], he only receives a point (*Nekudah*).

The above explains the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) which are present in every drawing down and bestowal [of influence]. In other words, the recipient only receives the aspect of Action (*Asiyah*), which is the fourth part. This is why the *Yod*-י at the bottom of the *Vav*-ו of the letter *Gimel*-ג only [comes out] of the lower quarter of the line of the *Vav*-ו. This

explains the teaching,⁹⁴⁴ “*Gimel-ג Dalet-ד* means ‘give to the poor-*Gemol Dalim* דלִים גְּמוּל דָּלִים,’” indicating the bestowal [of influence] from the letter *Gimel-ג* to the letter *Dalet-ד*.

Now, through the bestowal from the letter *Gimel-ג* to the letter *Dalet-ד*, which is the matter of bestowing to one who has nothing of his own, the letter *Hey-ה* is then made from the letter *Dalet-ד*. In other words, the bestowal bring about additional light and illumination, as explained before about the superiority of the letter *Hey-ה* over the letter *Dalet-ד*. That is, in the letter *Hey-ה* the union (*Yichud*) is face-to-face (*Panim b’Panim*). This comes about through giving charity (*Tzedakah*), in that the word “charity-*Tzedakah-ה צדקה*” divides into “the righteousness of the *Hey-Tzedek Hey-ה צדק*.”⁹⁴⁵ That is, the letter *Hey-ה* is made from the letter *Dalet-ד*.

The explanation may be understood from the verse,⁹⁴⁶ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,⁹⁴⁷ “If you see a person who scatters his money to charity, know that he gathers more.” In other words, one could possibly think that through scattering his money, his money will become diminished and lacking. Therefore, the verse informs us, “There is one who scatters and gathers more.” That is, not only will he not be diminished or lacking, but on the contrary, he will come to have additional surplus.⁹⁴⁸

⁹⁴⁴ See Talmud Bavli, Shabbat 104a

⁹⁴⁵ Zohar III 72a and elsewhere.

⁹⁴⁶ Proverbs 11:24

⁹⁴⁷ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

⁹⁴⁸ Also see Shulchan Aruch, Yoreh De’ah 247

About this, the writings of the Arizal⁹⁴⁹ explain about the matter of a charity fundraiser” (*Gabai Tzedakah*) as it is Above, that this is the aspect of Foundation-*Yesod* of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, it is the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, through which all kindnesses (*Chassadim*) are drawn down, through which all bestowal [of influence] comes to the *Sefirah* of Kingship-*Malchut*.⁹⁵⁰ That is, not only does the bestowal not cause any lacking, but on the contrary, specifically through this he comes to the aspect of the maturation (*Gadlut*) and expansiveness of *Zeir Anpin*.

This then, explains the term “charity-*Tzedakah*-הַצְדָקָה,” which divides into “the righteousness of the *Hey-Tzedek Hey*-הַצְדָקָה,” in that “righteousness-*Tzedek*-הַצְדָקָה” refers to the *Sefirah* of Kingship-*Malchut*.⁹⁵¹ However, the letters of the word “righteousness-*Tzedek*-הַצְדָקָה” indicate the light (*Ohr*) as it is in a lowly level. For, the shape of the letter *Tzadik*-הַצְדָקָה (צ) is a *Yod*-י and a *Nun*-נ that are faced away from each other and are unified back-to-back (*Achor b’Achor*). The same is so of the letter *Dalet*-ד, which is unified back-to-back (*Achor b’Achor*), as explained before.

Likewise, the long leg of the letter *Kof*-ק indicates that it spreads down and descends into the external husks of *Kelipah*, (as will soon be explained). All this is because the union (*Yichud*) is back-to-back (*Achor b’Achor*), which is an

⁹⁴⁹ Note: *Shaar HaMitzvot* and *Ta’amei HaMitzvot*, Parshat Re’eh.

⁹⁵⁰ Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Two (*Yesod*).

⁹⁵¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

undesirable and lowly form of union (*Yichud*), resulting in the possibility of the external forces taking some hold in it. In other words, even though the letter *Kof*-ק itself is still in holiness, nevertheless, since some hold on it is possible etc., this indicates that, in the first place, it is in an undesirable and lowly form of union (*Yichud*).

All this is so of the letters of “righteousness-*Tzedek*-קדצ,” as they are, in and of themselves. However, through the bestowal [of influence] affected by the act of charity-*Tzedakah*-הקדצ, the letter *Hey*-ה is made, which is the matter of face-to-face union (*Panim b’Panim*). Moreover, through the act of charity-*Tzedakah*-הקדצ, it is from the aspect of “righteousness-*Tzedek*-קדצ” itself – which is an undesirable and lowly union (*Yichud*) – that the letter *Hey*-ה is made, which a face-to-face union (*Panim b’Panim*), and is the complete and perfect union (*Yichud*).

Now, about the letter *Kof*-ק, although it generally is similar to the letter *Hey*-ה, nonetheless, there is a vast difference between them. That is, the left leg of the letter *Kof*-ק descends below, as indicated by the verse,⁹⁵² “Her feet descend unto death.” About this our sages, of blessed memory, said,⁹⁵³ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, upon which the great city of Rome, who oppresses Israel, was built.”⁹⁵⁴ The word “sea-*Yam*-ים” refers to Kingship-*Malchut* of the world of Emanation (*Atzilut*).⁹⁵⁵

⁹⁵² Proverbs 5:5

⁹⁵³ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

⁹⁵⁴ See Rashi to Talmud Bavli, Shabbat 56b ibid.

⁹⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

Thus, the words, “He implanted a reed into the sea-*Yam-ים*” refer to the matter indicated by the verse, “Her feet descend unto death.” Due to this, the side opposite holiness derives vitality, thus increasing the strength of the external husks of *Kelipah*, until “a sandbar grew around it, and upon it the great city of Rome, who oppresses Israel, was built.”

In other words, whereas the toil and service of *HaShem-יהו"ה* of the Jewish people, is as stated, “You shall make a Sanctuary for Me, and I will dwell within them,” the city of Rome stands [in opposition to this] to obstruct and withhold the manifestation of the Indwelling Presence of *HaShem-יהו"ה*, blessed is He, the *Shechinah*, from the Jewish people. All this results from the “reed” of the letter *Kof-ק* which descends below. This is the difference between the letter *Kof-ק* and the letter *Hey-ה*, and is why the letter *Kof-ק* is a letter of the side opposite holiness, whereas the letter *Hey-ה* is of the side of holiness.

3.

According to the teachings of Chassidus, this may be understood through the verse,⁹⁵⁶ “I created it (*Barativ-בראתיו*), I formed it (*Yatzartiv-יצרתי*), I even actualized it (*Af Aseeteev-אף אעשיתיו*).” This refers to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In the soul of man these

⁹⁵⁶ Isaiah 43:7

are the three garments; thought, speech and action (*Machshavah, Dibur, Ma'aseh*).⁹⁵⁷

Now, in regard to these three levels, though they all are garments (*Levushim*) [of the soul], there nevertheless is a difference between them. That is, thought (*Machshavah*) and speech (*Dibur*) are not separate from man, for which reason they only are found in man. That is, the faculty of speech (*Dibur*) is exclusive to mankind. This is why man is called the “speaker” (*Medaber*). Moreover, speech (*Dibur*) is specifically understood by man.

However, this is not so of the power of action (*Ma'aseh*), being that we find that the power of the actor on the acted upon is even present in the inanimate (*Domem*). In other words, the effects of the power of action (*Ma'aseh*) are present even in the inanimate (*Domem*). Similarly, the power to act (*Ma'aseh*) is even present in animals (*Chai*).⁹⁵⁸ This is because the power of action (*Ma'aseh*) is separate from man.

The same is true in regard to the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). That is, about the world of Action (*Asiyah*) the verse states, “I even actualized it-*Af Aseeteev* עשיתיו-*אף*,” wherein the term “even-*Af*-*אף*” causes a separation in the matter. This is also hinted in the three lines that form the letter *Hey*-ה. That is, the upper line and the right line indicate thought (*Machshavah*) and speech (*Dibur*), whereas the line to the left indicates action (*Ma'aseh*). This is why the left line is separate from the other

⁹⁵⁷ See Torah Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on, and elsewhere.

⁹⁵⁸ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

two lines, since the power of action (*Ma'aseh*) is separate from the powers of thought (*Machshavah*) and speech (*Dibur*).

Now, the matter of the three lines of the letter *Hey-ה*, is that one's thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) are filled with the light of holiness. In other words, aside for the fact that he fulfills all matters of Torah and *mitzvot* in his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), beyond this, even in permissible matters, all his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*), are for the sake of Heaven. Moreover, this is not only so in regard to physical matters, by which he performs the *mitzvah*, such as eating on Shabbat, at which time the eating itself is a *mitzvah*. But even in permissible matters, his entire intent in doing them is solely to make himself fitting and ready to fulfill the *mitzvot*, in that he does them in the way indicated by the verse,⁹⁵⁹ "Know Him in all your ways."

An example is his occupation in earning a livelihood. Not only will his business dealings be in the most fitting and appropriate manner, in that he takes care not to engage in any deception, encroachment, borrowing without repaying his debt, and the like, but he also does not become [intellectually and emotionally] preoccupied and entrenched in his business dealings. Rather, he engages in it solely with the power of action (*Ma'aseh*), as in the verse,⁹⁶⁰ "By the labor of your hands shall you eat," whereas his mind and heart are free to be occupied in the study of Torah and prayer.

⁹⁵⁹ Proverbs 3:6; See Mishneh Torah, Hilchot De'ot, Ch. 3.

⁹⁶⁰ Psalms 128:2; See Likkutei Torah, Shlach 42d, Chukat 66c, and elsewhere.

Beyond this, his entire intention in occupying himself in business is for the sake of Heaven, to be able to give charity (*Tzedakah*) and fulfill the other *mitzvot*, and it is to this end that he is occupied in earning a livelihood, to be able to properly serve *HaShem*-יהו"ה, blessed is He.

To explain further, when one's occupation in earning a livelihood is not as it should be, not only does he forget that "it is the blessing of *HaShem*-יהו"ה that enriches,"⁹⁶¹ but instead, it seems to him that "it is his own strength and the might of his own hand that has made him all this wealth,"⁹⁶² but beyond this, he brings about a lacking and diminishment even in matters that he attained through serving *HaShem*-יהו"ה in prayer.

This is explained by his honorable holiness, the Mittler Rebbe.⁹⁶³ That is, we observe amongst many people that on the one hand, in serving *HaShem*-יהו"ה in prayer, they attain love (*Ahavah*) and fear (*Yirah*), these being fear of God (*Yirat Elohi"m*), or at the very least, fear of sin (*Yirat Cheit*). However, even so, in their actions they are lacking. This being so, the question arises as to where their love (*Ahavah*) and fear (*Yirah*) is? He explains that, in general, there are two manners by which livelihood is procured, as the verse states,⁹⁶⁴ "At its left [is] wealth and honor." That is, there is the way of "wealth" (*Osher*-עושר) and there is the way of "honor" (*Kavod*-כבוד).

The way of "wealth" (*Osher*-עושר) means that he desires to be wealthy. Due to this, he invests much money into his

⁹⁶¹ Proverbs 10:22

⁹⁶² See Deuteronomy 8:17

⁹⁶³ Note: In the introduction to his *Derech Chayim*, [translated as *The Path of Life*].

⁹⁶⁴ Proverbs 3:16

business and even borrows money from others. However, there also is another manner, in which a person is granted livelihood in a way of “honor” (*Kavod*-כבוד). That is, even though he is not overly preoccupied in making receptacles [to receive sustenance], he nevertheless is granted sustenance in a way that transcends the natural order.

Now, even when one engages in earning a livelihood according to the first manner, he still must take care to ensure that it all is in a way of holiness. That is, he should not become so preoccupied and invested in his business, that it distracts him from setting times to Torah study and pray. That is, he still must know that “it is the blessing of *HaShem*-יהוה that enriches.” Moreover, his entire involvement in his business must be for the sake of Heaven.

However, if he becomes [intellectually and emotionally] entrenched and preoccupied in his business dealings, this also causes lacking and diminishment in the fear of God (*Yirat Elohi*’m) and fear of sin (*Yirat Cheit*) that he attained through toiling in serving *HaShem*-יהוה, blessed is He, in prayer. In other words, because he is entrenched in his business, this causes a lacking in all his matters, to the point that he even no longer has any relation to fear of sin (*Yirat Cheit*).

The advice for this problem accords to the teaching of our sages, of blessed memory,⁹⁶⁵ “Whoever takes the yoke of Torah upon himself – [the yoke of government and] the yoke of worldly cares, are removed from him.” In other words, even if, because of his [spiritual] state and because of the strain and difficulty he is in, it becomes inapplicable for him to sense any

⁹⁶⁵ Mishnah Avot 3:5

Godly delight in studying Torah, and moreover, it even becomes inapplicable for him to sense any intellectual delight in studying Torah – for although it states about the Torah,⁹⁶⁶ “It is your wisdom and understanding (even) in the eyes of the nations,” nonetheless, because of his [spiritual] state, it even is inapplicable for him to sense any intellectual delight in studying Torah – nevertheless, by accepting the yoke of Torah upon himself and stubbornly forcing himself to invest himself in the study of Torah, by way of accepting the yoke upon himself, “the yoke of worldly cares is removed from him.”

4.

Now, when one’s service of *HaShem*-יהו"ה, blessed is He, is like the form of the letter *Hey*-ה, meaning that all his thoughts, speech, and actions, are filled with the light of holiness, this likewise affects his emotional qualities (*Midot*) to be fitting. This is explained in the discourse on the matter of a charity fundraiser (*Gabai Tzedakah*).⁹⁶⁷ That is, the words of a charity fundraiser (*Gabai Tzedakah*) are soft-spoken and said in such a way that he brings others close to his views, in a way of peace and pleasantness.

The reason the discourse specifically brings the example of a charity fundraiser (*Gabai Tzedakah*) is based on the above explanation (in chapter three) of the matter of a charity fundraiser (*Gabai Tzedakah*) as it is above, in *HaShem*’s-יהו"ה Godliness. That is, this refers to the aspect of Foundation-

⁹⁶⁶ Deuteronomy 4:6

⁹⁶⁷ In the eighth chapter of the discourse entitled “*Bati LeGani*” 5710.

Yesod of Understanding-*Binah* as it is in *Zeir Anpin*, or alternatively, the aspect of Foundation-*Yesod* of *Zeir Anpin* itself, who relative to Kingship-*Malchut*, is the bestower (*Mashpia*) of influence. That is, through the bestowal there is an addition, in that through the act of charity (*Tzedakah*-תְּצַדִּיק) the aspect of the “righteousness-*Tzedek*-צְדָקָה” of the *Hey*-ה is made, which is union (*Yichud*) as it is in a state of perfection and completion.

Thus, in the discourse, when he explains the matter of the letter *Hey*-ה as it relates to serving *HaShem*-יהו"ה, blessed is He, he specifically brings the example of a charity fundraiser (*Gabai Tzedakah*). He explains that the way a charity fundraiser (*Gabai Tzedakah*) speaks, is with [peace and] pleasantness etc., and even though sometimes he must engage in [procuring] charity (*Tzedakah*) with forcefulness, in that it sometimes becomes necessary to exert pressure, as it states,⁹⁶⁸ “Charity may be extracted by force,” nevertheless, the charity fundraiser (*Gabai Tzedakah*) does so in a pleasant and peaceful way, distancing himself from pride to the endth degree.

This may be better understood according to the Baal Shem Tov’s teaching⁹⁶⁹ on the verse,⁹⁷⁰ “Any meal-offering that you bring to *HaShem*-יהו"ה may not be made leavened, for you may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה. You shall bring them as a first fruit-offering to *HaShem*-יהו"ה.”

⁹⁶⁸ See Beit Yosef and Tur, Yore De’ah, Siman 248

⁹⁶⁹ Keter Shem Tov, Section 393

⁹⁷⁰ Leviticus 2:11 and on.

At first glance, this appears to be contradictory. About this he explains that at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, [that is, the "first-fruit offering"] one must indeed have some small measure of ego, which is like the rising of leavened dough. This is so that his evil inclination will not come and say, "Who am I and what am I [that I could come to serve *HaShem*-יהו"ה, blessed is He]." Thus, a measure of self-elevation is required in his service of *HaShem*-יהו"ה, blessed is He, as indicated by the teaching,⁹⁷¹ "[A Torah scholar] must have an eighth of an eighth [of pride]."

However, this is only true at the beginning of one's service of *HaShem*-יהו"ה, blessed is He.⁹⁷² However, afterwards, the verse specifies, "You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה." Thus, a charity fundraiser (*Gabai Tzedakah*) who has already completed his own toil in serving *HaShem*-יהו"ה, blessed is He, to the point that he now comes to bestow influence (*Mashpia*) to others, must distance himself from pride to the endth degree, so that "he should not have any element of it nor any part of it."⁹⁷³

5.

However, the shape of the letter *Kof*-ק is that its left leg descends below. As explained above (in chapter two), this

⁹⁷¹ Talmud Bavli, Sotah 5a

⁹⁷² Keter Shem Tov, Section 393 *ibid.*; Also see Likkutei Sichot, Vol. 22, p. 162, note 32; Reshimot, Booklet 15, p. 34 and on; Sichah talk of the 2nd day of Shavuot, 5711 (Torat Menachem, Vol. 3, p. 151 and on).

⁹⁷³ Talmud Bavli, Sotah 5a *ibid.*

refers to the matter indicated by the verse,⁹⁷⁴ “Her feet descend unto death,” to the point that “upon it the city of Rome, who oppresses Israel, was built.”⁹⁷⁵ This refers to the matter of the “field-*Sadeh*-שדה” of the side opposite holiness.

The explanation is [as stated in Zohar],⁹⁷⁶ “There is one field-*Sadeh*-שדה, and there is another field-*Sadeh*-שדה.” That is, there is a field-*Sadeh*-שדה of the side of holiness, and there is a field-*Sadeh*-שדה of the side opposite holiness.⁹⁷⁷ About this the verse, states,⁹⁷⁸ “For he found her in the field-*Sadeh*-שדה, and the betrothed girl cried out, but she had no savior.”

As explained by his honorable holiness, the Tzemach Tzedek,⁹⁷⁹ the “betrothed girl” refers to the Godly soul that descended below. “The man who found her in the field,” refers to the field-*Sadeh*-שדה of the side opposite holiness. For, in the field-*Sadeh*-שדה of the side of holiness, the opposite is true, as the verse states,⁹⁸⁰ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.”

In contrast, about the field-*Sadeh*-שדה of the side opposite holiness, the verse states,⁹⁸¹ “Esav [became a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he became a ruler who exerts dominion over it, to the point that even when “the betrothed girl cried out,” she nonetheless, “had no savior.” This

⁹⁷⁴ Proverbs 5:5

⁹⁷⁵ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

⁹⁷⁶ Zohar I 122a

⁹⁷⁷ Zohar I 122a *ibid*.

⁹⁷⁸ Deuteronomy 22:27

⁹⁷⁹ Note: Ohr HaTorah [Toldot] 143b [and on].

⁹⁸⁰ Isaiah 55:6

⁹⁸¹ Genesis 25:27

is because the one who rules and dominates over that field-*Sadeh*-שדה is Esav, the “man of the field-*Sadeh*-שדה.”

The [above-mentioned] passage states,⁹⁸² “The man alone shall die, but you shall do nothing to the girl.” This may be explained through the verse,⁹⁸³ “no one shall be banished from Him,” and it thus is “the man alone [who] shall die.” For, all the vitality of the external husks of *Kelipah* is derived from the side of holiness. Therefore, when he remains alone, meaning that all the vitality of the side of holiness is removed from him, “the man shall die.”

However, “you shall do nothing to the girl,” for even at the moment of the sin, she remained faithful to *HaShem*-יהוה, blessed is He.⁹⁸⁴ That is, only “her feet descended unto death,” whereas about her inner aspect, the verse states,⁹⁸⁵ “I shall not give My glory to another.” Even so, on an external level – and only temporarily – she is ruled and dominated by “Esav, the man of the field-*Sadeh*-שדה.”

This then, is the matter of the “reed” of the letter *Kof*-ק, “upon which the great city of Rome, who oppresses Israel, was built.” This matter begins with the letters of distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*), stemming from thoughts and speech that are the opposite of goodness. He thereby also falls into actions that are the opposite of goodness, which is the “reed” of the letter *Kof*-ק that descends below.

⁹⁸² Deuteronomy 22:24-26

⁹⁸³ Samuel II 14:14

⁹⁸⁴ Tanya, Ch. 24.

⁹⁸⁵ Isaiah 42:8

In other words, not only is it that distracting thoughts that are alien (*Machshavot Zarot*) [to Godliness] and vain and empty chatter (*Dvarim Beteilim*) are deficient, in and of themselves, but beyond this, they cause diminishment and deficiency in the totality of his service of *HaShem*-יהו"ה, blessed is He.

This accords with what the Rav, the Maggid of Mezhritch, explained⁹⁸⁶ on the verse,⁹⁸⁷ “Who has no slander on his tongue,” that the letters of distracting alien thoughts (*Machshavot Zarot*) and vain and empty chatter (*Dvarim Beteilim*) (not just forbidden talk, such as evil speech and actual slander, but even empty chatter (*Devarim Beteilim*)), act as slanderers and forces of accusation against all his toil in serving *HaShem*-יהו"ה, blessed is He. Thus, the meaning of the verse, “Who has no slander on his tongue,” is that he is careful in all matters that can act as forces of accusation against him.

6.

The discourse continues that this is also the meaning of the verse,⁹⁸⁸ “The pit was empty-*Reik*-רק, no water was in it.” That is, the word “empty-*Reik*-רק” consists of the letters *Reish*-ר and *Kof*-ק, and about this it states, “no water was in it.”

The discourse continues and explains the difference between a “pit-*Bor*-בור” and a “well-*Be'er*-באר.” That is, a “well-*Be'er*-באר” refers to the soul (*Neshamah*), about which

⁹⁸⁶ Ohr Torah, Section 204; Likkutei Amarim, Section 219

⁹⁸⁷ Psalms 15:3

⁹⁸⁸ Genesis 37:24

the verse states,⁹⁸⁹ “[You are] a spring of gardens, a well of living waters-*Be’er Mayim Chayim*-מים חיים.” That is, initially, the waters of a well are salty, but by passing through the constraints and pressure of the veins of the earth, they become living waters-*Mayim Chayim*-מים חיים.⁹⁹⁰

The same is true of the soul, that through its descent below to become garbed in the constraints and pressures of the body and animalistic soul, it thereby causes a drawing forth of the aspect of a wellspring-*Ma’ayan*-מעין, the aspect of the living waters-*Mayim Chayim*-מים חיים in the upper Garden of Eden (*Gan Eden HaElyon*), which is like a “water trough.”⁹⁹¹ This is the meaning of the verse,⁹⁹² “[You are] a spring of gardens-*Ma’ayan Ganim*-מעין גנים, a well of living waters-*Be’er Mayim Chayim*-מים חיים.”

However, we must better understand this. For, how is it possible that through the service of *HaShem*-יהו"ה of the soul as it is below in this world, this would cause additional light and illumination in the upper Garden of Eden? The explanation is as our sages, of blessed memory, stated,⁹⁹³ “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).” His honorable holiness, the Rebbe Maharash,⁹⁹⁴ explains that specifically through the toil of serving *HaShem*-יהו"ה, blessed is He, in this

⁹⁸⁹ Song of Songs 4:15

⁹⁹⁰ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

⁹⁹¹ See Targum Onkelos to Genesis 30:38 and elsewhere.

⁹⁹² Song of Songs 4:15

⁹⁹³ Mishnah Avot 4:17

⁹⁹⁴ *Hemshech "V'Kacha"* 5637, Ch. 9 (Sefer HaMaamarim 5637, Vol. 2, p. 405 and on).

world, we reach the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

In general, there are three aspects in this. There is this world (*Olam HaZeh*), there is the lower Garden of Eden (*Gan Eden HaTachton*) which is still within the parameters of the world of Action (*Asiyah*), and there is the upper Garden of Eden (*Gan Eden HaElyon*), which transcends the parameters of space and time. However, there is an even higher aspect, that is newly introduced through the toil in serving *HaShem*-יהו"ה, blessed is He.

To explain, in the descent of the soul to below, it descends from the upper Garden of Eden (*Gan Eden HaElyon*) to the lower Garden of Eden (*Gan Eden HaTachton*) – in that as known, the explanation⁹⁹⁵ of the teaching of our sages,⁹⁹⁶ “Know from where (*MeAyin*-מאיין) you came, and to where (*LeAn*-לאן) you are going,” is that the soul came from the aspect of “nothingness-*Ayin*-אין,”⁹⁹⁷ which contains the letter *Yod*-י and refers to the upper Garden of Eden (*Gan Eden HaElyon*), as our sages, of blessed memory, taught,⁹⁹⁸ “The coming world (*Olam HaBa*) was created with the letter *Yod*-י.”

Through the soul’s toil in serving *HaShem*-יהו"ה, blessed is He, it comes to the aspect of “where-*An*-אן,” which lacks the letter *Yod*-י, and refers to the lower Garden of Eden (*Gan Eden HaTachton*), which is within the parameters of the space and

⁹⁹⁵ Likkutei Torah, Bamidbar 2a; *Hemshech “V’Kachah”* 5637, Ch. 58 (Sefer HaMaamarim 5637 Vol. 2, p. 525).

⁹⁹⁶ Mishnah Avot 3:1

⁹⁹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

⁹⁹⁸ Talmud Bavli, Menachot 29b

time of the world of Action (*Asiyah*). This is especially so in its descent to this world (*Olam HaZeh*), which is of utterly no comparison to the coming world (*Olam HaBa*), which is the upper Garden of Eden (*Gan Eden HaElyon*). Nevertheless, through its service of *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), something novel is introduced, as will be explained.

To explain, the existence of the worlds is brought forth from the Supernal emotional qualities (*Midot*), as it states,⁹⁹⁹ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.”¹⁰⁰⁰ Now, the Garden of Eden (*Gan Eden*) is the aspect of the three upper *Sefirot* of each world.¹⁰⁰¹ This being so, the superiority of the Garden of Eden (*Gan Eden*) over and above the world, is like the superiority of the intellect (*Mochin*) over and above the emotions (*Midot*). For, in general, the chaining down of the worlds (*Hishtalshelut*) is divided into three aspects.

This is similar to how it is in the body of man below, in that it has three aspects; the head, the torso, and the legs.¹⁰⁰² The head contains his brain and intellect (*Mochin*) and is the most elevated and superior aspect. The torso contains his emotional qualities (*Midot*), whereas the legs only have the power of action (*Ma'aseh*, which is the lowest power.

⁹⁹⁹ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

¹⁰⁰⁰ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as will be explained shortly.

¹⁰⁰¹ Also see Sefer HaMaamarim 5679 p. 268.

¹⁰⁰² See Biurei HaZohar of the Mittler Rebbe, Acharei p. 75a; Sefer HaMaamarim 5698 p. 222.

Now, although it is true that there is an element of superiority in the legs, in that they have the power to transport the head and torso, meaning that by themselves, the head and torso are incapable of going to their desired destination, except by means of the legs, nevertheless, for the legs to move the head, they require the understanding of the mind, for it is the mind that understands that it must go to a specific place. Moreover, it is through the emotions of the heart that the understanding of the mind is brought down to the legs, and only then do the legs transport the heart and brain to their desired destination. In other words, since the legs are the lowest level, they must receive from the head and torso.

Now, the torso is above the legs, and even though there is an element of superiority to the heart [which is in the torso] over and above the brain, in that the desire of the heart (*Re'uta d'Leeba*) transcends reason and intellect, nonetheless, there are desires of the heart (*Re'uta d'Leeba*) that are specifically preceded and come about from the contemplation (*Hitbonenut*) of the mind, except that the contemplation (*Hitbonenut*) of the mind is into matters that lead to astonishment (*Hafla'ah*).

Furthermore, even the desire of the heart (*Re'uta d'Leeba*) that utterly transcends reason and intellect, comes from the brain and intellect (*Mochin*). An example is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He. That is, even though this self-sacrifice (*Mesirat Nefesh*) comes from the essential strength of the soul, which transcends intellect, nevertheless, in truth, the strength of self-sacrifice (*Mesirat Nefesh*) is the matter of strength of mind (*Tokef HaDa'at*), meaning that he is

strong-minded, to the point of actual self-sacrifice (*Mesirat Nefesh*).

We thus find that all the limbs receive from the brain and intellect (*Mochin*). The same is understood in regard to how it is above, in the matter of the Garden of Eden (*Gan Eden*), which is the aspect of the first three *Sefirot*.

Nevertheless, it is specifically through our toil in serving *HaShem*-יהו"ה in this world (*Olam HaZeh*), that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*).¹⁰⁰³

This then, is the meaning of,¹⁰⁰⁴ “[You are] a spring of gardens-*Ma’ayan Ganim* גנים.” That is, as the Garden of Eden (*Gan Eden*) is on its own, there only is an illumination of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is what is meant by the fact that [the souls in the Garden of Eden] “sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”¹⁰⁰⁵ In other words, they only grasp the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). (This is why in the Garden of Eden, repentance and

¹⁰⁰³ There are those who recall that the Rebbe further explained that the analogy of the head, torso, and legs, was brought in order to explain that it is specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world, that we increase additional light and illumination in the upper Garden of Eden (*Gan Eden HaElyon*). For, although the strength for this is granted from above, meaning, from the upper worlds, nevertheless, after the drawing down of the strength and empowerment from above, it is through our toil that we reach much higher. This is analogous to the legs, in that even though the very fact that the legs bring the head and torso to their desired destination is itself drawn from the head (as mentioned above), nevertheless, once the legs receive from the head, it is the legs that uphold the head.

¹⁰⁰⁴ Song of Songs 4:15

¹⁰⁰⁵ See Tanya, Ch. 4 and the citations there.

return (*Teshuvah*) is no longer helpful.) However, through our toil in serving *HaShem*-יהו"ה, blessed is He, in this world (*Olam HaZeh*), we draw down the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).¹⁰⁰⁶

7.

Now, all the above applies to the aspect of the “well-*Be'er*” באר-*Be'er*,” which is spelled with the letter *Aleph*-א. However, about the “pit-*Bor*” בור-*Bor*,” which spelled with the letter *Vav*-ו, the verse states,¹⁰⁰⁷ “The pit (*Bor*-בור) was empty-*Reik*-רק, no water was in it.” That is, because of the letters *Reish*-ר and *Kof*-ק “no water was in it.” About this our sages, of blessed memory, stated,¹⁰⁰⁸ “No water was in it, but snakes and scorpions were in it.” In other words, because of lack of toil in serving *HaShem*-יהו"ה, blessed is He, a person actually increases strength in the external husks of *Kelipah* and the side opposite holiness. This is the matter of the “reed” of the letter *Kof*-ק, about which the verse states,¹⁰⁰⁹ “Her feet descend unto death.”

This likewise is why [the external husks of *Kelipah*] are compared to “an ape-*Kof*” קוף next to a man.”¹⁰¹⁰ In other words, though the external husks of *Kelipah* also have thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), and compare themselves to the side of holiness, nevertheless, it is “like an

¹⁰⁰⁶ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

¹⁰⁰⁷ Genesis 37:24

¹⁰⁰⁸ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

¹⁰⁰⁹ Proverbs 5:5

¹⁰¹⁰ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (*Yahal Ohr*) to Tehillim, p. 358.

ape-Kof-קוף next to a man.” In other words, true thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) only exist on the side of holiness, which is the aspect of man-*Adam*-אדם.

The word “man-*Adam*-אדם” consists of the letter *Aleph*-א and the word blood-*Dam*-דם.¹⁰¹¹ The word “blood-*Dam*-דם” is an acronym for “speech-*Dibur*-דיבור” and “action-*Ma’aseh*-מעשה,” and the letter *Aleph*-א refers to thought (*Machshavah*).¹⁰¹² It is the *Aleph*-א that enlivens the “blood-*Dam*-דם.”

Now, in regard to what we explained here, that thought (*Machshavah*) is on its own and independent, whereas speech (*Dibur*) and action (*Ma’aseh*) come together, this does not contradict the explanation above (in chapter three) about the verse, “I even actualized it-*Af Aseeteev*-אף עשיתיו-אף,” in which the word “even-*Af*-אף” separates the action (*Ma’aseh*), whereas speech (*Dibur*) and thought (*Machshavah*) are bonded together. This is because there is a distinction between how the garments (*Levushim*) are relative to the soul of man, and how they are relative to the garments (*Levushim*) themselves.

This was explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden,¹⁰¹³ about the three garments (*Levushim*); thought, speech and action (*Machshavah*, *Dibur*, *Ma’aseh*). That is, the garment of thought (*Machshavah*) is united with the soul, and is the matter of the revelation of the concealed essence of the soul as it relates to itself. In contrast,

¹⁰¹¹ Shnei Luchot HaBrit 21a; Also see Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358 *ibid*.

¹⁰¹² See Likkutei Torah, Beha’alotcha 31c.

¹⁰¹³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer HaMaamarim 5671 p. 43 and on].

speech (*Dibur*) is a garment that is separate (*Levush HaNifsak*) from the soul,¹⁰¹⁴ and is the matter of revelation to another. Nevertheless, there is an element of superiority to speech (*Dibur*) over and above action (*Ma'aseh*), in that speech (*Dibur*) becomes unified to the soul.

That is, there is an adhesion (*Dveikut*) [between the soul and speech] in that a person speaks what he thinks, or at the very least, speaks what he previously thought. This is why speech (*Dibur*) is specifically only found in mankind (*Adam*) and is only understood by mankind. However, this is not so of action (*Ma'aseh*), which becomes completely separate. This is why the power of action (*Ma'aseh*) can even be drawn down into the inanimate (*Domem*), such as the power of action of a craftsman, which he draws down into an inanimate object (*Domem*) [such as turning a lump of silver into a vessel].¹⁰¹⁵ Moreover, even animals (*Chai*) have the power to act (*Ma'aseh*),¹⁰¹⁶ (as explained above in chapter three).

Thus, when the garments (*Levushim*) are compared to themselves, that is, as they already are revealed from the soul, action (*Ma'aseh*) is separate, whereas speech (*Dibur*) is in a state of adhesion. This further clarifies the statement above about the matter of “I even actualized it-*Af Aseeteev*-אף עשיתיו.” However, when the garments (*Levushim*) are compared to the soul itself, it is specifically thought (*Machshavah*) that is united with the soul and is not something novel or additional to the

¹⁰¹⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

¹⁰¹⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

¹⁰¹⁶ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

soul, whereas speech (*Dibur*), is something novel that is brought forth from the soul.

This is because the matter of speech (*Dibur*) is revelation to another, and this being so, relative to himself, the other is of some consequence. In contrast, relative to the soul itself, the other is of no consequence, and speech (*Dibur*) likewise is of no consequence, being that the matter of speech is revelation to another. This being so, speech (*Dibur*) is novel (like action-*Ma'aseh*).

This then, is the meaning of the word “man-*Adam*-אדם,” which consists of the letter *Aleph*-א and the word blood-*Dam*-דם, hinting to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) as they are on the side of holiness. However, the thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) of the side opposite holiness, are only comparable to the side of holiness like “an ape-*Kof*-ק next to a man-*Adam*-אדם.”

8.

This then, is the matter of the Tabernacle (*Mishkan*), which was made of “boards-*Kerashim*-קרשים.” For, the ultimate Supernal intent in serving *HaShem*-יהו"ה in the Tabernacle (*Mishkan*), is the transformation of darkness into light. The empowerment for this comes from the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. This is especially true of the [spiritual] leaders of the Jewish people in each generation, up to and including the leader of our generation, whose day we are celebrating. He certainly empowers and grants strength to all who are bonded to him and all who have a

relation to him, for them to have the capability and strength to serve *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafia*) and transforming (*It'hapcha*) the side opposite holiness.

It is through this manner of serving *HaShem*-יהו"ה, blessed is He, that “the Glory of the Holy One, blessed is He, is elevated in all worlds.”¹⁰¹⁷ This brings about the matter of “I have come to My garden” in the way that it was before the sin, and even higher, until *HaShem* 's-יהו"ה ultimate Supernal intent, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹⁰¹⁸

¹⁰¹⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹⁰¹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 13

“*Bati Legani - I have come to My garden*”

Delivered on Erev Shabbat Parshat Beshalach,
11th of Shvat, upon conclusion of Shabbat (Discourse 2 of 2),¹⁰¹⁹ 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰²⁰ “I have come to My garden, My sister, My bride.” It states in Midrash Rabbah,¹⁰²¹ “The verse does not say ‘to a garden-*LeGan*-לגן,’ but specifies, ‘to My garden-*LeGani*-לגני,’ that is, ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I primarily was at first. For, at first, upon the creation of the world, the Essential Root of the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) was in the lowest of worlds.” However, after the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) withdrew from the earth to the first firmament. Then, through the sins that followed, it withdrew from firmament to firmament, until the

¹⁰¹⁹ This discourse includes additional notes and citations of the Rebbe, which were added from the hand-written notes of the Rebbe regarding this discourse. [These notations are marked.] This discourse is primarily based upon the eighth chapter of the *Hemshech* entitled “*Bati Legani*” of the year 5710.

¹⁰²⁰ Song of Songs 5:1 – Also see the first chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111), and Shaarei Orah of Rabbi Yosef Gikatilla, Shaar One (*Malchut*).

¹⁰²¹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

seventh firmament. Subsequently, the righteous-*Tzaddikim* came, and through their toil in serving *HaShem*-יהו"ה, blessed is He, they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from the seventh firmament to the sixth, and subsequently drew it further down. This was so until Moshe, who was the seventh, and “all sevens are beloved,”¹⁰²² came and drew the *Shechinah* down from the first firmament to the earth.

This is the meaning of the verse,¹⁰²³ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם,” to bring about that the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, will be in the lower worlds, just as it was at the beginning of creation – “to My garden-*LeGanee*-לגני,” that is, “to My wedding canopy-*LeGenunee*-לגנוני.”

This is brought about by the toil in service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*. For it is they who cause the dwelling (*Mashkeeneem*-משכינים)¹⁰²⁴ and draw down the aspect of,¹⁰²⁵ “He who dwells forever (*Shochen Ad*-שוכן עד), who is exalted and holy,”¹⁰²⁶ so that He will be openly revealed below. This is done through their toil in restraining (*Itkafia*) the side opposite holiness, through which they cause

¹⁰²² Midrash Vayikra Rabba 29:11

¹⁰²³ Exodus 25:8

¹⁰²⁴ See Matnat Kehunah and Maharzu commentaries to Midrash Bamidbar Rabba 13:2, and Maharzu to Bereishit Rabba 19:2.

¹⁰²⁵ See the prayer liturgy of the morning prayers (*Shacharit*) of Shabbat and the Festivals (*Yom Tov*) “*Shochen Ad*” section; Also see Isaiah 57:15.

¹⁰²⁶ 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, Bati LeGani, Vol. 1, p. 9).

“the Glory of the Holy One, blessed is He, to be elevated in all worlds.”¹⁰²⁷

Now, as known about the precise wording “in all worlds (*b’Koolhoo Almin*-עלמין בכלהו),” it refers to the Glory of the Holy One, blessed is He, which is present in all worlds equally. That is, this does not refer to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), for in that aspect each world is different than the others. Rather, it refers to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), relative to which all worlds are equal. This revelation is drawn down through fulfilling the verse,¹⁰²⁸ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham*-בְּתוֹכָם.”

The discourse continues¹⁰²⁹ that this is why one of the forms of service of *HaShem*-יהו"ה in the Holy Temple, was the service of offering sacrifices (*Korbanot*). (It should be pointed out that when it states “one of-*Achat*-אהת,” the word “one-*Achat*-אהת” indicates that it is “unique-*Meyuchad*-מיוחד,”¹⁰³⁰ meaning that this was a uniquely special form of service of *HaShem*-יהו"ה, blessed is He.) For,¹⁰³¹ “The mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),” in that the sacrifices (*Korbanot*-קרבנות) are the matter of bringing one’s soul powers close (*Kiruv*-קירוב) to *HaShem*’s-

¹⁰²⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹⁰²⁸ Exodus 25:8

¹⁰²⁹ In chapter two of the discourse entitled “*Bati Legani*” of the year 5710.

¹⁰³⁰ See Tosefot entitled “*Ad Achat*-עד אהת” to Talmud Bavli, Menachot 18a; Also see the discourse entitled “*Bati LeGani*” 5732, Ch. 4, note 22 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 53) and elsewhere.

¹⁰³¹ See Zohar II 239a; Zohar III 26b

יהו"ה Godliness (which is a matter of elevation and ascent – *Ha'ala'ah*).¹⁰³²

This brings about the matter of a “pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach L'HaShem*- ניהוח ריח יהו"ה),”¹⁰³³ as in the teaching,¹⁰³⁴ “It is pleasing before Me (*Nachat Ru'ach*- נחת רוח) that I commanded and My will was done.” This refers to the matter of drawing down (*Hamshachah*), until the matter of, “I will dwell within them-*V'Shachanti b'Tocham*- ושבנתי בתוכם,” is fulfilled, meaning, within every single Jew.¹⁰³⁵

Now, as explained in the discourse, just as the physical service of sacrificial offerings (*Korbanot*) took place in the Holy Temple when it was physically standing, so likewise there is the matter indicated by the verse,¹⁰³⁶ “When a man amongst you brings a sacrifice from yourselves (*Mikem*- מכם) close to *HaShem*-יהו"ה,” meaning that he affects the general matter of service of *HaShem*-יהו"ה in himself, of the sacrificial offerings (*Korbanot*).

He then continues¹⁰³⁷ and explains that this is why the Tabernacle was specifically made of acacia wood (*Atzei Shitim*-

¹⁰³² See Sefer HaMaamarim 5709 p. 29.

¹⁰³³ Leviticus 1:9; Numbers 28:8, and elsewhere.

¹⁰³⁴ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

¹⁰³⁵ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of the Rishon, 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.

¹⁰³⁶ Leviticus 1:2

¹⁰³⁷ In chapter three of the discourse entitled “*Bati Legani*” of the year 5710.

(עצי שטים). For the root “שטה” means “to stray,” as in “to stray from the path,” as it states,¹⁰³⁸ “Any man whose wife shall go astray-*Tisteh*-שטה.” This refers to a Jewish soul that has strayed from the straightforward path, the path of the King, King of the world. This refers to the folly-*Shtut*-שטות of the side opposite holiness.

It is in this regard that there must be the labor of serving *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the side opposite holiness, which then brings about the transformation (*It'hapcha*) of darkness into light and bitter into sweet. For, from the folly-*Shtut*-שטות of the side opposite holiness, we make holy folly-*Shtut d'Kedushah*-שטות דקדושה, as in the teaching,¹⁰³⁹ “Leave the old man to his folly-*Shtuteih*-שטותיה,” through which he merited to be a member of the coming world (*Olam HaBa*).

This then, is why we construct the Tabernacle (*Mishkan*-משכן) from acacia wood (*Atzei Shitim*-שטים) within which the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, manifests.¹⁰⁴⁰

2.

The discourse continues¹⁰⁴¹ and explains why the wood used for the Tabernacle (*Mishkan*) is called by the term “boards-*Kerashim*-קרשים.” That is, the word “board-*Keresh*-קרש” has three letters (*Otiyot*); *Kof*-ק, *Reish*-ר, and *Shin*-ש. The matter of

¹⁰³⁸ Numbers 5:12

¹⁰³⁹ Talmud Bavli, Ketubot 17a

¹⁰⁴⁰ As will be further discussed in chapter 5.

¹⁰⁴¹ In chapter six of the discourse entitled “*Bati Legani*” of the year 5710.

these letters – [and as known, the “letters-*Otiyot*-אותיות” of Torah are of the same root as in the verse,¹⁰⁴² “The morning is coming-*Ata*-אתא,”¹⁰⁴³ indicating that they draw light into revelation, from which it is understood that the letters themselves indicate the inner matter of the name by which they are called] – as stated in *Zohar*,¹⁰⁴⁴ that the letters *Kof*-ק and *Reish*-ר have the form of the side of shame, (that is, the side opposite holiness) and that for them to be sustained, they took the letter *Shin*-ש to be amongst them, in order to derive vitality from holiness. For, without this, falsehood-*Sheker*-שקר could not at all exist.¹⁰⁴⁵ As this relates to serving *HaShem*-יהו"ה, blessed is He, it is the matter of taking the letters of the side opposite holiness and transforming them in a “board-*Keresh*-שקר” for holiness.

The discourse continues and explains why the letters *Kof*-ק and *Reish*-ר are letters of the side opposite holiness. For, the letters *Kof*-ק and *Reish*-ר are the opposites of the letters *Dalet*-ד and *Hey*-ה. That is, the letter *Reish*-ר is similar in form to the letter *Delet*-ד, and the letter *Kof*-ק is similar in form to the letter *Hey*-ה. For, although the letters *Dalet*-ד and *Reish*-ר are similar to each other (being almost equal in appearance), both in their form, as well as the in meaning of their names, in that both are terms that mean “poverty,” they nonetheless are opposites, as we find that if a person exchanges a *Reish*-ר in

¹⁰⁴² Isaiah 21:12

¹⁰⁴³ 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 various names of general classification.” Also see *Torah Ohr*, Mikeitz 42b; *Likkutei Torah*, Bamidbar 11c, and elsewhere.

¹⁰⁴⁴ Introduction to *Zohar* 2b

¹⁰⁴⁵ *Talmud Bavli*, Shabbat 104a

place of a *Dalet*-ד or a *Dalet*-ד in place of a *Reish*-ר [when reading from the Torah scroll] he causes the destruction of the worlds, Heaven forbid.¹⁰⁴⁶

For example, in the verse,¹⁰⁴⁷ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד-יהו"ה,” in which the *Dalet*-ד must be emphasized, if a person exchanged the letter *Dalet*-ד with the letter *Reish*-ר, Heaven forbid, he destroys worlds. Likewise, in the verse,¹⁰⁴⁸ “You shall not prostrate yourselves to a different god-*el acher*-אל אחר,” in which the *Reish*-ר must be emphasized, if he exchanges it with the letter *Dalet*-ד, he destroys worlds.

The discourse continues to explain the difference between these two letters according to their appearance, (as explained in Shaar HaYichud VeHaEmunah,¹⁰⁴⁹ that each letter has a unique form that indicates the form and manner of the light and revelation drawn through that letter.) That is, the letter *Dalet*-ד has a *Yod*-י behind it, the matter of the letter *Yod*-י being that it is in the form of a point, which does not spread out, and therefore indicates self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The general difference between the side of holiness and the side opposite holiness, is that on the side of holiness a person is nullified (*Batel*-בטל) to *HaShem*-יהו"ה, blessed is He,

¹⁰⁴⁶ Midrash Vayikra Rabba 19:2

¹⁰⁴⁷ Deuteronomy 6:4

¹⁰⁴⁸ Exodus 34:14

¹⁰⁴⁹ See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 & 12.

whereas on the side opposite holiness, he has ego, self-inflation, and a sense of independent existence, as explained in Tanya.¹⁰⁵⁰

Thus, because of the self-nullification (*Bittul*) of the letter *Dalet*-ד, it has a *Yod*-י behind it. For, although it is in a state of poverty-*Dalut*-דלות, it nevertheless is in a state of holiness (*Kedushah*). In contrast, the letter *Reish*-ר is formed without the self-nullification (*Bittul*) of the *Yod*-י behind it, and thus is a letter of the side opposite holiness. We now¹⁰⁵¹ come to the explanation of the letter *Kof*-ק which is formed from the letter *Reish*-ר. For, on the side opposite holiness, the *Kof*-ק is formed from the *Reish*-ר, as will soon be explained.

3.

To further understand this, the discourse explains that on the side of holiness, the letter *Hey*-ה is formed from the letter *Dalet*-ד. However, the *Hey*-ה also has a *Yod*-י in front of it, this being the left leg of the letter *Hey*-ה. The difference is that in the letter *Hey*-ה, the *Yod*-י is in front of it, whereas in the letter *Dalet*-ד, the *Yod*-י is behind it. This indicates the manner of its union (*Yichud*). That is, the letter *Dalet*-ד receives from the letter *Gimel*-ג which precedes it, which is a back-to-back union (*Yichud Achor b'Achor*). In contrast, in the letter *Hey*-ה the *Yod*-י is in front of it, indicating a face-to-face union (*Panim b'Panim*).

¹⁰⁵⁰ See Tanya, Likkutei Amarim, Ch. 6, Ch. 22, Ch. 29, and elsewhere.

¹⁰⁵¹ That is, in the eighth chapter of the discourse entitled "*Bati LeGani*" of the year 5710, which corresponds to this year, the eighth year of the Rebbe's leadership.

This is brought about through charity (*Tzedakah*-צדקה). For, as stated in the writings of the Arizal,¹⁰⁵² the word “charity-*Tzedakah*-צדקה” divides into “the righteousness of the *Hey-Tzedek Hey*-ה' צדק.”¹⁰⁵³ That is, the letter *Hey*-ה is formed from the letter *Dalet*-ד. This is like the teaching of our sages, of blessed memory,¹⁰⁵⁴ “*Gimel*-ג *Dalet*-ד means ‘give to the poor-*Gemol Dalim* דלים גמול דלים.” That is, the letter *Dalet*-ד receives from the letter *Gimel*-ג, and through this, the letter *Hey*-ה is made.

This may be better understood according to the explanation of the Alter Rebbe¹⁰⁵⁵ about the shape of the letter *Gimel*-ג. (As mentioned before, the shapes of the letters indicate the manner that the light (*Ohr*) is drawn forth.) Now, the form of the letter *Gimel*-ג is that it has one line in the shape of a *Vav*-ו, and the point of a *Yod*-י beneath it, indicating the aspect of Foundation-*Yesod*. This is why it is called “*Gimel*-ג” in that it “gives to the poor-*Gomel Dalim* דלים גומל דלים.” That is, it bestows kindness and influence to the *Sefirah* of Kingship-*Malchut*, which is called “poor-*Dal*-דל.”

Now, the matter of the *Vav*-ו and *Yod*-י of the *Gimel*-ג is similar to the letter *Vav*-ו, except that the letter *Vav*-ו starts with the letter *Yod*-י [and then extends into the letter] *Vav*-ו. As known, this indicates the seminal drop that begins as a *Yod*-י at the beginning of the influence, is then drawn down as a *Vav*-ו, as known.

¹⁰⁵² Note: Shaar HaMitzvot and Ta'amei HaMitzvot, Parshat Re'eh.

¹⁰⁵³ Zohar III 72a and elsewhere.

¹⁰⁵⁴ See Talmud Bavli, Shabbat 104a

¹⁰⁵⁵ Note: Torah Ohr 58a; Biurei HaZohar [of the Mittler Rebbe] Balak, to Zohar III 204a [p. 107d]; Ohr HaTorah, [Drushei Chanukah] p. 334.

In contrast, the letter *Gimel*-ג is the opposite of this, in that the *Vav*-ו is above and the *Yod*-י is below, which indicates the conclusion of the bestowal of influence into the *Sefirah* of Kingship-*Malchut*, after the light and influence has already been drawn from the bestower of influence etc. (This concludes the excerpt from the words of the Alter Rebbe.)

To further explain, the letter *Vav*-ו begins with the letter *Yod*-י at its head, from which a thin line is drawn down. Generally, this indicates the drawing down from above to below. That is, for there to be a drawing down from the upper to the lower, from a teacher to his student, the upper one must first constrict himself so that he can relate to the capacity of the lower one. This is why all that remains is a *Yod*-י at its head, which is the beginning of the drawing.

Then, once the influence has been measured, the more that it actually is drawn down from above to below, the more [the influence] becomes constrained and abbreviated. This is indicated by the shape of the letter *Vav*-ו, in that after the *Yod*-י at its head, a line is drawn down, which becomes narrower as it descends. However, after this, in order for it to be drawn into the recipient, who is of no comparison to the giver of the influencer, the matter of constriction (*Tzimtzum*) is necessary, so that the influence will be commensurate to the capacity of the recipient to receive.¹⁰⁵⁶

That is, the recipient himself must be in a state of the constriction (*Tzimtzum*) and self-nullification (*Bittul*) of his

¹⁰⁵⁶ For further elucidation regarding the difference between these two constraints of *Tzimtzum*, see the preceding discourse “*Bati LeGani* – I have come to My garden” of this year, 5718, Ch. 2 & 4 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 232 and on, p. 234 and on).

own existence, and this self-nullification (*Bittul*) is the receptacle that allows him to receive influence from the bestower. This is the matter of the *Yod-י* that is beneath the *Vav-ו* (in the form of the letter *Gimel-ג*), which indicates the conclusion of the drawing forth of influence, when it must come (and enter) the recipient, who has nothing of his own, and is the matter of the *Dalet-ד*.¹⁰⁵⁷

This is the meaning of “give to the poor-*Gemol Dalim-גמול דלים*,” in its simple meaning. That is, the wealthy, who has surplus over and above his needs, gives to the poor and destitute, who has nothing of his own. The manner of this bestowal is hinted in the letter *Gimel-ג*, from which [the *Yod-י*] is drawn to the letter *Dalet-ד*.

Now, through the act of giving charity (*Tzedakah-צדקה*), the *Hey-ה* is made from the *Dalet-ד*. This is explained in the writings of the Arizal,¹⁰⁵⁸ on the verse,¹⁰⁵⁹ “There is one who scatters and gathers more,” about which our sages, of blessed memory, explained,¹⁰⁶⁰ refers to the matter of giving charity-*Tzedakah* (that, “If you see someone who scatters his money to charity, you should know that he gathers more”). For, the Foundation-*Yesod* of the Mother-*Imma* (Understanding-*Binah*) within *Zeir Anpin*, or alternatively, the Foundation-*Yesod* of *Zeir Anpin* itself, is called a “charity fundraiser” (*Gabai Tzedakah*).

¹⁰⁵⁷ For further elucidation see the preceding discourse entitled “*Bati LeGani – I have come to My garden*” of this year, 5718, Ch. 5-6 (Torat Menachem, Sefer HaMaamarim, Bati Legani, p. 236 and on).

¹⁰⁵⁸ Note: Shaar HaMitzvot and Ta’amei HaMitzvot, Parshat Re’eh.

¹⁰⁵⁹ Proverbs 11:24

¹⁰⁶⁰ Note: Yalkut Shimoni to Proverbs 11:24 [Remez 947]

That is, this is the quality that collects all the lights [from above] and distributes to the poor, referring to those who are of the aspect of Kingship-*Malchut* [who has nothing of her own]. Now, the charity (*Tzedakah*) that is distributed to them are the kindnesses (*Chassadim*) that descend [from above] into Foundation-*Yesod* of *Zeir Anpin* etc. Although according to reason, it could seem that through this distribution, the lights of the kindnesses (*Chassadim*) of *Zeir Anpin* would be diminished, the verse therefore informs us that, “There is one who scatters and gathers more,” meaning that specifically because of the scattering and distribution, there actually is additional (*Hosafah*) influence added to it, than what it previously had, in that the body of *Zeir Anpin* is caused to grow.

Now, the one who gives the charity (*Tzedakah*) should also be so. That is, even though, in his own eyes, it appears as if he is reducing his wealth, in truth, he actually is adding to his wealth.

The discourse continues and explains another matter regarding the giving of charity-*Tzedakah*-צדקה. Namely, that the letter *Tzadi*-צ of the word “charity-*Tzedakah*-צדקה” indicates that *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b’Achor*). That is, the form of the letter *Tzadi*-צ is that of a *Yod*-י and a bent *Nun*-נ facing away from each other and positioned back-to-back (*Achor b’Achor*). The letter *Dalet*-ד [of the word charity-*Tzedakah*-צדקה] indicates that the female-*Nukvah* (the recipient) is in a state of poverty [and has nothing of her own]. The letter *Kof*-ק [of the word charity-*Tzedakah*-צדקה] indicates that its long leg spreads

down and descends to the external husks of *Kelipah* (as will be explained in chapter eight).

He concludes that when *Zeir Anpin* and *Nukvah* are in a state of back-to-back union (*Yichud Achor b'Achor*), this is a poor and lowly form of union. It is thus necessary to rectify this, so that the union (*Yichud*) will be according to the primary and true intention of union. This is the matter of the letter *Hey-ה* of the word charity-*Tzedakah-צדקה*, (as stated in the discourse there).

To this end, he also explains in the discourse, that the letter *Dalet-ד*, which has the letter *Yod-י* behind it, indicates back-to-back union (*Yichud Achor b'Achor*). In contrast, in the *Hey-ה*, the *Yod-י* is in front of it, indicating face-to-face union (*Panim b'Panim*). In other words, through the giving charity (*Tzedakah-צדקה*) to one who has nothing of his own, which is the matter of the bestowal from the *Gimel-ג* to the *Dalet-ד*, as in,¹⁰⁶¹ “give to the poor-*Gemol Dalim-גמול דלים*,” this brings about the matter of giving to the poor (*Gemol Dalim-גמול דלים*) above in *HaShem's-יהו"ה* Godliness as well. Through this, the *Hey-ה* is subsequently made from the *Dalet-ד*, in that the additional left leg [of the letter *Hey-ה*] comes about, which is the matter of the *Yod-י* in front of it, meaning that the union (*Yichud*) is face-to-face (*Panim b'Panim*).

4.

The discourse continues by explaining this matter in terms of the teachings of Chassidus. Namely, that there are

¹⁰⁶¹ See Talmud Bavli, Shabbat 104a

three lines in the letter *Hey-ה*, which indicate the chaining down of the worlds (*Hishtalshelut*), that divide into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as hinted in the verse,¹⁰⁶² “I created it (*Barativ-בראתיו*), I formed it (*Yatzartiv-יצרתיו*), I even actualized it (*Af Aseeteev-אף עשיתיו*).”

The matter of these [three worlds] as they are in man (as in the teaching on the verse,¹⁰⁶³ “From my flesh I behold God”) is that the three lines of the letter *Hey-ה* are the three garments of the soul, which are thought, speech and action (*Machshavah, Dibur, Ma’aseh*).¹⁰⁶⁴ This is why the left leg of the letter *Hey-ה* is separate from the other two lines, (those being the upper and right lines that indicate thought and speech, respectively). This indicates that action (*Ma’aseh*) is separate from thought and speech (*Machshavah* and *Dibur*). This is why [about action-*Ma’aseh*], the above-mentioned verse states, “I even actualized it-*Af Aseeteev-אף עשיתיו*,” in which the word “even-*Af-אף*” creates a separation.

To clarify, though thought, speech and action (*Machshavah, Dibur, Ma’aseh*) are only garments (*Levushim*) of the soul, nevertheless, within the garments themselves, there is a difference between thought and speech (*Machshavah* and *Dibur*) which do not become separate from the person himself, and action (*Ma’aseh*), which becomes completely separate from him. This is because in action (*Ma’aseh*), there is the power of the actor which manifests within the acted upon, such

¹⁰⁶² Isaiah 43:7

¹⁰⁶³ Job 19:26

¹⁰⁶⁴ See Torah, Ohr, Megillat Esther 95b and on; Likkutei Torah, Balak 67a and on.

as the power of action of a craftsman as it is in the vessel that his hands made.

Moreover, even animals (*Chayot*) have the power of action (*Ma'aseh*) though they have no intellect at all.¹⁰⁶⁵ In contrast, thought and speech (*Machshavah* and *Dibur*) are exclusive to mankind, which is why man is called the “speaker” (*Medaber*).

The discourse continues and explains that when the three garments of the soul – thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) – are filled with the light of holiness, so that one’s thought, speech, and action are as they should be, meaning that all his matters relate to Torah and *mitzvot* and are not lacking in any way, but instead are in a state of perfection in him, then even when he is engaged in matters of the world as prescribed by Torah and detailed in Shulchan Aruch, they are in a way that all his deeds are for the sake of Heaven.¹⁰⁶⁶

In other words, not only matters that relate to serving *HaShem*-יהוה are for the sake of Heaven, but all his ways are for the sake of Heaven, as in the verse,¹⁰⁶⁷ “Know Him in all your ways,” such that not only his deeds that are *mitzvot* are holy, such as eating on Shabbat, but all his other matters are done in preparation to the *mitzvot* that follow them.¹⁰⁶⁸

This accords with the example given in the discourse about engaging in business dealings, “that one’s intention in earning a profit, should be so that he can fulfill the *mitzvot* in

¹⁰⁶⁵ See Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

¹⁰⁶⁶ See Mishnah Avot 2:12

¹⁰⁶⁷ Proverbs 3:6

¹⁰⁶⁸ Mishneh Torah, Hilchot De’ot 3:3

action, such as the *mitzvah* of giving charity and doing acts of lovingkindness. (In other words, he fulfills the *mitzvot* through the profit, whether it is the *mitzvah* of giving charity (*Tzedakah*) or whether it is any other *mitzvah*. For, as known, *mitzvot* are not to be done for free, without any expenditure,¹⁰⁶⁹ but one must acquire them at a cost.) Similarly, [his engaging in securing a livelihood is] so that his mind and heart will be free to be occupied in the study of Torah and the service of the heart, which is prayer,” (which also is like preparing oneself to fulfill the *mitzvot*).

The discourse adds another matter that, “when one does so, not only does he profit during the time that he learns Torah, by literally enlivening his soul and illuminating it with the light of Torah and prayer, but beyond this, when he engages in business as it should essential be, (that is, for the sake of Heaven), he then is automatically careful [to conduct himself according to Torah law (*Halachah*) by] refraining from deception, theft, dishonesty and falsehood, because he knows that these things are detestable to *HaShem*-יהו"ה, blessed is He, and therefore, how can he do something that is in opposition to *HaShem*'s-יהו"ה Godliness.

Furthermore, there is an illumination of the simple faith that is embedded in the heart of every Jew in him, which is the faith that “it is the blessing of *HaShem*-יהו"ה that enriches,”¹⁰⁷⁰ and that blessings only come from *HaShem*-יהו"ה, blessed is He, if his business dealings are done in a manner that the blessings of *HaShem*-יהו"ה, blessed is He, are fitting for him.”

¹⁰⁶⁹ See Zohar II 128a

¹⁰⁷⁰ Proverbs 10:22

(In contrast, if a person becomes completely entrenched and preoccupied [both intellectually and emotionally] in his business affairs, to the point that he is completely absorbed in them, then in addition to the detriment of this undesirable matter, in and of itself, which indicates that he harbors the thought that “my own strength and the might of my own hand has made all this wealth for me,”¹⁰⁷¹ but it also causes a lack and diminishment in all matters and levels of ascent that he attained through serving *HaShem*-יהו"ה, blessed is He, in prayer and in fulfilling Torah and *mitzvot*.)

5.

This may be understood according to the lengthy explanation of his honorable holiness, the Mittler Rebbe, in his introduction to *Derech Chayim*.¹⁰⁷² [He points out that] there are those who do not have fear of sin (*Yirat Cheit*) in themselves to the same extent that they have fear of God (*Yirat Elohi"m*) in serving *HaShem*-יהו"ה in prayer, Torah study, and doing good deeds.

The cause of this, is due to the depth that their hearts and minds are entrenched in earning a livelihood, as well as [being influenced by] the vanities of the times,¹⁰⁷³ which bring confusion and slowly but surely, cause fear of God and fear of *HaShem*-יהו"ה, blessed is He, to be uprooted. This is what causes the descent of most people etc.

¹⁰⁷¹ See Deuteronomy 8:17

¹⁰⁷² See the introduction to *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*.

¹⁰⁷³ Also see *Mishneh Torah*, *Hilchot Yesodei HaTorah* 7:1

In other words, their preoccupation with earning a livelihood is not as indicated by the verse,¹⁰⁷⁴ “By the labor of your hands shall you eat,” meaning that the labor is solely done with the hands, [that is, in action, rather than in the preoccupation of one’s mind and heart.] If only his mind would primarily be preoccupied in the matter of the teaching,¹⁰⁷⁵ “I was created to serve my Maker!” Rather, [he earns his livelihood] in a way that his head is also entrenched and absorbed in it, until his entire being becomes entrenched in his business affairs and preoccupation in earning his livelihood.

This is to such an extent, that he worries that perhaps¹⁰⁷⁶ “his bread will be lacking,” causing his entire being to be consumed by this. When a person reaches this point, not only are his actions not as they should be, but beyond this, it even causes lacking and diminishment in matters that he has attained through serving *HaShem*-יהו"ה, blessed is He, in prayer, the study of Torah, and doing *mitzvot*, as well as in his understanding and grasp of *HaShem*'s-יהו"ה Godliness. This can come to the point that he even becomes lacking in fear of God (*Yirat Elohi*”m) and even in fear of sin (*Yirat Cheit*) as it relates to his actual deeds.

The discourse continues and explains a general matter in regard to the root of the matter of livelihood. That is, the verse states,¹⁰⁷⁷ “At its left [is] wealth and honor.” At first

¹⁰⁷⁴ Psalms 128:2; See Likkutei Torah, Shlach 42d, Chukat 66c, and elsewhere.

¹⁰⁷⁵ Mishnah and Braita at the end of Kiddushin (according to the handwritten verse of the Shas (printed in Osaf Kitvei HaYad shel Talmud Bavli – Jerusalem 5724); Also see Melech Shlomo to Mishnayot Kiddushin there, and elsewhere.)

¹⁰⁷⁶ See Isaiah 51:14

¹⁰⁷⁷ Proverbs 3:16

glance, it is not understood why the verse divides them into two separate things. However, the explanation is that there are two ways in which one's livelihood may be earned.

The first way is as stated by our sages, of blessed memory,¹⁰⁷⁸ “What should a person do to become wealthy? He should increase his business transactions etc.” [Since this advice is given in Torah, it is understood that even on the side of holiness, it is possible for it to be in this way.] In other words, he should increase in procuring and purchasing merchandise and increase the volume of his transactions, to a much greater degree than his capital.

That is, he should do so beyond the measure of his own capacity and ability, to the extent that he even borrows money from others. All this comes from the reasoning that his sustenance and livelihood are drawn to him specifically according to the natural order. Therefore, for there to be additional abundance in his livelihood, there must necessarily be an additional abundance in the vessels, and since his principal capital and vessels are inadequate, he therefore requires the vessels of others, and must borrow money from them etc. However, this way is only the limited aspect (*Gvul*) on the side of holiness.

Now, there is another way to earn a livelihood, which is not only called (“wealth-*Osher*-עושר, but is called) “wealth and honor (*Osher v'Kavod*-עושר וכבוד).” In this case, even with a small number of transactions, “it is the blessing of *HaShem*-יהו"ה that enriches,”¹⁰⁷⁹ in that he is given wondrous success that

¹⁰⁷⁸ Talmud Bavli, Niddah 70b

¹⁰⁷⁹ Proverbs 10:22

is not commensurate to the receptacles that he made, in that this is a type of success that transcends the natural order.

About this our sages, of blessed memory, said,¹⁰⁸⁰ “Whoever takes the yoke of Torah upon himself – [the yoke of the government and] the yoke of worldly cares is removed from him; however whoever casts off the yoke of Torah from himself – [the yoke of the government and] the yoke of worldly cares are placed upon him.”

In other words, if he casts the yoke of Torah from himself, his powers of delving his understanding, grasp, and reasoning, all of which should have been involved only in matters of Torah, become entrenched and absorbed in matters of livelihood, [until he descends] to the lowest level, and the yoke of worldly worries is placed upon him.

That is, his livelihood will have to be earned by increasing the volume of his transactions etc., to the point that it becomes a heavy yoke upon him, meaning that for the sake of earning a livelihood he will even do things for which there is no intellectual room, but are solely done in the way of a yoke, only that this yoke is from the opposite side, meaning the yoke of the side opposite holiness, rather than the yoke of holiness.

The advice given to remedy this, is to accept the yoke of Torah and the yoke of *mitzvot* upon himself. That is, even though, in his current state, due to the constraints and pressure he endures on account of his coarseness, or even simply due to his physicality, to the extent that he has no relation to understanding and grasping matters of *HaShem*'s יהו"ה's Godliness, and certainly has no relation to delving into them

¹⁰⁸⁰ Mishnah Avot 3:5

(*Ha'amakah*), he nevertheless gives himself over and invests himself into accepting the yoke of Torah upon himself, and he also does so in regard to the yoke of serving *HaShem*-יהו"ה in prayer, as well as accepting the yoke of the *mitzvot*.

This causes that “the yoke of worldly cares is removed from him,” whether it in a manner that accords to the natural order, or even success in a manner that is beyond the natural order, so that with only a minimum of vessels he nonetheless receives abundance of livelihood.

6.

The discourse continues to explain the matter of the letter *Hey*-ה of the side of holiness. Namely, it refers to when the three garments of the soul – thought, speech and action (*Machshavah, Dibur, Ma'aseh*) – are filled with the light of holiness, in which case all one's actions are for the sake of Heaven. Automatically, this leads to the fact that the essence of the one who acts is as it should be.

The example given for this is that of a charity fundraiser (*Gabai Tzedakah*) and the like. That is, because of his elevation (in that he is like the “charity fundraiser” (*Gabai Tzedakah*) above, in *HaShem's*-יהו"ה Godliness, which is the matter of Foundation-*Yesod* of *Zeir Anpin*, as discussed above in chapter three), he can possibly come to have a sense of ego and self-importance. Nevertheless, his words are soft-spoken and are said in such a way that he brings others close to his views.

Even though, at times, his occupation [in collecting charity (*Tzedakah*)] must be by way of forcefulness, [to the

extent that sometimes force must be exerted in this, as it states,¹⁰⁸¹ “Charity may be extracted by force,”] in that he must stand his ground about the matter, with strength of conviction and forcefulness, so that it should be done beyond the letter of the law, and the like, nevertheless, he speaks softly and with words of reason, distancing himself from haughtiness to the endth degree.

This is as explained in the teaching of the Baal Shem Tov¹⁰⁸² on the verse,¹⁰⁸³ “Any meal offering that you bring to *HaShem*-יהו"ה may not be made leavened, for you may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה. You shall bring them as a first-fruit offering etc.” (That is, at first glance, this appears to be a contradiction. For, if “any leavening or [date] honey” is undesirable, why then is it brought as a first-fruit offering?)

He explains that when the verse states, “You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה,” this refers to the matter of serving *HaShem*-יהו"ה, blessed is He, with haughtiness and self-elevation. For it only is a first-fruit offering, meaning, that when a person first comes close to *HaShem*-יהו"ה, blessed is He, is it permissible for him to have a degree of self-elevation.

[This is like¹⁰⁸⁴ the teaching of our sages, of blessed memory,¹⁰⁸⁵ “A Torah scholar must have an eighth of an eighth

¹⁰⁸¹ See Beit Yosef and Tur, Yore De'ah, Siman 248

¹⁰⁸² Keter Shem Tov, Section 393

¹⁰⁸³ Leviticus 2:11 and on.

¹⁰⁸⁴ See Likkutei Sichot Vol. 22, p. 162, note 32; Reshimot, Booklet 15, p. 34 and on; Sichah talk of the 2nd day of Shavuot, 5711 (Torat Menachem, Vol. 3, p. 151 and on).

¹⁰⁸⁵ Talmud Bavli, Sotah 5a

[of arrogance],” which only applies at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, since, if he has no sense of self-importance at all, his heart will not be uplifted to come and serve *HaShem*-יהו"ה, blessed is He, in the first place, for he will say to himself, ‘Who am I and what am I [that I could come to serve *HaShem*-יהו"ה].’”¹⁰⁸⁶

The same applies to the matter of [date] honey (*Dvash*-דבש), which refers to pleasure (*Ta'anug*). That is, [at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, his study of Torah may be] as in the teaching of our sages, of blessed memory, who said,¹⁰⁸⁷ “A person should always engage in the study of Torah, even if it is not for the sake of Heaven,” meaning that he studies because of the pleasure he has from the intellect of Torah.]

However, later, in regard to the upper altar, the verse specifies,¹⁰⁸⁸ “You may not burn up any leaven and any [date] honey as a fire-offering to *HaShem*-יהו"ה.” That is, they do not ascend as a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach LaHaShem*-ליהו"ה לריח ניחוח), meaning that self-elevation does not bring satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Him, God forbid that one should think so. For, as the verse states,¹⁰⁸⁹ “Every haughty heart is an abomination to *HaShem*-יהו"ה,” which applies to even the minutest measure

¹⁰⁸⁶ Torah Ohr, Megillat Esther 92b; Likkutei Torah, Bamidbar 15c; Also see the introduction of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding.

¹⁰⁸⁷ Talmud Bavli, Pesachim 50b

¹⁰⁸⁸ Leviticus 2:11 and on.

¹⁰⁸⁹ Proverbs 16:5

of haughtiness, (as in the words of Talmud there,¹⁰⁹⁰ “he should have no element of it and no part of it”).

7.

The discourse continues that all the above applies in regard to the letter *Hey-ה* of the side of holiness (*Kedushah*), referring to the three garments of the soul – thought, speech and action (*Machshavah, Dibur, Ma’aseh*) – that are filled with the light of holiness, thus leaving no room for any matters of darkness which cause lacking, diminishment, or opposition to the light of holiness and to matters that relate to holiness.

However, the letter *Kof-ק* refers to thought, speech and action (*Machshavah, Dibur, Ma’aseh*) of the side opposite holiness. The letter *Kof-ק* is made from the letter *Reish-ר*. That is, [the two lines of] the letter *Reish-ר* refer to thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness.

That is, when a person is full of distracting thoughts that are alien to Godliness, and has shameful ruminations in his mind, and similarly, when he speaks words that are not directed to serving *HaShem-יהוה*, blessed is He, which not only refers forbidden speech, such as the evil tongue and slander or the like, but also refers frivolous chatter (*Dvarim Beteilim*), this brings about the long leg of the letter *Kof-ק* [that descends unto death] and refers to wrong action (*Ma’aseh*), meaning that he also falls into actions that are the opposite of goodness, Heaven forbid.

(In other words, not only are thought and speech (*Machshavah* and *Dibur*) of the side opposite holiness not in

¹⁰⁹⁰ Talmud Bavli, Sotah 5a ibid.

accord to how they should be, but beyond this, they ultimately bring a person to wrong action (*Ma'aseh*). This is like the explanation above regarding worrying about one's livelihood, that these worries even cause a lacking and diminishment in the levels he attained through toiling in serving *HaShem*-יהוה through prayer and Torah study.)

This is similar to the explanation of the Rav, the Maggid of Mezhrich¹⁰⁹¹ on the verse,¹⁰⁹² “Who has no slander on his tongue,” that when a person speaks frivolous chatter (*Devarim Beteilim*) or the evil tongue (*Lashon HaRa*), the breath of his voice ascends above and accuses him. Then, when he subsequently studies Torah, the voice and breath of his Torah learning also ascends. However, his first voice accuses and blocks his second voice from ascending.

This is the meaning of verse, “Who has no slander on his tongue.” That is, the righteous (*Tzaddik*) does not slander himself, whereas the wicked (*Rasha*) slanders himself. In other words, his evil tongue slanders and accuses the words of Torah that he subsequently learns.

The explanation is that the tongue of man is as expressed in the verse,¹⁰⁹³ “I place before you today the life and the good, and the death and the evil.” That is, it is possible for a person to speak holy words, which generally are the letters of Torah and prayer, and it also is possible for him to speak forbidden speech, or at the very least, empty and frivolous chatter (*Devarim Beteilim*). However, when he speaks

¹⁰⁹¹ Ohr Torah, Section 204; Likkutei Amarim, Section 219

¹⁰⁹² Psalms 15:3

¹⁰⁹³ Deuteronomy 30:15

forbidden speech and even when he speaks empty and frivolous chatter (*Devarim Beteilim*), his words ascend above to act as accusers and castigators against his words of Torah and prayer etc.

Thus, the toil of the righteous (*Tzaddik*) must be in a way that,¹⁰⁹⁴ “He has no slander on his tongue,” meaning that he does not permit frivolous chatter (*Devarim Beteilim*) to come upon his tongue, so that they cannot act as slanderers who obstruct his words of Torah and prayer. However, if a person is not careful in this, he causes a lacking and diminishment in himself, to the point that he can fall into undesirable acts and even forbidden acts.

8.

The discourse continues and explains that this is the meaning of the leg of the letter *Kof-ק* descending below. For, as explained before, the form of the letter *Kof-ק* is similar to the form of the letter *Hey-ה*. The difference between them is that the letter *Hey-ה* has two legs of equal length, whereas the left leg of the letter *Kof-ק*, descends below, as in the verse,¹⁰⁹⁵ “Her feet descend unto death,” which refers to the leg of the letter *Kof-ק*.

This is as in the teaching of our sages, of blessed memory,¹⁰⁹⁶ “Gavriel descended and implanted a reed into the sea, and a sandbar grew around it, and upon it the great city of

¹⁰⁹⁴ Psalms 15:3

¹⁰⁹⁵ Proverbs 5:5

¹⁰⁹⁶ Talmud Bavli, Shabbat 56b; Sanhedrin 21a

Rome, who is the oppressor of Israel, was built.”¹⁰⁹⁷ The “reed” refers to the [leg of the] letter *Kof*-ק, which becomes the external husks of *Kelipah* and the side opposite holiness, that acts as the oppressor of Israel.

On the teaching of Zohar that,¹⁰⁹⁸ “He planted a reed into the Great Sea,” his honorable holiness, the Tzemach Tzedek, explains¹⁰⁹⁹ that the “reed” (*Kaneh*-קנה) refers to the masculine aspect of the side opposite holiness, which derives vitality from the aspect of Kingship-*Malchut* of the side of holiness, which is called the Great Sea (*Yama Rabba*-ימא רבא).¹¹⁰⁰ For, the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (called the Great Sea), her “feet descend unto death.”

It thus is possible for the side opposite holiness to derive vitality from her, (that is, “He planted a reed into the Great Sea”). This comes about when a person falls into doing things that are the opposite of goodness etc., by which he adds vitality to the external husks of *Kelipah*, to the point that “the great city of Rome, the oppressor of Israel,” is built upon it. About this our sages, of blessed memory, said,¹¹⁰¹ “Tyre did not become filled [that is, it did not become a great metropolis] until Yerushalayim was destroyed.”

¹⁰⁹⁷ See Rashi to Talmud Bavli, Shabbat 56b *ibid*.

¹⁰⁹⁸ Note: Zohar III 251b

¹⁰⁹⁹ Ohr HaTorah [Toldot] 141b

¹¹⁰⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹⁰¹ Rashi to Genesis 25:23

More specifically, [this may be better understood] according to the lengthy explanation¹¹⁰² of the verse,¹¹⁰³ “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” The meaning of “field-*Sadeh*-שדה” here is “wilderness-*Midbar*-מדבר,” (as explained by Radak),¹¹⁰⁴ as in the verse,¹¹⁰⁵ “A wilderness where no man dwells.” For the toil of man is to bring about what the verse states,¹¹⁰⁶ “It is the splendor of man to dwell in a house,” referring to,¹¹⁰⁷ “A beautiful dwelling, a beautiful wife, and beautiful vessels.” As Tikkunei Zohar states,¹¹⁰⁸ this refers to the soul and its service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in a beautiful way, by which he fulfills the verse, “It is the splendor of man to dwell in a house.”

However, a “wilderness-*Midbar*-מדבר” is a place “where no man dwells,” meaning that the “Supernal Man” upon the throne¹¹⁰⁹ does not dwell there. About this the verse states, “For he found her in the field-*Sadeh*-שדה, the betrothed girl cried out, but she had no savior.” That is, the field-*Sadeh*-שדה is where Esav is, about whom the verse states,¹¹¹⁰ “Esav [was a skillful hunter] a man of the field-*Sadeh*-שדה,” in that he is of the side opposite holiness.

¹¹⁰² Note: Ohr HaTorah [Toldot] 143b [and on].

¹¹⁰³ Deuteronomy 22:27

¹¹⁰⁴ See Sefer HaShoroshim and Sefer Michlol of the Radak, cited in Ohr HaTorah *ibid*.

¹¹⁰⁵ See Jeremiah 2:6

¹¹⁰⁶ Isaiah 44:13

¹¹⁰⁷ Talmud Bavli, Brachot 57b

¹¹⁰⁸ Tikkunei Zohar, Tikkun 6 (22b)

¹¹⁰⁹ See Likkutei Torah, Naso 20c and elsewhere.

¹¹¹⁰ Genesis 25:27

It is in the field-*Sadeh*-שדה that he finds the “girl-*Na’arah*-נערה,” which in the verse is spelled, “*Na’ar*-נער” missing the letter *Hey*-ה, in that “she has not yet received a male”¹¹¹¹ (meaning that she lacks the *Hey*-ה of the side of holiness). In that case, “the man seizes her etc.”¹¹¹² meaning that he temporarily has power over her, to the point that, “the girl cried out, but she had no savior.” (In contrast, if the light of holiness fills all of one’s matters, he does not come to be in the “field-*Sadeh*-שדה,” which is “a wilderness where no man dwells.”)

Even so, the verse states,¹¹¹³ “no one shall be banished from Him,” which is the meaning of the continuation of the verses,¹¹¹⁴ “Only the man shall die, but you shall do nothing to the girl.” This is as explained by his honorable holiness, the Tzemach Tzedek,¹¹¹⁵ on the word only-*Levado*-לבדו,” that when all the sparks of holiness that were in him, are refined and extracted from him, so that all that remains is the evil alone, he automatically falls.

This is because all the vitality that [the husks-*Kelipot* of evil] have is just what they derive from the sparks of holiness. [This is like the explanation (in chapter one) that the letters *Kof*-ק and *Reish*-ר derive their sustenance from the letter *Shin*-ש.] Thus, when all the sparks of holiness are extracted from him, as explained about the verse,¹¹¹⁶ “He devoured wealth but he will

¹¹¹¹ Zohar II 38b

¹¹¹² Deuteronomy 22:25

¹¹¹³ Samuel II 14:14

¹¹¹⁴ Deuteronomy 22:24-26

¹¹¹⁵ Ohr HaTorah Toldot ibid. p. 144b and on.

¹¹¹⁶ Job 20:15; See Torah Ohr, Chayei Sarah 15c

vomit it; God will purge it from his gut,” so that all that remains is the evil, and then “only the man shall die.”

However, “you shall do nothing to the girl,” and she shall rise again from her fall to the aspect of the field-*Sadeh*-שדה. This is because only her “feet descend unto death,” whereas [about her innerness]¹¹¹⁷ the verse states,¹¹¹⁸ “I shall not give My glory to another,” and she therefore remains in her state of wholeness.

Nevertheless, since she was temporarily in the field-*Sadeh*-שדה, this caused vitality to be derived by the side opposite holiness, which is the matter of the “reed” of the letter *Kof*-ק that descends below. All this is because the light of holiness did not fill the three garments of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*).

9.

The discourse continues that this is the meaning of the verse,¹¹¹⁹ “The pit (*Bor*-בור) was empty, no water was in it.” That is, there is a “well-*Be'er*” בֵּאֵר, spelled with the letter *Aleph*-א, and there is a “pit-*Bor*” בּוֹר, spelled with the letter *Vav*-ו. The “well-*Be'er*” בֵּאֵר with the letter *Aleph*-א refers to the soul, as the verse states,¹¹²⁰ “[You are] a spring of gardens, a well of living waters-*Be'er Mayim Chayim*” בֵּאֵר מַיִם חַיִּים.” That is, just as a well (*Be'er*-בֵּאֵר) flows from below to above, through

¹¹¹⁷ See the preceding discourse of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Ch. 5.

¹¹¹⁸ Isaiah 42:8

¹¹¹⁹ Genesis 37:24

¹¹²⁰ Song of Songs 4:15

which abundant waters come, the same is true of the soul, that through its descent into the body, which is like a lowly [and empty] pit-*Bor*-בור, nonetheless, when a person engages in the study of Torah and the fulfillment of the *mitzvot*, specifically through this, his soul ascends with greater strength, from elevation to elevation.

This is the meaning of the verse, “[You are] a spring of gardens-*Ma’ayan Ganim*-מעין גנים.” That is, through the soul coming to the aspect of being a “well-*Be’er*” from which *HaShem*’s-יהו"ה Godliness flows into revelation, that comes about through toil in serving *HaShem*-יהו"ה, blessed is He, by refining the body and animalistic soul, it comes to be “a spring of gardens-*Ma’ayan Ganim*-מעין גנים.”

The garden-*Gan*-גן refers to the Garden of Eden, as the verse states,¹¹²¹ “*HaShem*-יהו"ה God, planted a garden-*Gan*-גן in Eden.” The word “gardens-*Ganim*-גנים” in the plural, refers to the two levels of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which is the “water trough”¹¹²² and the “river of delight” brought about by the ascent of the souls in the Garden of Eden (*Gan Eden*).

Now, this requires further explanation, because at first glance, it is not understood. Namely, since the word “gardens-*Ganim*-גנים” refers to the Garden of Eden (*Gan Eden*), whether the lower Garden of Eden (*Gan Eden HaTachton*) or the upper Garden of Eden (*Gan Eden HaElyon*), how can it be that through the “well of living waters-*Be’er Mayim Chayim*-באר

¹¹²¹ Genesis 2:8

¹¹²² See Targum Onkelos to Genesis 30:38 and elsewhere.

מים היים,” referring to the toil of the soul as it is below, there can be additional influence in the “gardens-*Ganim*,” so that it becomes a “spring” (*Ma’ayan*-מעין) in the gardens (*Ganim*-גנים)?

This question is further strengthened based on the statement of his honorable holiness, the Rebbe Maharash,¹¹²³ in explanation of the words of our sages, of blessed memory,¹¹²⁴ “Know from where (*MeAyin*-מאיין) you came, and to where (*LeAn*-לאן) you are going.” It is explained in *Likkutei Torah*¹¹²⁵ that “From where (*MeAyin*-מאיין) you came” refers to the upper Garden of Eden (*Gan Eden HaElyon*), and “to where (*LeAn*-לאן) you are going” refers to the lower Garden of Eden (*Gan Eden HaTachton*). That is, the word “*An*-אן” means “place-*Makom*,” as in the verse,¹¹²⁶ “To which place-*Anah*-אנה is your face destined,” indicating that this word refers to physical space (*Makom*-מקום).

In the same way, in regard to the matter of “to where are you going-*LeAn Atah Holech*-הולך אתה לאן,” as it relates to the lower Garden of Eden (*Gan Eden HaTachton*), it is applicable to use the word “place-*Makom*” about it. (This is because [the lower Garden of Eden] is related to this world (*Olam HaZeh*) which is within the parameters of space and time.)

This accords with what his honorable holiness, the Rebbe Maharash, explained about the difference between the word “from where-*MeAyin*-מאיין” and the word “to where-*LeAn*-

¹¹²³ Note: [*Hemshech*] “*v’Kachah*” [5637] Ch. 58 and on [Sefer HaMaamarim 5632 Vol. 2 p. 525].

¹¹²⁴ Mishnah Avot 3:1

¹¹²⁵ *Likkutei Torah*, Bamidbar 2a

¹¹²⁶ Ezekiel 21:21

לֵא” That is, the word “from where-*MeAyin*-מֵאֵינ” contains the letter *Yod*-י, whereas the word “to where-*An*-אֵן” is missing the letter *Yod*-י.

The letter *Yod*-י here, refers “the letter *Yod*-י by which the coming world (*Olam HaBa*) was created,”¹¹²⁷ which is the aspect of Understanding-*Binah*.¹¹²⁸ Likewise, the upper Garden of Eden (*Gan Eden HaElyon*) is also the aspect of Understanding-*Binah*, and it is with the letter *Yod*-י of Wisdom-*Chochmah* that the coming world (*Olam HaBa*) was created.¹¹²⁹

However, according to this, we must understand why such a thing arose before Him, for the soul to descend and manifest within the body. Is it not so, that before its descent it was in the aspect of “nothingness-*Ayin*-אֵינ””? Why then did it descend into the body, and descend “from a high peak to a deep pit”?¹¹³⁰

May it only be that it will return to the same place where it originally was before its descent! Is it not so that all paths are fraught with danger?¹¹³¹ Moreover, after all is said and done, it seems that its ascent is only to the lower Garden of Eden (*Gan Eden HaTachton*), which is the matter of the words, “To where (*LeAn*-אֵן) you are going,” [without the *Yod*-י].

However, the explanation is what our sages, of blessed memory, stated,¹¹³² “One hour of repentance and good deeds in

¹¹²⁷ Talmud Bavli, Menachot 29b

¹¹²⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*).

¹¹²⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eighth (*Binah*) and Gate Nine (*Chochmah*) *ibid*.

¹¹³⁰ See Talmud Bavli, Chagigah 5b

¹¹³¹ See Talmud Yerushalmi Brachot 4:4; Likkutei Torah, Acharei 25c

¹¹³² Mishnah Avot 4:17

this world is better than all the life of the world to come (*Olam HaBa*)." The statement, "all the life of the world to come (*Olam HaBa*)," refers to all the upper worlds, including the upper Garden of Eden (*Gan Eden HaElyon*), about which they said that repentance (*Teshuvah*) and good deeds are even better.

It therefore is explained that there are three levels. The first level is this world (*Olam HaZeh*), the second level is the Garden of Eden (*Gan Eden*) as it is, in and of itself, and the third level is the addition, in that through working the garden, we add to it, as the verse states,¹¹³³ "HaShem-יהוה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it and to guard it."

This indicates that through our toil we add to the Garden of Eden (*Gan Eden*). This is like how it physically is, that through toiling in a [physical] garden below, we add to the growth of better fruits etc. The same is true spiritually, in the Garden of Eden (*Gan Eden*). That is, through our toil in "working it" (*LeAvdah*-לעבדה) referring to fulfilling the 248 positive commandments, and our toil in "guarding it" (*LeShamrah*-לשמרה) referring to desisting from the 365 negative commandments (as translated by Targum Yonatan on this verse), additional light and illumination is drawn into the Garden of Eden (*Gan Eden*).

The general difference is that this world-*Olam HaZeh* is from the aspect of the emotional qualities (*Midot*), as the verse states,¹¹³⁴ "Remember Your mercies HaShem-יהוה, and Your

¹¹³³ Genesis 2:15

¹¹³⁴ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

kindnesses, for they are of the world.”¹¹³⁵ Similarly, this is why it states,¹¹³⁶ “Six days did *HaShem*-יהו"ה make the heavens and the earth,” in which the verse specifies “six days-*Sheshet Yamim*-ששת ימים,” rather than, “In six days-*b'Sheshet Yamim*-בששת ימים.”¹¹³⁷

Higher than this [world] is the Garden of Eden (*Gan Eden*), which is the matter of the qualities of the mind (*Mochin*). This is why in the Garden of Eden (*Gan Eden*) there is the matter of understanding and grasp in a way that matters are perceived to their ultimate truth, so that it states about it,¹¹³⁸ “You have seen a clear world.” Nevertheless, even the revelations in the Garden of Eden (*Gan Eden*) are of the aspect of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). This is why repentance (*Teshuvah*) is of no assistance there, being that repentance (*Teshuvah*) stems specifically from the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

In other words, in the state that a person arrives at the Garden of Eden (*Gan Eden*), whether it is as expressed in the teaching,¹¹³⁹ “[Happy is he who arrives here] with his Torah learning in his hand,” or whether it is the opposite, Heaven forbid, they remain fixed in such a state. For, in the Garden of Eden (*Gan Eden*) there only is an illumination of the light of

¹¹³⁵ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as explained in the earlier discourses of this year.

¹¹³⁶ Exodus 20:11

¹¹³⁷ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5708 p. 272.

¹¹³⁸ Talmud Bavli, Pesachim 50a

¹¹³⁹ Talmud Bavli, Pesachim 50a

HaShem-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and is in a manner that each matter comes to its specific place and level.¹¹⁴⁰

However, through our toil in serving *HaShem*-יהו"ה, blessed is He, by “working it” (*LeAvdah*-לעבדה) and “guarding it” (*LeShamrah*-לשמרה), through which we bring about “satisfaction of spirit (*Nachat Ru'ach*) before Me, that I commanded and My will was done,”¹¹⁴¹ referring to fulfilling of *HaShem*'s-יהו"ה Supernal will, which transcends the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh Kol Almin*), meaning, that it is the aspect of *HaShem*'s-יהו"ה Godliness that surrounds and transcends all worlds (*Sovev Kol Almin*), we thereby draw this additional light (*Ohr*) into the Garden of Eden (*Gan Eden*).

This is specifically brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* below [in this world]. That is, “the Torah was not given to the ministering angels,”¹¹⁴² but was specifically given to souls as they are within bodies, within the concealments and constraints of this physical world, which is the lowest level, in that there are no lower levels (as explained in Tanya).¹¹⁴³ That is, in spite of the constraints and difficulties, one toils in serving *HaShem*-יהו"ה, blessed is He, in a way of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness.

¹¹⁴⁰ See Likkutei Torah Pinchas 75c; Drushim L'Yom HaKippurim 70a.

¹¹⁴¹ Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8.

¹¹⁴² Talmud Bavli, Brachot 25b; Kiddushin 54a

¹¹⁴³ See Tanya, Likkutei Amarim, Ch. 35 & 36, and elsewhere.

This then, is the meaning of “to where (*LeAn*-לֵאן) you are going,” in that it is specifically through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) and good deeds in this world (*Olam HaZeh*), that we thereby even have an effect on the “nothing-*Ayin*-אין” that is higher than the life of the coming world (*Olam HaBa*), (that is, higher than the upper Garden of Eden – *Gan Eden HaElyon*).

This then, is the meaning of the verse,¹¹⁴⁴ “[You are] a spring of gardens-*Ma'ayan Ganim*-מַעַיִן גַּנִּים.” That is, even in the “gardens-*Ganim*-גַּנִּים,” meaning the lower Garden of Eden (*Gan Eden HaTachton*) and even the upper Garden of Eden (*Gan Eden HaElyon*), there is the addition of the matter of the “wellspring-*Ma'ayan*-מַעַיִן,” which refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). This is brought about through the “well of living waters-*Be'er Mayim Chayim*-בְּאֵר מַיִם חַיִּים,” which refers to the toil in service of *HaShem*-יהו"ה, blessed is He, as the soul serves Him within the constraints and difficulties of matters of this physical world. This is analogous to the waters of a well, which initially are salty, but by passing through the constraints and pressure of the veins of the earth, become living waters-*Mayim Chayim*-מַיִם חַיִּים.¹¹⁴⁵

¹¹⁴⁴ Song of Songs 4:15

¹¹⁴⁵ See Ohr HaTorah, Chukat p. 847 and p. 911 and on.

The discourse continues and explains that,¹¹⁴⁶ “The pit was empty-*Reik*-רק.” The word “empty-*Reik*-רק” (that is, the letters *Reish*-ר and *Kof*-ק, which cause the side of shame to appear), is the “pit-*Bor*-בור” (spelled with a *Vav*-ו, unlike the word “well-*Be'er*,” spelled with an *Aleph*-א). About this our sages, of blessed memory, commented [on the verse, “The pit was empty, there was no water in it],¹¹⁴⁷ “From the fact that it states ‘the pit was empty’ do we not already know that ‘there was no water in it’? Thus, what is the verse coming to teach us by adding, ‘there was no water in it’? It comes to teach us that though there was no water in it, but there were snakes and scorpions in it.”

That is, the “empty pit-*Bor Reik*-רק,” is the pit (*Bor*-בור) of the animalistic soul, and “there is no water” in it.” However, it is filled with snakes and scorpions, these being distracting thoughts that are alien (*Machshavot Zarot*) to Godliness. This is the matter of the letter *Kof*-ק, in that they are “like an ape-*Kof*-קוף next to a man-*Adam*-אדם.”¹¹⁴⁸

The word “man-*Adam*-אדם” refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) [of the side of holiness]. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma'aseh*-מעשה). However, the side of the external

¹¹⁴⁶ Genesis 37:24

¹¹⁴⁷ Talmud Bavli, Shabbat 22a; Midrash Bereishit Rabba 84:16

¹¹⁴⁸ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358.

husks of *Kelipah*, is only like “an ape-*Kof*-קוף next to man-*Adam*-אדם.” This is because on the side of holiness, the thought, speech and action (*Machshavah, Dibur, Ma’aseh*) are filled with the light and illumination of holiness (*Kedushah*), whereas on the side opposite holiness they are filled with distracting thoughts that are alien (*Machshavot Zarot*) to Godliness.

The explanation is that the primary matter of man-*Adam*-אדם, is as expressed in the verse,¹¹⁴⁹ “I am likened-*Adameh*-אדמה to the Supernal One,” referring to the man-*Adam*-אדם of the side of holiness. In contrast, the matter of the external husks of *Kelipah* is that they only liken themselves to holiness, to the extent that an ape-*Kof*-קוף is likened to a man-*Adam*-אדם. However, they are not the true matter of man-*Adam*-אדם, but are only “the man of the field-*Sadeh*-שדה,” (as explained above about the verse,¹¹⁵⁰ “If the man finds the betrothed girl in the field-*Sadeh*-שדה etc.”).

The same is so of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), in that they are matters of man-*Adam*-אדם. That is, the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma’aseh*-מעשה), (as explained in *Likkutei Torah*).¹¹⁵¹ That is, their true matter is as they are drawn from the Supernal thought, speech and action (*Machshavah, Dibur, Ma’aseh*), above, where they only are holy. In contrast, the thought, speech, and action (*Machshavah,*

¹¹⁴⁹ Isaiah 14:14; Sefer Asarah Ma’amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

¹¹⁵⁰ Deuteronomy 22:25

¹¹⁵¹ *Likkutei Torah, Beha’alotcha* 31c

Dibur, *Ma'aseh*) of the side opposite holiness, is only “like an ape-*Kof*-קוף next to a man-*Adam*-אדם.”

Nonetheless, we still must better understand the statement that man-*Adam*-אדם refers to thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*), and that the *Aleph*-א refers to thought (*Machshavah*), and the *Dalet*-ד and *Mem*-מ refer to speech (*Dibur*-דבור) and action (*Ma'aseh*-מעשה).

That is, there is a separation between the *Aleph*-א and the “blood-*Dam*-דם,”¹¹⁵² in that the *Aleph*-א (thought-*Machshavah*) is unto itself, whereas the “blood-*Dam*-דם” (speech-*Dibur* and action-*Ma'aseh*) are unto themselves, in a way that the *Aleph*-א enlivens the “blood-*Dam*-דם.”

Now, at first glance, this appears to be in contradiction to what we explained before (in chapter four) about the letter *Hey*-ה. That is, it was explained that the two lines [of the letter *Hey*-ה which are bound to each other] indicate thought (*Machshavah*) and speech (*Dibur*), which are bound to each other, whereas the left leg [of the letter *Hey*-ה] refers to action (*Ma'aseh*) which is separate from them, and that this is the meaning of the words, “I even actualized it-*Af Aseeteev*-אף אעשיתיו,” [in that the word “even-*Af*-אף,” makes a separation].

However, the explanation is according to what his honorable holiness, the Rebbe Rashab,¹¹⁵³ whose soul is in Eden, said about the three garments (*Levushim*) of the soul; thought, speech and action. He explains that the general difference between them is that the garment of thought

¹¹⁵² See *Shnei Luchot HaBrit* 21a; *Ohr HaTorah* *ibid*.

¹¹⁵³ Note: [In the discourse entitled] “*Vayomer... Lech*” 5671 [Sefer *HaMaamarim* 5671 p. 43 and on].

(*Machshavah*) is unique unto itself. In contrast, the garment of speech (*Dibur*) is separate and external,¹¹⁵⁴ whereas the garment of action (*Ma'aseh*) is the external of the external, in which there are two manners.

The first manner is as it is relative to the soul itself, in which case, thought is considered something unto itself (the *Aleph-א* of “man-*Adam-אדם*”), whereas speech (*Dibur*) and action (*Ma'aseh*) come together (the “blood-*Dam-דם*” of “man-*Adam-אדם*”). This is because the garment of thought (*Machshavah*) is unified to the powers of the soul, and therefore, just as the powers of the soul are constantly found in man (rather than in the manner expressed in the verse,¹¹⁵⁵ “You will exchange them like a garment (*Levush*) and they will pass on,”) so likewise, thought (*Machshavah*) is constant.

Though it is true that in thought (*Machshavah*) there is also the matter of a garment (*Levush*), in that one thought can be exchanged with another thought, nevertheless, thought itself flows constantly, in that it is impossible for thought to cease, being that it is a garment that is unified (*Levush Meyuchad*) to the powers of the soul.

In contrast, the garment of speech (*Dibur*) is a separate garment (*Levush Nivdal*), in that it is separate from the powers of the soul. Therefore the verse states,¹¹⁵⁶ “There is a time to speak and a time to be silent from speaking.” This is all the more so of the power of action (*Ma'aseh*), which not only is present in a human being (the speaker-*Medaber*) but is even

¹¹⁵⁴ See Likkutei Torah, Behar 41a; Ohr HaTorah ibid. p. 900, and elsewhere.

¹¹⁵⁵ Psalms 102:27

¹¹⁵⁶ See Ecclesiastes 3:7

present in an animal (*Chai*), though [animals] have no knowledge (*Da'at*), as explained above. Moreover, even in human beings (the speaker-*Medaber*), though little children and imbeciles have no knowledge (*Da'at*), they nevertheless have the power of action (*Ma'aseh*).¹¹⁵⁷

The general difference is that thought (*Machshavah*) is the revelation of one's hidden essence to himself, and is unrelated to someone outside of himself. This is not so of action (*Ma'aseh*) or even speech (*Dibur*). For, the entire matter of speech (*Dibur*) is specifically for the purpose of revealing something to another. From this it is understood that the distance between speech (*Dibur*) and action (*Ma'aseh*) relative to thought (*Machshavah*), is like the distance between one person relative to another person, compared to [the thoughts of] a person relative to himself.

However, the second manner, is after there already are the three matters of thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*) like the form of the letter *Hey-ḥ*. That is, the letter *Hey-ḥ* is a single letter that has all three matters of thought, speech, and action in itself, in which thought and speech are bound together. For, speech (*Dibur*) is the matter saying what he currently thinks, or at the very least, saying what he thought before. This is not so of the power of action (*Ma'aseh*), since an action can be done unintentionally and in something that he was never involved with before, only that when he does so, the action will be entirely disorderly, like the action of an animal

¹¹⁵⁷ See Mishnah Arachin 1:4; Taharot 8:6; Talmud Bavli, Chulin 12b; Also see Ohr HaTorah, Inyanim p. 143; Sefer HaMaamarim 5627 p. 56 and on.

(*Chai*), which possess the matter of action, even without thought and speech.

11.

The discourse concludes that this is what is meant by the statement in Zohar (about the letters *Kof*-ק and *Reish*-ר) that “they took hold of the letter *Shin*-ש,” meaning that they take a radiance of a radiance from the vitality of the side of holiness, and this is what sustains them.

This is as explained before, that all matters that are to their ultimate truth are of the side of holiness, whereas the side of the external husks of *Kelipah* is “like an ape-*Kof*-ק next a man-*Adam*-אדם.” It is in this that one must toil in service of *HaShem*-יהוה, blessed is He, to transform the darkness and bitterness to light and sweetness, and as the verse states,¹¹⁵⁸ “He [the side opposite holiness] devoured wealth, but will vomit it, God will purge it from his gut,” to the point that¹¹⁵⁹ “only the man shall die,” (as explained in chapter eight).

In other words, we must revert the *Kof*-ק back to being a *Hey*-ה, in that all one’s matters will be filled with the light of holiness (*Kedushah*). This comes about through repentance and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, in all three lines and modes of serving Him, that is, Torah study, prayer (*Avodah*), and acts of loving-kindness (*Gemilut Chassadim*).¹¹⁶⁰

¹¹⁵⁸ Job 20:15; See Torah Ohr, Chayei Sarah 15c

¹¹⁵⁹ Deuteronomy 22:24-26

¹¹⁶⁰ Mishnah Avot 1:2

Through doing so, we transform the “falsehood-*Sheker*-שקר” and “treachery-*Kesher*-קשר” of the world into a “board-*Keresh*-קרש” of holiness, meaning, into the “boards-*Kerashim*-קרשים” [of the Tabernacle (*Mishkan*)] which were made of standing acacia wood (*Atzei Shitim Omdim*-עצי שטים עומדים). That is, we must transform the folly-*Shtut*-שטות of the side opposite holiness into holy folly-*Shtut d’Kedushah*-שטות דקדושה, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

Through doing so, we build the Tabernacle (*Mishkan*-משכן), about which it states,¹¹⁶¹ “You shall build a Sanctuary for Me, and I will dwell within them-*V’Shachanti b’Tocham*-ושכנתי בתוכם,” so that the verse,¹¹⁶² “It is the splendor of man to dwell in a house,” which refers to the “dwelling place for the Holy One, blessed is He, in the lower worlds,”¹¹⁶³ will actually be fulfilled.

¹¹⁶¹ Exodus 25:8

¹¹⁶² Isaiah 44:13

¹¹⁶³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 14

“Zeh Yitnu - This shall they give”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim,
Shabbat Mevarchim Adar, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁶⁴ “This shall they give – everyone who passes through the census – a half *shekel* in the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as a portion to *HaShem*-יהו"ה.” Now, this must be understood.¹¹⁶⁵ For, since the amount that was given as consecration to the sacred (*Kodesh*) was only a half *shekel*, why then does the verse use the term “the sacred *shekel*-*Shekel HaKodesh*-שקל הקדש” which relates to the whole *shekel*? (That is, the verse specifies, “the sacred *shekel*-*Shekel HaKodesh*-שקל הקדש, the *shekel* is twenty *gera*.”) In contrast, about the half *shekel* (which is what actually was consecrated as sacred-*Kodesh*), the verse does not say, “sacred-*Kodesh*-שקדש,” but only says, “half a *shekel* as a portion to *HaShem*-יהו"ה.”

We also must understand the specific wording, in that the verse states, “a half *shekel* **in** the sacred *shekel*-**B**'*Shekel*

¹¹⁶⁴ Exodus 30:13

¹¹⁶⁵ See the discourse entitled “Zeh Yitnu” 5658 (Sefer HaMaamarim 5658 p. 119 and on); Also see the discourse entitled “Mizbach Adamah” in Ohr HaTorah, Yitro p. 1,024 and on.

HaKodesh-בשקל הקדש.” At first glance, it should have stated, “a half *shekel* of the sacred *shekel-M’Shekel HaKodesh*-משקל הקדש.” We must therefore understand why the verse specifies, “a half *shekel* in the sacred *shekel-B’Shekel HaKodesh*-בשקל הקדש.”

2.

The explanation is that, when the Holy Temple was standing the purchase of the communal sacrificial offerings (*Korbanot*) was funded by this giving of the half *shekel*.¹¹⁶⁶ However now, [when the Holy Temple is not standing] our prayers were established in place of the daily *Tamid* offerings.¹¹⁶⁷ Now, the matter of prayer (*Tefillah*) as it is below, is aligned corresponding to the matter of prayer (*Tefillah*) as it is above, in the *Sefirah* of Kingship-*Malchut*.¹¹⁶⁸ This is the meaning of the verse,¹¹⁶⁹ “I poured out my soul (*Nafshi*-נפשי) before *HaShem*-יהו”ה.”

The aspect of the *Nefesh* [level of the soul] refers to the *Sefirah* of Kingship-*Malchut*, and the matter indicated by “I poured out my soul (*Nafshi*-נפשי),” refers to prayer (*Tefillah*), which is in the *Sefirah* of Kingship-*Malchut*. This is as stated,¹¹⁷⁰ “but I am prayer-*Va’Anee Tefillah*-ואני תפלה,” in which the word “I-*Anee*-אני” refers to the aspect of Kingship-

¹¹⁶⁶ Mishnah Shekalim 4:1; Mishneh Torah, Hilchot Shekalim 4:1

¹¹⁶⁷ Talmud Bavli, Brachot 26b

¹¹⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Two (*Yesod*), and Gate Eight (*Binah*).

¹¹⁶⁹ Samuel I 1:15

¹¹⁷⁰ Psalms 109:4

Malchut,¹¹⁷¹ which is in a state of “prayer-*Tefillah*-תפילה.”¹¹⁷² That is, the *Sefirah* of Kingship-*Malchut* prays and pleads to the Holy One, blessed is He, which is the matter of the “running” (*Ratzo*) desire and thirst of the aspect of Kingship-*Malchut*. This is as stated,¹¹⁷³ “So that my soul may sing to You and not be stilled etc.,” in that, “the lower fire constantly yearns for the upper fire but does not find it.”¹¹⁷⁴

Now, as the matter of prayer (*Tefillah*) is in the aspect of Kingship-*Malchut*, which is the Supernal ingathering of Israel (*Knesset Yisroel*-כנסת ישראל),¹¹⁷⁵ the matter of prayer (*Tefillah*) is drawn down to the general ingathering of the souls of Israel, and to each soul in particular. We therefore must better understand the matter of prayer (*Tefillah*) as it is in the *Sefirah* of Kingship-*Malchut*. For, [prayer-*Tefillah*] indeed makes sense as it relates to the soul as it manifests below. That is, though [the Jewish soul] is “literally part of God from above,”¹¹⁷⁶ nevertheless, after its journey and descent through many levels until it comes to manifest in the animalistic soul and the body in this world, which is the greatest possible concealment and hiddenness, it is in a state of “running” (*Ratzo*) desire and thirst to ascend above.

¹¹⁷¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and Gate Ten (*Keter*).

¹¹⁷² See Zohar II 140a; Zohar I 178b, 77b, 86b

¹¹⁷³ Psalms 30:13

¹¹⁷⁴ See Zohar II 140a; Zohar I 178b, 77b, 86b

¹¹⁷⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹¹⁷⁶ See Tanya, Ch. 2; Also see at length (and the additional citations) in *Mehutam Shel Yisroel*, by Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*, and the citations there.

In contrast, the *Sefirah* of Kingship-*Malchut* is one of the ten *Sefirot*, about which it states,¹¹⁷⁷ “He and His life force are one, and He and His organs are one.” This being so, it is not understood what relation [the *Sefirah* of Kingship-*Malchut*] has to the matter of “running” (*Ratzo*) with desire and thirst, especially a thirst such as this, which is a constant fire, that burns continuously.

3.

This may be better understood through prefacing with an explanation of the verse,¹¹⁷⁸ “For with You is the source of life.” The question about the precise wording of this verse is well known.¹¹⁷⁹ Namely, the verse should have stated, “For You are the source of life,” being that *HaShem*-יהו"ה, blessed is He, is the source of the life of all worlds, as the verse states,¹¹⁸⁰ “For everything is from You.” This being so, why does this verse say, “For with You (*Eemcha*-עמך) is the source of life,” which seems to indicate that “the source of life” is something other than the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, and is only secondary and sublimated to Him, blessed is He.

The explanation is that although the true matter of the coming into being of novel existence is solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as codified by

¹¹⁷⁷ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹¹⁷⁸ Psalms 36:10

¹¹⁷⁹ See Torah Ohr, Mikeitz 36a; Likkutei Torah, Re'eh 19c, and elsewhere.

¹¹⁸⁰ Chronicles I 29:14

Rambam, who wrote,¹¹⁸¹ “All beings that exist... came into existence solely from the true reality of His Being,” which is the true reality of the matter – even so, in actuality, their existence was brought about through various intermediaries and intermediate matters in the order of the chaining down of the worlds (*Hishtalshelut*).

This is to say that because the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is utterly beyond all comparison, and moreover, it is not just that He is simply beyond comparison, but rather, He has utterly no measure of relation to the worlds at all, and it therefore is not possible for the existence of worlds to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, except specifically through a medium of an intermediary, which has some small measure of comparison and relationship to that which is brought into being from it.

Now, although the entire matter of novel existence is itself in a manner that there is no comparison, nevertheless, that which brings into being must have some small element or measure of comparison and relationship with that which is brought into being. This is why we observe many different levels in the novel beings that are brought into existence. For example, there is the emanated (*Ne'etza*-נאצל), and there is the created (*Nivra*-נברא) etc., until there actually is a tangible “something” in action (*Asiyah*-עשייה).

The reason for these divisions amongst novel created beings that are brought into existence, is because of the

¹¹⁸¹ Mishneh Torah, Hilchot Yesodei HaTorah 1:

divisions in the root and source that brings them into being. That is, the “emanated something” (*Yesh HaNe’etzal*-יש הנאצל) is of the aspect of Kingship-*Malchut* of Primordial Man-*Adam Kadmon*. In contrast, the “created something” (*Yesh HaNivra*) is of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

In other words, the entire matter of division (*Hitchalkut*) only applies to something within the category of being drawn down and expressed, and as known, all essences are not in the category of being drawn down or in the category of being expressed. It therefore is inapplicable for the matter of novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He. For, since things that are brought into being have numerous divisions of levels, especially since these differences in their states of being are due to their division in that which brings them into being (as explained above), it therefore is not possible for novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, but rather, they are specifically brought about through intermediaries.

Now, although the verse states, “who can tell Him what to do?”¹¹⁸² and this being so, it indeed **is** possible for novel existence to come directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He, meaning that there could be divisions [of levels] in novel beings even if their existence comes directly

¹¹⁸² See Ecclesiastes 8:4

from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Nevertheless, as known, it arose in His Supernal will that novel existence should make intellectual sense to the greatest possible degree, and according to intellect, it is not possible for there to be novel existence, which is in the category of divisions, directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as discussed above. Therefore, since it arose in His Supernal will that distinctions should exist amongst the creations, and that their existence should accord to intellect, therefore their existence cannot possibly be brought forth directly from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, but must specifically be through [a gradation of] intermediaries in the chaining down of the worlds (*Hishtalshelut*), up to and including the *Sefirah* of Kingship-*Malchut*, through which novel existence is brought forth. This is so, whether it is the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), or whether it is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). In either case, actual novel existence is brought forth through the *Sefirah* of Kingship-*Malchut*.

In other words, it is indeed true that the matter of the coming into being of the existence of the novel “something” (*Yesh*) is solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and as stated by the Alter Rebbe in

Iggeret HaKodesh,¹¹⁸³ “The existence of novel being is specifically from the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who has no source or cause that precedes Him, Heaven forbid to think so.” Nevertheless, the actual existence of novel being is brought about through intermediaries, up to and including the intermediary of the *Sefirah* of Kingship-*Malchut*. It is about this that the verse states,¹¹⁸⁴ “For with You is the source of life.” For, in actuality, novel existence is brought forth solely from a radiance of a radiance, which is secondary and nullified to *HaShem*-יהוה Himself, blessed is He.

With the above in mind, we can understand the matter of the “thirst” and “running” (*Ratzo*) desire of the *Sefirah* of Kingship-*Malchut*. For, since the quality of Kingship-*Malchut* is only a glimmer of radiance, and all radiances are of utterly no comparison to the Essential Self of *HaShem*-יהוה, blessed is He, therefore [the *Sefirah* of Kingship-*Malchut*] is in a state of “running” (*Ratzo*) desire and thirst, in that it desires to become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He.

This then, is the matter of the prayer (*Tefillah*) of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*). More specifically, when Kingship-*Malchut* descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,¹¹⁸⁵ “from there it separates,” in that the creations in those worlds are separate

¹¹⁸³ Tanya, Iggeret HaKodesh, Epistle 20

¹¹⁸⁴ Psalms 36:10

¹¹⁸⁵ Genesis 2:10

beings, even so, they too have within them the power of the Actor that manifests within the acted upon, which brings them into being, enlivens them, and sustains them at every moment. Due to this, in its descent, there also is the matter of the thirst of the *Sefirah* of Kingship-*Malchut*, in that it desires to ascend and become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

The same is so in regard to the matter of prayer (*Tefillah*) as it is in the soul. For, since the soul descended below and manifested within the animalistic soul, even though [the soul] itself is “literally part of God from above,” so that even when a person is engaged in sin, the soul remains faithful to *HaShem*-יהו"ה, blessed is He,¹¹⁸⁶ nevertheless, due to its manifestation within the animalistic soul, which is entrenched in physicality and coarseness – which is why it is called the “animalistic soul” (*Nefesh HaBehamit*), being that it is like an animal that has no relation whatsoever to matters of spirituality, but only to physicality and coarseness – due to this, the Godly soul (*Neshamah*) is caused to be in a state of “running” (*Ratzo*) desire and thirst, in that it wants to ascend above and become subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

In other words, just as the matter of prayer (*Tefillah*) as it is in Kingship-*Malchut*, which as explained before, is merely a glimmer of radiance, and because of this, [Kingship-*Malchut*] prays and thirsts to be subsumed in the Essential Self of *HaShem*-יהו"ה, blessed is He, so likewise, this is how it is in the

¹¹⁸⁶ Tanya, Ch. 24.

matter of prayer (*Tefillah*) and the thirst of the soul, which also desires to become subsumed in the Essential Self of *HaShem*-יהו"ה, blessed is He. This is the meaning of the verse,¹¹⁸⁷ “I poured out my soul before *HaShem*-יהו"ה,” (specifying “before-*Lifnei*-לפני”)¹¹⁸⁸ indicating [the soul’s] desire to become subsumed in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

The same is true of the sacrificial offerings (*Korbanot*), (corresponding to which the prayers were established). For, about the sacrificial offerings (*Korbanot*) the verse states,¹¹⁸⁹ “A fire-offering, a pleasing aroma to *HaShem*-יהו"ה.” The words, “A fire-offering aroma-*Isheh Rei’ach*-אשה ריח-” indicates the matter of ascent from below to Above. The words, “pleasing to *HaShem-Nicho’ach LaHaShem*-ליהו"ה-” indicate a descent from Above to below. For, the word “pleasing-*Nicho’ach*-ניחוח” is of the same root¹¹⁹⁰ as “descending a level-*Neichot Darga*-נחות דרגא.”¹¹⁹¹

This accords with the lengthy explanation in the *Hemshech* discourse entitled “*Bati LeGani* – I have come to My garden,”¹¹⁹² about the two matters of the sacrificial offerings (*Korbanot*). That is, there is an ascent (*Ha’ala’ah*) from below to Above, and there is drawing down (*Hamshachah*) from Above to below. For, the matter of the sacrificial offerings

¹¹⁸⁷ Samuel I 1:15

¹¹⁸⁸ Regarding the specificity of the wording of the verses regarding the prayer of Chanah, see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Two & Three (*Netzach & Hod*), section on the title “The Essence of the Heavens-*Etzem HaShamayim*-עצם השמים.”

¹¹⁸⁹ Leviticus 1:9; Numbers 28:8, and elsewhere.

¹¹⁹⁰ See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d and elsewhere.

¹¹⁹¹ Talmud Bavli, Yevamot 63a

¹¹⁹² Of the year 5710, Ch. 2 (Sefer HaMaamarim 5710, p. 112 and on).

(*Korbanot*-קרבנות) is that they “bring close-*Kiruv*” the powers of one’s soul. Likewise, [the Zohar states that],¹¹⁹³ “the aroma of the sacrificial offerings (*Korbanot*) ascends to the mystery of the Unlimited One (*Ein Sof*),” which is the matter of ascent (*Ha’ala’ah*) from below to Above, and is the “fire-offering aroma-*Isheh Rei’ach*” אֵשׁה רִיחַ. There subsequently is caused to be a drawing down (*Hamshachah*) from Above to below, as indicated by the words, “pleasing to *HaShem-Nicho’ach LaHaShem*” נִיחֻחַ לַיהוָה, in that, “It brings satisfaction of spirit (*Nachat Ru’ach*)” נַחַת רוּחַ before Me that I commanded and My will was done.”¹¹⁹⁴

This then, is the meaning of the statement in Midrash [on the verse,¹¹⁹⁵ “He dreamt, and behold, there was a ladder standing on the earth, its head reached the heavens and the angels of God were ascending and descending on it,”] that,¹¹⁹⁶ “The words, ‘Behold, there was a ladder (*Sulam*-סֶלֶם),’ refer to the sheep, and the words, ‘standing on the earth,’ refer to the altar, about which the verse states,¹¹⁹⁷ ‘An altar of earth shall you make for me,’ and the words, ‘its head reached the heavens,’ refer to the sacrificial offerings (*Korbanot*), the aroma of which ascends to the heavens.”

In other words, at first there is the matter of ascent (*Ha’ala’ah*) by way of the ladder (*Sulam*-סֶלֶם) until the ascent reaches the heavens. However, even after the ascent, the ladder

¹¹⁹³ See Zohar II 239a; Zohar III 26b

¹¹⁹⁴ Torat Kohanim and Rashi to Leviticus 1:9; Sifrei and Rashi to Numbers 28:8.

¹¹⁹⁵ Genesis 28:12

¹¹⁹⁶ Midrash Bereishit Rabba 68:12

¹¹⁹⁷ Exodus 20:21

(*Sulam*-סלם) remains standing on earth, since *HaShem*'s-יהו"ה primary Supernal intent is that after the ascent there should be a drawing down (*Hamshachah*) of the light to below. That is, the very level that the ascent reached should be drawn down to below.

This is also the meaning of the statement in *Zohar*¹¹⁹⁸ that, “The ladder-*Sulam*-סלם refers to prayer.” In other words, even in prayer (*Tefillah*) – which was established to correspond to the sacrificial offerings (*Korbanot*) – its matter is that of ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*). The ascent (*Ha'ala'ah*) of prayer is the matter of the “running” (*Ratzo*) desire and thirst, in that he desires to ascend above and be subsumed in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as mentioned above.

This is the meaning of the words, “Its head reached the heavens,” wherein the word “**the** heavens-*HaShamaymah*-השמימה” is spelled with the prefix-*Hey*-ה, indicating “the known Heavens” (*Hey HaYediyah*-הי הדיעה-ה), referring to He who transcends “the heavens and the heavens of the heavens.”¹¹⁹⁹ This is the aspect of the “running” (*Ratzo*) desire and thirst for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is then followed by the matter of drawing down (*Hamshachah*) to below, which is *HaShem*'s-יהו"ה primary Supernal intent that follows the ascent (*Ha'ala'ah*). That is, it is from the very

¹¹⁹⁸ *Zohar* I 266b; *Zohar* III 306b; *Tikkunei Zohar*, *Tikkun* 45 (83a)

¹¹⁹⁹ *Kings* I 8:27; Also see *Sefer HaMaamarim*, *Kuntreisim* Vol. 2, p. 319a.

aspect to which there was an ascent (*Ha'ala'ah*) that the light is then drawn down to below.

4.

Now, the service of *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), was specifically given to man. He is called “man-*Adam*-אדם” as indicated by the verse,¹²⁰⁰ “I am likened-*Adameh*-אדמה to the Supernal One.” In other words, for there to be an ascent (*Ha'ala'ah*) from below to Above, and the subsequent drawing down (*Hamshachah*) from above, the ascent (*Ha'ala'ah*) and drawing down (*Hamshachah*) must be done by one who has a relation to this. This is why the service of sacrificial offerings (*Korbanot*) was specifically given to man-*Adam*-אדם. For, since he is “likened-*Adameh*-אדמה to the Supernal One,” it therefore is within his capacity to ascend Above and bring about a drawing down from there.

However, this must be better understood. What is meant by this matter that man-*Adam*-אדם is “likened-*Adameh*-אדמה to the Supernal One”? The created are of utterly no comparison to the Creator, blessed is He, and this being so, how can it be said about a created being that he is “likened-*Adameh*-אדמה to the Supernal One”?

This may be understood through a similar question in explanation of the words, “the Supernal Man-*Adam HaElyon*-העליון אדם.” That is, about *HaShem*-יהו"ה, blessed is He, it

¹²⁰⁰ Isaiah 14:14; Sefer Asarah Ma'amarot, Maamar Em Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a, 20b, and elsewhere.

states¹²⁰¹ “for He is not a man-*Adam*-אדם.” This being so, how is it possible to use the title “man-*Adam*-אדם” in reference to Him?

However, the explanation is that man below has 248 limbs and organs and 365 veins and sinews. As known, the 248 limbs and organs correspond to the 248 positive commandments, and the 365 veins and sinews correspond to the 365 negative commandments.¹²⁰² Therefore, through man’s service of *HaShem*-יהו"ה, blessed is He, in fulfilling His 248 positive commandments, which are the 248 limbs and organs of the King,¹²⁰³ the form of the Supernal Man (*Adam HaElyon*-אדם העליון) is made.

In other words, even though, in and of Himself, “He is not a man-*Adam*-אדם,” nevertheless, through man fulfilling His commandments, the aspect indicated by the verse,¹²⁰⁴ “and upon the likeness of the throne there was a likeness of the appearance of a man-*Adam*-אדם,” is caused to be. This is the meaning of the verse,¹²⁰⁵ “And you shall do them-*V’asitem Otam*-אתם אתם,” in which the word “them-*Otam*-אתם” is written [without the *Vav*-ו and can be read] as “you-*Atem*-אתם [shall make],” and is explained to mean,¹²⁰⁶ “I consider it as though you have made Me-*Asa’uni*-עשאוני.”

¹²⁰¹ Samuel I 15:29

¹²⁰² Zohar I 170b; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section I, Ch. 1 and on.

¹²⁰³ Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar (See Tikkunei Zohar, Tikkun 30, 74a).

¹²⁰⁴ Ezekiel 1:26

¹²⁰⁵ Leviticus 26:3

¹²⁰⁶ Midrash Vayikra Rabba 35:6; Zohar III 113a

With the above in mind, we also may understand how it is that the lower man-*Adam*-אדם is “likened-*Adameh*-אדמה to the Supernal One.” For, since the likeness of the Supernal Man (*Adam HaElyon*-העליון-אדם) is made through the lower man-*Adam*-אדם fulfilling the *mitzvot*, whereas, in and of Himself “He is not a man-*Adam*-אדם,” therefore the entire matter of the Supernal Man (*Adam HaElyon*-העליון-אדם) is that through the granting of abilities to the lower man-*Adam*-אדם, through him fulfilling the commandments he makes the Supernal Man (*Adam HaElyon*-העליון-אדם). It is specifically in this that there is relation between the lower man (*Adam HaTachton*-התחתון-אדם) and the Supernal Man (*Adam HaElyon*-העליון-אדם). This is why man is specifically called *Adam*-אדם, because he is “likened-*Adameh*-אדמה to the Supernal One.”

This is also the meaning of the verse,¹²⁰⁷ “Thus says *HaShem*-יהו"ה, King of Israel and its Redeemer.” As known, the matter of kingship only applies over that which has some relation to the king. This is the difference between kingship and dominion, in that domination can be exerted over those who are completely unrelated, as in the verse,¹²⁰⁸ “His Kingdom dominates over all,” in that dominion (*Memshalah*-משלה) is over all things. In contrast, kingship (*Meluchah*-מלוכה) specifically applies to those who have some relationship to it.

As observable, domination (*Memshalah*-משלה), can be exerted over domestic animals and even wild animals. In

¹²⁰⁷ Isaiah 44:6

¹²⁰⁸ Psalms 103:19

contrast, about kingship (*Meluchah*-מלוכה) it states,¹²⁰⁹ “There is no king without a nation,” in that they relate to him. For, although the word “nation-*Am*-עם” means “dimness-*Omement*-עוממות,” indicating that [the people of the nation, who are the king’s subjects] are separate, unrelated, and distant from the level of the king,¹²¹⁰ nevertheless, they do have some relationship to him, and it therefore applies for him to be king over them.

With the above in mind, we can understand the matter of Kingship (*Meluchah*-מלוכה) as it is Above, in *HaShem*’s יהו"ה Godliness. That is, just as there is utterly no comparison between domesticated or wild animals and man, to an infinitely greater degree, there is absolutely no comparison between novel created beings – including the choicest of novel created beings, which is man – and the Creator. This being so, just as it is inapplicable for man to be king over domestic and wild animals, how much more is it infinitely inapplicable for there to be kingship (*Meluchah*-מלוכה) Above [in *HaShem*’s יהו"ה Godliness] over novel created beings.

However, the explanation is that since through his toil in serving *HaShem*-יהו"ה, blessed is He, man makes the Supernal Man (*Adam HaElyon*-העליון-אדם), and it is because of this that he is called “*Adam*-אדם,” in that he “is likened-*Adameh*-אדמה to the Supernal One,” therefore, since, as mentioned before, he has a relation to the Supernal Man (*Adam*

¹²⁰⁹ See Rabbeinu Bachaye to the Torah portion of Vayeishev 38:30 and the beginning of the Torah portion of Balak; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7, and elsewhere.

¹²¹⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

HaElyon-העליון (אדם), the matter of kingship over him, applies to him. This is why Adam, the first man, said the verse,¹²¹¹ “*HaShem*-יהו"ה has reigned [as King], He has donned grandeur.” That is, before the creation of man-*Adam*-אדם, the matter of kingship (*Meluchah*-מלוכה) did not exist, being that there is utterly no comparison between a novel created being and the Creator, *HaShem*-יהו"ה, blessed is He. Only upon the creation of man-*Adam*-אדם, who is “likened-*Adameh*-אדמה to the Supernal One” did the matter of kingship (*Meluchah*-מלוכה) come into revelation.

This then, is the meaning of the words,¹²¹² “*HaShem*-יהו"ה, King of Israel.” That is, the Holy One, blessed is He, is called “King of Israel,” since they are in the category of man-*Adam*-אדם,¹²¹³ and are “likened-*Adameh*-אדמה to the Supernal One.” It is through His Kingship (*Meluchah*-מלוכה) over Israel, that the matter of Kingship is also extended over all other novel created beings, as it states,¹²¹⁴ “So that all that has been made will know that You made it, and all that has been formed will know that You formed it, and all who have breath in their nostrils will say, ‘*HaShem*-יהו"ה, God of Israel, is King, and His Kingship rules over all.’” In other words, by there first being the matter of kingship (*Meluchah*-מלוכה) over Israel, the matter of kingship (*Meluchah*-מלוכה) is also extended over all forms and novel beings, including the creatures of the world of Action (*Asiyah*).¹²¹⁵

¹²¹¹ Psalms 93:1; See Pirkei d’Rabbi Eliezer, Ch. 11.

¹²¹² Isaiah 44:6

¹²¹³ See Talmud Bavli, Yevamot 61a

¹²¹⁴ In the liturgy of the Rosh HaShanah prayers.

¹²¹⁵ See Siddur of the Arizal to the Rosh HaShanah liturgy *ibid*.

5.

However, we still must better understand this. For, the reason that man is called “*Adam-אדם*” is because he was created from the “earth-*Adamah-אדמה*,” as stated in Midrash,¹²¹⁶ “[The Holy One, blessed is He] said to them [the ministering angels], ‘His wisdom [of Adam, the first man] is greater than yours.’ He brought all animals before them, wild-animals and fowl, and said to them, ‘What are their names?’ But they did not know. He then passed them all before Adam, and he said, ‘This one is an ‘ox-*Shor-שור*,’ and this one is a ‘donkey-*Chamor-חמור*’ etc.’ [The Holy One, blessed is He, then said to Adam, the first man], ‘And as for you, what is your name?’ He answered Him, ‘It is fitting to call me ‘*Adam-אדם*’ since I was created from the ‘earth-*Adamah-אדמה*.’ [The Holy One, blessed is He, then said to Adam, the first man], ‘And as for Me, what is My Name?’ He responded, ‘It is fitting to call You *HaShem-יהוה* [written *HaShem-יהוה*, but pronounced Lord-*Adona*’*י-ע-אדוני*]¹²¹⁷ since You are the Lord-*Adon-אדון* over all Your creations.’” The Midrash concludes, “This is the meaning of the verse,¹²¹⁸ ‘I am *HaShem-יהוה*, that is My Name,’ since that is the Name that I was called by Adam, the first man.”

¹²¹⁶ Midrash Bereishit Rabba 17:4; Yalkut Shimoni, Bereishit, Remez 23

¹²¹⁷ In Yalkut Shimoni *ibid.* the Name *HaShem-יהוה* is used [and that is how it is cited in many places in the teachings of Chassidus], whereas in Bereishit Rabbah His title “My Lord-*Adona*’*י-ע-אדוני*” is used. However, see the Etz Yosef and other commentaries to Midrash Bereishit Rabba *ibid.*

¹²¹⁸ Isaiah 42:8

We thus find that the name “man-*Adam*-אדם” is because he was created from the “earth-*Adamah*-אדמה.” Moreover, this name indicates man’s inferiority. However, at first glance, this seems to be the very opposite of what we explained before, that the name “man-*Adam*-אדם” indicates that he is “likened-*Adameh*-אדמה to the Supernal One.”

However, we can answer that even though he is called “man-*Adam*-אדם” because he was created from the “earth-*Adamah*-אדמה,” this name also indicates his superiority. For, the verse states,¹²¹⁹ “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.” This being so, the fact that he was taken from the “earth-*Adamah*-אדמה,” which is the foundational element of dust-*Afar*-עפר, and is the lowest of the elements, indicates his elevation and importance, in that “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit,” specifically. This is similar to the explanation about the superiority and elevated level of the *mitzvot*, in that they are specifically fulfilled through physical things.

Nevertheless, based on what we now have said, that the primary elevation and superiority of man is in the fact that he was brought into existence from the foundational element of dust-*Afar*-עפר, which is the lowest of the foundational elements, he should have been called by a name that indicates “dust-*Afar*-עפר.” Why then is he called “man-*Adam*-אדם,” which indicates “earth-*Adamah*-אדמה”?

¹²¹⁹ Isaiah 57:15

Moreover, about his being brought into existence from the dust-*Afar*-עפר, another verse states,¹²²⁰ “Everything originates from the dust-*Afar*-עפר.” This being so, what difference is there between man and all other creatures? However, from the fact that he is called man-*Adam*-אדם [and not dust-עפר], it must be said that his superiority is not because he was brought into existence from the dust-*Afar*-עפר, like all other creatures, but that he specifically was created from the “earth-*Adamah*-אדמה.”

This may be understood from the statement in Midrash,¹²²¹ “The earth is called by four names, corresponding to the four seasons; “*Eretz*-ארץ,” “*Teivel*-תבל,” “*Adamah*-אדמה,” and “*Arka*-ארקא.” “*Eretz*-ארץ” corresponds to the season of Nissan (*Tekufat Nissan*-Spring), at which time the earth “grows-*Meiritzah*-מריצה” it’s fruits. “*Teivel*-תבל” corresponds to the season of Tammuz (*Tekufat Tammuz*-Summer), at which time the earth “ripens-*Metabelet*-מתבלת” it’s fruits. “*Adamah*-אדמה” corresponds to the season of Tishrei (*Tekufat Tishrei*-Autumn), at which time the earth is broken, clumped, and turned into mud-*Adamah*-אדמה [by the rains]. “*Arka*-ארקא” corresponds to the season of Teivet (*Tekufat Teivet*-Winter), at which time the earth “sprouts-*Moreket*-מורקת” it’s fruit.” Now, since man was created in the season of Tishrei (*Tekufat Tishrei*-Autumn) when the earth receives water, he therefore is called “man-*Adam*-אדם,” since he was created from the “mud-*Adamah*-אדמה,” which is a mixture of water (*Mayim*-מים) and dust (*Afar*-עפר).

¹²²⁰ Ecclesiastes 3:20

¹²²¹ Midrash Bereishit Rabba 13:12 [and see the commentaries there].

The explanation is that, as known, water-*Mayim*-מים and dust-*Afar*-עפר correspond to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), respectively. That is, water (*Mayim*-מים) refers to the concealed world (*Alma d'Itkasiya*), in that the creatures that live in the concealed world (*Alma d'Itkasiya*) are submerged in their source and subsumed in it, in that they sense that if they leave their source, their existence will be nullified. This is because their vitality is revealed in them.

In contrast, dust (*Afar*-עפר) refers to the revealed world (*Alma d'Itgaliya*). That is, even though the creatures of the revealed world live by the Godly vitality of the *Sefirah* of Kingship-*Malchut*, which is the meaning of,¹²²² “Everything originates from the dust-*Afar*-עפר,” nevertheless, their vitality is concealed within them, such that they can sense themselves as existing independent [of their source], Heaven forbid to think so.

However, “mud-*Adamah*-אדמה,” which is dust-*Afar*-עפר mixed with water-*Mayim*-מים, indicates that even amongst creatures of the revealed world (*Alma d'Itgaliya*), there are those who have a sense of sublimation (*Bittul*) to their Source.

Nevertheless, this cannot compare to the aspect of water-*Mayim*-מים as it is, in and of itself. For, the aspect of water-*Mayim*-מים refers to the concealed world (*Alma d'Itkasiya*), which is the matter of the complete nullification of their existence (*Bittul b'Metziyut*) to their Source. An example is our teacher Moshe, about whom it is written,¹²²³ “For I drew

¹²²² Ecclesiastes 3:20

¹²²³ Exodus 2:10

him from the water-*Mayim*-מים,” indicating that he was in a state of the complete nullification of his existence (*Bittul b’Metziyut*) to his Source. This is why he was “heavy of mouth and heavy of speech,”¹²²⁴ since speech (*Dibur*) is the aspect of the revealed world (*Alma d’Itgaliya*). Thus, since Moshe was from the concealed world (*Alma d’Itkasiya*), he was “heavy of mouth and heavy of speech.”

This is also why the verse states,¹²²⁵ “Now the man Moshe was exceedingly humble, more than any man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה.” In other words, even though the aspect of “man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה” also indicates the matter of sublimation (*Bittul*), for as explained before, “mud-*Adamah*-אדמה” is dust-*Afar*-עפר mixed with water-*Mayim*-מים, nevertheless, the humility and self-nullification (*Bittul*) of Moshe was beyond “any man-*Adam*-אדם on the surface of the earth-*Adamah*-אדמה.” This is because Moshe was in a state of the complete nullification of his existence (*Bittul b’Metziyut*) to his Source.

In other words, the general difference between “mud-*Adamah*-אדמה” and “water-*Mayim*-מים” is like the difference between the subjugation and sublimation of one’s “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and the complete nullification of one’s independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He. This then, is why man is called “*Adam*-אדם,” because he was created from the “mud-*Adamah*-אדמה.” For, the man’s entire purpose in toiling in the service of *HaShem*-יהו"ה, blessed is He,

¹²²⁴ Exodus 4:10

¹²²⁵ Numbers 12:3

is to bring about the drawing forth of “water-*Mayim*-מים” into the “dust-*Afar*-עפר,” and thus affect the matter of the sublimation of his “somethingness” (*Bittul HaYesh*), beginning with the subjugation and sublimation of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and ultimately affecting in himself the matter of complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

However, we still must better understand this matter of man’s purpose in his toil in serving *HaShem*-יהו"ה, blessed is He, which is to affect a drawing forth of the aspect of “water-*Mayim*-מים” into the aspect of “dust-*Afar*-עפר.” At first glance, this is something that precedes man’s toil [in serving *HaShem*-יהו"ה], and is innate to his creation itself, in that man was created from the mud-*Adamah*-אדמה, which is dust-*Afar*-עפר mixed with water-*Mayim*-מים. This being so, what is this matter of man’s toil of drawing the “water-*Mayim*-מים” into the “dust-*Afar*-עפר”?

The explanation is that the creation of man-*Adam*-אדם from the mud-*Adamah*-אדמה (which is mixture of dust-*Afar*-עפר and water-*Mayim*-מים) is only preparatory, so that there could then be the drawing of water-*Mayim*-מים into the dust-*Afar*-עפר through his toil in serving *HaShem*-יהו"ה, blessed is He. In other words, this is the initial empowerment and arousal from Above, for the matter of toil in serving *HaShem*-יהו"ה, blessed is He, and subsequently, through this toil, a much loftier drawing down from Above is accomplished.

This is similar to the explanation elsewhere¹²²⁶ about the matter of “the early rain” (*Yoreh*-יורה) and the “later rain” (*Malkosh*-מלקוש),¹²²⁷ both of which indicate a drawing down from above to below. The difference between them, is that “the early rain” (*Yoreh*-יורה) refers to the rain that falls before the plowing, or more particularly, before the sowing. This [early] rain brings about the possibility for the subsequent toil of plowing and sowing. However, after the plowing and sowing, “the later rain” (*Malkosh*-מלקוש) is necessary to cause abundant growth. This refers to the drawing down that follows the toil.

The same is likewise so in regard to man-*Adam*-אדם. That is, his creation from “mud-*Adamah*-אדמה,” which is dust-*Afar*-עפר mixed with water-*Mayim*-מים, is an arousal from Above and is the empowerment and granting of strength for his toil in serving *HaShem*-יהו"ה, blessed is He. Then, through his toil in service of *HaShem*-יהו"ה, blessed is He, man affects the matter of the sublimation of his “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, and subsequently, an even loftier drawing down is affected, which is the aspect of the complete self-nullification of his independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (which is the matter of water-*Mayim*-מים as it is, in and of itself).

This is also why the word “mud-*Adamah*-אדמה” divides into the two words “*Eid Ma*”*h*-מ"ה-א"ד. For, it is the aspect of the Name of *Ma*”*H*-מ"ה-45 [י"ד ה"א ו"א ה"א] that refines the

¹²²⁶ See Rabbi Sa'adya Gaon to Deuteronomy 11:14; Also see Ohr HaTorah, Eikev p. 614 and on.

¹²²⁷ Deuteronomy 11:14

Name of *Ba"N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה].¹²²⁸ That is, it only is the empowerment for the refinement, so that there should then be the aspect of “*Eid*-ד"א,” which is the matter of ascent from below to Above, as it states,¹²²⁹ “A mist-*Eid*-דא ascended from the earth and watered the whole surface of the earth-*Adamah*-אדמה.” This is the matter of the ascent (*Ha'ala'ah*) of prayer etc., until we reach the aspect of “what-*Ma" H*-ג"ה-45 [י"ד ה"א א"ו ה"א],” which is the matter of the complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹²³⁰

6.

This is also the meaning of what Midrash states¹²³¹ on the verse,¹²³² “There was no man (*Adam*-אדם) to work the earth (*Adamah*-אדמה).” That is, “There was no man to subjugate the creatures to the Holy One, blessed is He, like Eliyahu and like Choni HaMe'agel.” In other words, the Midrash compares Adam’s service of *HaShem*-יהו"ה, blessed is He, to the service of the prophet Eliyahu.

Now, the service of the prophet Eliyahu was that he caused the entire Jewish people to say,¹²³³ “*HaShem*-יהו"ה, He

¹²²⁸ See Likkutei Torah, Bechukotai 47c; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and citations there, and elsewhere.

¹²²⁹ Genesis 2:6

¹²³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Torah Ohr, Va'era 56a, and elsewhere.

¹²³¹ Midrash Bereishit Rabba 13:7

¹²³² Genesis 2:5

¹²³³ Kings I 18:39

is the God-*Elohi*”*m*-אלהי”*m*; *HaShem*-יהו”ה, He is the God-*Elohi*”*m*-אלהי”*m*.” They said this twice, indicating two levels. For, the Name *HaShem*-יהו”ה means “*HaShem* is One-*HaShem Echad*-אהד יהו”ה.”¹²³⁴ In contrast, His title “God-*Elohi*”*m*-אלהי”*m*” is in the plural form,¹²³⁵ as in the verse,¹²³⁶ “For He is a Holy God-*Elohi*”*m* *Kedoshim*-קדושים” [in which the term “Holy God-*Elohi*”*m*-קדושים” is in the form of the royal plural]. In other words, it is from His title “God-*Elohi*”*m*-אלהי”*m*” that the actual existence of all novel created beings is brought forth. This applies to those beings referred to in the verse,¹²³⁷ “How abundant are Your works, *HaShem*-יהו”ה,” which refers to the abundance and multiplicity of the lower created beings, and also applies to the beings referred to in the verse,¹²³⁸ “How great are Your works, *HaShem*-יהו”ה,” which refers to the great supernal beings above.¹²³⁹

For, in order for there to be an abundance and multiplicity of the lower creations, and even for there be the great supernal creations, there must be the matter of limitation, so that there will be separation and differentiation between one creature and the other. Moreover, because of the greatness of the [upper] creations, there must be even greater limitation to differentiate them from each other. This limitation is

¹²³⁴ Deuteronomy 6:4; See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹²³⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²³⁶ Joshua 24:19 and Rashi there.

¹²³⁷ Psalms 104:24

¹²³⁸ Psalms 92:6

¹²³⁹ See Torah Ohr, Va’era 56a and elsewhere.

specifically brought about by *HaShem*'s יהו"ה title "God-*Elohi*" מ-אלהי"ם."

We thus find that though the **true** matter of the novel creation of something from nothing, is from His Name *HaShem* יהו"ה, blessed is He, nevertheless, the actual coming into novel being, in a way of limitation and differentiation, is brought about by His title "God-*Elohi*" מ-אלהי"ם." This is as explained before (in chapter three) that even though the true matter of the novel creation of something from nothing comes solely from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה, blessed is He, nevertheless, in actuality, it is brought forth through the various intermediaries of the chaining down of the worlds (*Seder Hishtalshelut*). Thus, it is about this that it states, "*HaShem* יהו"ה, He is the God-*Elohi*" מ-אלהי"ם," in that even though actual existence is brought forth through His title "God-*Elohi*" מ-אלהי"ם," nevertheless, one must know that, in reality, it all comes from the Name *HaShem* יהו"ה, blessed is He, who transcends all division. In other words, His title "God-*Elohi*" מ-אלהי"ם" only shields [and covers over] His Name *HaShem* יהו"ה.¹²⁴⁰

This is also indicated by the verses,¹²⁴¹ "*HaShem* יהו"ה is King,"¹²⁴² "*HaShem* יהו"ה was King,"¹²⁴³ "*HaShem* יהו"ה will be King."¹²⁴⁴ That is, even though the existence of time divides

¹²⁴⁰ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹²⁴¹ Which are conjoined in the liturgy.

¹²⁴² Psalms 10:16

¹²⁴³ Psalms 93:1

¹²⁴⁴ Exodus 15:18

into present, past, and future (“is King,” “was King,” “will be King”) stemming from His title God-*Elohi*”*m*-אלהי”*m* (as explained in Shaar HaYichud veHaEmunah),¹²⁴⁵ nevertheless, it is specifically *HaShem*-יהו”ה who is King, was King, and will be King. This is because the true matter of the novel creation of something from nothing is from the Name *HaShem*-יהו”ה.

However, the first [time in the above verse] that “*HaShem*-יהו”ה, He is God-*Elohi*”*m*-אלהי”*m*” is mentioned, is only the radiance of the Name *HaShem*-יהו”ה, as He is manifested and garbed in His title God-*Elohi*”*m*-אלהי”*m*, in which His title God-*Elohi*”*m*-אלהי”*m* covers over and conceals the Name *HaShem*-יהו”ה, like the sheath that covers over the sun,¹²⁴⁶ so that what is actually revealed is only His title God-*Elohi*”*m*-אלהי”*m*-86, which is the matter of the natural order-*HaTeva*-הטבע-86.¹²⁴⁷

However, the matter of the second time that “*HaShem*-יהו”ה, He is the God-*Elohi*”*m*-אלהי”*m*” is mentioned in the verse, is that *HaShem*-יהו”ה Himself is revealed, just as how it will be in the coming future, about which it states, “As I am written, so am I pronounced,” (which is not currently so, about which it states, “I am not pronounced as I am written”).¹²⁴⁸ For, the matter of pronouncing (*Kriyah*-קריאה) is that of revelation, and

¹²⁴⁵ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6 and on.

¹²⁴⁶ See Tanya, Shaar HaYichud VeHaEmunah *ibid.* Ch. 4.

¹²⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, 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*”); 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.

¹²⁴⁸ Talmud Bavli, Kiddushin 71a

thus, what is meant here is that in the coming future, *HaShem*-יהו"ה will be openly revealed.

This then, is why the service of *HaShem*-יהו"ה of Adam, the first man, is compared to that of the prophet Eliyahu. For, the entire matter of man's toil in serving *HaShem*-יהו"ה, blessed is He, is to bring about the sublimation and nullification (*Bittul*) of the creatures to *HaShem*-יהו"ה, blessed is He, and to bind them to His Godliness. This is as stated,¹²⁴⁹ "*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it and to guard it," which refers to serving *HaShem*-יהו"ה, blessed is He, through the sacrificial offerings (*Korbanot*).

For, the word "to work it-*Le'avdah*-לעבדה" refers to the "Temple service-*Avodah*-עבודה," which is the service of the sacrificial offerings (*Avodat HaKorbanot*-עבודת הקרבנות).¹²⁵⁰ Moreover, the word "to guard it-*Leshamrah*-לשמרה" also refers to the service of the sacrificial offerings (*Korbanot*), about which it states,¹²⁵¹ "Be scrupulous-*Tishmeru*-תשמרו to offer to Me in its appointed time."

It was already explained before that the matter of the sacrificial offerings (*Korbanot*) is that of ascent (*Ha'ala'ah*) from below to Above, and the drawing down (*Hamshachah*) from Above to below, which is the matter of the bond between the creations and *HaShem*'s-יהו"ה Godliness. In other words, the matter of the work of Adam, the first man, in "working it-*LeAvdah*-לעבדה" and "guarding it-*LeShamrah*-לשמרה," and his

¹²⁴⁹ Genesis 2:15

¹²⁵⁰ Midrash Bereishit Rabba 16:5; Mishnah Avot 1:2

¹²⁵¹ Numbers 28:2

service of *HaShem*-יהו"ה with sacrificial offerings (*Korbanot*), is to bring about the sublimation and nullification of the created "something" (*Bittul HaYesh*), and ultimately to affect it to be in a state of complete self-nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the Midrash which states,¹²⁵² "Adam-אדם was created from the place of his atonement, as the verse states,¹²⁵³ 'An altar of earth-*Adamah*-אדמה shall you make for me.'" This is because the entire purpose of man-*Adam*-אדם is to engage in the service of the sacrificial offerings (*Korbanot*), the matter of which is ascent (*Ha'ala'ah*) from below to Above and the drawing down (*Hamshachah*) from Above to below.

This is as further indicated by the continuation of the verse,¹²⁵⁴ "And you shall sacrifice your burnt-offerings and your peace-offerings upon it." The burnt-offering (*Korban Olah*-עולה) [is completely consumed on the altar] as stated,¹²⁵⁵ "completely to *HaShem*-יהו"ה," and is the matter of the ascent (*Ha'ala'ah*) from below to above. In contrast, the peace-offering (*Korban Shelamim*) is "also eaten by the priests and the owners,"¹²⁵⁶ which is the matter of drawing down (*Hamshachah*) from Above to below, including the physical flesh [of the sacrificial animal] which is eaten by the priests (*Kohanim*) and the owners.

¹²⁵² Midrash Bereishit Rabba 14:8; Talmud Yerushalmi, Nazir 7:2

¹²⁵³ Exodus 20:21

¹²⁵⁴ Exodus 20:21 *ibid.*

¹²⁵⁵ Samuel I 7:9

¹²⁵⁶ See Torat Kohanim and Rashi to Leviticus 3:1, and elsewhere.

However, the verse then states,¹²⁵⁷ “And if you make for Me an altar of stones, do not build them hewn.” The Ramban¹²⁵⁸ comments on this and explains that the word “If-*Eem-אם*” is usually used to indicate a commandment that is optional and not obligatory (though here the use of the word “If-*Eem-אם*” is not optional but obligatory).¹²⁵⁹ This is because, in the desert, they were not commanded to build an altar of stones, but could also build the altar of earth. This is as stated,¹²⁶⁰ “Hollow, of boards shall you make it,” which Targum Yonatan translates as, “Hollow boards filled with dust (*Afra-אפר*),” meaning that they would fill the copper altar with dust (*Afar-אפר*), and only upon their entry into the Land [of Israel] were they commanded to make the altar of stones.

Now, the difference between earth (*Adamah-אדמה*) and stones (*Avanim-אבנים*) is that earth is soft, whereas stones are hard. Thus, it was upon their entry into the Land [of Israel], about which the verse states,¹²⁶¹ “A land whose stones are iron,” meaning hard as iron, that they then were commanded to build the altar of stones.

The explanation, as it relates to serving *HaShem-יהו"ה*, blessed is He, is that earth (*Adamah-אדמה*) which is soft, indicates a form of service that accords to reason and understanding. For, when things are according to reason and

¹²⁵⁷ Exodus 20:22

¹²⁵⁸ Rabbi Moshe Ben Nachman (Nachmanides)

¹²⁵⁹ Mechilta and Rashi to Exodus 20:22

¹²⁶⁰ Exodus 27:8; 38:7

¹²⁶¹ Deuteronomy 8:9

understanding, there can be leanings to one side or the other. This is true even when it comes to the Supernal reason and understanding, that something that initially leaned to severity and judgment, can then lean to merit and kindness, even in regard to the very same reason.¹²⁶²

In contrast, the aspect of stones (*Avanim*-אבנים), which are hard, indicates the form of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and understanding. It is specifically through this form of service that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as in the teaching,¹²⁶³ "No thought can grasp Him," but He is grasped in the desire of the heart (*Re'uta d'Leeba*),¹²⁶⁴ specifically as it transcends reason and understanding.

This then, is the difference between the altar of earth (*Adamah*-אדמה) and the altar of stones (*Avanim*-אבנים). That is, all ascents (*Ha'ala'ot*) and drawings down (*Hamshachot*) on the altar of earth (*Adamah*-אדמה) are solely the aspect of revelations (*Gilyim*). However, to reach the **true** reality of existence, this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, that "from the true reality of His being, all other beings are brought into being,"¹²⁶⁵ this specifically

¹²⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹²⁶³ Introduction to Tikkunei Zohar 17a

¹²⁶⁴ See *Hemshech* 5666 p. 57 and on, and elsewhere.

¹²⁶⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 1:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

requires an altar of stones (*Avanim*-אבנים), which transcends reason and intellect.

(Thus, when the Jewish people were in the desert, about which it states,¹²⁶⁶ “You followed after Me (*Acharai*-אחר-י) in the desert,” indicating the matter of [following] the back-*Achorayim*-אחוריים, rather than the matter of face-to-face (*Panim b’Panim*), therefore the altar of earth (*Adamah*-אדמה) sufficed.)

The same is true of the prayers, which were established corresponding to the daily *Tamid* offerings. That is, the true matter of serving *HaShem*-יהו"ה in prayer, is that it is service that transcends reason and intellect, in that one nullifies his independent existence entirely (and becomes non-existence), binding himself to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, [the true existence]. This is why the word “prayer-*Tefillah*-תפילה” is of the same root as,¹²⁶⁷ “One who binds-*Tofel*-תופל an earthenware vessel.” That is, he becomes one with the being of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, Who is the only existence and the true existence.

8.

With the above in mind, we can also understand the matter of the half *Shekel*. To explain, the words “the *shekel* is

¹²⁶⁶ Jeremiah 2:2; See Torah Ohr, Tetzaveh 84d, and elsewhere.

¹²⁶⁷ Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note of the Rebbe there); See Tikkunei Zohar, Tikkun 49; Likkutei Sichot, Vol. 24, p. 29, p. 315, and the note in Sefer HaMaamarim 5571 p. 80.

twenty *gera*,”¹²⁶⁸ refer to the general service of *HaShem*-יהו"ה, blessed is He, with the ten powers of the soul – which is service of Him that accords to reason and understanding – as well as with the ten hidden powers of the soul, which is the matter of serving Him in a way that transcends reason and understanding. Together, [these two modes of service] are twenty. This then, is the meaning of the words, “the *shekel* is twenty *gera*, in the sacred *shekel*.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, is specifically in a way of a whole *shekel*, meaning that he also serves *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, it then is “the sacred *shekel* (*Shekel HaKodesh*-שקל הקדש),” about which it states,¹²⁶⁹ “Holy-*Kodesh*-שקד is a word unto itself,” as known about the difference between the word “Holy-*Kodesh*-שקד” and the word “Holy-*Kadosh*-קדוש,” that the word “Holy-*Kadosh*-קדוש” [with the letter *Vav*-ו] has divisions within it. This is why the verse states “Holy-*Kadosh*-קדוש” three times,¹²⁷⁰ referring to the matter of the division into [three] lines. In contrast, “Holy-*Kodesh*-שקד is a word unto itself,” in that it transcends division. Therefore, when one’s service of *HaShem*-יהו"ה, blessed is He, is in a way that transcends reason and intellect, which in his soul, is the aspect that transcends divisions, through this he also affects this matter above, that is, the aspect of “Holy-*Kodesh*-שקד” which transcends division.

Now, the matter of serving *HaShem*-יהו"ה, blessed is He, in actuality and in revelation, must also be with the ten revealed

¹²⁶⁸ Exodus 30:13

¹²⁶⁹ Zohar III 94b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹²⁷⁰ Isaiah 6:3

powers of the soul. This is the meaning of the words, “This shall they give - a half *shekel*,” since the service of *HaShem*-יהו"ה in actuality, is solely with the ten revealed powers of the soul. However, this only refers to actualizing service of *HaShem*-יהו"ה, blessed is He, in actuality. Nevertheless, the foundation of one's service of *HaShem*-יהו"ה, blessed is He, must be service of Him that transcends reason and intellect. This is why the verse states, “a half *shekel* in the sacred *shekel* (*Shekel HaKodesh*-שקל הקדש).” For, even though the actual service is with the half *shekel* alone, nevertheless, this half is of the “sacred *shekel*” (*Shekel HaKodesh*-שקל הקדש), being that the very foundation of his service of *HaShem*-יהו"ה, is that he sets and invests himself into it in a way that transcends reason and intellect.

This is also why the verse continues and states,¹²⁷¹ “The wealthy shall not increase and the destitute shall not decrease from half a *shekel*.” For, “no one is wealthy except for one who is wealthy in knowledge (*Da'at*) of *HaShem*-יהו"ה, and no one is destitute except for one who is destitute in knowledge of *HaShem*-יהו"ה.”¹²⁷² This then, is the meaning of the words, “The wealthy shall not increase.” For, since the primary aspect of service of *HaShem*-יהו"ה, blessed is He, is that one sets himself upon the foundational and essential axiom in a way that transcends reason and intellect – therefore in this, it is utterly inapplicable for there to be a matter of multiplicity. In the same way, the verse states, “The destitute shall not decrease.” For,

¹²⁷¹ Exodus 30:15

¹²⁷² See Talmud Bavli, Nedarim 41a; Zohar III 273b; See Discourse 1 of this year 5718, entitled “*Tikoo BaChodesh*,” Ch. 3.

each and every Jew possesses the aspect of the ten *Sefirot*, as known, that even the aspect of the [lowly soul, which is the aspect of the] *Nefesh* of the *Nefesh* of Kingship-*Malchut* of the world of Action (*Asiyah*), also possesses the aspect of wisdom-*Chochmah* of the world of Emanation (*Atzilut*) [within it].¹²⁷³

This likewise is the meaning of the statement in *Zohar*¹²⁷⁴ on the words, “the *shekel* is twenty *gera*,” – “It is the stone used to measure weight – It is the [letter] *Yod*-י etc.” By way of a physical analogy, when a person places a weight on one side of the scales, that which is on the other side of the scales is lifted upward. The same is true in our service of *HaShem*-יהו"ה, blessed is He. That is, when a person places and invests his ten hidden powers – which is the matter of the foundational and essential axiom that transcends reason and intellect – then even his service of *HaShem*-יהו"ה, blessed is He, with the ten revealed powers of his soul (meaning, his toil in serving *HaShem*-יהו"ה, blessed is He, in actuality), comes to be done in a much loftier manner.

This then, is the meaning of the words, “a portion (*Terumah*-תרומה) to *HaShem*-יהו"ה.” That is, even his service of *HaShem*-יהו"ה with the half-*shekel* is “a portion (*Terumah*-תרומה) to *HaShem*-יהו"ה,” in that the word “portion-*Terumah*-תרומה” is of the same root as “uplifted-*Haramah*-הרמה,” indicating that it is caused to be uplifted and ascend.¹²⁷⁵

This likewise is why the verse concludes, “To atone for your souls.” For, to atone for sin, one must serve *HaShem*-יהו"ה,

¹²⁷³ Tanya, Likkutei Amarim, Ch. 18

¹²⁷⁴ *Zohar* II 187b

¹²⁷⁵ See *Zohar* II 147a; *Ohr HaTorah*, *Terumah* p. 1,355 and on.

blessed is He, in a way that transcends reason and intellect. It is specifically then that he restrains (*Itkafiya*) and transforms (*It'hapcha*) the side opposite holiness, and “the Glory of the Holy One, blessed is He, is elevated in all worlds.”¹²⁷⁶ Through doing so, he is made to be in the state that he was before sinning, and even higher, until he brings about and actualizes that the primary dwelling of the Holy One, blessed is He, is in the lower worlds.

The meaning of a “dwelling-*Dirah*-דירה” is that it is analogous to the dwelling of a king of flesh and blood below. That is, the entire essential self and being of a person who dwells in his house, is in an openly revealed manner.¹²⁷⁷ The same is so of the “dwelling place for the Holy One, blessed is He, in the lower worlds,” that through our toil in serving *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) the side opposite holiness, in a way that stems from the foundational and essential axiom which transcends reason and intellect, we thereby bring about that *HaShem*'s-יהו"ה primary dwelling, blessed is He, is in the lower worlds.

¹²⁷⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

¹²⁷⁷ See Maamarei Admor HaZaken 5565 Vol. 1 p. 485 (and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997, and elsewhere.

Discourse 15

“Zachor Et Asher Asah Lecha Amalek - Remember what Amalek did to you”

Delivered on Shabbat Parshat Tetzaveh,
Parshat Zachor, 9th of Adar, 5718¹²⁷⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁷⁹ “Remember what Amalek did to you etc.,” and the passage concludes,¹²⁸⁰ “You shall wipe out the memory of Amalek etc.” In other words, there are two commandments here. There is the commandment to always remember what Amalek did, and there is the commandment to wipe out all his descendants etc.¹²⁸¹ Now, this must be understood, for is it not so that the main commandment here is “You shall wipe out etc.?” This being so, we must understand what is meant by “Remember.” Moreover, the matter of “Remember-*Zachor*-זכור” is not just preparatory to the

¹²⁷⁸ This discourse was delivered in the morning prior to the commencement of the prayers in the Rebbe’s holy office. This discourse is based upon a section of the discourse by the same title of the year 5665, with some variations and additions. [This is as stated in the opening words to the discourse entitled “*Zachor*” 5665 which was printed as an individual pamphlet (Kehot – Motzei Shabbat, 9 Adar 5718) with additional citations and annotations from the Rebbe (and then subsequently printed in *Sefer HaMaamarim* 5665 p. 210 and on (see p. 330)). Some of the notes of the Rebbe were copied into this discourse [and are noted].

¹²⁷⁹ Deuteronomy 25:17

¹²⁸⁰ Deuteronomy 25:19

¹²⁸¹ *Sefer HaMitzvot* of the Rambam, Positive Commandment 188-189; *Sefer Mitzvot Gadol*, Positive Commandments 115-116, and elsewhere.

commandment of “You shall wipe out-*Timcheh*-תמכה,” but is a commandment in and of itself, since in the enumeration of the *mitzvot*, “Remember what Amalek did to you,” and “You shall wipe out the memory of Amalek,” are counted as two separate *mitzvot*.

Now, to understand this, we must preface with an explanation of the general matter of Amalek, which may be understood from the punishment he receives. About this the verse states,¹²⁸² “The beginning of the nations is Amalek, but his end is eternal destruction.” That is,¹²⁸³ although it states about the other nations,¹²⁸⁴ “For then I will transform the nations to [speak] a clear language (*Safah Berurah*-שפה ברורה),¹²⁸⁵ to all proclaim the Name *HaShem*-יהו"ה, and to worship Him with united resolve.”

¹²⁸² Numbers 24:20

¹²⁸³ Note: Also see Torah Ohr, end of Tetzaveh; Siddur Im Divrei Elokim Chayim, Shaar HaPurim; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Zechirat Ma'aseh Amalek.

¹²⁸⁴ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the first verse of the *Shema*).

¹²⁸⁵ Only the Holy Tongue-*Lashon HaKodesh* (Biblical Hebrew) is called a “clear language-*Safah Berurah*-שפה ברורה,” in that it illuminates the Singularity and Oneness of the Name *HaShem*-יהו"ה, blessed is He, and thus, the term “language-*Safah*-שפה-385” has the same numerical value as the “Indwelling Presence of *HaShem*-יהו"ה”, the *Shechinah*-שכינה-385. In contrast, since the words of other languages are merely a matter of human convention and have no inner meaning, they are called, “the lip of falsehood-*Sefat Sheker*-שפת שקר” However, as Zohar (Vol. 2, 134a) points out, and as Rashi clarifies regarding the first verse of the *Shema* (Deut. 6:4), in the coming future, at the time of the final redemption, all nations will be transformed to speak a clear language, as it states (Zephaniah 3:9), “For then I will transform the nations to speak a clear language (*Safah Brurah*-שפה ברורה), so that they will all proclaim the Name *HaShem*-יהו"ה and worship Him with united resolve,” and as it states (Zacharia 14:9), “On that day *HaShem*-יהו"ה will be One-*Echad*-אחד, and His Name One-*Echad*-אחד.” See Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and our notes and citations to Ch. 1 & 7.

In other words, the other nations will undergo refinement (*Birur*-בירור) etc. In contrast, about Amalek it states, “The beginning of the nations is Amalek, but his end is eternal destruction.” That is, he will not be refined (*Birur*-בירור), but will instead be wiped out and utterly broken.

2.

The explanation is that, when the verse states,¹²⁸⁶ “The beginning of the nations is Amalek, but his end is eternal destruction,” there are two matters here. There is a “beginning-*Reishit*-ראשית” and an “end-*Acharit*-אחרית.” Now, the reason these two matters of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” are in Amalek, meaning, on the side opposite holiness, is because Above, in *HaShem*’s יהו"ה Godliness, there also are these two matters of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית.”

Thus, since the external husks of *Kelipah* liken themselves to holiness, “like an ape (*Kof*-קוף) next to a man (*Adam*-אדם),”¹²⁸⁷ therefore, from the “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” as they are Above in *HaShem*’s יהו"ה Godliness, there is a chaining down and descent, so that even on the side opposite holiness there are these two matters of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית.” About this the verse states, “The beginning (*Reishit*-ראשית) of the

¹²⁸⁶ Numbers 24:20

¹²⁸⁷ See Zohar 148b; Etz Chayim, Shaar 48, Ch. 3; Shaar 49, Ch. 3; Shaar HaKavanot, Drushei Seder Shabbat, Drush 1 (*Kabbalat Shabbat*); Ohr HaTorah (Yahal Ohr) to Tehillim, p. 358; Also see at length in the preceding discourses of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Discourse 12 & 13.

nations is Amalek, but his end (vAcharito-ואחריתו) is eternal destruction.”

Now, the explanation of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” as they are Above in *HaShem*’s-יהו"ה Godliness, is as stated,¹²⁸⁸ “Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem*-יהו"ה, Master of Legions: ‘I am first (*Rishon*-ראשון) and I am last (*Acharon*-אחרון), and besides Me, there is no God.’” The aspects of “first-*Rishon*-ראשון” and “last-*Achron*-אחרון” refer to the totality of the chaining down of the worlds (*Hishtalshelut*) from the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), from the very first of all levels to the very end of all the levels. It all is drawn from the aspect of *HaShem*’s-יהו"ה title “I-*Anee*-אני,¹²⁸⁹ this being the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).¹²⁹⁰

More specifically, so that no one should have any doubt and think that only the beginning (*Reishit*-ראשית) of the chaining down of the worlds (*Hishtalshelut*) is from the transcendent light of *HaShem*-יהו"ה (*Sovev Kol Almin*) – this being the aspect of *HaShem*’s-יהו"ה title “I-*Anee*-אני” – but that the end (*Acharit*-אחרית) of the chaining down (*Hishtalshelut*) in the world of Action (*Asiyah*), where the power of the Actor manifests within the acted upon to such a degree that the created being can sense himself as existing independently, rather than from the transcendent light of *HaShem*-יהו"ה (*Sovev Kol Almin*)

¹²⁸⁸ Isaiah 44:6

¹²⁸⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Five (*Tiferet*), and Gate Ten (*Keter*).

¹²⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, Ch. 48, Ch. 51 & Ch. 53.

– the verse therefore also states, “I am last-*Anee Acharon*- אני אחרון.”

In other words, even the end (*Acharit*-אחרית) of the chaining down (*Hishtalshelut*), as it is drawn all the way down to the world of Action (*Asiyah*) is from the aspect of *HaShem*'s-יהו"ה title “I-*Anee*,” that is, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), as the verse states,¹²⁹¹ “Whatever *HaShem*-יהו"ה desired, He did in the heavens and the earth.” That is, the “desire (*Chafetz*-הפץ) of *HaShem*-יהו"ה,” which is the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is also “on earth.”

This is also the meaning of the statement,¹²⁹² “You are He who is the cause of all causes (*Ilal Hallot*-העילות), and the effector of all effects (*Sibat HaSibot*-הסיבות).” That is, there are two matters Above in *HaShem*'s-יהו"ה Godliness, these being the “cause-*Ilal*-עילה” and the “effector-*Sibah*-סיבה.”

The term “cause-*Ilal*-עילה” refers to the chaining down of the worlds (*Hishtalshelut*) through cause (*Ilal*-עילה) and effect (*Alul*-עלול). That is, in this chaining down (*Hishtalshelut*) there is some measure of comparison (between the cause and its effects) since at first, the effect (*Alul*-עלול) was included in its cause (*Ilal*-עילה) and even after having come out of its cause (*Ilal*-עילה), in some way, the cause (*Ilal*-עילה) is manifest in its effect (*Alul*-עלול). In general, this refers to the chaining down (*Hishtalshelut*) that stems from the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). It is in a way of cause and

¹²⁹¹ Psalms 135:6

¹²⁹² Introduction to Tikkunei Zohar 17a (*Patach Eliyahu*)

effect (*Ilah v'Alul*) in which there is some measure of comparison between the cause and its effects.

However, the “effector-*Sibah*-סיבה” indicates a chaining down (*Hishtalshelut*) in which there is no measure of comparison [between the effector-סיבה and its effects-סיבות, but is only in a way that *HaShem*-יהו"ה, blessed is He, is the “effector-*Sibah*-סיבה.” This refers to the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), in that it solely is the “effector-*Sibah*-סיבה” of the chaining down of the worlds (*Hishtalshelut*), [but there is no point of comparison between the effects, which are the worlds, and their effector].

This then, is the meaning of the words, “I am first (*Anee Rishon*-אני ראשון) and I am last (*Anee Acharon*-אני אחרון).” That is, as these matters are Above in *HaShem*'s-יהו"ה Godliness on the side of holiness, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is the “effector-*Sibah*-סיבה” not only of the “first-*Rishon*-ראשון,” meaning, the beginning (*Reishit*-ראשית) of the chaining down (*Hishtalshelut*), but also of the “last-*Acharon*-אחרון,” meaning, the end (*Acharit*-אחרית) of the chaining down (*Hishtalshelut*).

Now, since the external husks of *Kelipah* liken themselves to the side of holiness, therefore these two matters are also present on the side opposite holiness, which are the “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” of Amalek. About this the verse states,¹²⁹³ “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end

¹²⁹³ Numbers 24:20

(*vAcharito*-ואחריתו) is eternal destruction.” That is, his end is not to be refined (*Birur*), but to be utterly destroyed.

3.

Now, the difference between Amalek and the other nations may be understood by these matters as they are in the service of *HaShem*-יהו"ה, blessed is He. As known, the seven [Canaanite] nations represent the seven bad emotional traits (*Midot Ra'ot*) that are the source of sin. About this our sages, of blessed memory, said,¹²⁹⁴ “A person does not sin except if a spirit of folly enters him.” The spirit of folly (*Ru'ach Shtut*-רוח שטות) refers to the bad emotional traits (*Midot Ra'ot*) that cover over reality.

Now, within this, there are a number of levels. That is, there could be someone who comes to sin because it seems to him that he does not become separated [from *HaShem*'s-יהו"ה Godliness] and remains in his state of Jewishness.¹²⁹⁵ However, were he to know the reality of the matter, as it truly is, that through sinning he separates himself [from *HaShem*-יהו"ה], he would never do it, under any circumstance,¹²⁹⁶ as in the well-known statement of the Alter Rebbe,¹²⁹⁷ “A Jew neither desires, nor is capable of becoming separate from *HaShem*'s-יהו"ה

¹²⁹⁴ Talmud Bavli, Sotah 3a

¹²⁹⁵ Tanya, Likkutei Amarim, Ch. 14

¹²⁹⁶ Note: See Tanya, Ch. 24; Also see *Hemshech* “*v'Kachah*” 5637 Ch. 39 and on [Sefer HaMaamarim 5637 Vol. 2 p. 451 and on.] Kuntres U'Maayon, Second Discourse and on.

¹²⁹⁷ See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz), and p. 547 there (copied in HaYom Yom of the 21st of Sivan), and elsewhere.

Godliness.” Thus, if only he knew that through sinning he separates himself, being that this is the reality of the matter, he would never come to sin, only that [sinning] stems from the spirit of folly (*Ru'ach Shtut*) which covers over this reality.

However, a different person could have an even lower spirit of folly (*Ru'ach Shtut*). That is, he thinks that no one sees and knows about it, as our sages, of blessed memory, said,¹²⁹⁸ “When a person transgresses, he says to himself, ‘no one will see me.’” Thus, because of the spirit of folly (*Ru'ach Shtut*) he first falls to lust permissible matters, then falls to lust undesirable matters, and continues to falls to lust forbidden matters, until he finally comes to sin in matters and lusts that are utterly foreign to his true self and character.

In other words, his true self, character, and mind – when he is not blinded by lust – has utterly no relation to such matters altogether, only that the spirit of folly (*Ru'ach Shtut*) confuses his inner self and character, and as a result, he becomes something other than his inner self, character, and mind (that is, “he is not himself”), to the point that he becomes roused, impassioned and entrenched in lusting after matters that he has no real relation to, in and of himself.

Now, (as it is in its loftiest state) the spirit of folly (*Ru'ach Shtut*) is caused by the lack of revelation of *HaShem's*-יהו"ה Godliness, (not only in one's animalistic soul, but also) in his Godly soul. In other words, because *HaShem's*-יהו"ה Godliness is concealed from him, he comes to stumble into undesirable matters, the source of which are the seven bad

¹²⁹⁸ Talmud Bavli, Brachot 28b

emotional traits (*Midot HaRa'ot*) represented by the seven [Canaanite] nations.

Now, since this is caused by the lack of revelation of *HaShem's*-יהו"ה Godliness, it is understood that it comes about because of a lack in one's service of *HaShem*-יהו"ה during prayer (*Tefillah*). For, it is through serving *HaShem*-יהו"ה in prayer (*Tefillah*), that Godly revelation is brought about in his soul, and in the world at large.

This is because every day, one's service of *HaShem*-יהו"ה, blessed is He, begins in the morning [when he wakes up] and only "has breath in his nostrils."¹²⁹⁹ Then, through toiling in serving *HaShem*-יהו"ה in prayer, he draws down a revelation of *HaShem's*-יהו"ה Godliness into his soul. This spreads to be revealed in his entire stature, until it also is drawn to the world at large. However, this only applies if his toil in serving *HaShem*-יהו"ה through prayer (*Tefillah*) is as it should be.

However, if his prayers (*Tefillah*) are not as they should be, no revelation of *HaShem's*-יהו"ה Godliness is affected in him. Instead, *HaShem's*-יהו"ה Godliness remains hidden from him, and as a result, the spirit of folly (*Ru'ach Shtut*) comes upon him, bringing the seven bad emotional traits (*Midot Ra'ot*) of the seven [Canaanite] nations, which are the roots of sin, upon himself.

Now, since this is caused by a lack of Godly revelation, it is understood that it can be rectified through refinement (*Birur*), by drawing down a revelation of *HaShem's*-יהו"ה

¹²⁹⁹ Isaiah 2:22; Talmud Bavli, Brachot 14a; Likkutei Torah, Pinchas 74d; Discourse entitled "*Lecha Dodi*" of Shabbat Parshat Teitzei 5714, translated in The Teachings of The Rebbe 5714, Discourse 23, Ch. 4 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on).

Godliness. That is, he should properly toil in serving *HaShem*-יהו"ה through prayer (*Tefillah*). Through this, he will affect a revelation of *HaShem*'s-יהו"ה Godliness in his soul, and the seven [Canaanite] nations, which are the seven bad emotional traits (*Midot Ra'ot*), will automatically be refined in him. All this relates to the seven bad emotional traits (*Midot Ra'ot*) caused by the lack of Godly revelation. Thus, they are refined through drawing *HaShem*'s-יהו"ה Godly revelation.

However, there is an even lower husk of *Kelipah* that cannot be rectified through refinement (*Birur*). This is the external *Kelipah* called Amalek, the matter of which is that he knows his Master, but intentionally rebels against Him.¹³⁰⁰ In other words, this matter is not because of the lack of revelation of *HaShem*'s-יהו"ה Godliness, being that he knows his Master. That is, *HaShem*'s-יהו"ה Godliness is revealed to him, but he nevertheless intentionally rebels against Him.

This is the matter of the baseless arrogance and irrational insolence, of “one who reigns without the [right to the] crown.”¹³⁰¹ In such a case, rectification through refinement (*Birur*) by affecting a revelation of *HaShem*'s-יהו"ה Godliness, is not possible. For, since he knows his Master, but intentionally rebels against Him, therefore drawing down a revelation of *HaShem*'s-יהו"ה Godliness has no effect on him. Rather, the only remedy for this external *Kelipah* is to utterly uproot and nullifying it, for “their destruction is their

¹³⁰⁰ Note: See *Torat Kohanim* to Leviticus 26:14; *Zohar* II 65a, though this requires further analysis. [See *Likkutei Sichot*, Vol. 19, p. 224, note 29; Vol. 21, p. 193, note 38.]

¹³⁰¹ See *Talmud Bavli*, *Sanhedrin* 105a

repair.”¹³⁰² Thus, about Amalek the verse states, “his end is eternal destruction,” and, “you shall wipe out the memory of Amalek.” That is, Amalek must be utterly uprooted and destroyed.

4.

Now, the external husk (*Kelipah*) of Amalek as it relates the service of *HaShem*-יהו"ה in a person's soul, is the matter of coldness (*Kerirut*-קרירות),¹³⁰³ as the verse states [about Amalek] that he,¹³⁰⁴ “made you cold-*Karcha*-קרך on the way,” meaning that the *Kelipah* of Amalek makes a person cold (*Kerirut*-קרירות) so that nothing moves him. That is, even if he witnesses a wonder from Above, which reveals *HaShem*'s-יהו"ה Godliness below, the matter of Amalek causes him to be cold to it and to deny it.

Moreover, even if he cannot completely deny it, the *Kelipah* of Amalek acts with cunning to make him cold to it, by arguing that it nonetheless is not wondrous. For since this was done by the Holy One, blessed is He, who is all-powerful, for Him it is not at all wondrous, and this being so, why should he be astounded by it?

Worse yet, if the wonder is so apparent that he cannot be cold to it, he then cools himself down by making a conscious decision not to become excited. Moreover, even if it so

¹³⁰² See Mishnah Kelim 2:1

¹³⁰³ Sefer HaMaamarim 5679 p. 294; 5781 p. 172; 5685 p. 208; 5709 p. 65, and elsewhere.

¹³⁰⁴ Deuteronomy 25:18; Midrash Tanchuma, Ki Teitzei 9; Rashi to Deuteronomy 25:18

wondrous that he cannot resist being moved by it, he cools himself down by resolving that his arousal will not make him change his conduct and certainly not his character. This is the effect of the *Kelipah* of Amalek.

That is, even though he knows his Master, in that he indeed has a revelation of Godliness, he nonetheless intentionally rebels against Him, by consciously cooling himself down [to Godliness] without considering that it is perfectly rational for him to be moved when he witnesses something wondrous. For although, in truth, for the Holy One, blessed is He, it is not wondrous, as in the verse,¹³⁰⁵ “To He who alone does great wonders,” and the verse,¹³⁰⁶ “You are the God who does wonders,” that in relation to the Holy One, blessed is He, all the wonders are merely a matter of action, nonetheless, since in relation to man it indeed is wondrous, he should be astonished by it.

The fact that in relation to the Holy One, blessed is He, this is not wondrous, should not contradict or obstruct a mere mortal, like himself, from being astonished. For example, we observe that what is astounding to one person, may not be astounding to another person. However, the fact that it is not astounding to his fellow, neither contradicts nor obstructs him from being moved by it, since for him it indeed is astounding.

If this is so in relation to two human beings who are comparable to each other, that the fact that his fellow, who is comparable to himself is not moved, in no way contradicts his own astonishment, how much more is this the case that the fact

¹³⁰⁵ Psalm 136:4

¹³⁰⁶ Psalm 77:15

that it is not astonishing to the Holy One, blessed is He, does not at all contradict that for him it indeed is astonishing. The fact that he is not moved by it is the result of the cooling effect of the *Kelipah* of Amalek.

This itself is the trait of the nation of Amalek. That is, even though they beheld the signs and wonders of the exodus [of the children of Israel] from Egypt, they nonetheless were not moved by it and came to war against Israel. This came from baseless arrogance and great insolence and therefore the nation of Amalek cannot be refined (*Birur*) but can only be rectified by specifically being broken, as written,¹³⁰⁷ “Go forth and battle Amalek,” in a manner of,¹³⁰⁸ “Wipe out the memory of Amalek,” being that [the trait of Amalek] is baseless arrogance.

5.

The explanation is that there are two types of arrogance. The first is arrogance with reason (or at least, the appearance of reason). The second is baseless arrogance without any reason. Arrogance with reason is like the arrogance in the verse,¹³⁰⁹ “Let not the wise man glorify in his wisdom, and let not the strong man glorify in his strength, and let not the rich man glorify in his wealth.” That is, because a person may have wisdom, strength, and wealth, (which generally include all the superior qualities of man), it applies that he could become arrogant, which is why the verse states, “Let him not glorify

¹³⁰⁷ Exodus 17:9

¹³⁰⁸ Deuteronomy 25:19

¹³⁰⁹ Jeremiah 9:22

etc.” Even so, this form of arrogance accords with reason. For, though it is true that a person who has these qualities should not be arrogant because of it – for example, in the matter of wisdom, if a person becomes wise, he realizes that there is much more that he has not grasped, meaning that he has not truly attained true wisdom to its very depth, and he therefore should have [humility and] self-nullification (*Bittul*) rather than arrogance – and moreover, if he contemplates that generally, these qualities were granted to him from Above (as explained in Kuntres U’Maayon),¹³¹⁰ that he certainly has not maximized his talents to the fullest extent, and if only he would indeed maximize them etc., through this contemplation he will come to the decision within himself that it would be good for him to maximize the talents he has been granted from above to the fullest possible extent, rather than to be arrogant – nonetheless, this arrogance accords to reason, in that, since he indeed has acquired a wealth of these qualities within himself, he therefore is arrogant.

However, there is another kind of arrogance that is not based on reason. That is, he has no qualities that give him reason to be arrogant, not even the appearance of a reason. Moreover, he himself is aware of this, to the point that even in his own eyes he is despicable. However, without taking his own lowliness into account, he nonetheless is arrogant. This is baseless arrogance without reason, stemming from baseless insolence.

Now, if arrogance is according to reason, the matter of refinement (*Birur*) is possible. This can come about either through showing him that he does not truly have the above-

¹³¹⁰ Kuntres U’Maayon, Discourse 16

mentioned qualities. (This is when his arrogance only stems from the appearance of reason. That is, it appears to him that he has what to be arrogant about, when in reality he does not). Or it can come through showing him that even though he has the above-mentioned qualities (that is, he truly has them), but that he nonetheless should not be arrogant. This is because arrogance that stems from reason is limited to the reason, and therefore there is the possibility of refinement (*Birur*) is in this.

However, baseless arrogance is without reason, and is therefore not limited to the parameters of reason, but is arrogance without limit. It therefore cannot be refined (*Birur*), but must specifically be uprooted and destroyed, in that its only repair is its destruction.¹³¹¹

Now, both above-mentioned forms of arrogance were found in Haman, the descendant of Amalek. We find that he had arrogance according to reason, as it states,¹³¹² “Haman recounted to them the glory of his wealth and of his many sons etc.” Though he exaggerated, nevertheless, this arrogance was according to reason, or at least, the appearance of reason. However, he also had baseless arrogance that was not founded on any reason at all. For even after he was shown that all his honor etc., was nothing, and that he had nothing to be arrogant about, he nevertheless was arrogant, which was baseless arrogance without reason.

This is why we find that “Haman’s descendants studied Torah in Bnei Brak.”¹³¹³ This was possible because they

¹³¹¹ See Mishnah Kelim 2:1

¹³¹² Esther 5:11

¹³¹³ Talmud Bavli, Gittin 57b

stemmed from his arrogance that was based on reason, which can be refined (*Birur*). In other words, when “Haman’s descendants studied Torah in Bnei Brak,” this was a matter of the revelation of *HaShem*’s יהוה-ה' Godliness below. However, the matter of baseless arrogance with no reason, is the external *Kelipah* of Amalek, in which refinement (*Birur*) is entirely inapplicable, and can only be rectified through its destruction. About this the verse states,¹³¹⁴ “You shall wipe out the memory of Amalek etc.”

6.

The explanation of this matter as it is in man’s service of *HaShem*-יהוה-ה', blessed is He, is that, as known, there are two matters in the bad emotional traits (*Midot Ra'ot*). There is the power of lust (*Ko'ach HaMitaveh*) which does not apply to being refined (*Birur*), and there are the garments (*Levushim*) within which the power of lust (*Ko'ach HaMitaveh*) manifests. That is, there is the lust for something that is alien [to Godliness], as well as the emotions (*Midot*) within which the lust manifests, along with the three garments (*Levushim*) of bad thought, bad speech, and bad action, which are essentially evil, and cannot at be refined and repaired, except by uprooting them.

In other words, the repair of alien lust cannot be affected by its refinement (*Birur*), but a person must completely uproot his desire for matters that are the opposite of goodness. This is

¹³¹⁴ Deuteronomy 25:19

done through repentance and return (*Teshuvah*)¹³¹⁵ to *HaShem*-יהו"ה, blessed is He, in that he is remorseful over the past and accepts goodness upon himself for the future. That is, he uproots his desire for matters that are the opposite of goodness, and directs his desire to matters of holiness, by which he removes and pushes the alien desires way.

Likewise, in regard to the manifestation of the power of lust (*Ko'ach HaMitaveh*) in the three garments (*Levushim*) of thought, speech, and action, the repair must specifically be by uprooting [that which is undesirable] in them. For example, in regard to the letters of thought in matters that are the opposite of goodness, the rectification for this is according to the [explanation of the] verse,¹³¹⁶ "O' wall of the daughter of Tziyon, shed tears like a river."¹³¹⁷ This is because tears come from the overflow of the mind, which is the place of thought, and therefore, through his tears he uproots thoughts that are the opposite of goodness.¹³¹⁸

In the same manner, it also is necessary to uproot the garments of bad speech and bad action. This is why repentance (*Teshuvah*) also requires verbal confession (*Viduy*),¹³¹⁹ as the verse states,¹³²⁰ "Take words with you and return to *HaShem*-יהו"ה." For, through verbal confession he uproots the letters of speech and matters that are the opposite of goodness. This is

¹³¹⁵ See Likkutei Torah, Ki Teitzei 37a; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Viduy uTeshuvah.

¹³¹⁶ Lamentations 2:18

¹³¹⁷ Note: See Shaarei Orah of the Mittler Rebbe, discourse entitled "*b'Chaf-Hey b'Kislev*," Ch. 11-12.

¹³¹⁸ Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 2 and on.

¹³¹⁹ Mishneh Torah, Hilchot Teshuvah 1:1

¹³²⁰ Hosea 14:3

why the confessional (*Viduy*) was established according to the order of the *Aleph-Beit*. For, through those letters he uproots the letters of speech that stemmed from the side opposite holiness, and the same is so of the deeds that were actually perpetrated.

All this relates to the particular alien desires and garments of thought, speech, and action, within which the power of lust (*Ko'ach HaMitaveh*) manifested. That it, their repair cannot be through refining them (*Birur*), but only through uprooting and completely destroying them.

In contrast, the power of lust (*Ko'ach HaMitaveh*) itself, even as it manifests in matters that are the opposite good, can be elevated from the external husks of *Kelipah* and transformed to holiness. That is, the power of lust (*Ko'ach HaMitaveh*) itself can either be invested in holiness or in the external husks of *Kelipah*. This is because, in and of itself, lust is simple and undefined, only that there is an intermediary that binds it to whatever it binds it to, this intermediary being the power of the inclination that entices and awakens the power of lust, to lusts for whatever he lusts.

As our sages, of blessed memory, explained this,¹³²¹ “The eye and the heart are the two agents of sin.” That is, just as an agent binds two things together, so likewise, the power of the inclination that entices, is the intermediary that binds the power of lust (*Ko'ach HaMitaveh*) to the object of the lust, until an alien desire is born in him. Similarly, the eye is the intermediary between the power of lust (*Ko'ach HaMitaveh*) and the covetousness of the heart. That is, through the sight of

¹³²¹ Talmud Yerushalmi, Brachot 1:5; See Sefer HaMaamarim 5701 p. 157.

the eye, a person is caused to awaken with love and desire for something etc. This is as stated,¹³²² “Do not explore after your heart and after your eyes that lead you astray,” about which our sages, of blessed memory, said,¹³²³ “The eye sees, and [then] the heart lusts.” In other words, it is with the sight of the eye that pleasure (*Taanug*) manifests,¹³²⁴ and through the pleasure of it, he is awakened with lust for it.

We thus observe in two people, that one will see something and be aroused with lust for it, whereas the other will see it and not be aroused at all. For, even though they both have the power of lust (*Ko'ach HaMitaveh*), nevertheless, the power of lust (*Ko'ach HaMitaveh*) is simple and undefined, only that it has an intermediary, which is the pleasure (*Taanug*) that binds it to the object of the desire. Therefore, the one who has pleasure in this thing, becomes aroused when he sees it, which is not so of the second person [who has no pleasure in it].

Thus, since the power of lust (*Ko'ach HaMitaveh*) is simple and undefined, therefore, even when it manifests in matters that are the opposite of goodness, it can be extracted from there and transformed into holiness, that is, to love of *HaShem*-יהו"ה, blessed is He. This is as stated,¹³²⁵ “You shall love *HaShem*-יהו"ה your God with all your hearts (*Levavecha*-לבבך) in the plural,” about which our sages, of blessed memory, taught,¹³²⁶ “With both your inclinations, with the inclination for good (*Yetzer Tov*) and the inclination for evil (*Yetzer HaRa*).”

¹³²² Numbers 15:39

¹³²³ See Avraham Ibn Ezra and Rashi to Numbers 15:39

¹³²⁴ Note: See Kuntres HaAvodah, Ch. 2

¹³²⁵ Deuteronomy 6:5

¹³²⁶ Sifrei and Rashi to Deuteronomy 6:5 and elsewhere.

In other words, he must affect in himself that even his inclination for evil (*Yetzer HaRa*) should return to love of *HaShem*-יהו"ה, blessed is He.

Now, at first glance, the entire matter of the inclination for evil (*Yetzer HaRa*) is as its name implies, that it causes concealment etc., and entices a person to stray. This being so, how is it possible for a person to affect his inclination for evil (*Yetzer HaRa*) to love *HaShem*-יהו"ה, blessed is He?

However, the explanation is according to what Tanya states,¹³²⁷ citing Zohar,¹³²⁸ about the analogy of the harlot and the king's son. That is, though the king hired her [in order to test his son] by seducing him, and her function is to seduce him, nevertheless, the king's inner desire is that he will not fall to her seductions. The same is true of the inclination for evil (*Yetzer HaRa*), that the inner intention and Supernal desire of *HaShem*-יהו"ה, blessed is He, is that the person will not fall to the enticement.

Therefore, in truth, even the inclination for evil (*Yetzer HaRa*) itself does not actually want us to listen to him. It therefore is possible for a person to affect his inclination for evil (*Yetzer HaRa*) to also love *HaShem*-יהו"ה, through toiling in service of *HaShem*-יהו"ה, blessed is He. In other words, the above-mentioned inner Supernal intent of *HaShem*-יהו"ה empowers him to be able to affect this through his toil in serving *HaShem*-יהו"ה, blessed is He.

However, all the above is in regard to the power of lust (*Ko'ach HaMitaveh*) itself, [which is simple and undefined].

¹³²⁷ Tanya, Likkutei Amarim, Ch. 9 and Ch. 29.

¹³²⁸ Zohar II 163a

That is, it is possible to repair, refine, and extract it from the external husks of *Kelipah* and manifest it in holiness – *Kedushah*. However, there is a lower husk of *Kelipah* than this, which is the *Kelipah* of Amalek, the matter of which is baseless arrogance that is devoid of reason. In this, there is no possibility to repair it through refinement (*Birur*), but only by uprooting and completely destroying it. About this the verse states, “his end is eternal destruction,” meaning that it must be completely wiped out.

7.

Now, the two manners of arrogance mentioned above (in chapter five) that are present on the side opposite holiness, come forth and chain down from the side of holiness. For, in holiness there also is arrogance according to holy intellect and reason, and arrogance without reason. Now, since the external husks of *Kelipah* compare themselves to the side of holiness, as explained before, these matters also exist on the side opposite holiness.

The explanation is that the verse states,¹³²⁹ “I shall sing to *HaShem*-יהו"ה, for He is arrogant above arrogant-*Ga'oh Ga'ah*-גאה גאה,” (in which the word arrogant is repeated twice) referring to the two manners of arrogance; arrogance according to reason, and arrogance without reason. We likewise find that in the service of *HaShem*-יהו"ה, blessed is He, there is holy arrogance. An example of holy arrogance is Rabbi Shimon Bar

¹³²⁹ Exodus 15:1; See Torah Ohr, Beshalach 62c, 63c and on; Torat Chayim, Beshalach 237b and on (in the newer edition, see p. 169a and on).

Yochai, who said,¹³³⁰ “I have seen men of ascent, but they are few. If there is but one, it is me, and if there are two, they are me and my son,” until the highest level of arrogance, when he said, “I am a good sign in the world,”¹³³¹ which is a matter of arrogance without reason on the side of holiness.

However, the matter of arrogance without reason on the side of holiness is in a way of ultimate self-nullification (*Bittul*), meaning, the complete nullification of one’s existence (*Bittul b’Metziyut*) to *HaShem*-יהוה, blessed is He. For example, about

¹³³⁰ Talmud Bavli, Sukkah 45b; Midrash Bereishit Rabba 35:2

¹³³¹ Zohar I 225a – “Rabbi Shimon Said: When I am with our friends from Babylonia (*Bavel*-בבל [See Genesis 11:9 that the name Bavel-בבל means “confusion”]) they gather around me and learn the secrets of the Torah from me in an openly revealed way. However, they seal them with a seal of iron that is closed on all sides. How many times have I taught them the ways of the King and the ways of the Garden of the King!? How many times have I taught them all the levels of the righteous (*Tzaddikim*) in that world!? However, they all are afraid to speak these words, and they learn them with a stutter. They thus are called stutterers, like a person who stutters with his mouth. However, being that they are fearful, I judge them meritoriously. For, the holy air and the holy spirit is removed from them, and they suckle from the air and spirit of the other domain. Moreover, a rainbow appears above them, and they are not fitting to see the face of Eliyahu, let alone any other face. Nevertheless, it is beneficial to the world that I am in it, and I am a good sign in the world. For, in my lifetime the world is not in a state of suffering, nor is it judged severely Above. After me, there will not arise a generation such as this. There will come a time in the world when no one will be present to protect it, and the faces of all the insolent will be found, both Above and below; Above, it will be due to the sins and insolence of those below. The people of the world will cry out, but there will be none who pays them attention. They will turn their heads to all directions in the world, but will not find any remedy. However, there is one remedy in the world, and nothing in addition to it. In that place where they find Torah scholars studying Torah, and amongst them is a book of Torah teachings that contains nothing false, when they take that one out, then because of it, both the Upper and the lower will awaken. This is all the more so because the Holy Name is written in it as it appears. We already have learned this. Woe to the generation in which this book of Torah teachings is revealed amongst them and they do not awaken to it, neither Above or below. Who then shall awaken to it?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

this statement of Rabbi Shimon Bar Yochai, “I am a good sign in the world,” if he still was an independent existence unto himself, he would not be able to say this. It is only because he was in a state of ultimate self-nullification (*Bittul*) to *HaShem*’s-יהו"ה, in that *HaShem*’s-יהו"ה Godliness was revealed in him, to the point that he had no independent existence in and of himself, but his whole existence was solely *HaShem*’s-יהו"ה Godliness within him, that he therefore said, “I am a good sign in the world.” This being so, this actually was the ultimate and most complete self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.¹³³²

This was likewise so of our teacher Moshe, who was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated,¹³³³ “Now, Moshe was exceedingly humble, more than any person on the face of the earth.” That is, he was in a state of essential nullification (*Bittul b’Etzem*) to *HaShem*-יהו"ה, blessed is He, in a manner that transcends intellect. Even though it is explained¹³³⁴ that the reason for his humility was because of his calculation that if his strengths and talents would have been given to another, he would have attained an even loftier level than himself, nevertheless, the very fact that this caused humility in him was because of his essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. For it is simple to understand that with his capacities and talents, our teacher Moshe attained a very lofty

¹³³² Also see the discourse entitled “*Vayatzev*” 5633 (Sefer HaMaamarim 5633 Vol. 1, p. 48 and on); 5655 (Sefer HaMaamarim 5655 p. 49 and on), and elsewhere.

¹³³³ Numbers 12:3

¹³³⁴ See Maamarei Admor HaZaken 5562 p. 51; 5697 p. 298; Sefer HaMaamarim 5710 p. 236; Sefer HaSichot 5700 p. 68, and elsewhere.

level, which no one else would have attained, and this was solely because of his ultimate nullification of his very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

It was therefore possible for him to make such a calculation – one that is not essentially true – and for it to bring him to humility. From all this it is understood that in regard to the matter of arrogance without reason of the side of holiness, it is in a way of the ultimate self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Nonetheless, it is from arrogance without reason of the side of holiness that there is a chaining down of the matter of arrogance of the side that is opposite holiness – though they must be differentiated to the endth degree, as there is utterly no comparison between them. This is true both of arrogance that accords to reason, as well as arrogance that is unfounded and not according to reason. That is, because it is of the external husks of *Kelipah*, it is not a matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (as it is on the side of holiness – *Kedushah*), but is the very opposite, that is, it is the ultimate arrogance and baseless insolence, without reason.

This is as explained¹³³⁵ about the verse,¹³³⁶ “A horse upon which the king has ridden,” that the numerical value of “horse-*Sus*-סוס-126” is two times the word “haughty-*Gas*-גס-63,” referring to the two above-mentioned manners of arrogance. The difference between them is that in the arrogance that accords to reason, since it is limited by the parameters of the reason, it therefore is possible for it to be refined (*Birur*). In

¹³³⁵ See Torah Ohr, Megillat Esther 120b; Ohr HaTorah ibid. p. 58.

¹³³⁶ Esther 6:8

contrast, this is not so of baseless arrogance, without reason. That is, it is not possible for it to be refined (*Birur*), but its only rectification is its destruction and nullification. This matter is brought about by breaking oneself through self-flagellation (*Bitushim*), as our sages, of blessed memory, stated,¹³³⁷ “A person should always incite his good inclination (*Yetzer Tov*) against his evil inclination (*Yetzer HaRa*).” Similarly, our sages, of blessed memory, also stated,¹³³⁸ “A sigh breaks the body of man.” This is similar to how it is physically, that when there is a lacking in matters relating to one’s livelihood or health, meaning that there is a lacking in the bestowal from Above in the three matters of children, health, and sustenance, which include all the general needs of man, this causes a breaking within him and a nullification of his being. The same is likewise so in the service of *HaShem*-יהוה, blessed is He, that when a person breaks himself, and is truly concerned and worried over his state, and how he has a passion for undesirable matters and is entrenched in them, to the point of even lusting for actually forbidden matters, this affects a breaking and a transformation of his being.

This is also brought about through thundering against one’s evil inclination (*Yetzer HaRa*) with a strong and raging voice, telling it, “Indeed, you truly are evil and wicked, abominable, loathsome, and disgraceful... How long will you obscure the light of the Unlimited One etc.,” (as brought in Tanya).¹³³⁹ In other words, since the external husk of *Kelipah*

¹³³⁷ Talmud Bavli, Brachot 5a

¹³³⁸ Talmud Bavli, Brachot 58b

¹³³⁹ Tanya, Likkutei Amarim, Ch. 29

is in a state of baseless arrogance without reason, therefore the form of breaking it must also be through words that transcend intellect and reason. This then, is the matter of the repair of Amalek, which in one's service of *HaShem*-יהו"ה, blessed is He, is specifically accomplished by its breaking and nullification.

8.

This then, is the meaning of the verse,¹³⁴⁰ “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*Acharito*-ואחריתו) is eternal destruction.” That is, just as there are the matters of “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” on the side of holiness, which is the meaning of the verse,¹³⁴¹ “Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer... I am first (*Rishon*-ראשון) and I am last (*Acharon*-אחרון,” and as explained before, not only the aspect of the beginning (*Reishit*-ראשית) is from the *HaShem*'s-יהו"ה title “I-*Anee*-אני,” but even the end (*Acharit*) of the chaining down (*Hishtalshelut*) below in the world of Action (*Asiyah*), where the power of the Actor is manifest in the acted upon, to the point that the novel created being senses himself as existing independently, as something unto himself, this too is from the aspect of *HaShem*'s-יהו"ה title “I-*Anee*-אני,” meaning, the light of *HaShem*-יהו"ה, that transcends all worlds – in the same way, although there is a separation beyond all comparison between them, this is likewise so with the matters of the “beginning-*Reishit*-ראשית” and “end-*Acharit*-אחרית” as they are on the side

¹³⁴⁰ Numbers 24:20

¹³⁴¹ Isaiah 44:6

opposite holiness, about which it states, “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*Acharito*-ואחריתו) is eternal destruction.”

In other words, not only is Amalek the beginning (*Reishit*-ראשית) of all nations, in that the beginning (*Reishit*-ראשית) is the alien desire from which the bad emotional traits (*Midot Ra'ot*) are born, such that Amalek is their source, but Amalek is also the end (*Acharit*-אחרית) of all nations, in which the end (*Acharit*-אחרית) is the matter of those emotions as they are manifest within the three garments of thought, speech, and action. That is, the source of this is also Amalek.

Proof of this is from what we observe, that when an emotion manifests within the garments of thought, speech, and action, it becomes significantly more abundant and strengthened, compared to how it was when it was first born, before its manifestation in thought, speech, and action. Therefore, the advice given to a person within whom the quality of anger is born, is to be silent and not bring it into speech, and if he cannot be silent, at the very least he should speak in a low and quiet voice, until he can come to be silent, for only then can he completely nullify it.¹³⁴² This proves that it is specifically when the emotional trait manifests in the garments of thought, speech, and action, that it becomes strengthened and dominant, coming out with greater strength.

Now, at first glance, how is it that much strength specifically comes to the emotional trait by means of the

¹³⁴² In the discourse entitled “*Zachor*” 5665 mentioned in the first note (Sefer HaMaamarim 5665, p. 218) this is cited to Reishit Chochmah, Shaar HaAnavah, Ch. 5; Also see Sefer HaMaamarim 5659 p. 7.

garments of thought, speech, and action? However, the explanation is that even the end (*Acharit*-אחרית) is from Amalek, and it therefore is caused to have a greater abundance and strength. About this the verse states, “The beginning (*Reishit*-ראשית) of the nations is Amalek, but his end (*vAcharito*-ואחריתו) is eternal destruction.” That is, the advice and repair for this is to uproot and completely destroy it, which is the meaning of the verse,¹³⁴³ “You shall wipe out the memory of Amalek etc.”

9.

This then, explains the statement in Midrash,¹³⁴⁴ “I have written two remembrances in Torah, these being,¹³⁴⁵ ‘Remember what Amalek did to you etc.,’ and,¹³⁴⁶ ‘You shall wipe out the memory of Amalek etc.’ Be careful to guard them. If you do so, you are the children of Avraham, who is compared to dust, as the verse states,¹³⁴⁷ ‘I am but dust and ash.’ However, if you do not, prepare yourselves for the servitude of Egypt, as the verse states,¹³⁴⁸ ‘[They embittered their lives with hard work,] with mortar and with bricks.’”

The explanation is as explained in the discourse entitled “*Zachor* – Remember” of the year 5665,¹³⁴⁹ that since the

¹³⁴³ Deuteronomy 25:19

¹³⁴⁴ Note: Midrash Tanchuma, end of Ki Teitzei – there are different versions of this Tanchuma (in Pesikta and Yalkut). The version cited here is as per what is written in the Bachaye.

¹³⁴⁵ Deuteronomy 25:17

¹³⁴⁶ Deuteronomy 25:19

¹³⁴⁷ Genesis 18:27

¹³⁴⁸ Exodus 1:14

¹³⁴⁹ Sefer HaMaamarim 5665 p. 220 and on.

breaking of the external *Kelipah* of Amalek is through the above-mentioned self-flagellations and breaking, [and as explained before, the external husk (*Kelipah*) of Amalek is the matter of baseless arrogance without reason, the breaking and nullification of which is through arrogance without reason of the side of holiness, which is in a manner of ultimate self-nullification (*Bittul b' Tachlit*) to *HaShem*-יהו"ה, blessed is He], therefore, "If you do so, you are the children of Avraham who is compared to dust, as it states,¹³⁵⁰ 'I am but dust and ash,'" which is the matter of ultimate self-nullification (*Bittul b' Tachlit*) to *HaShem*-יהו"ה, blessed is He.

However, "if you do not," meaning if you are not able to affect the breaking, or if the breaking is not truly according to one's knowledge of himself in the truth of his own soul, in which case it does not affect the breaking of the external *Kelipah* of Amalek, then "prepare yourselves for the servitude of Egypt." For, although we do not find an additional enslavement in Egypt, nevertheless, our sages, of blessed memory, stated,¹³⁵¹ "All the exiles are called by the name Egypt-*Mitzrayim*-מצרים." Additionally, on a spiritual level, there also is the matter of servitude "with mortar and with bricks,"¹³⁵² through toil in the study of Torah. This is as stated in Zohar,¹³⁵³ "The word 'mortar-*Chomer*-חומר' refers to [the method of exegesis called] 'Kal VaChomer-קל וחומר,'¹³⁵⁴ and

¹³⁵⁰ Genesis 18:27

¹³⁵¹ Midrash Bereishit Rabba 16:4

¹³⁵² Exodus 1:14

¹³⁵³ Zohar III 153a (Raaya Mehmna), cited and explained in Torah Ohr, Torat Chayim, and Ohr HaTorah, at the beginning of Shemot.

¹³⁵⁴ See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first

the word ‘bricks-*Leveinim*-לבנים’ refers to ‘the refinement of the law-*Libun Hilcheta*-הלכתא-ליבון.”

The explanation is as written,¹³⁵⁵ “For, there is a man (*Adam*-אדם) who toiled (*Amalo*-עמלו) with wisdom, knowledge and skill.” Rashi comments that, “The man-*Adam*-אדם refers to the Holy One, blessed is He, about whom it states,¹³⁵⁶ ‘Upon the likeness of the throne there was the likeness of the appearance of a man-*Adam*-אדם.’ “Who toiled with wisdom,” as it states,¹³⁵⁷ ‘*HaShem*-יהו"ה founded the earth with wisdom.”’ However, at first glance, [this poses a question, as it states],¹³⁵⁸ “the Holy One, blessed is He did not create His world with toil or labor.”

However, the explanation is that even though the Holy One, blessed is He, did not create or bring the worlds into being with toil, nevertheless, when it was necessary for there to then be a revelation of *HaShem*'s-יהו"ה Godliness in the world, which is the matter of the giving of the Torah, at which time a bond was made between the Upper and the lower, the One Above and the one below,¹³⁵⁹ this was brought about by way of toil and labor. This is like the terminology of our sages, of blessed memory, when they stated,¹³⁶⁰ “It is as difficult as the splitting of the sea.” For, when the sea split, “the children of

method is “*Kal VaChomer*-קל והומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

¹³⁵⁵ Ecclesiastes 2:21

¹³⁵⁶ Ezekiel 1:26

¹³⁵⁷ Proverbs 3:19

¹³⁵⁸ Midrash Bereishit Rabba 3:2

¹³⁵⁹ See Sefer HaMaamarim 5629 p. 221 and on, and elsewhere.

¹³⁶⁰ Talmud Bavli, Pesachim 118a; Sotah 2a

Israel went on dry land in the midst of the sea.”¹³⁶¹ That is, a bond was made between the revealed world (*Alma d’Itgaliya*) and the concealed world (*Alma d’Itkasiya*),¹³⁶² whether in a manner of from below to Above or whether in a manner of from Above to below.¹³⁶³ This matter is called “difficult-*Kasheh*-קשה,” so to speak. This is likewise the meaning of His toiling in wisdom, blessed is He, meaning that there should be a revelation of the aspect of wisdom-*Chochmah* below, which is called “toil-*Amel*-עמל.”

Now, Amalek-עמלק is also called “toil-*Amel*,”¹³⁶⁴ which refers to the “toil-*Amel*” of the side opposite holiness. That is, it labors and toils to conceal the revelation of *HaShem*’s יהוה Godliness. This is as explained before (in chapter four) about the matter of the external husk (*Kelipah*) of Amalek, that he knows his Master but intentionally rebels against Him, so that even when something is revealed to be wondrous, meaning that there is a revelation of *HaShem*’s יהוה Godliness in the world, and seeing this wonder should affect him to be aroused and excited, nonetheless the *Kelipah* of Amalek toils to cool him down and say that it is not so. When it is impossible for him to completely deny it, it then cools him down by telling him that, at the very least, it is not a wonder for the Holy One, blessed is He, who is all-capable, and therefore why should he become aroused. Even if the wonder is so

¹³⁶¹ Exodus 14:29, 15:19

¹³⁶² See Maamarei Admor HaZaken 5570 p. 76 and on, and with the glosses in Ohr HaTorah, Beshalach p. 565 and on; Also see the preceding discourse of this year, 5718 entitled “*Zeh Yitnu* – This shall they give” Discourse 14, Ch. 5.

¹³⁶³ See Zohar II 48b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Shaar HaEmunah of the Mittler Rebbe, Ch. 54 (86b and on).

¹³⁶⁴ See Ohr HaTorah, Megillat Esther p. 299.

obvious that it is impossible to cool the arousal of wonder, [the *Kelipah* of Amalek] causes him to make a conscious decision not to become aroused. Moreover, even if the matter necessarily arouses him, he takes a stance and decides that the arousal will not affect him to change his ways or matters, and certainly not to change his character and being. This is the “toil-*Amel*-עמל” of the external husk (*Kelipah*) of Amalek, the “toil-*Amel*-עמל” of the side opposite holiness.

That is, without any consideration that even according to intellect and reason he should be in a state of arousal towards *HaShem*'s יהו"ה Godliness, Amalek nevertheless toils and labors to cool him down, to the point that he comes to do things that go against intellect, meaning that even according to his own character and intellect as he essentially is, he has no relation to such things or lusts, and the only reason he does them is because he decides that the arousal will not change him.

Now, when a person is unable to break Amalek through self-flagellation or by being broken, the solution is to toil-*Amel*-עמל in the study of Torah.¹³⁶⁵ (This is as stated, “prepare yourselves for the servitude of Egypt,” “with mortar (*Chomer*-חומר) and with bricks (*Leveinim*-לבנים),” meaning, “with the *Kal VaChomer*-קל וחומר, and “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא.”) That is, toiling-*Amel*-עמל in Torah study causes the breaking of the toil-*Amel*-עמל of the side opposite holiness. This is as our sages, of blessed memory, stated,¹³⁶⁶ “If this scoundrel accosts you, drag him to the study hall. If he is like a stone, he will be dissolved etc.” In other words, in order

¹³⁶⁵ See Talmud Bavli, Sanhedrin 99b

¹³⁶⁶ Talmud Bavli, Sukkah 52b

to break and nullify the toil-*Amel*-עמל of the side opposite holiness, there must be toil-*Amel*-עמל in the study of Torah. This is the meaning of their words, “Drag him to the study hall,” and then, “Even if he is like a stone,” meaning that even if he is like a stone, which is inanimate (*Domem*) and has no relation to intellect (*Sechel*), this being the matter of the external husk (*Kelipah*) of Amalek, which is not bound by reason and intellect, as discussed before, even then “he will be dissolved” through the toil-*Amel*-עמל of studying Torah.

This is as we observe physically, that even when water only drips down small drops, it can break a stone.¹³⁶⁷ In the same way, through toiling-*Amel*-עמל in the study of Torah (which is compared to water),¹³⁶⁸ we can even break the external husk (*Kelipah*) of Amalek, which is the toil-*Amel*-עמל of the side opposite holiness, and is not bound to intellect and reason. This is the meaning of their words, “Prepare yourselves-*Hatkinu*-התקינו,” which is of the same root as “Repair-*Tikkun*-תיקון,” meaning that the repair (*Tikkun*) of the toil-*Amel*-עמל of the side opposite holiness, is through “the servitude of Egypt,” which refers to the matter of toiling-*Amel*-עמל in the study of Torah, as explained before.

10.

With the above in mind, we can understand the two commandments,¹³⁶⁹ “Remember what Amalek did to you etc.,”

¹³⁶⁷ See Avot d’Rabbi Nathan, Ch. 6.

¹³⁶⁸ See Talmud Bavli, Taanit 7a

¹³⁶⁹ Deuteronomy 25:17

and,¹³⁷⁰ “You shall wipe out the memory of Amalek etc.” That is, the external husk (*Kelipah*) of Amalek cannot be repaired through refinement (*Birur*), as explained before, but only “their destruction is their repair,”¹³⁷¹ meaning, through their complete destruction and nullification. This is the meaning of, “You shall wipe out the memory of Amalek.” This matter, as it is in the service of HaShem-יהוה, blessed is He, is accomplished through breaking oneself with self-flagellations.

It is in this regard that we must remember “what Amalek did to you.” That is, one must contemplate how he is passionately drawn and entrenched in matters of lusts, which in and of himself, he has no relation to, all of which only stems from the external husk (*Kelipah*) of Amalek, and he should be worried and consternated about this etc.

This remembrance and contemplation must take place every day, for that is the first command of, “Remember what Amalek did to you.” Through doing so he will thereby come to break himself, and will thereby fulfill the second command of, “You shall wipe out the memory of Amalek,” in that through breaking himself he will destroy and wipe out the external husk (*Kelipah*) of Amalek.

Through this he will actualize and make “a dwelling place for the Holy One, blessed is He, in the lower worlds,”¹³⁷² as our sages, of blessed memory, stated,¹³⁷³ “The Name *HaShem*-יהוה is not complete, nor is His Throne complete, until

¹³⁷⁰ Deuteronomy 25:19

¹³⁷¹ See Mishnah Kelim 2:1

¹³⁷² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁷³ See Rashi to Exodus 17:16; Midrash Tanchuma, Ki Teitzei / Ki Tisa (11).

the seed of Amalek is wiped out.” That is, through breaking and completely wiping out Amalek, we bring about the completion of the Name *HaShem*-יהוה and the completion of His Throne, which is the matter of the dwelling place for the Holy One, blessed is He, as will soon come about through our righteous Moshiach, may it be speedily in our days!

