

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5721*

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson  
The Lubavitcher Rebbe

Adapted into English by:  
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Gate of Unity-English translation – ספר שער היחוד באנגלית  
Gate of Unity with full commentary – שער היחוד המבואר  
The Gateway to Understanding – פתח השער לאמרי בינה  
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\* These discourses have not been located or published as of the date of this translation.

# 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,<sup>1</sup> “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.<sup>2</sup>

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*,<sup>3</sup> “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,<sup>4</sup> “He shall say: ‘Silence-הָשֵׁט, for we must not (orally) make mention with the Name *HaShem*!’”<sup>5</sup> Rather, one must

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<sup>1</sup> Leviticus 22:32

<sup>2</sup> Talmud Bavli, Shabbat 115a

<sup>3</sup> Kings I 8:60

<sup>4</sup> Amos 6:10

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

toil only to **know** *HaShem* and thereby know His Name, as stated,<sup>6</sup> “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.<sup>7</sup> 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,<sup>8</sup> “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

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

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

<sup>6</sup> Psalms 91:14

<sup>7</sup> Exodus 20:6

<sup>8</sup> Talmud Bavli, Brachot 13b



complete redemption. May we fully realize the time,<sup>9</sup> “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 sages<sup>10</sup> 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

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<sup>9</sup> Mishneh Torah, Melachim u’Milchamot 12:5

<sup>10</sup> 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,<sup>11</sup> **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, Rambam<sup>12</sup> writes at the conclusion of his magnum opus, *Mishneh Torah*,<sup>13</sup> "The occupation of the entire world will be solely to know

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<sup>11</sup> 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."

<sup>12</sup> Maimonides

<sup>13</sup> *Mishneh Torah*, *Melachim u'Milchamot* 12:5

*HaShem*. Therefore, the Jews will be great sages<sup>14</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,<sup>15</sup> ‘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.<sup>16</sup>

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,<sup>17</sup> 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

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

<sup>15</sup> Isaiah 11:9

<sup>16</sup> 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.

<sup>17</sup> 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 (*kliipot*) 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.<sup>18</sup> 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,<sup>19</sup> 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*, which we have translated under the title “The Gates of light,” “the foundational key to all the teachings of Kabbalah.”<sup>20</sup> 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,<sup>21</sup> wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”<sup>22</sup> As the Rebbe points out in a discourse from the year

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

<sup>19</sup> Pronounced Jikatiya

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

<sup>21</sup> Nachmanides

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

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

No less critical to the serious student, is a study of the well-known work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi DovBer of Lubavitch, the second Chabad Rebbe, which we have translated and endeavored to elucidate under the title, “The Gate of Unity.” As the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of blessed memory, said,<sup>24</sup> “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*.<sup>25</sup> 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.”

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

<sup>24</sup> Sefer HaSichot 5691, p. 162-163

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

In another entry,<sup>26</sup> the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to his son and successor, Rabbi Shalom DovBer of Lubavitch,<sup>27</sup> “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.<sup>28</sup> 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 known<sup>29</sup> 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.

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<sup>26</sup> HaYom Yom, 7 Tammuz

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

<sup>28</sup> Sefer HaSichot 5691 *ibid.* p. 163

<sup>29</sup> Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.



Another important work, the Mittler Rebbe's Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, "Praying with Passion," along with the Opening Gateway – *Petach HaShaar* to his famous work *Imrei Binah*, translated as "The Gateway to Understanding." Similarly, since the Rebbe often reiterated the Talmudic dictum that if the Jewish people do *Teshuvah*-repentance, they will immediately be redeemed,<sup>30</sup> 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.<sup>31</sup> We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the

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<sup>30</sup> Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

<sup>31</sup> See the copyright page above, for a list of available books.

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

In similar vein, it should be pointed out that the Chassidic discourses of the Rebbe are being presented here in the order that they were taught. Although it is not uncommon for Chassidim to study various Chassidic discourses at different times, not necessarily in the order that they were said, there nonetheless is 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,<sup>32</sup> “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Purim, 5784

פורים שנת תשפ"ד, בגימ' ז' פעמים יהו"ה אלהי"ם

The Translators

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<sup>32</sup> Isaiah 11:9

# Discourse 1

## *“Teekoo BaChodesh Shofar Sound the Shofar at the moon’s renewal”*

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5721

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

### 1.

The verse states,<sup>33</sup> “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh*-בכסה) for our festive day.” Rashi explains that the word “*BaKeseh*-בכסה” means “the day appointed for it, as in the verse,<sup>34</sup> ‘On the appointed day (*Yom HaKeiseh*-יום הכסה) he will come home,’” wherein it means “at the appointed time.”<sup>35</sup> However, this must be better understood. For, there are various other terms that indicate an “appointed time,” and this being so, why does this verse specifically use the term “*Keseh*-כסה”? This question becomes more pronounced in that the term for “appointed time” is “*Keseh*-כסה” spelled with an *Aleph*-א, whereas here it is spelled “*Keseh*-כסה” with a *Hey*-ה. That is, [it requires] the

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<sup>33</sup> Psalms 81:4

<sup>34</sup> Proverbs 7:20

<sup>35</sup> See Rashi to Proverbs 7:20; Talmud Bavli, Sanhedrin 96b; Also see Ohr HaTorah (Yahal Ohr) to Psalms 81:4 (p. 285 and on); See the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 173); 5661 (Sefer HaMaamarim 5661 p. 161); 5691 (Sefer HaMaamarim 5691 p. 2); 5698 (Sefer HaMaamarim 5698 p. 11).

commentators [to] explain that the term “*Keseh*-כסה” with the *Hey*-ה is similar to “*Keseh*-כסא” with the *Aleph*-א.<sup>36</sup>

The general explanation is that the reason the verse specifically states “*Keseh*-כסה” is because it indicates the matter of “covering-*Kisuy*-כסוי.” This is as our sages, of blessed memory, stated,<sup>37</sup> “On which Festival is it that the moon is covered (*Mitkaseh*-מתכסה)? You must say this is Rosh HaShanah.” This then, is the meaning of the word “*BaKeseh*-בכסה,” in that it is like “*BaKeseh*-בכסא” (with an *Aleph*-א), which divides into “the *Aleph*-א is covered-*Keis Aleph*-א’כס,” meaning that the *Aleph*-א is covered and concealed.

This is likewise the meaning of the verse,<sup>38</sup> “A land that *HaShem*-יהו”ה your God seeks out; the eyes of *HaShem*-יהו”ה your God are upon it from the beginning of the year to the end of the year,” in which the word “from the beginning-*MeReishit*-מרשית” is spelled without the *Aleph*-א.<sup>39</sup> That is, it is like “*BaKeseh*-בכסא” which divides into “the *Aleph*-א is covered-*Keis Aleph*-א’כס,” meaning that the *Aleph*-א is covered and concealed.<sup>40</sup>

It is in this regard that there is the toil of serving *HaShem*-יהו”ה, blessed is He, on Rosh HaShanah, namely, to draw down a new light. For, this is the matter of Rosh

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<sup>36</sup> See Metzudat Tziyon to Psalms 81:4 that “the *Hey*-ה is interchangeable with the *Aleph*-א.”

<sup>37</sup> Talmud Bavli, Rosh HaShanah 8a and on; 34a; Sanhedrin 11b

<sup>38</sup> Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

<sup>39</sup> See Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,369; Sefer HaMaamarim 5634 p. 317; Sefer HaMaamarim 5660 p. 2.

<sup>40</sup> See the end of the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 177).

HaShanah, the name of which indicates its matter – [The Head (*Rosh*-ראש) of the Year].

This is as explained in Ateret Rosh,<sup>41</sup> that just as a person's head includes all the vitality of all his bodily limbs, and from there, there then is a drawing down of vitality to each limb in particular, so it is the case with Rosh HaShanah, on that it includes the vitality of all the days of the year in general, only that afterwards, particular vitality is drawn down to each day in particular (beginning with Rosh HaShanah itself). This vitality drawn down on Rosh HaShanah for the whole year, is a new light that never before illuminated in the world, as is explained in Iggeret HaKodesh.<sup>42</sup>

About this the verse states,<sup>43</sup> “From the beginning (*MeReishit*-מרשית) of the year to the end of the year,” which is as our sages, of blessed memory, explained,<sup>44</sup> “Any year that is poor (*Rashah*-רשה) at its beginning (in that on Rosh HaShanah the Jewish people make themselves like paupers (*Rashin*-רשין) with supplications and prayers) will be made wealthy at its end, as it states, ‘From the beginning-*MeReishit*-מרשית of the year’ which is spelled ‘*Mereishit*-מרשית’ [lacking an *Aleph*-א and indicating ‘poverty-*Rashut*-רשות’] – ‘to the end of the year’ indicating that it will have a [positive] end.” In other words,<sup>45</sup> specifically when it is “poor-*Rashah*-רשה” at its beginning, this itself is what brings about that at its end it will be wealthy.

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<sup>41</sup> Ateret Rosh, Shaar Rosh HaShanah

<sup>42</sup> See Tanya, Iggeret HaKodesh, Epistle 14 *ibid*.

<sup>43</sup> Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

<sup>44</sup> Talmud Bavli, Rosh HaShanah 16b (and Rashi there)

<sup>45</sup> See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690.

This is similar to the Baal Shem Tov's explanation (which we heard many times from our Rebbe and Leader, his honorable holiness, my father-in-law, the Rebbe)<sup>46</sup> on the verse,<sup>47</sup> "Though your beginning was insignificant, your end will flourish exceedingly." That is, through the fact that "your beginning was insignificant" there thereby is caused that "your end will flourish exceedingly," and to the degree of the smallness and insignificance, to that degree "your end will flourish exceedingly," higher and still higher.

## 2.

The explanation is that the simple meaning of the verse,<sup>48</sup> "A land that *HaShem*-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are upon it from the beginning of the year to the end of the year," is that it refers to the Land of Israel (*Eretz Yisroel*). The inner explanation is that the word "Land-*Eretz*-ארץ" refers to the *Sefirah* of Kingship-*Malchut*.<sup>49</sup> [As known, the explanation of the inner aspect of the matter is not a separate thing, but is rather the inner aspect of the same thing.

That is, the inner aspect of the Land (*Eretz*-ארץ) is itself the *Sefirah* of Kingship-*Malchut*, which is the Uppermost Land (*Eretz HaElyonah*). Lower than this is the aspect of the Land

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<sup>46</sup> See the discourse entitled "*Amar Rabbi Shmuel Bar Nachmeini*" 5690 *ibid*. Also see *Sefer HaSichot*, Kayitz 5700 p. 21; See the discourse entitled "*Teekoo*" 5628 (*Sefer HaMaamarim* 5627 p. 428).

<sup>47</sup> Job 8:7

<sup>48</sup> Deuteronomy 11:12; See Tanya, *Iggeret HaKodesh*, Epistle 14

<sup>49</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

of the Living-*Eretz HaChayim*-החיים, <sup>50</sup> ארץ, and even lower is the lower Land (*Eretz HaTachtonah*), this being the world of Action (*Asiyah*). This not only refers to the aspect of Kingship-*Malchut* of the world of Action (*Asiyah*), but to the whole world of Action (*Asiyah*) itself.

The Land of Israel (*Eretz Yisroel*), is aligned corresponding to the uppermost Land (*Eretz HaElyonah*) and is called by its name, as stated in *Iggeret HaKodesh*.<sup>51</sup> Thus, about this the verse states, “From the beginning (*MeReishit*-מרשיית) of the year to the end of the year,” meaning that because it is “poor-*Rashah*-רשה” at its beginning it will become wealthy at its end, referring to the construction (*Binyan*) of the [*Sefirah* of] Kingship-*Malchut*.

This may be explained more specifically as it is in the glosses of the *Tzemach Tzedek*<sup>52</sup> on the beginning of *Torah Ohr*,<sup>53</sup> in explanation of the verse,<sup>54</sup> “O’ land, land, land-*Eretz*-ארץ, *Eretz*-ארץ, *Eretz*-ארץ! Hear the word of *HaShem*-יהו”ה.” That is, the three times that “Land-*Eretz*-ארץ” is mentioned here refer to the three roots of Kingship-*Malchut*, which is called “Land-*Eretz*-ארץ.” For, Kingship-*Malchut* is rooted in three places, these being *NeHi*”Y,<sup>55</sup> *ChaGa*”T,<sup>56</sup> and *ChaBa*”D.<sup>57</sup>

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<sup>50</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

<sup>51</sup> Tanya, *Iggeret HaKodesh*, Epistle 8 & Epistle 14

<sup>52</sup> *Ohr HaTorah*, *Bereishit* Vol. 6 p. 1,037a

<sup>53</sup> *Torah Ohr*, *Bereishit* 1c

<sup>54</sup> *Jeremiah* 22:29

<sup>55</sup> An acronym for the three gut-emotional *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>56</sup> An acronym for the three emotional *Sefirot* of the heart which are Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

<sup>57</sup> An acronym for the three intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

There also is another explanation of the verse,<sup>58</sup> “A land (*Eretz*-ארץ) that *HaShem*-יהו"ה your God seeks out,” that it refers to the Jewish people who are called, “A desirable land - *Eretz Cheifetz* חפץ-ארץ.”<sup>59</sup> This is as the Baal Shem Tov explains<sup>60</sup> the verse,<sup>61</sup> “[All the nations will praise you], for you will be a desirable land (*Eretz Cheifetz* חפץ-ארץ), says *HaShem Tzva* 'ot-ת-צבאו"ה.”

That is, just as the earth has vast storehouses of natural resources, and as much as they are revealed, it always is impossible to reveal them all, so likewise, within each and every Jew there are precious treasures, only that they must be revealed. The Baal Shem Tov concluded by stating that his toil is to affect that the Jewish people produce the yield that the “desirable land” (*Eretz Cheifetz*) of the Holy One, blessed is He, is capable of producing.

That is, he endeavored to reveal the treasures present in every Jew by spreading of the teachings of Chassidus to the outside. For, through this there thereby is caused to be the revelation of the treasures within every Jew, including even those who are found on the “outside.”

More specifically, the matter is as explained in the beginning of Torah Ohr, that three things are called “Land-*Eretz*-ארץ,” these being the assembly of the souls of the Jewish people (*Knesset Yisroel*), the Oral Torah (*Torah SheBa'al Peh*),

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<sup>58</sup> Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

<sup>59</sup> See the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690 ibid.

<sup>60</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 3 p. 180, p. 188, p. 285 (cited in HaYom Yom of the 17<sup>th</sup> of Iyyar).

<sup>61</sup> Malachi 3:12



and the *mitzvot*, all of which are hinted in a single verse,<sup>62</sup> “O’ land, land, land-*Eretz*-ארץ, *Eretz*-ארץ, *Eretz*-ארץ! Hear the word of *HaShem*-יהו”ה.”

The explanation is that through the three above-mentioned aspects of “Land-*Eretz*-ארץ” – meaning, service of *HaShem*-יהו”ה, blessed is He, by the Jewish people (*Knesset Yisroel*) in fulfilling the *mitzvot* in practice, which is the aspect of the “Land-*Eretz*-ארץ,” according to how they were elucidated in the Oral Torah (*Torah SheBa’al Peh*) (since the instructions of how to actually fulfill the *mitzvot* in practice are specifically in the Oral Torah, whereas the instructions for the *mitzvot* in the Written Torah are only general, whereas the specific instructions are specifically in the Oral Torah) – we thereby draw down a new light to bring about the construction of the aspect of Kingship-*Malchut* (which is called the “Land-*Eretz*-ארץ”). This matter is indicated by the words, “Hear the word of *HaShem*-יהו”ה.”

This also is the meaning of the statement of our sages, of blessed memory,<sup>63</sup> “The *mitzvah* of the day is with the Shofar.” This refers to the matter of sounding the Shofar specifically in actual physical practice. In other words, it is not enough to simply recite the verses of Kingship (*Malchiyot*), even though the movement of one’s lips is considered action.<sup>64</sup> Rather, there must be the actual act [of blowing the Shofar] in the most literal sense, which is the aspect of the “Land-*Eretz*-ארץ.”

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<sup>62</sup> Jeremiah 22:29

<sup>63</sup> Mishnah Rosh HaShanah 3:3; Talmud Bavli, Rosh HaShanah 26b

<sup>64</sup> Talmud Bavli, Sanhedrin 65a; Bava Metziyah 90b; Also see Tanya Ch. 37.

It is specifically then that we affect the construct of the [*Sefirah*] of Kingship-*Malchut*, so that not only should the existence of the worlds [continue] as before, but there should also be a drawing down of new light that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

### 3.

This likewise is the meaning of the statement our sages, of blessed memory,<sup>65</sup> “On Rosh HaShanah say verses of Kingship (*Malchiyot*) before Me in order to crown Me as King over you.” However, at first glance this is not understood.<sup>66</sup> For, the verse states,<sup>67</sup> “*HaShem*-יהוה will be King forever and ever,” and it states,<sup>68</sup> “And the Kingdom will be *HaShem*’s-יהוה.” That is, the Kingship of the Holy One, blessed is He, is a constant. This being so, what is the meaning of the request of Holy One, blessed is He, “crown Me as King over you.”

However, the explanation is that, in and of itself, the drawing down of Kingship-*Malchut* stems from the aspect indicated by the verse,<sup>69</sup> “For He desires kindness.” However, through our service of *HaShem*-יהוה, blessed is He, in fulfilling Torah and *mitzvot*, we draw down a new light this is even loftier. This is the meaning of the statement our sages, of blessed memory,<sup>70</sup> “Whoever prays on the eve of Shabbat and

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<sup>65</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

<sup>66</sup> See the discourse entitled “*Teekoo*” 5629 *ibid*.

<sup>67</sup> Exodus 15:18

<sup>68</sup> Obadiah 1:21

<sup>69</sup> Micah 7:18; See Likkutei Torah, Nitzavim 47b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11 and elsewhere.

<sup>70</sup> Talmud Bavli, Shabbat 119b

recites the passage,<sup>71</sup> ‘*Vayechulu*-ויכלו – And the heavens and the earth were finished etc.,’ the Torah ascribes it as though he became a partner with the Holy One, blessed is He, in the act of creation.” For, although the act of creation is constant, nevertheless, through reciting “*Vayechulu*-ויכלו,” which is the matter of man’s toil in service of *HaShem*-יהו"ה, blessed is He, the manner that the act of creation is drawn down is thereby caused to be loftier.

This likewise is the substance of the request, “On Rosh HaShanah say verses of Kingship (*Malchiyot*) before Me in order to crown Me as King over you etc.” Namely, this is to affect a drawing down of new light from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is the meaning of the specific wording, “Say before Me-*Lefanai*-לפני.”

The teaching concludes, “And with what? With the Shofar.” In other words, it is specifically through the act of sounding the Shofar that we bring about the drawing down of the new light that transcends the chaining down of the worlds (*Hishtalshelut*), from the aspect of “before Me-*Lefanai*-לפני.” Moreover, it is in a way that this light is drawn down below.

This is another reason why it specifically is necessary for there to be the [physical] act of blowing the Shofar, being that *HaShem*’s-יהו"ה Supernal intent, blessed is He, is specifically that the novel light and illumination be drawn below. For, specifically through this we fulfill the intention that

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<sup>71</sup> Genesis 2:1-3

“the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>72</sup>

This then, is the general matter of reciting the verses of Kingship (*Malchiyot*) on Rosh HaShanah, for which proof is brought (which is the empowerment) from the Torah<sup>73</sup> for the matter of the Kingship-*Malchut*, the substance of which is specifically the drawing down of the light (*Ohr*-אור) below.

Based on this his honorable holiness, the Rebbe Maharash, explains<sup>74</sup> the reasoning of the view<sup>75</sup> that the verse,<sup>76</sup> “Listen Israel-*Shema Yisroel*-שמע ישראל,” is not included in the count of the verses of Kingship-*Malchut*. This is because the matter of the verse “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu, HaShem Echad*-שמע ישראל יהוה יהוה אלהינו יהוה אחד” is the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהוה, blessed is He.<sup>77</sup> However, since the matter of Kingship-*Malchut* is the drawing down of the light (*Ohr*) to below – whereas, the verse “Listen Israel... *HaShem* is One-שמע ישראל יהוה אחד” is the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהוה, blessed is He, in the upper worlds – it therefore is not counted in the verses of Kingship (*Malchiyot*).

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<sup>72</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>73</sup> See Likkutei Torah, Drushim L'Rosh HaShanah 56c; Siddur Im Divrei Elohi'm Chayim 238b, 241c; Maamarei Admor HaZaken 5564 p. 217-218.

<sup>74</sup> *Hemshech* “v'Kachah” 5637, Ch. 80 (Sefer HaMaamarim 5637 Vol. 2 p. 595); Also see the discourse entitled “*Shema Yisroel* – Listen Israel” 5720, translated in The Teachings of The Rebbe 5720, Discourse 1 (Sefer HaMaamarim 5720 p. 3).

<sup>75</sup> Talmud Bavli, Rosh HaShanah 32a

<sup>76</sup> Deuteronomy 6:4

<sup>77</sup> Zohar I 18b; Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, and on, and elsewhere.

However, according to the view of Rabbi Yossi – and the *Halachah* accords to his view<sup>78</sup> – this verse is also counted in the verses of Kingship (*Malchiyot*). Moreover, it is the tenth verse, by which we conclude and seal the entire matter of the verses of Kingship (*Malchiyot*). This is because *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, in His Upper Unity (*Yichuda Ila'ah*) is for it to be drawn down into the Lower Unity (*Yichuda Tata'ah*).

The same is likewise so from below to Above, that the intention of the Lower Unity (*Yichuda Tata'ah*) is that there should be the sense of the Upper Unity (*Yichuda Ila'ah*) of union with *HaShem*-יהו"ה, blessed is He, in it as well. This itself is what empowers there to be union in the Lower Unity (*Yichuda Tata'ah*), as explained in Kuntres Etz HaChayim.<sup>79</sup> Beyond this, the ultimate intention of the Lower Unity (*Yichuda Tata'ah*) is for it to ascend to the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

This is why the verse, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu, HaShem Echad*-אחד יהו"ה אלהינו יהו"ה אהד,” is the concluding signet and seal of the verses of Kingship (*Malchiyot*). For, the intention of the aspect of “One-*Echad*-אהד” is for it be drawn into the aspect of “Forever-*Va'ed*-ועד,”<sup>80</sup> being that the word “Forever-*Va'ed*-ועד” is a letter exchange

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<sup>78</sup> Tur, Orach Chayim 591

<sup>79</sup> Kuntres Etz HaChayim, Ch. 7

<sup>80</sup> Imrei Binah, Petach HaShaar, translated as The Gateway to Understanding, Ch. 7 and on, and Shaar HaKriyat Shema, Ch. 62.

(*Temurah*) of the letters of “One-Echad-אהד.”<sup>81</sup> This drawing down is brought about by “the desirable Land (*Eretz Cheifetz-*

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<sup>81</sup> See Zohar II 134a; Also see Ramaz cited in Nitzutzei Ohr there, and Mikdash Melech there; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Imrei Binah, Petach HaShaar, translated as The Gateway to Understanding, Ch. 7 and on, and Shaar HaKriyat Shema, Ch. 62 - That is, in the Upper Unity (*Yichuda Ila'ah*) the absolute Oneness of *HaShem*-יהוה, blessed is He, is openly revealed, whereas in the Lower Unity (*Yichuda Tata'ah*) it is hidden and concealed due to the matter of letter exchanges (see Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and the notes there). Even so, since we are aware of the true reality of the absolute Oneness of *HaShem*-יהוה, blessed is He, we attest that He is One-Echad-אהד even when concealed. As the Zohar states, the six words of the first verse of the *Shema* correspond to the six words of the recital of *Baruch Shem*. The final word of the *Baruch Shem* is “forever-*Va'ed*” ויעד which corresponds to the word “One-Echad-אהד” of the Upper Unity (*Yichuda Ila'ah*). That is, the letters *Aleph*-א and *Vav*-ו are both in the category (of the letters אהויוי which are) called “*Otiyot Hemshech*,” that is, letters that draw out the sound and accompany all articulation. That is, whenever any other letter is said, it is accompanied by one of these letters אהויוי (even when they are not written) and no letter can be articulated without these accompanying letters. (To clarify, it must be pointed out that in the proper pronunciation of the letters of the Holy Tongue (*Lashon HaKodesh*) according to how they were pronounced by the ancients, the letter *Vav*-ו is pronounced as either Oh, OO or *W*-ו, depending on where it is situated in the word. Thus, the letters *Aleph*-א and *Waw*-ו are related.) Similarly, the letter *Chet*-ח and the letter *Ayin*-ע are both guttural letters that issue from the throat, and are thus closely related in their pronunciation. (This exchange of the letters of “One-Echad-אהד” and “forever-*Wa'ed*” ויעד is clearly apparent in other Semitic languages, such as Arabic, in which the pronunciation of the word “One-Echad-אהד” is “*Wachad*,” with the *Waw*-ו replacing the *Aleph*-א, and the guttural *Chet*-ח that is related to the pronunciation of *Ayin*-ע, which also is a guttural letter. However, as is clearly apparent, there is a diminishment and obfuscation of clarity brought about by the letter exchanges, so that it can seem to be disconnected, or at best concealed, from the Name *HaShem*-יהוה, blessed is He. Only the Holy Tongue of Torah (*Lashon HaKodesh*) is called a “clear language-ברורה שפה,” in that it illuminates the Oneness of *HaShem*-יהוה, blessed is He, and thus, the term “language-*Safah*-שפה-385” has the same numerical value as the “Indwelling Presence of *HaShem*-יהוה,” 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 the Zohar points out, and as Rashi points out about 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*-ברורה שפה), so that they will all proclaim the Name

ארץ הפץ,” specifically the Jewish people, as it states at the beginning of the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל.”

In other words, the Jewish people are the ones who bring about the union indicated by “One-*Echad*,” the substance of which is also the drawing down of the unity of *HaShem*, יהו"ה, blessed is He, in the worlds. This is as our sages, of blessed memory, stated,<sup>82</sup> “To crown Him above and below, and in the four directions of the world.”

#### 4.

The explanation<sup>83</sup> is that the general matter indicated by the word “One-*Echad*” is the unity of *HaShem*, יהו"ה, blessed is He, as it is from the perspective of the worlds. This is why the verse states “One-*Echad*” and not “Singular-*Yachid*.”<sup>84</sup> For, at first glance, from the perspective of understanding the matter of His unity, the word “Singular-*Yachid*” is more indicative of the elevated level of His unity, to a greater extent than the word “One-*Echad*.”

However, the explanation is that that word “Singular-*Yachid*” indicates the unity of *HaShem*, יהו"ה, blessed is He, as He is, in and of Himself.<sup>85</sup> The reason it states “One-*Echad*-

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*HaShem* and worship Him with united resolve,” and as it states (Zacharia 14:9), “On that day *HaShem* will be One-*Echad*, and His Name One-*Echad*.”

<sup>82</sup> Talmud Bavli, Brachot 13b

<sup>83</sup> See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (Sefer HaMaamarim 5678 p. 384 and on).

<sup>84</sup> See Torah Ohr, Va'era 55b and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

<sup>85</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

אֶהוּד” is to indicate the unity of *HaShem*-יהו"ה, blessed is He, as it is from the perspective of the worlds.

To further explain, from the perspective of *HaShem*'s-יהו"ה knowledge, blessed is He, which is the aspect indicated by the term “Singular-*Yachid*-יחידי,” the existence of worlds is entirely inapplicable. This is as stated in *Etz Chayim*<sup>86</sup> that “at first, the limitless light of the Unlimited One filled the space of the void and there was no room for the worlds to be.” Afterwards, there was a restraint of *Tzimtzum* and a withdrawal of the light, and only a short and thin line-*Kav* was drawn down etc. However, since the restraint of *Tzimtzum* is only relative to our perspective, whereas relative to *HaShem*-יהו"ה Himself, blessed is He, the limitless light of the Unlimited One still fills the space of the void, there therefore is no room for the worlds to be.

The matter of the worlds as they are in the knowledge of *HaShem*-יהו"ה, blessed is He, is as they are in the aspect of the arousal of the desire in the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*, wherein they have utterly no existence whatsoever. Even loftier than this, is the way they are included in the aspect of His title God-*Elohi*”מ-אלהי"ם,<sup>87</sup> which even transcends the arousal of the desire.

To explain, at first glance this matter is not understood. For, how is it possible for there to be an arousal of the desire for worlds, when they utterly are of no comparison to Him at all.

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<sup>86</sup> *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

<sup>87</sup> 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 HaKinuy*).



The explanation is that this stems from the aspect of His title God-*Elohi*”מ-אלהי” as it is included in the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, this being one of the seven names that are not to be erased.<sup>88</sup>

It’s matter is the revelation of particular details (*Pratim*), which is why the title *Elohi*”מ-אלהי” is in the plural form,<sup>89</sup> and the matter of particular details (*Pratim*) is the very opposite of the matter indicated by the terms “One-*Echad*”אחד” and “Singular-*Yachid*”יחיד.” Therefore, the matter of the particular details of His title God-*Elohi*”מ-אלהי” is the cause for the arousal of the desire for worlds. All this is as this matter is in the aspect of “Singular-*Yachid*”יחיד.”<sup>90</sup>

However, the aspect of “One-*Echad*”אחד” refers to the unity of *HaShem*-יהו”ה, blessed is He, from the perspective of the worlds. In other words, even from the perspective of the restraint of the *Tzimtzum* as it is from our perspective, by means of which the worlds were brought into existence, there is the unity of *HaShem*-יהו”ה, blessed is He, indicated by the aspect of “One-*Echad*”אחד.”

The explanation is that the lights (*Orot*) that follow the restraint of *Tzimtzum* are rooted in the light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, that precedes the restraint of the *Tzimtzum*.<sup>91</sup> For, subsequent to the restraint of the

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<sup>88</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>89</sup> Rashi to Genesis 20:13, Genesis 35:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Torah Ohr, Va’era 56b; Sefer HaMitzvot of the Tzemach Tzedek 113a and elsewhere.

<sup>90</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 & 11 *ibid*.

<sup>91</sup> See *Sefer HaMaamarim* 5661 p. 161 and on.

*Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, was drawn down in the aspect of the Line-Kav, which touches and adheres to the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.

Because of its adhesion to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of *Tzimtzum*, it thus is in a state of complete nullification of its existence to Him (*Bittul b'Metziyut*), literally. Moreover, because of the adhesion (*Dveikut*) of the Line-Kav, there is the sense of the knowledge of the Creator as He precedes the restraint of *Tzimtzum* in it, relative to Whom all the worlds are as they were in the arousal of His desire, and even higher than that, as they are included in His title God-*Elohi*"m-אלהי"ם. Because of this there is caused to be an even loftier nullification (*Bittul*) to Him than the nullification (*Bittul*) which stems from the light (*Ohr*), in and of itself.

Nevertheless, the above is still the aspect of "One-*Echad*-אחד" and not the aspect of "Singular-*Yachid*-יחיד." This is because it is not at all comparable to His knowledge that precedes and transcends the restraint of the *Tzimtzum*, at which point there was utterly no existence of worlds altogether.

In contrast, this is not the case after the restraint of the *Tzimtzum*, upon which the worlds were brought into being, though they are entirely unified with Him. In other words, the entire matter of novel existence is so that it will be applicable for there to be the union (*Yichud*) indicated by the aspect of "One-*Echad*-אחד." For, it is impossible for there to be the union (*Yichud*) indicated by the aspect of "One-*Echad*-אחד" except when there specifically is the existence of the world.

By way of analogy from the revealed parts of Torah, it is like a person who makes an oath stating the provision that “upon making the oath it will be nullified,” wherein the entire applicability of the oath is solely that it be nullified.<sup>92</sup>

Likewise, even after the lights (*Orot*) are drawn down into vessels (*Keilim*), even though the existence of the vessels (*Keilim*) stems from the restraint of the *Tzimtzum* itself, meaning, from the revelation of the point (*Nekudah*) of the Impression-*Reshimu*.<sup>93</sup> That is, it is the power of limitation (*Ko'ach HaGvul*) that is in the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is the root of the vessels (*Keilim*).<sup>94</sup>

Additionally, even the actual existence of the vessels (*Keilim*) which is from the light (*Ohr*),<sup>95</sup> namely, from the grossness of the light (*Ohr*), in that it is from the “condensation” and “thickening” of the lights (*Orot*) that the vessels are made,<sup>96</sup> for which reason the vessels (*Keilim*) are in a state of adhesion (*Dveikut*) that is unrecognizable, yet even so, the vessels (*Keilim*) are also in the ultimate state of union (*Yichud*) [with their Source].

For, they too are in the world of Emanation (*Atzilut*) which is unified [to its Source], as in the teaching,<sup>97</sup> “He and

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<sup>92</sup> Also see *Torat Menachem* Vol. 18 p. 202 (with respect to the existence of the world of Chaos-*Tohu* which was created to be destroyed).

<sup>93</sup> See *Likkutei Torah*, *Hosafot* to *Vayikra* 54a and the citation in the next note.

<sup>94</sup> See *Sefer HaMaamarim* 5661 p. 179; 5670 p. 33; 5689 p. 347 and on; Also see the discourse entitled “*Al Yipater*” of this year, 5721, *Discourse* 8, Ch. 3 and on; *Sefer HaArachim Chabad* Vol. 4 p. 35 and on.

<sup>95</sup> *Etz Chayim*, *Shaar* 6 (*Shaar HaAkudim*) Ch. 3; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 28 and on.

<sup>96</sup> See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 28 and on.

<sup>97</sup> *Introduction to Tikkunei Zohar* 3b; *Tanya*, *Iggeret HaKodesh*, *Epistle* 20

His organs are one.” That is, even “His organs,” which refer to the vessels (*Keilim*), are in the ultimate state of union (*Yichud*) [with their Source], even though they are in a state of tangible existence.

The explanation is that in the vessels (*Keilim*) there is the sense that their root is from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He. That is, from the aspect of the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there was no room for worlds. However, due to the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, He also possesses the power of limitation (*Ko'ach HaGvul*). For, if one was not to say that this is so, then he would be causing a lacking in His perfection.<sup>98</sup>

In other words, He also possesses the power of limitation (*Ko'ach HaGvul*), which is the root of the vessels (*Keilim*). Thus, since their entire existence stems from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, they therefore are utterly and completely nullified to Him. It is only that their nullification (*Bittul*) is in a manner in which they do not take up any space, meaning that they are of utterly no consequence whatsoever relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He. In other words, even though they do have existence – which stems from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He – nevertheless, they are of utterly no consequence whatsoever.

This is like a small sage in comparison to a great sage. He does not speak in his presence, but is completely nullified in

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<sup>98</sup> Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Part 1, Ch. 8.

his presence. Even though he himself essentially exists, nevertheless, relative to the great sage, it is as though he is of utterly no consequence whatsoever, and he therefore is completely nullified.

In truth, there is a superiority and advantage to the nullification (*Bittul*) of the vessels (*Keilim*) over and above the nullification (*Bittul*) of the lights (*Orot*). For, although they essentially do exist, nevertheless, they are in the ultimate state of nullification (*Bittul b'Tachlit*).

This then, is the general matter of “One-Echad-אחד” which indicates the union (*Yichud*) that stems from the worlds, wherein the union (*Yichud*) is even in the aspect of their existence. It is through this that there is also caused to be the intermediary medium for the union (*Yichud*) of the aspect indicated by “forever-*Va'ed*-עד,” in which the word “forever-*Va'ed*-עד” is a letter exchange (*Temurah*) of “One-Echad-אחד.”<sup>99</sup>

In other words, the drawing down of the union (*Yichud*) into the aspect of tangible existence is caused to be an intermediary medium for the drawing down of the union (*Yichud*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). This is like the teaching,<sup>100</sup> “Just as they unite above in ‘One-Echad-אחד,’ so does she unite below in the mystery of ‘One-Echad-אחד.’” Even though the union [below] is only the “mystery (*Raza*-רזא) of One-Echad-אחד,” nevertheless, it still is similar to the upper union (*Yichud*).

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<sup>99</sup> See the prior note.

<sup>100</sup> Zohar II 135a (recited in the Friday night liturgy)

5.

Now, the intermediary aspect of “One-*Echad*-אחד” may also be understood from the letters of the word “One-*Echad*-אחד,” these being *Aleph*-א, *Chet*-ח, and *Dalet*-ד. To explain, the letter *Aleph*-א is an intermediary medium. This is as explained in the Siddur, in Shaar HaTekiyot, in the discourse entitled “*LeHavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*.”<sup>101</sup> Namely, it is explained that the letter *Aleph*-א is the intermediary medium between the voice (*Kol*) and speech (*Dibur*).

That is, the voice (*Kol*) that is drawn forth from the breath of the heart is a simple sound (*Kol Pashut*), whereas speech comes with form and division, which are two opposites. It thus is necessary for there to be an intermediary medium between them, since the intermediary includes both the upper and the lower.

This is similar to the relationship between a teacher and his student, who are of no relative comparison to each other, in which it is necessary for there to be an intermediary medium between them, this being the translator who includes both of them. Likewise, the intermediary medium between the voice (*Kol*) and speech (*Dibur*) is the letter *Aleph*-א. For, every enunciation begins with the letter *Aleph*-א [in its simple form], as it is without being expanded (*Miluy*).

The matter of the letter *Aleph*-א as it is Above in *HaShem*'s-יהוה Godliness, is that it is the aspect of the Crown-*Keter*, which is the intermediary medium between the Emanator

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<sup>101</sup> Siddur Im Divrei Elohi'm Chayim, p. 243c and on.

and the emanated. However, in truth, the Crown-*Keter* is not the true matter of an intermediary medium.<sup>102</sup> For, due to the aspect of the Ancient One-*Atik*-עתיק that is in the Crown-*Keter*, it is in a state of transcendent removal (*Ne'etak*-נעתק) from the worlds. For, this is the meaning of the “Ancient of Days-*Atik Yomin*-יומין-עתיק,”<sup>103</sup> namely, that it is in a state of complete transcendence and removal (*Ne'etak*-נעתק).

Even according to the explanation that the word “*Atik*-עתיק” is a term that indicates copying something and transference from place to place, as in the verse,<sup>104</sup> “These too are the proverbs of King Shlomo, which were copied (*He'eteekoo*-העתיקו) by the men of Chizkiyah, King of Yehudah,” the meaning of this is that the aspect of the Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the Crown-*Keter*, is found present within the Crown-*Keter*. Thus, it transcends the chaining down of the worlds (*Hishtalshelut*) and is not the aspect of an intermediary medium.

Even when it comes to the aspect of the Long Patient One-*Arich* which is present in the Crown-*Keter*, it is known that the aspect of the Long Patient One-*Arich* is compared to desire (*Ratzon*), which is an encompassing aspect (*Makif*) that is not drawn down in an inner manifest way (*Pnimityut*). Therefore, it too transcends the chaining down of the worlds (*Hishtalshelut*) and is thus not the aspect of an intermediary medium.

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<sup>102</sup> Also see Imrei Binah, Shaar HaKriyat Shema, Ch. 62; *Hemshech* 5672 Vol. 1, Ch. 196 & Ch. 223.

<sup>103</sup> Daniel 7:9

<sup>104</sup> Proverbs 25:1

Rather, the true matter of the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which includes both the upper aspect and the lower aspect. In the soul of man, the example for this is the power of conceptualization (*Ko'ach HaMaskeel*).<sup>105</sup> For, the power of conceptualization (*Ko'ach HaMaskeel*) is completely divested of every aspect of tangible existence of intellect. For, it is a *Heyulie* power that is higher than intellect, and thus, if it had tangible existence, it then would not be a *Heyulie* power.

However even so, it is not completely removed and divested of the intellect, since it itself is the general source and matter of intellect (*Sechel*), for which reason it is a *Heyulie* for intellect (*Sechel*). It therefore is an intermediary medium, in that it includes both the upper and the lower. In other words, since it is divested of the tangible existence of intellect (*Sechel*), it therefore has relation to the upper, but since it is within the general category of the matter of intellect (*Sechel*), it therefore has relation to the lower.

This then, is the matter of the letter *Aleph-א* as it refers to the Concealed Wisdom (*Chochmah Stima'ah*).<sup>106</sup> For, the explanation of “*Aleph-אל*” is that it is of the root,<sup>107</sup> “I will teach you wisdom-*A' Alephcha Chochmah-הכמה-אאלפך*,” which is in the future tense. For, as known about the letter *Aleph-א* of the name “I will be-*Ehe'yeh-אהיה*,” it indicates the future.<sup>108</sup>

<sup>105</sup> See *Hemshech* 5666 p. 79 and on; *Sefer HaMaamarim* 5689 p. 73 and on.

<sup>106</sup> See *Imrei Binah*, *Shaar HaKriyat Shema*, Ch. 62 *ibid*.

<sup>107</sup> *Job* 33:33; *Talmud Bavli*, *Shabbat* 104a

<sup>108</sup> See *Zohar* III 11a, 65b; Also see the discourse entitled “*Shema Yisroel – Listen Israel*” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 1, Ch. 5 (*Sefer HaMaamarim* 5720 p. 8).



In other words, even though it itself transcends the revealed wisdom-*Chochmah*, since the father-*Abba* [the revealed wisdom-*Chochmah*] suckles from the *Mazal*,<sup>109</sup> meaning that the drawing down of revealed wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is only a glimmer of a glimmer, in that it is a drawing down that is in a way of a leap (*Dilug*), in that there is the separation of the bone of the Skull (*Gulgolet*), and is solely the matter of the hairs (*Sa'arot*), yet even so, it is the *Heyulie* power for the revealed wisdom-*Chochmah*. It is for this reason that it is in the future tense, in that the revealed wisdom-*Chochmah* is destined to come forth from it.

This is also indicated by the form of the letter *Aleph-8*, which is the form of two thorns with a line between them. The upper thorn indicates the root in the Concealed Wisdom (*Chochmah Stima'ah*), whose likeness in the soul is the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzme*) which itself is removed and completely divested from the matter of intellect (*Sechel*).

In other words, this is not similar to the power of conceptualization (*Ko'ach HaMaskeel*), which is only divested from the tangible existence of intellect. In contrast, the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzme*) is completely removed and divested from the matter of intellect (*Sechel*) altogether. It is only that due to the fact that the essence of the soul of man possesses every manner of

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<sup>109</sup> See Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

perfection, it therefore also possesses the perfection of the intellect (*Sechel*).

Nevertheless, this is not yet within the category of intellect (*Sechel*) altogether.<sup>110</sup> The drawing down of the power of conceptualization (*Ko'ach HaMaskeel*) from the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) is only from the most final aspect within it, which is the matter of the upper thorn of the *Aleph-ס*, which is the lowest aspect and is solely a point (*Nekudah*) from the essential *Heyulie* power.

This is like the teacher and the student who are of no comparative relation to each other, wherein the teacher must restrain the entirety of his own intellect and find a point (*Nekudah*) within himself that is of some comparative measure of relation to the student.

Subsequent to this is the *Line-Kav*, which indicates the general matter of drawing down. This is followed by the lower thorn, which refers to the aspect of the power of conceptualization (*Ko'ach HaMaskeel*), which is the root of the revealed intellect (*Sechel*).

Lower than this, the aspect of the *Aleph-ס* refers to the revealed wisdom-*Chochmah*. The upper thorn indicates the root of the drawing forth, which is from the place from which it suckles from the aspect of the hairs (*Sa'arot*). The line (*Kav*) indicates the drawing forth of the hair (*Sa'arah*), and the lower thorn is the aspect of the revealed wisdom-*Chochmah* with all the *Sefirot* within it, until the aspect of Kingship-*Malchut*,

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<sup>110</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

[about which it states],<sup>111</sup> “The father-*Abba* [wisdom-*Chochmah*] founded the daughter [Kingship-*Malchut*].”

This then, is the matter of “One-*Echad*-א” That is, from the *Aleph*-א there is a drawing down through the *Chet*-ח (as will be explained) to the aspect of the *Dalet*-ד, which is Kingship-*Malchut*. In this itself, when Kingship-*Malchut* is still in the world of Emanation (*Atzilut*), then the union (*Yichud*) is in the aspect of the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He. This is subsequently drawn down to the aspect of “forever-*Va’ed*-וְעַד,” which is the aspect of the union (*Yichud*) also with the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

It is for this reason that the letter *Dalet*-ד of the word “forever-*Va’ed*-וְעַד” is not a large *Dalet*-ד [as it is in the word “One-*Echad*-א”]. This is because its substance is that of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*). However, this is *HaShem*’s-יהו"ה Supernal intent, namely, that there should also be the drawing down of the Oneness of *HaShem*-יהו"ה, blessed is He, into the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

## 6.

However, the matter of Rosh HaShanah is indicated by the word “*BaKeseh*-בכסה” which divides into “the *Aleph*-א is covered-*Keis Aleph*-א כס,” meaning that the *Aleph*-א is covered

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<sup>111</sup> Zohar I 248a, 256b, 258 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, Ch. 50.

and concealed (as mentioned before). In other words, the general intermediary medium between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds – which begins with the letter *Aleph*-א – is in a state of concealment (*Kisuy*-כיסוי).<sup>112</sup>

It is for this reason that it is necessary to affect a drawing down of novel light and illumination. This drawing down is brought about through the sounding of the Shofar, which specifically is the matter of action (*Ma'aseh*), as explained before.

This may be understood according to the Maggid of Mezhritch's analogy,<sup>113</sup> of a talking bird. Namely, the verse states,<sup>114</sup> "The heart of kings cannot be fathomed." It therefore is not possible to reach and arouse the heart of the king through a person's speech, or through showing him treasures etc., being that these are incomparable to the king. Rather, it specifically is through [something novel, such as] a talking bird, that because of its novelty, it reaches and arouses the essence of the king.

The likeness to this, as it is above in *HaShem*'s-יהו"ה Godliness, is that to reach the aspect of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and to affect a drawing down from there for there to be the construction of the entire the chaining down of

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<sup>112</sup> See Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,369; Sefer HaMaamarim 5634 p. 317.

<sup>113</sup> See Ohr Torah of the Rav, the Maggid of Mezhritch, Section 281, 310, 388 (p. 340, 359, 413 in the 5766 edition); Likkutei Torah, Bamidbar 20a; Sefer HaMaamarim 5634 p. 256; 5635 Vol. 2, p. 484.

<sup>114</sup> Proverbs 25:3

the worlds (*Hishtalshelut*), it is not possible to bring this about through wisdom-*Chochmah* or through the emotional qualities (*Midot*), being that they themselves are part and parcel of the chaining down (*Seder Hishtalshelut*).

Likewise, it is not enough to merely recite the verses of Kingship (*Malchiyot*) to construct the world of speech (*Dibur*).<sup>115</sup> Rather, the drawing down specifically must be through action (*Ma'aseh*). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of compelling oneself and accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself. This matter reaches the very essence of the soul, and through this we thereby draw down new light and illumination.

This is as known in regard to what his honorable holiness, my father-in-law the Rebbe, said<sup>116</sup> about the difference between serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, and serving him throughout the rest of the year. That is, on Rosh HaShanah the entire matter of serving *HaShem*-יהו"ה, blessed is He, is with the essential self of the soul, meaning that the service itself is with the essential self of the soul. Through this we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, Above.

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<sup>115</sup> See Ateret Rosh, Shaar Rosh HaShanah, Ch. 12.

<sup>116</sup> See the discourse entitled "*Amar Rabbi Avahu*" 5691, Ch. 1 (Sefer HaMaamarim 5691 p. 16 and on); Discourse entitled "*Alah Elohi*" m b 'Teruah" 5699 Ch. 2.

This is as we previously explained<sup>117</sup> on the verse,<sup>118</sup> “On Your behalf my heart has said, ‘Seek My face (*Panai-Pani*).'” Through this we construct the essence of the entire chaining down (*Hishtalshelut*) that [on Rosh HaShanah] we must construct anew. This refers to the drawing down of the pleasure and desire for the entire chaining down of the worlds (*Seder Hishtalshelut*), which is the matter of the construction of [the *Sefirah*] of Kingship-*Malchut*.

This then, is the meaning of the verse,<sup>119</sup> “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh-Bekeseh*) for our festive day.” For, on Rosh HaShanah all things revert to their initial state. This is true of both the general drawing down to the worlds from Above, as well as the drawing down brought about through service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people throughout the duration of the entire year.

[To explain, even if there was a lacking in the service of *HaShem*-יהו"ה, blessed is He, throughout the duration of the entire year, nevertheless, this lacking was filled by them during the days of the month of Elul.<sup>120</sup> This is especially so of the twelve final days of the month of Elul, from the 18<sup>th</sup> of Elul

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<sup>117</sup> See the discourse entitled “*Lacha Amar Leebee*” of the third night of Selichot, 5720, translated in The Teachings of The Rebbe 5720, Discourse 28 (Sefer HaMaamarim 5720 p. 213 and on; Torat Menachem, Sefer HaMaamarim Elul p. 281 and on).

<sup>118</sup> Psalms 27:8

<sup>119</sup> Psalms 81:4

<sup>120</sup> See Sefer HaMaamarim 5696 p. 141 and on; Sefer HaMaamarim 5700 p. 153; See the discourse entitled “*Acharei HaShem Elo*” *heichem Teileichu* – You shall follow *HaShem*, your God” 5720, translated in The Teachings of The Rebbe 5720, Discourse 27 (Sefer HaMaamarim 5720 p. 206).

until Rosh HaShanah.<sup>121</sup> Even if there was a lacking in those days, nevertheless, in the last moment of the preceding year – “in a single hour and a single moment”<sup>122</sup> – they fulfilled the service of *HaShem*-יהו"ה, blessed is He, for the entire year.]

Now, all those matters withdraw and return to their initial state, even higher than the letter *Aleph*-א which is the beginning of the intermediary medium. This then, is the matter of “the *Aleph*-א is covered-*Keis Aleph*-א' כס.” However, we subsequently affect a drawing down through the sounding of the Shofar, specifically with a physical action, through which we construct the [*Sefirah* of] Kingship-*Malchut*.

In other words, this is brought about through affecting a drawing down of *HaShem*'s-יהו"ה's Supernal pleasure in the entire matter of the chaining down of the worlds (*Hishtalshelut*). This is as in the teaching of our sages, of blessed memory, that the matter of the Shofar-שופר is that it is of the root “improve-*Shaproo*-שפרו your deeds,”<sup>123</sup> wherein the meaning of the word “*Shaproo*-שפרו” is that it is a matter of drawing down pleasure (*Ta'anug*).

However, on Rosh HaShanah all this is still in a state of being covered and hidden, whereas the drawing down into revelation is “at the time appointed (*BaKeseh*-בכסה) for our festive day” which refers to the holidays of Sukkot, Shemini Atzeret, and Simchat Torah.<sup>124</sup> For it is then that this drawing

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<sup>121</sup> See Sefer HaSichot 5703 p. 177 & p. 179.

<sup>122</sup> See Zohar I 129a and on.

<sup>123</sup> Midrash Vayikra Rabba 29:6

<sup>124</sup> See Likkutei Torah, Drushim L'Rosh HaShanah 54d and elsewhere.

down is brought into revelation,<sup>125</sup> so that it is drawn down and we are inscribed and sealed for a good and sweet new year, with openly revealed and apparent goodness, in all matters pertaining to children, good health, and abundant sustenance!

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<sup>125</sup> See Ohr HaTorah, Sukkot, p. 1,762 and on; Also see the discourse entitled “*BaYom HaShemini* – The eighth day shall be a restriction for you” 5720, translated in The Teachings of The Rebbe 5720, Discourse 3 (Sefer HaMaamarim 5720 p. 19), and elsewhere.



## Discourse 2

Delivered on Shabbat Parshat Ha'azinu,  
3<sup>rd</sup> of Tishrei, Shabbat Teshuvah, 5721  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.



## Discourse 3

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

Delivered on the 2<sup>nd</sup> day of Sukkot, 5721<sup>126</sup>

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

#### 1.

It states,<sup>127</sup> “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance before [those attending the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*)] with flaming torches in their hands etc.” Rashi comments and explains that “they would throw them upward and catch them, and there were experts who could do so with four torches or with eight, and they would throw one and catch one etc.”

We must therefore understand<sup>128</sup> the relationship between the dancing and juggling of flaming torches and the matter of the celebration of the House of Drawing Water (*Simchat Beit HaSho’evah*). We also must understand why Rashi specified the number of torches, either four or eight. We also must understand that based on the words of the Talmud

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<sup>126</sup> This discourse is a continuation of the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1 (Sefer HaMaamarim 5721, p. 3 and on).

<sup>127</sup> Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

<sup>128</sup> See the discourse entitled “*Chassidim v’Anshei Ma’aseh*” 5670 & 5704.

there,<sup>129</sup> it seems to indicate that the dancing and the juggling with flaming torches are one matter, though at first glance, they seem to be two matters that are separate unto themselves. For, dancing is one matter, and juggling is an additional matter, in that there [also] were experts at juggling the torches etc. This being so, why are they included together as one?

## 2.

In order to understand this, we must preface with what was previously explained<sup>130</sup> on the verse,<sup>131</sup> “Sound the Shofar at the moon’s renewal, at the time appointed (*BaKeseh*-בכסה) for our festive day.” Namely, it was explained that the covering (*Kisuy*-כיסוי) and hiddenness of Rosh HaShanah is drawn down and comes into revelation on the Holiday of Sukkot. The matter of the covering (*Kisuy*-כיסוי) of Rosh HaShanah is that “the *Aleph*-א is covered-*Keis Aleph*-א-כס,” meaning that the aspect indicated by the *Aleph*-א is covered and concealed.<sup>132</sup>

To elucidate, it is explained in the Siddur, in the devotional intentions (*Kavanot*) of the sounding of the Shofar,<sup>133</sup> that the aspect of the *Aleph*-א is the intermediary medium between the voice (*Kol*) and speech (*Dibur*). The likeness to this above in *HaShem*’s-יהוה Godliness is the matter

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<sup>129</sup> Talmud Bavli, Sukkah 53a

<sup>130</sup> In the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1 ibid.

<sup>131</sup> Psalms 81:4

<sup>132</sup> See the end of the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5628 p. 178).

<sup>133</sup> Siddur Im Divrei Elohi’im Chayim, discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono LiBrachah*,” p. 244c and on.

of the intermediary medium between the Emanator and the world of Emanation (*Atzilut*).

Lower than this, it is the intermediary medium between the Creator and the creations. For, the general matter of the intermediary medium between the Emanator and the world of Emanation (*Atzilut*) is the Crown-*Keter*. However, more specifically,<sup>134</sup> the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*). For, the Crown-*Keter* is not the true matter of an intermediary medium. This is because the aspect of the Ancient One-*Atik*-עתיק within it, is in a state of transcendent removal (*Ne'etak*-נעתק).

Moreover, even the aspect of the Long Patient One-*Arich* is similar to the desire (*Ratzon*), which is in an encompassing and transcendent state (*Makif*). Therefore, the true matter of the intermediary medium is the aspect of the Concealed Wisdom (*Chochmah Stima'ah*).

This is hinted in the form of the letter *Aleph*-א, which has an upper thorn, a line, and a lower thorn. The upper thorn is the root of the Concealed Wisdom (*Chochmah Stima'ah*).<sup>135</sup> The likeness to this is the human soul is that it refers to the root of the power to conceptualize (*Ko'ach HaMaskeel*), this being the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyulie HaAtzmee*) within the soul, which is utterly removed from the matter of intellect (*Sechel*) altogether.

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<sup>134</sup> See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (Sefer HaMaamarim 5678 p. 386); Also see Imrei Binah, Shaar HaKriyat Shema, Ch. 62.

<sup>135</sup> This was explained in the prior discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1 *ibid.*, of which this section is a short summary.

In other words, it is not similar to the power of conceptualization (*Ko'ach HaMaskeel*) which is only divested and removed from the existence of tangible intellect (*Sechel*) yet is still within the category of intellect (*Sechel*). Thus, because of the utter distance of relative comparison between the power of conceptualization (*Ko'ach HaMaskeel*) and the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyuli HaAtzmee*), it therefore is drawn down through a restraint of *Tzimtzum*.

In other words, the drawing down of the power of conceptualization (*Ko'ach HaMaskeel*) from the essential *Heyulie* power of intellect (*Ko'ach Sechel Heyuli HaAtzmee*) is only from the most final aspect within it, and this is the matter of the upper thorn of the *Aleph-א*. The line-*Kav* indicates the drawing down (*Hamshachah*) itself, whereas the lower thorn indicates the power of conceptualization (*Ko'ach HaMaskeel*) itself.

Now, the reason that the power of conceptualization (*Ko'ach HaMaskeel*) is hinted in the thorn, which is like the letter *Yod-י*, is because the wisdom-*Chochmah* of the power of conceptualization (*Ko'ach HaMaskeel*) is similar to the revealed wisdom-*Chochmah*, and the aspect of Wisdom-*Chochmah* is hinted in the letter *Yod-י* (as explained in Torah Ohr).<sup>136</sup> This then, is the explanation of how the *Aleph-א* refers to the aspect of the Concealed Wisdom (*Chochmah Stima'ah*) which is the intermediary medium between the Emanator and the world of Emanation (*Atzilut*).

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<sup>136</sup> Torah Ohr, Vayeitzei 21b

Below this, the *Aleph-א* refers to the aspect of the revealed Wisdom-*Chochmah*, which likewise is hinted in the letter *Aleph-א*. This is because the drawing down of the revealed Wisdom-*Chochmah* from the Concealed Wisdom (*Chochmah Stima'ah*) is by means of the “hairs” (*Sa'arot*), as in the teaching “the father-*Abba* [revealed wisdom-*Chochmah*] suckles from the *Mazal*.”<sup>137</sup>

This is hinted in the form of the letter *Aleph-א*. That is, the upper thorn is the source from which the “hair” suckles vitality, the line-*Kav* is the drawing down of the “hair” itself, and the lower thorn is the revealed Wisdom-*Chochmah*. (This is as explained before, that the revealed Wisdom-*Chochmah* is hinted in the letter *Yod-י*.)

This then, is the explanation of how the *Aleph-א* indicates the aspect of the revealed Wisdom-*Chochmah*, which includes the general matter of the world of Emanation (*Atzilut*), since “the upper Father-*Abba Ila'ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”<sup>138</sup> The world of Emanation (*Atzilut*) is itself the intermediary medium between the Creator and the created.<sup>139</sup>

Now, on Rosh HaShanah, all things revert to their initial state. This is the meaning of [“*BaKeseh-בכסא*,” which divides into] “the *Aleph-א* is covered-*Keis Aleph-א כס*.” For, the *Aleph-א*, which is the beginning of the intermediary medium, is in a state of concealment and hiddenness. It is therefore necessary

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<sup>137</sup> See Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

<sup>138</sup> Torah Ohr 75a and elsewhere; Also see Sefer HaMaamarim 5696 p. 119.

<sup>139</sup> See Sefer HaMaamarim 5678 p. 296 and on; 5696 p. 79, p. 104 and on.

to draw down an aspect that is higher than the intermediary and beginning of the chaining down of the worlds (*Hishtalshelut*). This is brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the verse,<sup>140</sup> “Seek My face (*Panai-פני*),” through which we reach the innermost aspect (*Pnimityut-פנימיות*) above, and thereby draw down the revelation of the *Aleph*-א, which is the intermediary medium.

This is as explained before about the matter of the aspect of “One-*Echad*-אחד,”<sup>141</sup> that it is the intermediary medium from which the aspect of “forever-*Va'ed*-ועד” is drawn down. The *Aleph*-א is the first letter of the word “One-*Echad*-אחד,” and it is from it that there also is a drawing down to the aspect of “forever-*Va'ed*-ועד,” which is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Now, just as this is so on Rosh HaShanah, so is this the case on the Holiday of Sukkot, at which time there is the revelation of [that which is drawn down on] Rosh HaShanah. (This is as explained before regarding the [continuing] words [of the verse,<sup>142</sup> “Sound the Shofar at the moon’s renewal], at the time appointed (*BaKeseh*-בכסה) for our festive day.”) That is, on Sukkot there also must be service of *HaShem*-יהו"ה, blessed is He, with the aspect of the innerness (*Pnimityut-פנימיות*) [of the soul].

It is for this reason that that “the Pious (*Chassidim*) and Men of Action (*Anshei Ma'aseh*) would dance before them (*Bifneihem*-בפניהם).” The explanation of the word “before

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<sup>140</sup> Psalms 27:8

<sup>141</sup> See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1.

<sup>142</sup> Psalms 81:4



them-*Bifneihem*-בפניהם” is that it refers to the aspect of the innerness (*Pnimityut*-פנימיות) [of the soul]. This likewise is the explanation of the torches of fire (*Avukot Shel Or*- אבוקות של אור). For, a torch indicates a large light and illumination (*Ohr*-אור), and hints at the strength and force of the light (*Ohr*-אור).<sup>143</sup>

In other words, at that time, there is a drawing down of the innerness (*Pnimityut*) of the light, up to and even including the inner aspect (*Pnimityut*) and essence of the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This drawing down is specifically brought about through dancing. For, just as we explained before that the drawing down of the innerness (*Pnimityut*) on Rosh HaShanah is through serving *HaShem*-יהו"ה, blessed is He, with the sounding of the Shofar specifically in physical deed (*Ma'aseh*), and it is not enough to merely recite the verses, but there specifically must be the physical blowing of the Shofar in action (*Ma'aseh*), and specifically through this we reach the inner aspect (*Pnimityut*) of the soul and the inner aspect (*Pnimityut*) above in *HaShem*'s-יהו"ה Godliness, so likewise, is this so of dancing on Sukkot, which is with the feet, and is specifically the aspect of action (*Ma'aseh*).

### 3.

In order to understand all this in greater detail,<sup>144</sup> the verse states,<sup>145</sup> “He preserves kindness for thousands [of

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<sup>143</sup> See the discourse entitled “*Chassidim v'Anshei Ma'aseh*” 5670 and 5704 *ibid*.

<sup>144</sup> See the discourse entitled “*Kol HaMa'arich b'Echad*” 5678 (*Sefer HaMaamarim* 5678 p. 388 and on).

<sup>145</sup> Exodus 34:7

generations] (*Alaphim*-אלפים),” in which the word “thousands-*Alaphim*-אלפים” in the plural, indicates the two above-mentioned aspects of the *Aleph*-א, these being the Concealed Wisdom (*Chochmah Stima'ah*) and the revealed Wisdom-*Chochmah*.

These two *Aleph*'s-א (“*Alaphim*-אלפים”) are drawn down from the aspect of “He preserves kindness-*Notzer Chessed*-נוצר חסד.” The aspect of Kindness-*Chessed*-חסד here refers to the Essential Kindness (*Chessed HaAtzmi*) of *HaShem*-יהוה, blessed is He, about which the verse states,<sup>146</sup> “For He desires kindness.”

The word “preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,”<sup>147</sup> which indicates the constriction of the bestowal of the kindness-*Chessed*, so that it will be drawn down by way of a thin “pipe-*Tzinor*-צנור.” This is analogous to a person who pours water from a large barrel into smaller vessels, which is specifically done by means of a pipe (*Tzinor*-צנור).

For, without the pipe (*Tzinor*-צנור), the waters will not be drawn into the vessels, but rather, the waters will completely overflow and pour outside. Rather, it is specifically by means of the pipe (*Tzinor*-צנור) that the waters are drawn into the vessels, to the point that all the waters in the large barrel can be drawn into the [smaller] vessels.

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<sup>146</sup> Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 & Ch. 25.

<sup>147</sup> Likkutei Torah and Sefer HaLikkutim of the Arizal, Parshat Toldot and Parshat Ki Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid.*; Also see Igrot Kodesh, Vol. 2, p. 119.

The likeness to this analogy may be understood regarding how it is above in *HaShem's* יהו"ה Godliness. Namely, in order for there to be the drawing into the aspect of the [two] *Aleph's* א-א ("אלפים-*Alaphim*"), which are the matter of the intermediary medium and the beginning of the chaining down of the worlds (*Hishtalshelut*) mentioned before, this is specifically through the "pipe-*Tzinor*-צנור-ק"י."

For, without the "pipe-*Tzinor*-צנור-ק"י," the light (*Ohr*) will not be drawn into vessels (*Keilim*) and moreover, it will be drawn to an inappropriate place. However, through the "pipe-*Tzinor*-צנור-ק"י" which is the general matter of the *Line-Kav*, and through the inner aspect (*Pnimityut*) of the *Line-Kav*, there thereby is caused to be a drawing down of the entire inner aspect (*Pnimityut*) of the Essence of the light of the Unlimited One, *HaShem* יהו"ה, blessed is He, which transcends and precedes the restraint of the *Tzimtzum*, into the vessels (*Keilim*) of the world of Emanation (*Atzilut*), and through them, also into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

The reason for the restraint of *Tzimtzum* of the "pipe-*Tzinor*-צנור-ק"י" is because of *HaShem's* יהו"ה Supernal desire for the light (*Ohr*) to be drawn down below. This is why the word "preserves-*Notzer*-נוצר (kindness)" shares the same letters as "desire-*Ratzon*-רצון-ק"י." That is, it is because of *HaShem's* יהו"ה Supernal desire (*Ratzon*-רצון-ק"י), blessed is He,<sup>148</sup> in that "He desires kindness," that the restraint of the "pipe-*Tzinor*-צנור-ק"י" is made to be, and by means of this, there is a drawing down of the light (*Ohr*) into the [two] *Aleph's* א-א ("אלפים-*Alaphim*"),

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<sup>148</sup> Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 & Ch. 25.

these being the Concealed Wisdom (*Chochmah Stima'ah*) and the revealed Wisdom-*Chochmah*.

4.

Now, sometimes the verse states,<sup>149</sup> “He does (*Oseh*-עשה) kindness for thousands [of generations] (*Alaphim*-אלפים).” This verse also states, “kindness for thousands (*Alaphim*-אלפים),” but does not use the term “preserves-*Notzer*-נוצר,” but instead uses the term “does-*Oseh*-עושה.” We therefore must understand this, being that the word “preserves-*Notzer*-נוצר” and the word “does-*Oseh*-עושה” are two different matters.

Moreover, not only are they different, but they are opposites. That is, the word “does-*Oseh*-עושה” indicates the conclusion of the repair,<sup>150</sup> as in the verse,<sup>151</sup> “She shall do (*Asetah*-עשתה) her nails.” In contrast, the word “preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,” referring to the matter of the constriction of *Tzimtzum*, which is the opposite of revelation.

Even the explanation of the word “*Notzer*-נוצר” as it is a term meaning “waiting” and “withholding,” are the opposite of revelation (*Giluy*). In other words, there is a waiting for some revelation, whereas currently, there is no revelation here at all. This being so, how are these two matters indicated by the word

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<sup>149</sup> Exodus 20:6; Deuteronomy 5:10

<sup>150</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and elsewhere.

<sup>151</sup> Deuteronomy 21:12 and Targum Onkelos there; Also see the lengthy note and citations in Sefer HaMaamarim 5697 p. 214, note 13.

“He preserves-*Notzer*-נוצר” and the word “He does-*Oseh*-עושה” aligned?

This may be understood by prefacing with an explanation of the statement in Talmud, Tractate Shabbat,<sup>152</sup> “*Aleph*-א *Beit*-ב [means] learn understanding-*Aleph Binah*-אלף בינה.” That is, the letter *Aleph*-א not only hints at the aspect of Wisdom-*Chochmah*, but also hints to the aspect of Understanding-*Binah*. To explain, Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”<sup>153</sup> This is because the point (*Nekudah*) of the Wisdom-*Chochmah* must necessarily be revealed in the comprehension and grasp of Understanding-*Binah*.

Though elsewhere<sup>154</sup> it is explained that there is an aspect of Wisdom-*Chochmah* that does not come to be grasped or comprehended, this relates to the aspect of the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*. This is similar to the matter of “Rav kept silent,” but, “did not retract [his view],”<sup>155</sup> which stems from seeing the self-evident axiom of Wisdom-*Chochmah* which entirely transcends the matter of intellect (*Sechel*).<sup>156</sup>

However, in regard to the intellectual insight of Wisdom-*Chochmah*, which is the matter of the point (*Nekudah*) of Wisdom-*Chochmah*, it necessarily must come into revelation

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<sup>152</sup> Talmud Bavli, Shabbat 104a

<sup>153</sup> See Zohar II 56a; Zohar III 4a

<sup>154</sup> See Imrei Binah, Shaar HaKriyat Shema, Ch. 56 and on; Sefer HaMaamarim 5654 p. 286 and on.

<sup>155</sup> See Talmud Bavli, Sukkah 7a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>156</sup> See Imrei Binah and Sefer HaMaamarim 5654 *ibid.*; Sefer HaMaamarim 5659 p. 74 and on; Also see Shaar HaYichud (The Gate of Unity), Ch. 26 *ibid.*

in the comprehension and grasp of Understanding-*Binah*. This is like a spring, from which the river will necessarily be drawn out.

This demonstrates that there necessarily is an inter-inclusion of Understanding-*Binah* within Wisdom-*Chochmah*. In other words, from the particulars of Understanding-*Binah* as they are included in the point (*Nekudah*) of Wisdom-*Chochmah*, they subsequently come into the revelation of comprehension and grasp. This explains the matter of Wisdom-*Chochmah* and Understanding-*Binah* being “two lovers who never separate” as it is from the angle of the point (*Nekudah*) of Wisdom-*Chochmah*.

The same is so from the angle of the Understanding-*Binah*. That is, every grasp and comprehension of Understanding-*Binah* must necessarily have some point (*Nekudah*) within it, and from this point (*Nekudah*) there is made to be a spreading forth and expansiveness of the Understanding-*Binah*.

This does not contradict the explanation elsewhere,<sup>157</sup> that Understanding-*Binah* receives from the essence of the power of conceptualization (*Ko'ach HaMaskeel*) which transcends Wisdom-*Chochmah*, as it states,<sup>158</sup> “The river is blessed from its riverbed.” For, this matter stems from the elevated superiority of Understanding-*Binah*, which is rooted in

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<sup>157</sup> See Imrei Binah, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5654 *ibid.*; Sefer HaMaamarim 5659 p. 74 and on; 5679 p. 613 and on; 5689 p. 179 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid.*

<sup>158</sup> Talmud Bavli, Shabbat 65b

the power of conceptualization (*Ko'ach HaMaskeel*), (as will be explained).

This is why it is possible for it to have a much greater expansion and additional intellectual light beyond the luminary of the point (*Nekudah*) of *Wisdom-Chochmah*. Nevertheless, all this is specifically brought about by the point (*Nekudah*) of the *Wisdom-Chochmah*. That is, when there is the point (*Nekudah*) of *Wisdom-Chochmah*, the *Understanding-Binah* then receives from its root in the power of conceptualization (*Ko'ach HaMaskeel*). In other words, the revelation of the root of *Understanding-Binah* is specifically brought about by the *Wisdom-Chochmah*.

About this Zohar states,<sup>159</sup> “This *Wisdom-Chochmah* spreads forth and *Understanding-Binah* comes out of it.” In other words, the revelation of *Understanding-Binah* is brought about through *Wisdom-Chochmah*. This then, is the explanation of why *Wisdom-Chochmah* and *Understanding-Binah* are “two lovers who never separate” as it is both from the angle of the *Wisdom-Chochmah*, as well as from the angle of the *Understanding-Binah*.

Now, even though *Wisdom-Chochmah* and *Understanding-Binah* are “two lovers who never separate,” they nevertheless individually have unique roots in the power of conceptualization (*Ko'ach HaMaskeel*). For, the root of *Understanding-Binah* is not from *Wisdom-Chochmah*, but it rather possesses an individually unique root in the power of conceptualization (*Ko'ach HaMaskeel*).

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<sup>159</sup> Zohar III 290a (Idra Zuta)

Proof of this is from the fact that we observe that there could be a person who has the power of insight, but is not a person of grasp and comprehension. In other words, though he indeed discovers the insight and point of the concept, he nonetheless does not have the power to explain it to someone else, so much so, that he even has trouble understanding it properly himself.

On the other hand, another person could have the power to grasp and comprehend, but is not capable of discovering a novel insight. That is, if he is told a novel insight, it is in his power to explain it to himself and even to explain it to others, including those who are of a much lesser intellectual capacity than himself. This demonstrates that Understanding-*Binah* has a unique root in the power of conceptualization (*Ko'ach HaMaskeel*) in and of itself.

This then, explains the teaching of Talmud, “Learn Understanding-*Aleph Binah*-אלף בינה.” That is, Understanding-*Binah* too is hinted in the letter *Aleph*-א. For, since the Understanding-*Binah* is drawn from the power of conceptualization (*Ko'ach HaMaskeel*), it therefore is also called an “*Aleph*-אלף.”

This is to say that in addition to the fact that it is unified with Wisdom-*Chochmah*, and Wisdom-*Chochmah* is called “*Aleph*-אלף,” the Understanding-*Binah* itself also is drawn from the power of conceptualization (*Ko'ach HaMaskeel*), and the way it is drawn from the power of conceptualization (*Ko'ach HaMaskeel*) also is by way of the constriction (*Tzimtzum*) of the “hairs” (*Sa'arot*).



This is as in the teaching,<sup>160</sup> “The father-*Abba* [Wisdom-*Chochmah*] and mother-*Imma* [Understanding-*Binah*] are included in the *Mazal*.” Therefore, it too is hinted at in the letter *Aleph*-א, since the upper thorn is the source from where the “hairs” (*Sa’arot*) suckle etc., as explained before.

This then, explains the words, “He does (*Oseh*-עשה) kindness for thousands [of generations] (*Alaphim*-אלפים).” Namely, this refers to the Understanding-*Binah*. For, “doing” (*Oseh*-עושה) refers to the completion of the drawing down and revelation. This is as known regarding the explanation of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).<sup>161</sup>

That is, the matter of the world of Creation (*Briyah*) is that it is the possibility for the existence, whereas the world of Formation (*Yetzirah*) is the general form [of the existence], and the world of Action (*Asiyah*) is the completion of its repair. Thus, since the aspect of the *Aleph*-א of the Understanding-*Binah* is the drawing down with expansiveness and abundant details, the verse thus states about it, “He does (*Oseh*-עשה) kindness.”

In other words, when it states, “He preserves (*Notzer*-נוצר) kindness,” this refers to Wisdom-*Chochmah*, which is solely the point (*Nekudah*). This is why the verse uses the word “preserves-*Notzer*,” which shares the same letters as “pipe-*Tzinor*,” referring to and indicating the constraint of the *Tzimtzum*, as explained before. In contrast, about the

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<sup>160</sup> Zohar III 292a

<sup>161</sup> See Sefer HaMaamarim 5662 p. 357; 5686 p. 29 and on; 5699 p. 221 and elsewhere.

Understanding-*Binah*, which is in a way of expansiveness, it uses the word “He does (*Oseh*-עושה-ו).”

This likewise is the meaning of the explanation elsewhere,<sup>162</sup> that the root of Wisdom-*Chochmah* is the aspect of the *Mazal* called “*Notzer*-נוצר” and the root the Understanding-*Binah* is the aspect of the *Mazal* called “*v’Nakeh*-ונקה-ו.” That is, the matter of the words “He preserves-*Notzer*-נוצר” and “He does-*Oseh*-עושה-ו” is similar to the matter of [the two *Mazalot*] “*Notzer*-נוצר” and “*v’Nakeh*-ונקה-ו.”

However, more specifically, the aspect of “*Notzer*-נוצר” also refers to Understanding-*Binah*, and the aspect of “*Oseh*-עושה-ו” also refers to Wisdom-*Chochmah*. This is due to the inter-inclusion of Wisdom-*Chochmah* and Understanding-*Binah* with each other.<sup>163</sup> However, in general, “*Notzer*-נוצר” refers to Wisdom-*Chochmah*, and “*Oseh*-עושה-ו” refers to Understanding-*Binah*.

This is similar to what is explained elsewhere about the matter of *Ya”h*-יה-ה of the Name *HaShem*-יהוה, that in general the *Yod*-י refers to Wisdom-*Chochmah* and the *Hey*-ה refers to Understanding-*Binah*. However, more specifically, due to the inter-inclusion of Wisdom-*Chochmah* and Understanding-*Binah*, the lower thorn of the *Yod*-י is in the Understanding-*Binah*, and the *Hey*-ה also hints to Wisdom-*Chochmah*.

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<sup>162</sup> Imrei Binah, Shaar HaKriyat Shema, Ch. 58-59; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 25.

<sup>163</sup> See Imrei Binah, Shaar HaKriyat Shema *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

We must now explain the matter of the letter *Chet*-ח and the letter *Dalet*-ד of the word “One-*Echad*-אחד.” To explain, since the word “wisdom-*Chochmah*-חכמה” begins with the letter *Chet*-ח, the letter *Chet*-ח also hints at the aspect of Wisdom-*Chochmah*. However, we must understand the difference between the *Aleph*-א and the *Chet*-ח.

This may be understood from the teaching of our sages, of blessed memory, about the devotional intentions (*Kavanot*) of the word “One-*Echad*-אחד,” that one must “crown Him above and below and in the four directions.”<sup>164</sup> In other words, the letter *Chet*-ח hints at “above and below” (which includes the seven firmaments and the earth). This then, is the difference between the *Aleph*-א and the *Chet*-ח. Namely, although they both hint at Wisdom-*Chochmah*, nevertheless, the letter *Chet*-ח hints at “above and below,” which is not so of the *Aleph*-א.

The explanation is that in Wisdom-*Chochmah* there are two levels. There is the beginning of the revelation of Wisdom-*Chochmah*, and the conclusion of its revelation. By way of analogy this may be understood by how it is in man below. That is, when a person toils in a question of particular subject, after toiling with it there begins to be illumination in his brain and he thus senses the matter becoming settled (that is, he senses the truth of it). Nonetheless, he does not yet know or grasp the matter at all. In other words, not only does he not yet understand and grasp the matter in all its particulars in the

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<sup>164</sup> Talmud Bavli, Brachot 13b

comprehension of Understanding-*Binah*, but moreover, he also does not yet grasp the point (*Nekudah*) of Wisdom-*Chochmah*.

He rather only senses the self-evident axiom of the matter (that is, he senses the truth of it), which is the matter of departing from darkness and concealment. This is because, at first, the matter was in a state of darkness and concealment for him, whereas now the light of the intellect illuminates.

Now, this revelation is not the revelation of the power to conceptualize itself (*Ko'ach HaMaskeel*). This is the power of conceptualization (*Ko'ach HaMaskeel*) completely divested from the tangible existence of the intellect (*Sechel*). Though it is a *Heyulie* power for intellect (*Sechel*), (but is unlike the essential *Heyulie* power of intellect – *Ko'ach Sechel Heyulie HaAtzme*), nevertheless, since it is a *Heyulie* power, it is divested from tangible existence.

This itself is the difference between a general principle (*Klal*) and a *Heyulie* power. That is, the general principle (*Klal*) possesses particulars (*Pratim*), but as they are included in the general principle (*Klal*) they are in a loftier state there. (An example is the particulars (*Pratim*) of Understanding-*Binah* as they are included in the point (*Nekudah*) of Wisdom-*Chochmah*). In contrast, being that it is the *Heyulie* for every type of intellectual matter, the *Heyulie* power is utterly divested of the particulars (*Pratim*), for if it was in a state of tangible existence, it could not be the *Heyulie* for all the particulars.

It must therefore be said that the revelation of the light, in that he senses the self-evident (truth) of it, is the revelation of the light of a particular intellect, and is not the revelation of

the power of conceptualization (*Ko'ach HaMaskeel*). It rather is the aspect of the revealed Wisdom-*Chochmah*.

However, this revelation is only the beginning of the drawing down of Wisdom-*Chochmah*. Afterwards, there is a drawing down of the revelation of the Wisdom-*Chochmah* of the point (*Nekudah*) of the concept, in which the point (*Nekudah*) already has a complete intellectual form according to the form of the Wisdom-*Chochmah*.

This is like the explanation<sup>165</sup> about the matter of Hillel and Shammai, that although both received [the same teachings] from Shemayah and Avtalyon,<sup>166</sup> nevertheless, Hillel leans toward leniency etc. This is because the explanation they received from their teachers was in a state of simplicity, and this being so, it can lean toward every form. Thus, only when the explanation was received in the vessels of their intellect it then took on form according to each of their vessels.

Now, two things are understood from this. The first is that the explanation they received from their teachers was still in a state of simplicity. The second is that, even so, it already was in the category and parameters of being drawn down (rather than its state before being drawn down), and this is why it subsequently came into form.

This may be better understood through the analogy of childbirth.<sup>167</sup> That is, during the first forty days of gestation, a

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<sup>165</sup> See *Hemshech* 5672 Vol. 1, p. 20; Vol. 3 p. 1,233 and elsewhere.

<sup>166</sup> Mishnah Avot 1:12

<sup>167</sup> See Siddur Im Divrei Elo'him Chayim 70a and on; Sefer HaMaamarim 5635 Vol. 2 p. 454 and on; 5638 p. 143 and on; 5644 p. 196 and on; 5651 p. 57 and on.

prayer for the child to be a male is [a valid] and effective prayer, but not after the first forty days.<sup>168</sup>

From this it is understood that there are three levels in the formation of the fetus. The first is as it still is included in the seminal drop of the father, which entirely transcends the category of being drawn down (*Hamshachah*). The second is as the seminal drop is already drawn into the womb of the mother, but still transcends form, and it therefore is possible for it to be changed. Nonetheless, at the very least, it already is in the category of being drawn down (*Hamshachah*), which is why it necessarily will then come to take on form. This itself is the third level, which takes place after the first forty days of gestation.

From this example we may understand the way Wisdom-*Chochmah* is drawn down. That is, as it is in the power of conceptualization (*Ko'ach HaMaskeel*) it utterly transcends the category of being drawn down (*Hamshachah*). There then comes about the beginning of drawing down the Wisdom-*Chochmah*, and later it comes to be drawn into form, in that it takes on the form of the point (*Nekudah*) of intellect, from which the particulars (*Pratim*) of Understanding-*Binah* then come forth.

This is analogous to the bestowal of intellect from a teacher to his student, who are of no relative comparison to each other. At first, the teacher must restraint all the light of his own intellect, so that all that remains is the point (*Nekudah*) as it relates to the grasp of the student. Then, after the restraint and

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<sup>168</sup> Talmud Bavli, Brachot 60a

constriction (*Tzimtzum*), the teacher bestows the intellect to his student.

However, the order of bestowal also has three levels. There is the intellect as it is in the teacher himself, in that even after he constricted his intellect, it still remains above the category of being drawn down. Following this, there is the bestowal of the intellect as it is before being grasped and absorbed in the intellect of the student, in that he has not yet even absorbed it in his own Wisdom-*Chochmah* as it is a point (*Nekudah*). This is followed by the intellect as it is absorbed and takes on form in the vessel of [the mind] of the student, first as a point (*Nekudah*), and then with all the particulars of the grasp and comprehension of Understanding-*Binah*.

Based on the above, we can understand the difference between the *Aleph-א* and the *Chet-ח*. For, the *Aleph-א* indicates the beginning of the appearance of Wisdom-*Chochmah*, whereas the *Chet-ח* indicates the Wisdom-*Chochmah* as it already has come into the form of the aspect of the point (*Nekudah*). This is also why the letter *Chet-ח* has the form of “above” and “below,” which is not so of the letter *Aleph-א*.

This may be better understood from the matter of the birth of the emotions (*Midot*) from the intellect (*Sechel*). That is, here too there are these three levels. For, at first, there is the essential grasp and comprehension, which entirely transcends the matter of emotions (*Midot*). In other words, not only is there no arousal of intellect (*Sechel*) there, but beyond this, there is not even the leanings [of the intellect] toward the emotions (*Midot*). This is followed by the leaning of the intellect (*Sechel*)

toward the emotions (*Midot*), until the actual birth of the emotions (*Midot*) comes about.

Now, the leaning of the emotions (*Midot*) only applies once there is the aspect of the point (*Nekudah*) of the Wisdom-*Chochmah*. In contrast, at the beginning of the appearance of the Wisdom-*Chochmah*, emotional leanings are not yet applicable at all. This is why the letter *Aleph-א* does not hint at the aspects of “above” and “below,” because the beginning of the appearance of the Wisdom-*Chochmah* is not yet a matter of [emotional] leanings at all. (As explained in Biurei HaZohar<sup>169</sup> on the verse,<sup>170</sup> “*Ki MeiRosh Tzurim Erenu*,” though in essence Wisdom-*Chochmah* also possesses emotions (*Midot*), nonetheless, these emotions (*Midot*) are not yet in a state of having form (*Tziyur*).)

Now, the letter *Dalet-ד* is the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*). In general, this refers to the matter of Kingship-*Malchut* of the aspect of Wisdom-*Chochmah*. For, “the upper Father-*Abba Ila'ah* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”

This is why [the *Dalet-ד* of the word “One-*Echad-אחד*”] is a large letter *Dalet-ד*. This also is the general matter of the word “One-*Echad-אחד*,” which refers to the world of Emanation (*Atzilut*) and is the World of Oneness (*Olam HaAchdut*), which is the aspect indicated by the word “One-*Echad-אחד*.” It is the intermediary medium from which there subsequently is the

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<sup>169</sup> Biurei HaZohar of the Mittler Rebbe, Balak 103a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 993 and on

<sup>170</sup> Numbers 23:9



drawing down of the aspect of “forever-*Va’ed*-וְעַד” in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

6.

Now, in the word “forever-*Va’ed*-וְעַד,” the three letters of the word “One-*Echad*-אֶחָד” come by way of letter exchange (*Temurah*). In other words, the letter *Aleph*-א of the word “One-*Echad*-אֶחָד” becomes the *Vav*-ו of the word “forever-*Va’ed*-וְעַד,” being that the letter *Aleph*-א can be exchanged with the letter *Vav*-ו, as known about the verse,<sup>171</sup> “In all their troubles He was (*Lo*-לא) troubled,” in which the word “He was” is written as “He was not-*Lo*-לא” with an *Aleph*-א, but is read “He was-*Lo*-לו” with the letter *Vav*-ו.<sup>172</sup> The *Vav*-ו of the word “forever-*Va’ed*-וְעַד” therefore refers to the aspect of Wisdom-*Chochmah* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The *Ayin*-ע of the word “forever-*Va’ed*-וְעַד” is drawn from the aspect of the *Chet*-ח of the word “One-*Echad*-אֶחָד,” being that the letter *Chet*-ח can be exchanged with the letter *Ayin*-ע.<sup>173</sup> It too is the aspect of Wisdom-*Chochmah*, for as known, the sages are called “the eyes-*Einei*-עֵינֵי of the congregation.”<sup>174</sup>

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<sup>171</sup> Isaiah 63:9

<sup>172</sup> Zohar I 120b

<sup>173</sup> The letter *Chet*-ח and the letter *Ayin*-ע are both guttural letters (אָחָד עַי) that issue from the throat, and are thus closely related in their pronunciation, and exchange via the methodology of *Temurah*.

<sup>174</sup> Numbers 15:24; Midrash Shir HaShirim Rabba 1:15

This too is an aspect of Wisdom-*Chochmah*,<sup>175</sup> except that it is the externality (*Chitzoniyut*) of Wisdom-*Chochmah*. By way of analogy, this is like a teacher who teaches his student the wisdom of language, which is just a preface to studying the actual wisdom taught in that language. In other words, since the aspect of “forever-*Va’ed*-וַעַד” is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), therefore, it is not possible for there to be a drawing down of the aspect of Wisdom-*Chochmah* in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in the same way that it is in the world of Emanation (*Atzilut*), but just its externality (*Chitzoniyut*).

However, we still must better understand this. For, the aspect of the *Vav*-ו drawn from the *Aleph*-א is not a matter of exchange (*Chiluf*), but rather the aspect of the *Aleph*-א itself is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the explanation of the matter of the letter *Vav*-ו, which indicates drawing down,<sup>176</sup> meaning that the thing itself is drawn down. Thus, since as explained before, the *Aleph*-א is loftier than the *Chet*-ח, it is not understood why the aspect of the *Aleph*-א is itself drawn down as it is, whereas the *Chet*-ח is not drawn down as it is, but must be exchanged with the letter *Ayin*-ע.

The explanation is that this itself is the reason. For, the statement of Zohar<sup>177</sup> is well known, that “He grasps all worlds, but there is none who grasp Him.” In other words, the very

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<sup>175</sup> Tanya, Iggeret HaKodesh, Epistle 14 (120b)

<sup>176</sup> Likkutei Torah, Drushim L’Rosh HaShanah 59a and elsewhere.

<sup>177</sup> Zohar III 225a (Ra’aya Mehemna)

same aspect about which it states “There is none who grasps Him,” is the very same aspect about which it states “He grasps all worlds.”

As known, there is a distinction between the explanation of the word “grasps” as it relates to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and the explanation of the word “grasps” as it relates to the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

For, the meaning of the word “grasps,” as it relates to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is that it is in a way of grasp and inner manifestation within the worlds, each world according to its capacity. This is why there are many differentiations of levels within the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

That is, in the upper worlds there is an illumination of the essence of the light (*Etzem HaOhr*), whereas lower than this, there only is an illumination of a radiance (*Ha'arah*), and below this, there only is a radiance of a radiance (*Ha'arah d'Ha'arah*), and lower than this, there only is a radiance of a radiance (*Ha'arah d'Ha'arah d'Ha'arah*).

In contrast, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is not in the category of being grasped at all. Rather, it is found just as it is in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, it is like how the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is found in all

worlds equally, as the verse states,<sup>178</sup> “Do I not fill the heavens and the earth? – The word of *HaShem*-יהוה,” in that the aspect of “I-*Ani*-אני,” which literally refers to the Essential Self of *HaShem*-יהוה, blessed is He, is equally present in the heavens and the earth. The same is so of the statement, “He grasps all worlds.” That is, since the aspect indicated by “He” transcends the category of “grasp,” since “there is no thought that grasps Him,” therefore, He Himself grasps all worlds equally, just as He is Essentially.

With this in mind, we can understand why there is a differentiation between the *Aleph*-א and the *Chet*-ח. For, in the aspect of the *Chet*-ח, since it is in the form of a point (*Nekudah*), it therefore takes on form and becomes limited and in the category of grasp, and it therefore is not possible for it to be drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as it is in its innerness (*Pnimityut*).

All that is drawn forth is its externality (*Chitzoniyut*). This is why the *Chet*-ח exchanges with the letter *Ayin*-ע. In contrast, this is not so of the aspect of the *Aleph*-א, which transcends the category of form and grasp, and therefore, it itself is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is the matter of the letter *Vav*-ו.

Now, the *Dalet*-ד of the word “One-*Echad*-אחד” does not become exchanged in the word “forever-*Va’ed*-וְעַד.” The only difference is that in the word “One-*Echad*-אחד” which is the aspect of the world of Emanation (*Atzilut*), it is a large

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<sup>178</sup> Jeremiah 23:24

*Dalet-7*. In contrast, in the word “forever-*Va’ed*-וַעַד,” which is the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is a regular *Dalet-7*.

The reason is because the *Dalet-7* hints at Kingship-*Malchut*, as explained before. Since the aspect of Kingship-*Malchut* has the power of novel creation, which is rooted in the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and it solely is in His power and ability to bring forth existence from nothing to something, since there is no cause or reason that precedes Him, God forbid to think so,<sup>179</sup> the truth of this aspect specifically becomes revealed in the aspect of “forever-*Va’ed*-וַעַד,” meaning, in the novel creation of something from nothing in actuality.

With the above in mind, we can better understand what was explained before<sup>180</sup> that the verse<sup>181</sup> “Listen Israel-*Shema Yisroel*-שמע ישראל” is the concluding signet of the verses of Kingship (*Malchiyot*) [recited on Rosh HaShanah]. For, even though the verse “Listen Israel-*Shema Yisroel*-שמע ישראל” is the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, nevertheless, the intention in the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, is for it be drawn down into the Lower Unity (*Yichuda Tata’ah*).

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<sup>179</sup> Mishneh Torah, Hilchot Yesodei HaTorah 1:1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

<sup>180</sup> See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 3.

<sup>181</sup> Deuteronomy 6:4

In other words, the intention in the aspect indicated by the word “One-Echad-אחד” is for it to be drawn down into the aspect indicated by the word “forever-Va’ed-וְעַד.” The entire matter of the aspect indicated by the word “One-Echad-אחד” is for it to be an intermediary medium etc. This is especially so of the letters *Aleph-א* and *Dalet-ד*, which are not in a state of actual letter exchange (*Chiluf*), but are themselves drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as explained before.

## 7.

Now, about Rosh HaShanah it states, “*BaKeseh-בכסא*,” which divides into “the *Aleph-א* is covered-*Keis Aleph-א*.”<sup>182</sup> That is, the *Aleph-א*, which is the beginning of the intermediary medium, is in a state of being covered and concealed. However, through the service of *HaShem-יהוה*, blessed is He, of blowing the *Shofar* specifically in actual deed, the beginning of the drawing down is caused.

The root of the drawing down is in the innerness (*Pnimityut*) and Essential Self of the Unlimited One, *HaShem-יהוה* Himself, blessed is He. Subsequently, on Yom HaKippurim, the light (*Ohr*) is drawn down in an inner way (*b’Pnimityut*), however it still is in a state of concealment. The beginning of its revelation is on the Holiday of Sukkot, for as

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<sup>182</sup> See the preceding discourse entitled “*Teekoo BaChodesh Shofar – Sound the Shofar at the moon’s renewal*” of this year, 5721, Discourse 1.

known, the cloud of the incense [of Yom HaKippurim] is drawn into revelation in the *Schach* covering of the Sukkah.<sup>183</sup>

This likewise is the matter of waving of the four species (*Netilat Lulav*). For, the devotional intention (*Kavanah*) in this is to affect a drawing down of the aspect of Knowledge-*Da'at* into the aspect of *Nukvah*, which is rooted and positioned in the chest of *Zeir Anpin* (as stated in *Mishnat Chassidim*).<sup>184</sup> In other words, this refers to drawing down all the way to the aspect of Kingship-*Malchut*. Thus, due to the drawing down brought about through waving of the four species, great joy is caused in the celebration of the House of Drawing Water (*Simchat Beit HaSho'evah*).

Now, the way of this joy is that they would juggle torches of fire (*Ohr*), which indicates the great strength and force of the light (*Ohr*-אור) of the innerness (*Pnimityut*) and essence of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

Now, the number of torches was either four or eight. The four indicate the four letters of the Name *HaShem*-יהו"ה, which includes the totality of the chaining down of the worlds (*Hishtalshelut*). The eight torches indicates eight times the Name *HaShem*-יהו"ה, which transcends the chaining down of the worlds.<sup>185</sup> Alternately, the eight torches hint at the aspect

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<sup>183</sup> See *Ateret Rosh*, Shaar Yom HaKippurim 29a and on; 36a and on; *Hemshech* "v'Kachah" 5637, Ch. 84 (*Sefer HaMaamarim* 5637 Vol. 2 p. 604 and on).

<sup>184</sup> *Mishnat Chassidim*, *Mesechet Yemei Sukkah*, Ch. 4 and on; Also see *Hemshech* "v'Kachah" *ibid.*, Ch. 87; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 37.

<sup>185</sup> See the discourse entitled "*Chassidim v'Anshei Ma'aseh*" 5670 & 5704 *ibid.*; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*).

of Wisdom-*Chochmah*, and even higher, the aspect of the eighth *Mazal*, which is “*Notzer-נוצר*,” (as explained in the continuum of discourses entitled “*v’Kachah*”).<sup>186</sup> All this is drawn down through the joy of dancing, specifically in actual [physical] action.

This then, is the meaning of [the teaching],<sup>187</sup> “The Pious (*Chassidim*) and Men of Action (*Anshei Ma’aseh*) would dance etc.” For, the “Pious-*Chassidim*-חסידים” and “Men of Action-*Anshei Ma’aseh*-מעשי מעשה” correspond to the matter of lights (*Orot*) and vessels (*Keilim*), respectively.<sup>188</sup> That is, Rashi explains that “the Pious-*Chassidim*-חסידים” refers to “whoever is pious (*Chassid*-חסיד) is essentially pious (*Chassid*-חסיד) from his root [not having sinned from his youth].” In other words, he is a person who does not have an aspect of ego or sense of independent existence [from *HaShem*-יהו"ה] in the first place. This is the matter of the nullification (*Bittul*) of the lights (*Orot*) to *HaShem*-יהו"ה, blessed is He.

“Men of Action-*Anshei Ma’aseh*-מעשי מעשה” refers to the matter of service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata’ah*). Higher than this, it is the matter of the Lower Unity (*Yichuda Tata’ah*), as it is included in the world of Emanation (*Atzilut*), this being the matter of the vessels (*Keilim*) that are in a state of the existence of “something,” only that immediately upon their coming into being, they immediately are nullified (*Bittul*) to *HaShem*-יהו"ה,

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<sup>186</sup> See *Hemshech v’Kachah* Ch. 103 (Sefer HaMaamarim 5637 Vol. 2 p. 652).

<sup>187</sup> Mishnah Sukkah 5:4; Talmud Bavli, Sukkah 51a – 53a

<sup>188</sup> See the discourse entitled “*Chassidim v’Anshei Ma’aseh*” 5670 & 5704 *ibid*.



blessed is He. This is like the example given before<sup>189</sup> of a person who makes an oath with the provision that “upon making the oath it becomes nullified,” [in which the applicability of the oath is solely that it be nullified].<sup>190</sup>

Now, because of the drawing down of the light of the aspect of the “torch,” this being the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) which was drawn down in them, they therefore were joyous and danced. This is because the “Pious-*Chassidim*-חסידים” and “Men of Action-*Anshei Ma'aseh*-אנשי מעשה” are the aspects of the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*), and on the Holiday of Sukkot, there is a drawing down in them of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

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<sup>189</sup> See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 4.

<sup>190</sup> Also see *Torat Menachem* Vol. 18 p. 202 (with respect to the existence of the world of Chaos-*Tohu* which was created to be destroyed).



## Discourse 4

“v’Lo YiKanef Od Morecha -  
*Your Teacher will no longer be hidden behind His  
garment*”

Delivered on Shabbat Chol HaMo’ed Sukkot, 5721  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>191</sup> “Your Teacher will no longer be hidden behind His garment etc.” The Alter Rebbe explains this in his short discourses,<sup>192</sup> that the garments (*Levushim*) cover over and conceal the inner aspects (*Pnimiyyim*) to the point that one cannot distinguish between good and evil etc. He brings two analogies for this. The first example is that of an imbecile who speaks words of wisdom that he received from a wise sage, such that it appears to all who hear him that he himself is a great sage. The second example is when a person who is essentially evil does a good deed, such that it appears to all who see him that he is essentially good.

He thus explains that there is a power that is drawn to the garments of thought, speech, and action, to affect the beautification of the inner powers (*Pnimiyyim*). For example,

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<sup>191</sup> Isaiah 30:20

<sup>192</sup> Maamarei Admor HaZaken, HaKetzarim, p. 144 (Kehot 5741); Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,278 and on; Also see the discourse by this title of last year, 5720, translated in The Teachings of The Rebbe 5720, Discourse 11 (Sefer HaMaamarim 5720, p. 92 and on).

when a very ugly person wears beautiful garments, they actually beautify him.

He continues and states, “From where do the garments (*Levushim*) possess this power? This is a very deep matter that is mentioned in Mevo She’arim etc.”<sup>193</sup>

He concludes stating, “However, the matter of [the verse], ‘Your Teacher will no longer be hidden behind His garment,’ is that *HaShem*-יהוה will be God-*Elohi*”מ-אלהים, and the garments [of the worlds] of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) will not conceal Him etc. Additionally, ‘Your Teacher’ refers to the emotions (*Midot*) and intellect (*Mochin*) of the assembly of the souls of the Jewish people (*Knesset Yisroel*) which will not be beautified by garments (*Levushim*), but will rather be clearly apparent as they truly are. This will suffice for the understanding.” This concludes the words of the Alter Rebbe.

## 2.

Now, we must explain why he brings two analogies for the matter of [the beautification brought about by] the garments. The first is the analogy of an imbecile who speaks words of wisdom. The second is the analogy of a wicked (cruel) person who does acts of lovingkindness. For, in the analogue he explains that “Your Teacher” refers to the emotions (*Midot*) and intellect (*Mochin*), and in alignment [with these two aspects] he brings two analogies. That is, one analogy relates to the matter

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<sup>193</sup> See Sefer HaMaamarim 5699 p. 142; Torat Menachem, Sefer HaMaamarim Sivan, p. 82 and the citations in note 24 there.

of intellect (*Mochin*), (speaking words of wisdom), and the other analogy relates to the matter of emotions (*Midot*), (doing acts of lovingkindness).

The general explanation is that even presently in our toil of serving *HaShem*-יהו"ה, blessed is He, it is extremely difficult to refine and transform one's emotional characteristics (*Midot*), and as explained in Tanya,<sup>194</sup> an intermediate person (*Beinoni*) does not have the power to transform his emotional characteristics (*Midot*), and certainly not his intellect (*Mochin*), the refinement of which is even more difficult than the refinement of the emotions (*Midot*),<sup>195</sup> and as known,<sup>196</sup> the primary refinement (*Birur*) of the intellect (*Mochin*) will take place in the coming future, since it is specifically then that there will be the conquest of the three lands of the Kenite, the Kenizite, and the Kadmonite,<sup>197</sup> nevertheless a person must toil in the matter of the three garments of thought, speech, and action. For, the garments themselves will already affect the matter of beautifying his whole existence.

We may add that even though the simple meaning [of the teaching] seems to indicate that the garments only have an external effect, to the eyes of the beholder, nevertheless, from

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<sup>194</sup> Tanya, Ch. 37 (49a); Also see the discourse entitled "*Bereishit Bara – In the beginning God created*" 5720, translated in The Teachings of The Rebbe 5720, Discourse 4, Ch. 6 and on (Sefer HaMaamarim 5720, p. 29 and on).

<sup>195</sup> See the discourse entitled "*Bereishit Bara – In the beginning God created*" 5720, translated in The Teachings of The Rebbe 5720, Discourse 4, Ch. 6 and on (Sefer HaMaamarim 5720, p. 29 and on).

<sup>196</sup> Maamarei Admor HaZaken 5565 Vol. 2, p. 800 and on; p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 4 and on; Also see the discourse entitled "*Bereishit Bara*" 5720 *ibid*.

<sup>197</sup> Genesis 15:19 and Rashi there; Sifrei to Deuteronomy (Re'eh) 12:20, and elsewhere.

the continuation of the discourse, which mentions the superiority of the power of the garments (*Levushim*), and that there is “a deep matter” in this, it is understood that the garments (*Levushim*) also have the power to affect change in the inner aspects of one’s soul and being.

For example, in regard to the imbecile who speaks words of wisdom, even though he presently is an imbecile, and may even be a big imbecile, nevertheless, by speaking words of wisdom, ultimately this will affect him to become a very wise sage. The same is so of a cruel person. Through his doing acts of lovingkindness, ultimately, he also will affect change in the inner aspect of his soul and being etc. All this is due to the wondrous superiority of the matter of garments (*Levushim*), that it is in their power to also affect the inner powers and ones being etc.

This is also the inner substance of the incident<sup>198</sup> of the Alter Rebbe’s response to a complaint against the conduct of the Chassidim who would pray at length and were scrupulous in performing the *mitzvot* etc., that they only did this externally (*b’Chitzoniyut*), even though in actuality they were not holding on such a level. [He responded] that the ruling of the Mishnah should be fulfilled in them, that,<sup>199</sup> “One who pretends... will not die of old age before he actually becomes like one of these [that he pretends to be].” This matter is similar to what was stated before about the superiority of the garments (*Levushim*)

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<sup>198</sup> Also see the Sichah talk of the 13<sup>th</sup> of Tammuz 5711, Ch. 18 (Torat Menachem, Vol. 3, p. 200), and elsewhere.

<sup>199</sup> Mishnah Pe’ah 8:9

of thought, speech, and action, that the garments themselves can also change a person's being.

3.

From all the above, we also can understand the matter of serving *HaShem*-יהו"ה, blessed is He, with the celebration of *Simchat Beit HaSho'evah*. For, it is true that when we make a calculation that we currently are already in the time following all of the toil of serving *HaShem*-יהו"ה, blessed is He, during the month of Elul, the twelve days from the 18<sup>th</sup> of Elul to Rosh HaShanah, the days of Selichot, Rosh HaShanah, the ten days of repentance, Yom HaKippurim, the four days between Yom HaKippurim and Sukkot, and the first days of the holiday of Sukkot – and even so, there are those who remain completely unaffected by all this (in that it did not move them at all, and they are not even holding at the letter *Aleph*-א), this being so, they can fall into sadness and melancholy, and argue that they have nothing to rejoice about during the celebration of *Simchat Beit HaSho'evah*.

However, the response to this is that “action is most primary and important,”<sup>200</sup> and as in the words of the Alter Rebbe – who was a *halachic* (legal) authority both in the revealed parts of Torah and the concealed parts of Torah – “One who pretends... will not die of old age before he actually becomes like one of these [that he pretends to be].”

This is as explained before about the superiority of the garments (*Levushim*), that they themselves can already cause a

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<sup>200</sup> Avot 1:17

change in a person's being. Therefore, there must be a matter of joy in actuality, through dancing with one's feet, and in a manner in which we dance with torches of fire, so that the joy itself should already affect there be the revelation of the light (*Ohr*) etc.<sup>201</sup>

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<sup>201</sup> See the Sichah talk that preceded the discourse, Ch. 4 (Torat Menachem, Vol. 29, p. 46).



## Discourse 5

*“BaYom HaShmeenee Atzeret –  
The eighth day shall be a restriction for you”*

Delivered on the day of Simchat Torah, 5721  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.



## Discourse 6

*“Bereishit Bara Elo”him –  
In the beginning God created”*

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim MarCheshvan, 5721  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.



## Discourse 7

### “*Lehavin Inyan Pesukei Malchiyot – To understand the matter of the verses of Kingship*”

Delivered on Shabbat Parshat Bereishit,  
Shabbat Mevarchim MarCheshvan, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

To better understand<sup>202</sup> the matter of the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and verses relating to the Shofar (*Shofarot*) that we recite on Rosh HaShanah, which are specifically verses from the Torah, Prophets (*Nevi'im*) and Scriptures (*Ketuvim*). However, at first glance, this day [of Rosh HaShanah] is automatically “the beginning of Your works.”<sup>203</sup> This being so, why is it necessary to recall these verses? The Alter Rebbe thus explains<sup>204</sup> that the verses we recite are like the aspect of the signet that sustains the matter.<sup>205</sup>

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<sup>202</sup> Before commencing the discourse, the Rebbe said that this is a discourse of the Alter Rebbe from the year 5563 which relates to Rosh HaShanah and to Shabbat Bereishit. [The discourse of the Alter Rebbe is entitled “*B’Chochmah Yibaneh Bayit*” and was subsequently printed in Ma’amarei Admor HaZaken 5564 p. 217 and on (also see p. 353 note 92 there).]

<sup>203</sup> See the liturgy of the Musaf of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

<sup>204</sup> In the discourse entitled “*B’Chochmah Yibaneh Bayit*” 5563 *ibid.*

<sup>205</sup> Also see Torah Ohr, Hosafot 120c; Likkutei Torah, Masei 91d; Also see the note of the Rebbe to the aforementioned discourse entitled “*B’Chochmah Yibaneh Bayit*” 5563.

This is analogous to a letter of a king of flesh and blood, that as long as he has not yet sealed it with his signet, it is of no consequence, since it can undergo change and revision in various different ways. However, once it is sealed with the signet of the king, this upholds what was written in the letter, and it cannot be changed even so much as a hairbreadth.

The same is likewise so above in *HaShem*'s יהו"ה's Godliness. That is, when such and such a matter arose in His Supernal desire, such as the pleasure and desire for the quality of being King, the matter can still undergo change in various ways and come out in other ways. However, once the matter was said in Torah, with the verses of Kingship (*Malchiyot*), this is like the aspect of the signet of the Holy One, blessed is He, in that the signet of the Holy One, blessed is He, is Truth (*Emet-אמת*)<sup>206</sup> and sustains the matter, so that it undergoes no change whatsoever.

This is because the Torah is the aspect of a signet. For, "the Torah came forth from wisdom-*Chochmah*,"<sup>207</sup> and Wisdom-*Chochmah* is called a signet (*Chotem-חותם*), in that it sustains all matters of influence bestowed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). For, as known, the worlds are primarily conducted with Wisdom-*Chochmah*.

Now, just as Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is the aspect of the signet (*Chotem*) between the influence bestowed from the world of Emanation

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<sup>206</sup> Talmud Yerushalmi, Sanhedrin 1:1; Midrash Bereishit Rabba 1:2; See Rashi to Talmud Bavli, Shabbat 66a entitled "His Signet-*Chotmo*-חותמו."

<sup>207</sup> Zohar II 62a; 85a; 121a

(*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so likewise, the aspect of Wisdom-*Chochmah* of the Emanator (*Ma'atzeel*)<sup>208</sup> is the signet (*Chotem*) that sustains all bestowals from the Emanator (*Ma'atzeel*) to the emanated, and the same is true to the highest of heights.

This is why we recite Torah verses regarding the matters of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and the Shofar (*Shofarot*), even though in any event, this day [of Rosh HaShanah] is automatically “the beginning of Your works.” This is because for the matter to be sustained with the aspect of the signet (*Chotem*), this only is brought about specifically through and according to the Torah.

This is why we also recite verses about the Shofar, in which matters relating to the Shofar are mentioned.<sup>209</sup> This is to sustain the desire of the Emanator to be roused through the sound of the Shofar. For, although it already arose in His Supernal desire, blessed is He, it can still undergo change etc. However, when we recall and mention verses from the Torah and Prophets etc., this is the signet (*Chotem*) of the Holy One, blessed is He, and will not undergo change, even so much as a hairbreadth etc. This will suffice for the understanding.

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<sup>208</sup> This refers to Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) – See Likkutei Torah, Teitzei 39c. It is with this in mind that we may understand what is stated in the continuation “the same is likewise true to the highest of heights.” [This is an adaptation of the note of the Rebbe to the discourse entitled “*b'Chochmah Yibaneh Bayit*” 5563 *ibid.*]

<sup>209</sup> This is true even though we blow, which affects an arousal from below to Above through the act. See *Hemshech* “*v'Kachah*” – 5637 Ch. 83 [Sefer HaMaamarim 5637 Vol. 2, p. 601]. [This is an adaptation of the note of the Rebbe to the discourse entitled “*b'Chochmah Yibaneh Bayit*” 5563 *ibid.*]

To elucidate, it is explained in the continuum (*Hemshech*) of discourses of the year 5666<sup>210</sup> on the matter of why we recite verses about the Shofar (*Shofarot*) after the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*). At first glance, the verses about the Shofar (*Shofarot*) should precede the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*). For, since the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) dependent on the verses of Shofar (*Shofarot*), it should have begun with this. Even though the actual blowing of the Shofar precedes the blessings of Kingship (*Malchiyot*) and Remembrance (*Zichronot*), nevertheless, at first glance, it would seem that we also should recite the verses of Shofar (*Shofarot*) before the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*).

He therefore explains that the matter of reciting the verses of Shofar (*Shofarot*) after the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) is in order to bring about a much loftier drawing forth etc. However, based on what is being explained in this discourse, the recitation of the verses of Shofar (*Shofarot*) are also like a signet (*Chotem*) to sustain the matter. In other words, even after it already arose in His Supernal desire, we nevertheless must affect the sustainment of the matter, so that it will be drawn down below etc. With this in mind, it also makes sense why the verses of Shofar (*Shofarot*) follow the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*).<sup>211</sup>

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<sup>210</sup> At the conclusion of the *Hemshech*, p. 541 and on.

<sup>211</sup> Also see Likkutei Sichot, Vol. 34 p. 186.



## 2.

The discourse continues that this is the meaning of the verse,<sup>212</sup> “A house is built through wisdom (*Chochmah*).” The explanation of “a house is built” is that this happens when stones are placed one beneath the other in the proper order, after which, there is no changing of that order whatsoever. Moreover, this order was already previously prepared and ordered in the thoughts and intellect of the stonemason [before he placed the stones], such that it is not to be changed or deviated from. However, before completing the ordering of the matter in the thought and wisdom of the stonemason who builds [the house], the order of the building’s construct can still undergo change in various ways etc.

This likewise is understood in the analogue [that is, in *HaShem*’s-יהו"ה Godliness]. For as known, the Zohar states about the Torah, which is the aspect of the signet [of the Holy One, blessed is He] in which it states,<sup>213</sup> “In the beginning (*Bereishit*-בראשית) God created,” which Targum<sup>214</sup> translates as “With wisdom (*Bechochmeta*-בחוכמתא),” that “He gazed into the Torah and created the world.”<sup>215</sup> In other words, it is with the Wisdom-*Chochmah* of Torah that “the house” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is built from the world of Emanation (*Atzilut*). The same is so of the construct of the world of Emanation (*Atzilut*) from the

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<sup>212</sup> Proverbs 24:3

<sup>213</sup> Genesis 1:1

<sup>214</sup> See Targum Yerushalmi to Genesis 1:1; Zohar I 31b

<sup>215</sup> Zohar II 161a and on

Emanator (*Ma'atzeel*). (For, as known, it states in Zohar<sup>216</sup> that the verse,<sup>217</sup> “In the beginning God created etc.,” hints at all ten *Sefirot* of the world of Emanation-*Atzilut*.) This is because of the above-mentioned reason. This will suffice for the understanding.

### 3.

We may say that this also is the general matter of Rosh HaShanah and Shemini Atzeret. In other words, the primary matter of Rosh HaShanah is to affect the Supernal arousal of the desire for Kingship, as indicated by the words,<sup>218</sup> “Crown Me as King over you.” This is brought about through reciting the verses of Kingship (*Malchiyot*) until their concluding signet, which is the verse,<sup>219</sup> “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel*, *HaShem Elo'heinu*, *HaShem Echad*-אחד יהוה אלהינו יהוה אחד.”

The explanation of the words “Listen Israel-*Shema Yisroel*-שמע ישראל” is known,<sup>220</sup> namely, that [the term “*Shema*-שמע”] indicates “summoning”<sup>221</sup> and “gathering” all of one’s matters etc. This is followed by Shemini Atzeret, as the verse states,<sup>222</sup> “The eighth day shall be a restriction (*Atzeret*-עצרת)”

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<sup>216</sup> Zohar I 256b; See Ohr HaTorah, Bereishit 487b and on; See the discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 89 and on).

<sup>217</sup> Genesis 1:1

<sup>218</sup> Talmud Bavli, Rosh HaShanah 34b

<sup>219</sup> Deuteronomy 6:4; See the preceding discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1, Ch. 3.

<sup>220</sup> Likkutei Torah, Ha’azinu 72b and elsewhere.

<sup>221</sup> See Samuel I 15:4 – “And Shaul summoned (*VaYishama*-ישמע) the people.”

<sup>222</sup> Numbers 29:35

for you,” [in which the term “*Atzeret*-עצרת” indicates “absorption”] meaning that the matter is caused to be absorbed etc.<sup>223</sup>

This is similar to the signet (*Chotem*), so that the matter is caused to be sustained in actuality, meaning that there should be a drawing down and revelation of the Kingship of the Holy One, blessed is He, through the Kingdom of the House of Dovid. This is as we request in the prayers of Rosh HaShanah that there should be “the flourishing of the might of Dovid,”<sup>224</sup> upon which there also will be the fulfillment of the request,<sup>225</sup> “Reign over the whole world with Your Glory etc.,” and,<sup>226</sup> “Everything that has been made will know that You have made it, and it will be understood by everything that has been formed that You have formed it, and all who have breath in their nostrils will say, *HaShem*-יהו"ה, the God of Israel, is King, and His Kingship reigns over all!”

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<sup>223</sup> See Likkutei Torah, Drushim L'Shmini Atzeret 88d and elsewhere.

<sup>224</sup> In the Amidah liturgy of Rosh HaShanah.

<sup>225</sup> In the Musaf liturgy (in the verses of Kingship-*Malchiyot*).

<sup>226</sup> In the Musaf liturgy (in the verses of Kingship-*Malchiyot*).



## Discourse 8

*“Al Yipater Adam Meichaveiro –  
One should only take leave of his friend...”*

Delivered on the 3<sup>rd</sup> day of the week of Parshat Lech Lecha,  
4<sup>th</sup> of MarCheshvan, 5721

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

### 1.

It states in Talmud,<sup>227</sup> “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that, consequently, he will remember him.” The section concludes, “You reminded me of something that [Rabbi Yossi, son of Rabbi Chanina said. As Rabbi Yossi, son of Rabbi Chanina said:] “What is the meaning of the verse,<sup>228</sup> ‘In a land through which no man passed and no person (*Adam*) has settled’? [If no man passed through it, how then could it have been settled?] Rather, this teaches that every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which Adam decreed that it would not be settled, was not settled.”

Now, our Rebbes and leaders explained<sup>229</sup> that about Torah the verse states,<sup>230</sup> “Its ways are ways of pleasantness,

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<sup>227</sup> Talmud Bavli, Brachot 31a

<sup>228</sup> Jeremiah 2:6

<sup>229</sup> In the discourse entitled “*Al Yipater*” 5689 (Sefer HaMaamarim 5689 p. 342 and on).

<sup>230</sup> Proverbs 3:17

and all its pathways are peace,” and another verse states,<sup>231</sup> “Torah is light.” That is, it illuminates a path for man in the ways of pleasantness in his interactions with his fellow. To this end we recite in the blessings over the Torah, “Blessed are You, *HaShem*-יהוה our God, King of the world, who has given us the Torah of Truth and planted eternal life within us.”

That is, when one has an illumination of the light of the truth in the Torah, (which is called the Torah of life and gives instruction for life,<sup>232</sup> guiding and illuminating a person’s path in the world), he then also sees and recognizes [the way to conduct himself] in his life in this temporal world, in his interactions with his fellow. For, as known,<sup>233</sup> the [fulfillment of the *mitzvah*] “You shall love your fellow as yourself”<sup>234</sup> is the receptacle for [fulfilling the *mitzvah* of] “You shall love *HaShem*-יהוה your God.”<sup>235</sup>

Thus, when a person takes leave of his fellow, (at which point a spatial separation is caused between them, it is necessary to ensure that this does not cause anything that may not be appropriately aligned with [the *mitzvah* of] “You shall love your fellow as yourself”), he therefore must leave him with something by which to remember him by, until they see each other again.

[This may be explained further with the well-known teaching of the Baal Shem Tov,<sup>236</sup> that any place that a person

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<sup>231</sup> Proverbs 6:23

<sup>232</sup> See Zohar III 53b

<sup>233</sup> See Sefer HaSichot 5689 p. 56; Kayitz 5700 p. 3

<sup>234</sup> Leviticus 19:18

<sup>235</sup> Deuteronomy 6:5

<sup>236</sup> Baal Shem Tov Al HaTorah, Parshat Lech Lecha, Section 23

was once present, he necessarily will come there a second time.] Therefore, one should only take leave of his friend from involvement in words of Torah, the paths of which “are the ways of pleasantness” even in one’s temporal life.

Now, the discourse<sup>237</sup> questions the specific wording [of the above-mentioned teaching]. For, based on the above, there is a question why this teaching specifies “a matter of *Halachah*.” This seems to indicate that specifically then, [through a matter of *Halachah*] he will remember him. We therefore must better understand what is meant by the “matter of *Halachah*,” and that he will remember him specifically through [the matter of *Halachah*].

We should add and state that the question is further compounded as to why it specifies a “matter of *Halachah*,” for in Torah itself there are many different parts. Moreover, being that Torah is “the way of pleasantness” and He “gave us the Torah of Truth and planted eternal life within us,” one should be able to depart from his friend through any Torah matter, not specifically a “matter of *Halachah*.”

Moreover, since it only is necessary to affect his fellow to remember him until he returns and sees him again, it should be enough to simply leave an object with him [by which to remember him]. At first glance, it should be possible to find various matters or things that he can leave with him, and through seeing them, he will remember his friend who departed from him in that place. Why is it specifically necessary for words of Torah [to be exchanged]?

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<sup>237</sup> Sefer HaMaamarim 5689 *ibid.* p. 343

We also must understand the meaning [of the continuation], that “every land by which Adam, the first man, decreed that it would be settled, was settled etc.” How does this relate to the matters mentioned in this teaching?

2.

The discourse<sup>238</sup> continues that to understand all this, we must preface with the well-known matter of the first restraint of *Tzimtzum* which took place in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc.<sup>239</sup> It then continues and explains the matter of the restraint of the *Tzimtzum*, and that the intention in the restraint-*Tzimtzum* is for the sake of revelation etc. (as will be explained).

Now, we may give an explanation of the relationship of these matters (that was not explicitly stated in the discourse). For, all matters that are present below, and this certainly is so of matters pertaining to the Jewish people who, “descend from them,”<sup>240</sup> meaning that they [descend] from those matters as they are Above.

It thus is understood that the possibility for there to be the matter of a person taking leave of his fellow below, is because there is such a matter in regard to “man” and “his fellow” above, this being the [relationship of] Jewish people with the Holy One, blessed is He. This is as stated in Midrash<sup>241</sup>

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<sup>238</sup> Sefer HaMaamarim 5689 *ibid.* p. 343

<sup>239</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13 and the notes and citations there.

<sup>240</sup> Tanya, Likkutei Amarim, Ch. 3

<sup>241</sup> Midrash Shemot Rabba 27:1



on the verse,<sup>242</sup> “Do not leave your friend and the friend of your father,” that, “the word ‘Your friend-*Rei’acha*-רֵעֶךָ’ here, refers to the Holy One, blessed is He.”

To explain, the souls of the Jewish people are hewn from beneath the Throne of Glory,<sup>243</sup> and are actually rooted even higher, before the restraint of the *Tzimtzum*. That is, the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, and even transcend the Torah. This is as in the teaching of our sages, of blessed memory,<sup>244</sup> that seven things<sup>245</sup> preceded the world, and among them are Torah and the Jewish people. However, the teaching concludes that the thought of the Jewish people preceded everything, including even the Torah, as it states [in Torah], “Command the children of Israel,” and, “Speak to the children of Israel.”

Now, based on what was explained in the preceding discourses,<sup>246</sup> namely, that the restraint of *Tzimtzum* affects no change whatsoever relative to the One Above, therefore the same is so even now. This being so, it is not applicable for “man to take leave of his fellow,” being that the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה Himself, blessed is He, in a way that is even deeper than the root of the Torah.

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<sup>242</sup> Proverbs 27:10

<sup>243</sup> See Zohar III 29b; 123b; Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 7.

<sup>244</sup> Midrash Bereishit Rabba 1:4

<sup>245</sup> The Midrash there states “six things.” See however Talmud Bavli, Pesachim 54a, and elsewhere.

<sup>246</sup> See the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1, Ch. 4; [Also note that some of the preceding discourses are missing.]

Nevertheless, in the order of the chaining down of the worlds (*Seder Hishtalshelut*) there is the matter of the descent of the soul from Above to below, “from a high peak to a deep pit.”<sup>247</sup> Within the “deep pit” itself, the Godly soul, which “literally is a part of God from on high,”<sup>248</sup> comes to manifest in the body and animalistic soul, in a way that a union is caused between them, to the point that the matter of “the might shall pass from one regime to the other”<sup>249</sup> is possible between them.

This then, is the relationship between the matters discussed in the discourse. That is, he first begins to explain how there is caused to be the matter of the “departure of man from his fellow,” (the advice for which is that the departure should be “from [involvement in a] matter of *Halachah*”), both initially and essentially, namely, through the matter of the restraint of the *Tzimtzum*.

For, as he explains, the beginning of everything was that the simple supernal light of *HaShem*-יהוה, blessed is He, filled all of existence etc., and there was no room for the worlds to be sustained, (and how much more so was there no room for the matter of separation and “departure”). He then constricted Himself, so to speak, which is the matter of the first restraint of

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<sup>247</sup> Talmud Bavli, Chagigah 5b

<sup>248</sup> Tanya, Ch. 2; Also see Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Shefa Tal, Hakdamah Ben Me'ah Shanah; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

<sup>249</sup> Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

*Tzimtzum*, in a manner of complete removal (*Siluk*). Through this, the possibility was brought about for there to be the matter of “man taking leave of his fellow” above in *HaShem*’s יהוה’s Godliness, as a result of which it also became possible for there to be the matter of man taking leave of his fellow below.

### 3.

The discourse continues to explain the intention of the Emanator in the matter of the restraint of *Tzimtzum* etc. For, the inner substance of this teaching of our sages, of blessed memory, is that we must **nullify** the effect of the distance brought about by the parting. (This is as they stated, “One should **not** take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will **remember him.**”)

This is why, at the very beginning of the matter, he immediately explains the general point. That is, he explains that even though there is a matter of the restraint of *Tzimtzum* through which the possibility for the matter of a person taking leave of his friend comes about, nevertheless, in regard to the intention of the Emanator in the matter of the restraint of the *Tzimtzum*, it cannot be said that the intention is for there be the withdrawal of the light, Heaven forbid to think so. For, what ultimate purpose is there in the aspect of the absence of light and revelation (especially in regard to the first restraint of *Tzimtzum* which is in a way of withdrawal, meaning utter and complete concealment and hiddenness).

He thus brings proof for this from the fact that even in regard to those levels that follow the restraint of the *Tzimtzum*, the verse states,<sup>250</sup> “He did not create it for emptiness (*Tohu*), [rather], He fashioned it to be settled.” In other words, the true intention is the aspect of Repair-*Tikkun*, indicated by the words, “He fashioned it to be settled,” which specifically refers to the aspect of the revelation of light (*Ohr*).

This being so, it is clear that it cannot be said that the Supernal intent of the Emanator, *HaShem*-יהו"ה, blessed is He, in the matter of the restraint of *Tzimtzum*, is for there to be the withdrawal of the light, Heaven forbid to think so. Rather, *HaShem*'s-יהו"ה-s Supernal intent in the restraint of the *Tzimtzum* is for there be a revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. In other words, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, should then come into [revelation] within the measure and limitation.

The explanation is that since the restraint of *Tzimtzum* affects the very opposite of the revelation that preceded it, it cannot be said that the matter of the revelation, for which there is the intention of the *Tzimtzum*, is simply the same revelation that there was before to the restraint of the *Tzimtzum*. For, if that was so, what purpose does this entire matter serve?

This being so, it must be said that the revelation for which there was the intent of the *Tzimtzum*, is a much loftier than the revelation before the restraint of the *Tzimtzum*, and that for this end it is worthwhile that there temporarily be – solely from the perspective of the lower beings – a matter that is the

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<sup>250</sup> Isaiah 45:18

opposite of revelation, being that it is through this they thereby will subsequently come to a revelation that is even loftier than the revelation that preceded the restraint of the *Tzimtzum*.

With this in mind, he continues and explains the general matter of the restraint of *Tzimtzum*, and that the first restraint of *Tzimtzum* necessarily needed to be in such a way that there was the matter of complete withdrawal, in that he “withdrew His Great Light to the side.” That is, He withdrew the [revelation of] His limitless light (*Ohr HaBli Gvul*), through which there then could be the revelation of His limited light (*Ohr HaGvul*).

As he continues and explains in greater detail,<sup>251</sup> the power of limitation (*Ko'ach HaGvul*) is also present in the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends the restraint of *Tzimtzum*. For, *HaShem*-יהו"ה, blessed is He, is all capable (*Kol Yachol*), and thus He also has the power of limitation (*Ko'ach HaGvul*). This is as stated in *Avodat HaKodesh*,<sup>252</sup> “The Unlimited One, *HaShem*-יהו"ה, blessed is He, is the ultimate perfection without any lacking whatsoever, Heaven forbid to think so. Thus, if one were to say that He only has power over limitlessness (*Ko'ach B'Bli Gvul*), but does not have power over limitation (*Ko'ach B'Gvul*), he would be detracting from His perfection.

Rather, just as He has the power of limitlessness (*Ko'ach HaBli Gvul*), so likewise He has the power of limitation (*Ko'ach HaGvul*),” only that before the restraint of *Tzimtzum* there was the revelation of the limitless light of His

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<sup>251</sup> *Sefer HaMaamarim* 5689 *ibid.* p. 344

<sup>252</sup> *Avodat HaKodesh* of Rabbi Meir Ibn Gabbi, Shaar 1, Ch. 8

power of limitlessness, and His power of limitation was concealed.

Based on this, he also explains that the intention in the restraint of the *Tzimtzum* is for the purpose of revelation. That is,<sup>253</sup> just as before the restraint of the *Tzimtzum* there was the revelation of the limitless light of the Unlimited One, and there was a dominance of the limitlessness (*Bli Gvul*) over the power of limitation (*Ko'ach HaGvul*), to the point that it was utterly unrecognizable, (meaning that the limitless light was dominant to the point that it completely subsumed the power of limitation within itself), this necessitates that the same is true subsequent to the restraint of *Tzimtzum*.

That is, it was *HaShem* 's-ה"י Supernal will, blessed is He, that there be the revelation of the power of limitation (*Ko'ach HaGvul*) and the limitation (*Gvul*) would include the entire matter of limitlessness (*Bli Gvul*) within itself. That is, through the limited (*Gvul*) we take hold of the limitless (*Bli Gvul*).

In general, this matter is actualized through the Impression-*Reshimu* (the power of limitation), and then through the Line-*Kav* (which is drawn down from the aspect of revelation (*Giluy*), which is the power of limitlessness (*Ko'ach HaBli Gvul*)).<sup>254</sup> This is as explained in the discourse, that the existence of the vessels (*Keilim*), (which are rooted in the Impression-*Reshimu*), is from the light (*Ohr*) (of the Line-*Kav*), since it is from the “condensation” and “thickening” of the

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<sup>253</sup> Sefer HaMaamarim 5689 ibid. p. 346

<sup>254</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15 and the notes and citations there.

lights (*Orot*) that the vessels are made.<sup>255</sup> Through this the vessel (*Keili*) is made to be of comparative relation to the light (*Ohr*), so that it can receive the light (*Ohr*) and revelation (*Gilyu*) within itself, being that this is the ultimate purpose of the vessels (*Keilim*).

To this end it was necessary to affect that both the lights (*Orot*) and the vessels (*Keilim*) act in opposition to their own nature.<sup>256</sup> For, it is the nature of the light (*Ohr*) to ascend above and not manifest in the vessel (*Kli*), and it is the nature of the vessels (*Keilim*) to conceal and not reveal. We must therefore affect in both of them – both in the light (*Ohr*) and the vessel (*Kli*) – the opposite of their natures, through which the unification of the two matters (the light-*Ohr* and the vessel-*Kli*) is caused.

#### 4.

Now, even though after the restraint of the *Tzimtzum* the Impression-*Reshimu* remained, and the Line-*Kav* was subsequently drawn down, the matter of which is to affect a drawing down in a way of the inner manifestation of lights (*Orot*) within vessels (*Keilim*), thus bonding them together, nonetheless, as this is drawn down in the chaining down of the worlds (*Seder Hishtalshelut*) it is in a way that the matter of “a person taking leave of his friend” is present. This is because

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<sup>255</sup> Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on.

<sup>256</sup> Sefer HaMaamarim 5679 *ibid.* p. 348

externally and in one's senses, there is the sense of independent existence etc.

This is especially so considering the explanation in the preceding discourses<sup>257</sup> about the verse,<sup>258</sup> “In the beginning God created the heavens and the earth,” namely, that the Torah itself states that the world is a real existence.<sup>259</sup> It thus is necessary for advice to be given on how to attain *HaShem's*-יהו"ה ultimate Supernal intent in the entire matter of the chaining down (*Hishtalshlut*), beginning with the first restraint of *Tzimtzum* etc.

This then, is the meaning of the teaching, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*,” which refers to the matter of Torah in general, since through it the matter indicated by the verse “The ways of the world are His,”<sup>260</sup> referring to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to below, is accomplished.

However, after all this explanation, we still must understand why the teaching specifically states, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*.” For, at first glance, based on what was explained before, this matter could be brought about through all Torah matters, being that the Torah in its entirety is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He. This being

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<sup>257</sup> Also see the Sicha talk of Simchat Beit HaSho'eva (Torat Menachem Vol. 29, p. 62).

<sup>258</sup> Genesis 1:1

<sup>259</sup> See *Hemshech* “*Mayim Rabim*” 5636, Ch. 158 (p. 175).

<sup>260</sup> Habakkuk 3:6; See *Sefer HaMaamarim* 5689 *ibid.* p. 349.



the case, why must it specifically be through a “matter of *Halachah*”?

5.

This may be understood with the known<sup>261</sup> preface about the verses of Remembrance (*Zichronot*) that we recite on Rosh HaShanah. (As our sages, of blessed memory, taught,<sup>262</sup> “On Rosh HaShanah say before Me ... verses of Remembrance (*Zichronot*), so that your remembrance will rise before Me for the good,” and we bring proofs for this from the Torah, which is the matter of reciting **verses** of Remembrance (*Zichronot*).)<sup>263</sup> [We recite],<sup>264</sup> “You remember the acts of the world (*Ma’aseh Olam*-מעשה עולם) and consider the forms of old (*Yetzarei Kedem*-יצורי קדם).” “Acts of the world (*Ma’aseh Olam*-מעשה עולם)” refers to the whole chaining down of the worlds (*Hishtalshelut*), such as the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*) etc. “Forms of old (*Yetzarei Kedem*-יצורי קדם)” refers to the worlds that precede (*Kedem*-קדם) and transcend the world of Emanation (*Atzilut*). That is, they all require remembrance on Rosh HaShanah.

This is also why we recite,<sup>265</sup> “And Noach too You remembered with love,” referring to the covenant (*Brit*) that was formed with Noach. We conclude [the section of the verses of Remembrance (*Zichronot*)] with the words, “[Blessed are

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<sup>261</sup> *Hemshech* 5672 Vol. 1, Ch. 201 (p. 407 and on).

<sup>262</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

<sup>263</sup> See Maamarei Admor HaZaken 5564 p. 218

<sup>264</sup> In the Musaf liturgy of Rosh HaShanah (Pesukei Zichronot)

<sup>265</sup> In the continuation of the Musaf liturgy of Rosh HaShanah there.

You *HaShem*-יהו"ה,] Who remembers the covenant (*Zocher HaBrit*-זוכר הברית),” referring to the covenant formed with Avraham [which is elucidated in this week’s Torah portion],<sup>266</sup> and the covenant formed with our teacher Moshe.

The explanation<sup>267</sup> is that the inner substance of the formation of a covenant may be understood from the actual deed involved. That is, one thing is split into two halves, and the two parties [to the covenant] pass between the pieces. This is a sign indicating that just as the two pieces are one thing, so likewise the parties who pass between the pieces are one thing.<sup>268</sup>

On a deeper level, the act of forming a covenant and passing through the pieces is that even after the two parties become externally distant from each other, on an inner level there is a remembrance of the oneness between them, just as there is with the thing that they separated into two halves. That is, it was initially in a state of oneness, and even afterwards, on an inner level the oneness remains.

This oneness is present on an inner level that is to be drawn down and have its effect even on the externality, to negate the effect of matters that cause separation, so that even externally they are in a state of oneness. In other words, the substance of the formation of a covenant is for the purpose of binding and unifying the inner aspect with the outer aspect, so that it is drawn down to have an external effect as well.

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<sup>266</sup> Genesis 15:9 and on

<sup>267</sup> See *Hemshech* 5672 Vol. 1 *ibid.* p. 408.

<sup>268</sup> See *Likkutei Torah*, Nitzavim 44b

More specifically, there are three matters in this. There is the formation of the covenant of Noach, the covenant of Avraham, and the covenant of Moshe. To explain, there is one type of remembrance, and there is another type of remembrance. That is, there is external remembrance (*b'Chitzoniyut*), and inner remembrance (*b'Pnimityut*). The external remembrance (*b'Chitzoniyut*) generally relates to external matters, such as physical matters, in which the separation between [the parties] is also physical, such as a physical separation, whether in space or time.

Likewise, on a higher level, as it relates to the general matter of the chaining down of the worlds (*Seder Hishtalshelut*) according to how it was established in its fixed order, its root Above is the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-*Binah*.<sup>269</sup>

[This is as explained before<sup>270</sup> about the difference between the 25<sup>th</sup> of Elul and Rosh HaShanah. That is, on Rosh HaShanah, Adam, the first man, was created,<sup>271</sup> and it was by his hand that the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* was brought about.]

It was regarding the external remembrance, which is the remembrance of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is drawn from the external union (*Yichud Chitzoni*) of Wisdom-*Chochmah* and Understanding-

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<sup>269</sup> See Likkutei Torah, Nitzavim *ibid.* 47a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>270</sup> Perhaps the intention is to the discourse of Shabbat Parshat Nitzavim-Vayeilech of the 25<sup>th</sup> of Elul 5720 which is missing and has not been published to date [or to one of the other discourses missing from earlier this year 5721].

<sup>271</sup> Midrash Vayikra Rabba 29:1; Tosefot entitled "*L'Tekufot*" to Talmud Bavli, Rosh HaShanah 8a

*Binah*, that the covenant of Noach was formed. The substance of this covenant is that the sustainment of the whole order of the chaining down of the worlds (*Hishtalshelut*) will continue to be, so that throughout the duration of the world, the orders of the world should not cease.

However, there also is an inner remembrance (*b'Pnimiyut*-בפנימיות), as it states, “Their remembrance shall arise before Me (*Lefanai*-לפניי).” It was in regard to this that a covenant was formed with Avraham and a covenant was formed with Moshe. The difference between them is explained elsewhere at greater length,<sup>272</sup> namely, that the covenant formed with Avraham was in regard to the Torah and the Land of Israel (*Eretz Yisroel*), and the covenant formed with Moshe was in regard to the matter of repentance and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He.

This is the matter of the verse,<sup>273</sup> “For this commandment that I command you today – it is not hidden from you and it is not distant,” referring to the matter of repentance (*Teshuvah*) which transcends Torah and its *mitzvot* (as explained before).<sup>274</sup> This is especially so of the last forty days

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<sup>272</sup> Ohr HaTorah, Tisah p. 2,007 and on; Discourse entitled “*Hinei Anochi Koret Brit*” 5630 (Sefer HaMaamarim 5630 p. 103 and on); 5654 (Sefer HaMaamarim 5654 p. 174 and on); Also see the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24 (Sefer HaMaamarim 5712 p. 363 and on); Also see the second discourse entitled “*Ki Tisah* – When you take a headcount of the Children of Israel” 5717, translated in The Teachings of The Rebbe 5717 Vol. 1, Discourse 15 (Sefer HaMaamarim 5717 p. 144 and on).

<sup>273</sup> Deuteronomy 30:11 and Ramban there; Also see Likkutei Torah Nitzavim *ibid.* p. 45c.

<sup>274</sup> Perhaps the intention is to the discourse of Shabbat Parshat Nitzavim-Vayeilech of the 25<sup>th</sup> of Elul 5720 which is missing and has not been published to date [or to one of the other discourses missing from earlier this year 5721].

from Rosh Chodesh Elul through Yom HaKippurim, during which time there is the actualization of the verse,<sup>275</sup> “I have forgiven according to your word,” during which time the emphasis is on the covenant formed with Moshe and the matter of repentance (*Teshuvah*).

However, *HaShem's* יהו"ה ultimate intention is for the inner remembrance (*b'Pnimiyut*) to also be drawn down into the external remembrance (*b'Chitzoniyut*). In other words, through this, “their remembrance shall rise before Me for the good.” That is, this refers to the inner remembrance (*b'Pnimiyut*), as we say at the conclusion of the blessing of the verses of Remembrance (*Zichronot*), “[Blessed are You, *HaShem*-יהו"ה,] Who remembers the covenant (*Zocher HaBrit*-זוכר הברית).”

This refers to the covenant formed with Avraham (which is tied to the binding of Yitzchak), as well as to the covenant formed with Moshe. This also affects the external remembrance (*b'Chitzoniyut*) to be, [as we recite], “And Noah too You remembered with love,” so that there also should be the remembrance of external matters, so that they will be drawn down through the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down, to have a [positive] effect in matters pertaining to one's children, health, and abundant sustenance.

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<sup>275</sup> Numbers 14:20; See Midrash Tanchuma Pekudei 11; Rashi to Exodus 33:11 and Deuteronomy 9:18; Also see Likkutei Sichot, Vol. 24 p. 570, note 10.

6.

To further explain, at first glance, the matter must be better understood. For, in regard to the inner aspect (*Pnimityut*) what need is there for the matter of remembrance? For, in regard to the inner aspect (*Pnimityut*) there is the matter of *HaShem* 's יהו"ה Essential desire (*Ratzon Atzmi*), blessed is He, as expressed in the verse,<sup>276</sup> “He will choose our heritage for us, the pride of Yaakov that He loves, always!” This is even loftier than the matter of pleasure (*Taanug*), for as explained elsewhere at length,<sup>277</sup> the desire (*Ratzon*) reveals more than the pleasure (*Taanug*).

This is known from the proof and example of this that also is present below, namely, the essential desire of the Jewish people. For, as the Alter Rebbe taught,<sup>278</sup> “A Jew is neither capable of, nor desires to be separated from *HaShem*’s יהו"ה Godliness.” That is, this desire (*Ratzon*) is an essential desire (*Ratzon Atzmi*), to the extent that it brings to actual self-sacrifice (*Mesirat Nefesh*). As known,<sup>279</sup> the matter of self-sacrifice (*Mesirat Nefesh*) specifically stems from desire (*Ratzon*) that is not bound to intellect (*Sechel*). This is because intellect neither necessitates, nor gives room for the matter of self-sacrifice (*Mesirat Nefesh*).

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<sup>276</sup> Psalms 47:5

<sup>277</sup> See *Hemshech* 5672 *ibid.* (p. 407 and on); Also see the discourse entitled “*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you,” 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 3, Ch. 3 (*Sefer HaMaamarim* 5720 p. 20 and on).

<sup>278</sup> *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4, p. 384, copied in *HaYom Yom* for the 25<sup>th</sup> of Tammuz, and elsewhere.

<sup>279</sup> See *Hemshech* 5672 Vol. 1 *ibid.*, p. 409.

Moreover, this desire (*Ratzon*) does not even have the matter of pleasure (*Taanug*) in it. For, if there was pleasure (*Taanug*) in this, it would not be true self-sacrifice (*Mesirat Nefesh*). Rather, it is specifically through essential desire (*Ratzon Atzmi*) that one comes to true self-sacrifice (*Mesirat Nefesh*). In other words, not only is it not according to the measures or dictates of reason and intellect, but beyond this, it is not even tied to the matter of pleasure (*Taanug*).

This demonstrates that this is desire (*Ratzon*) that transcends pleasure (*Taanug*), which is why it is possible for him to come to actual self-sacrifice (*Mesirat Nefesh*) below, with true self-sacrifice (*Mesirat Nefesh*) in which there is no pleasure (*Taanug*).

However, even so, the inner aspect (*Pnimiyut*) must affect the matter of remembrance. For, even though it utterly is inapplicable for the essential desire (*Ratzon Atzmi*) to be nullified, Heaven forbid to think so, nevertheless, it can undergo temporary concealment.

This then, explains the matter of reciting the verses of Remembrance (*Zichronot*), through which we bring proofs from verses of Torah, and thereby affect the matter of the inner remembrance (*b'Pnimiyut*). That is, there is the “remembrance of the covenant,” referring to the covenant formed with Avraham, and even deeper, there is [the remembrance of] the covenant formed with Moshe, about the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. Through this there also is a drawing down of the external remembrance (*Chitzoniyut*), namely, “And Noach too You remembered with love,” which is remembrance that relates to the order of the

chaining down of the worlds (*Hishtalshelut*), so that it is drawn down to below ten-handsbreadths to effect all the needs of man [positively].

7.

With the above in mind, we can explain the teaching of our sages, of blessed memory,<sup>280</sup> “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he will consequently remember him.” For, as explained before (in chapter two), because of the chaining down of the worlds (*Seder Hishtalshelut*) (which is brought about by the desire of the Creator, *HaShem*-יהו"ה, blessed is He, for a dwelling place in the lower worlds),<sup>281</sup> there is made to be the matter of the descent of the soul from above – “from a high peak” – until it descends below – “to a deep pit” – into the measures and limitations of the world. This is to such an extent that the matter of concealment and hiddenness is possible, this being the matter of “a person taking leave of his friend.”

It is therefore necessary for him to remember Him, (similar to the matter of “their remembrance will arise before Me for the good”). That is, there must be the awakening of the root of the souls of the Jewish people as they are in the aspect of innerness (*Pnimityut*), Above in *HaShem*'s-יהו"ה Godliness (“before Me-*Lefanai*-לפני”), until the innermost aspect, which is even loftier than the aspect of the [upper] Wisdom-*Chochmah*

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<sup>280</sup> Talmud Bavli, Brachot 31a

<sup>281</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.



and even loftier than the upper pleasure (*Ta'anug*), meaning, the aspect of the Essential Desire (*Ratzon Atzmi*) in *HaShem's*-יהו"ה Godliness above.

(This is similar to the fact that on Rosh HaShanah we must affect the inner remembrance (*b'Pnimityut*). This is because [on Rosh HaShanah] all matters revert to their initial state,<sup>282</sup> and it therefore is necessary for there to be a drawing down from an even loftier aspect than the aspect to which all matters revert. This refers to the aspect of the essential desire (*Ratzon Atzmi*), which transcends intellect and pleasure.)

Now, this matter is specifically brought about through a “matter of *Halachah*.” This accords with the lengthy explanation in *Iggeret HaKodesh*,<sup>283</sup> on the teaching of our sages, of blessed memory,<sup>284</sup> “Anyone who studies *Halachot* every day [is assured that he is destined for the coming world (*Olam HaBa*)],” in which the teaching specifies “*Halachot*.”

This is because the matter of *Halachot* (Torah law) is that *HaShem's*-יהו"ה Supernal will is present in them in an openly revealed way. Therefore, for the essential desire (*Ratzon Atzmi*) [of the Jew] below to be a receptacle and bond with the essential desire [of *HaShem*-יהו"ה] above, this is brought about (not through the matter of intellect (*Sechel*), as great as ones intellect may be, nor even through the matter of pleasure (*Taanug*), but rather) through the matter of desire (*Ratzon*).

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<sup>282</sup> See *Pri Etz Chayim* and *Shaar HaKavanot*, *Shaar Rosh HaShanah*; *Siddur HaArizal*, *Rosh HaShanah*; *Likkutei Torah* *ibid.* 51b, and elsewhere.

<sup>283</sup> *Iggeret HaKodesh*, Epistle 29

<sup>284</sup> *Talmud Bavli*, *Megillah* 28b; *Niddah* 73a

This then, is the meaning of [specifying] “a matter of *Halachah*,” being that *HaShem*’s יהו"ה Supernal desire (*Ratzon*) is present in it as it is, without any admixture of additional matters aside for His Supernal desire, blessed is He. The discourse thus concludes<sup>285</sup> with the greatness of the matter of final *Halachic* rulings, in that the very depth and essence of *HaShem*’s יהו"ה Supernal desire is present in them.

8.

The teaching concludes, “You reminded me of something that [Rabbi Yossi, son of Rabbi Chanina said... “Every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which Adam decreed that it would not be settled, was not settled.”

The explanation is the discourse is as explained,<sup>286</sup> that Adam, the first man, corresponds to the stature of Primordial Man (*Adam Kadmon*). The decree of Adam, the first man, refers to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). In other words, all the deeds of mankind and all their matters are according to the decree of *HaShem*’s יהו"ה Supernal providence, blessed is He, as it arose in the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

However, more specifically, there are two ways in this. Namely, “every land by which Adam, the first man, decreed that it would be settled, was settled, and every land by which

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<sup>285</sup> Sefer HaMaamarim 5689 *ibid.* p. 349

<sup>286</sup> Sefer HaMaamarim 5689 p. 349 *ibid.*

Adam decreed that it would not be settled, was not settled.” This refers to two ways of serving *HaShem*-יהו"ה, blessed is He.

The first way of serving *HaShem*-יהו"ה, blessed is He, is in a positive way of the side of good, namely, through fulfilling the positive *mitzvot*, and the second way of serving Him is in a way of negating the side opposite goodness, through guarding oneself against transgressing the negative, prohibitive *mitzvot*. In general, these are the two matters [indicated in the verse],<sup>287</sup> “Turn from evil, and do good.” The general service of *HaShem*-יהו"ה, blessed is He, in these two types of “lands” is according to the decree of *HaShem*’s-יהו"ה Supernal providence, blessed is He.

The discourse continues and cites the verse,<sup>288</sup> “A man’s footsteps are established from *HaShem*-יהו"ה, and he shall desire His way.” [As known from the teachings of the Baal Shem Tov and the Alter Rebbe<sup>289</sup> on this verse, when a Jew arrives in a particular place, he should know that it is *HaShem*’s-יהו"ה Supernal providence, blessed is He, that brought him to this place.

The intention in this is that “His way” – meaning [the way] of the Holy One, blessed is He – is what “he shall desire,” which [does not negate but] includes the alternate explanation that, “He shall desire (his way)” refers to the Holy One, blessed is He desiring], thus granting each person success in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* and in all physical matters, in order to fulfill *HaShem*’s-יהו"ה

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<sup>287</sup> Psalms 34:15; 37:27

<sup>288</sup> Psalms 37:23

<sup>289</sup> Igrot Kodesh of the Rebbe Rayatz, Vol. 5, p. 103, p. 110; HaYom Yom 10<sup>th</sup> of Tammuz & 14<sup>th</sup> of Cheshvan

Supernal intent for the Torah [to be illuminated], as “Torah is light,”<sup>290</sup> with the light (*Ohr*) [about which it states] “It is good.”<sup>291</sup>

Now, we may add in explanation of the relationship between the matters mentioned in this teaching of our sages, of blessed memory. That is, in order “to remember Him,” it is not enough to merely study a *Halachic* matter by way of “expressing them with the mouth.”<sup>292</sup> Rather, in addition to drawing down of this matter from thought to speech, it also must be drawn down into actual service of *HaShem*-יהוה, blessed is He, in action, to fulfill “the decree of Adam, the first man,” in each “land” according to its substance matter, whether it is “to be settled” or “to not be settled.” (This is similar to the explanation at length in the preceding discourses about Rosh HaShanah,<sup>293</sup> that it is not enough to merely recite the verses of Remembrance (*Zichronot*), but there also must be action (*Ma’aseh*), as it states,<sup>294</sup> “With what? With the Shofar.”)

## 9.

This then, is the meaning of the teaching, “One should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” As explained at length in the *Hemshech* of discourses of

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<sup>290</sup> Proverbs 6:23

<sup>291</sup> Genesis 1:4

<sup>292</sup> Talmud Bavli, Eruvin 54a

<sup>293</sup> See the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of the second day of Rosh HaShanah of this year, 5721, Discourse 1.

<sup>294</sup> Talmud Bavli, Rosh HaShanah 16a; 34b

the year 5666,<sup>295</sup> this is analogous to a prince who was sent by the king to a distant place from himself, through which he will be able to reveal the capacities that the prince has within himself and what he is able to actualize and affect etc. Thus, before departing, he gives him something to remember him by until his return, when they will again see each other (as stated in the discourse).<sup>296</sup>

In other words, through [*HaShem*-יהוה, blessed is He] giving him the “matter of *Halachah*” it becomes completely clear that “no one banished from Him will remain banished,”<sup>297</sup> but that “he will remember Him” until they return and see each other again.

This also explains the precision of the wording in this teaching, “One should **not** take leave of his friend **except from** [involvement in a] matter of *Halachah*.” For, at first glance, the matter could have been stated more briefly, “A person should depart from his friend from [involvement in] a matter of *Halachah*.”

However, the explanation is that through this, there is an emphasis that were it not for the fact that He first gives him a matter of *Halachah* by which “he will remember Him,” there would not at all be a matter of “a person taking leave of his Friend,” but instead, there would be the matter of “a person **not** taking leave of his Friend.” Rather, the entire possibility of there being a descent of “a person taking leave of his Friend” is solely for the purpose of ascent.

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<sup>295</sup> *Hemshech* 5666, p. 380 and on

<sup>296</sup> *Sefer HaMaamarim* 5689 p. 343 *ibid*.

<sup>297</sup> *Samuel I* 14:14; See *Tanya*, Ch. 39; *Hilchot Talmud Torah* of the Alter Rebbe 4:3

(This is similar to the explanation before (in chapter three) about the intention of the restraint of the *Tzimtzum*, through which the possibility is brought about for there to be the matter of “a person taking leave of his Friend,” which is for the purpose of the [higher] revelation etc.) That is, it is so that we will remember *HaShem*-יהו"ה, blessed is He, throughout the entire time we are on our mission.

Now, as stated, it is a clear matter that he certainly will remember Him, and it is a clear matter that they will return and see each other again. This is like the analogy of the prince who was taken captive and returns to his father the king, at which point the rejoicing is all the greater.<sup>298</sup> This joy breaks all boundaries<sup>299</sup> and affects a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, all the way down below ten handbreadths, so that “a dwelling place for the Holy One, blessed is He, is made to be in the lower worlds.”

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<sup>298</sup> See Tanya, Likkutei Amarim, Ch. 31 (40a and on).

<sup>299</sup> See Sefer HaMaamarim 5657 p. 223 and on.

## Discourse 9

“*Vayomer Lo Yehonatan Machar Chodesh –  
Yehonatan said to him, ‘Tomorrow is the New Moon’*”

Delivered on Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>300</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty.’” Now, we must understand why he both said, “you will be remembered-*v’Nifkadeta*-ת-ונפקד” and “because (your seat) will be empty-*Ki Yipaked*-כי יפקד,” which are two opposites. For, the word “*v’Nifkadeta*-ת-ונפקד” is a term of remembrance, as we recite,<sup>301</sup> “And may there be recalled and remembered – our remembrance and our recollection (*v’Yipaked v’Yizacher Zichroneinu u’Phikdoneinu*-ויפקד ויזכר ויפיקדו ויזכרו).” Similarly, it states,<sup>302</sup> “*HaShem*-ה-יהו” remembered (*Pakad*-פקד) Sarah.” On the other hand, the word “because (your seat) will be empty-*Ki Yipaked*-כי יפקד,” is a term indicating absence (*Chisaron*-חסרון), as in the verse,<sup>303</sup> “Not a man of us is missing-*Nikad*-נפקד.”

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<sup>300</sup> Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

<sup>301</sup> In the *Ya’aleh v’Yavo* addition to the Amidah prayer

<sup>302</sup> Genesis 21:1

<sup>303</sup> Numbers 31:49 – cited in Metzudat Tziyon to Samuel I 20:18 *ibid*.

Now, the matter of remembrance (*Zicharon*-זכרון) is that we also recall that which is not currently present in actuality, which is the very opposite of absence (*Chisaron*-חסרון), and from the fact that this verse includes both matters together, this seems to indicate that they are one matter.

This is especially so considering that the verse states, “you will be remembered because your seat will be empty (*Ki Yipaked*-כי יפקד).” The meaning of the word “*Ki*” here is “because,” indicating that a reason is provided, namely, that the reason “you will be remembered-*v’Nifkadeta*” is because “your seat will be empty-*Yipaked Moshavecha*” מושבך יפקד.

Additionally, the two matters (“remembrance-*Zicharon*” and “absence-*Chisaron*”) are stated using the same term. That is, even though there are several words that could have been used to express the matter of “remembrance-*Zicharon*,” the verse specifically uses the term “you will be remembered-*v’Nifkadeta*,” which is of the same root as the word used to indicate the matter of “absence-*Chisaron*” (“because (your seat) will be empty-*Ki Yipaked*”).

All the above demonstrates that the matter indicated by “you will be remembered-*v’Nifkadeta*,” and the matter indicated by “(because your seat) will be empty-*Yipaked*” are one matter and that they are inter-dependent.

The general explanation,<sup>304</sup> is that this *Haftorah* of “*Machar Chodesh* – Tomorrow is the New Moon” discusses the matter of the eve of Rosh Chodesh. (This is why we read this

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<sup>304</sup> See the discourse entitled “*Vayomer Lo Yehonatan Machar Chodesh*” of Shabbat Parshat Toldot 5677 (Sefer HaMaamarim 5677 p. 67 and on); Also see the discourse by the same title in Ohr HaTorah, Zot HaBrachah, p. 1,889 and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 528 and on.



*Haftorah* on a Shabbat that is the eve preceding Rosh Chodesh.)<sup>305</sup>

Now, the matter of Rosh Chodesh (the New Moon) relates to the path of the moon's motion. The order of the path of the moon is that from the middle of the month and on, the [light of the] moon diminishes, until at the end of the month, the moon becomes completely hidden. On Rosh Chodesh there then is the rebirth of the new moon.

This itself is the difference between the motion of the sun and the motion of the moon. That is, the sun's motion is in a way that it always is equally [radiant]. In contrast, the moon's motion is such that it first diminishes and wanes, until the birth of the moon subsequently comes about. That is, its revelation comes specifically after its concealment.

The same is so regarding the Jewish people, who "count according to the moon."<sup>306</sup> This is as our sages, of blessed memory, taught,<sup>307</sup> "Go and let the righteous be named after you... such as Dovid [who is called]<sup>308</sup> 'the little one-*HaKatan*-טקט." In other words, it is specifically through the concealment and nullification (*Bittul*) that "my soul be as dust to all"<sup>309</sup> which is the nullification of one's sense of self and ego (*Bittul HaYesh*) to the point of nullifying one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהוה, blessed is He, that there

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<sup>305</sup> See Talmud Bavli, Megillah 31a; Tur and Shulchan Aruch, Orach Chayim 425:2.

<sup>306</sup> Talmud Bavli, Sukkah 29a; Also see the discourse entitled "*Vayomer Lo Yehonatan*" 5567 (Maamarei Admor HaZaken 5567 p. 48 and on); and with the glosses in Ohr HaTorah, Bereishit Vol. 1, p. 4b and on.

<sup>307</sup> Talmud Bavli, Chullin 60b – After the moon was told to diminish herself.

<sup>308</sup> Samuel I 17:14

<sup>309</sup> See the liturgy of the "*Elo"hai Netzor*" at the end of the *Amidah* prayer; Talmud Bavli, Brachot 17a

thereby is the fulfillment of [the verse],<sup>310</sup> “[For thus said the Exalted and Uplifted One, Who abides forever and Whose Name is Holy:] ‘I abide in exaltedness and holiness, [but I am with the despondent and lowly of spirit].’” That is, even though, in and of Himself, He is exalted and Holy, nevertheless, “I dwell with the despondent and lowly of spirit.”

This then, is the general matter of the [*Haftorah*] “*Machar Chodesh* – Tomorrow is the New Moon,” which is the revelation that follows the concealment of the eve of Rosh Chodesh. This also is why Men of Action (*Anshei Ma’aseh*) fast on the eve before the New Moon (*Erev Rosh Chodesh*),<sup>311</sup> which is a matter of nullification (*Bittul*) and concealment, through which there thereby is caused to be a drawing forth of the revelation [indicated by], “Tomorrow is the New Moon – *Machar Chodesh*.”

## 2.

Now, to understand the renewal of the moon on Rosh Chodesh in greater detail, we must begin with an explanation of the matter of the coming into being of time. For generally, time is measured according to “the two great luminaries,”<sup>312</sup> as the verse states,<sup>313</sup> “Let there be luminaries... and they shall serve

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<sup>310</sup> Isaiah 57:15; See Torah Ohr Bereishit 1c; Ohr HaTorah Bereishit Vol. 6 p. 1,047a, and elsewhere.

<sup>311</sup> Magen Avraham to Shulchan Aruch, Orach Chayim 417, Se’if Katan 3

<sup>312</sup> Genesis 1:16

<sup>313</sup> Genesis 1:14

as signs, and for festivals and for days and years.”<sup>314</sup> Now, in regard to the luminaries, the order of the path of the moon is that it wanes and diminishes, and there subsequently is the “birth” (*Molad*) [of the new moon], as mentioned above.

To preface, the existence of the worlds is generally divided into three matters; “World” (*Olam*), “Year” (*Shanah*), and “Soul” (*Nefesh*),<sup>315</sup> each of which has an order of concealment and revelation. In the aspect of the World, the concealment and revelation is the order of the path of the moon (as mentioned before).

This itself also causes the matter of time (*Shanah*), which as known, is the matter of “running” and “returning” (*Ratzo v’Shov*).<sup>316</sup> The same is so of the aspect of the Soul (*Nefesh*), in that the Jewish people are in constant states of ascent and descent, as our sages, of blessed memory, stated,<sup>317</sup> “When they ascend, they ascend all the way to the firmament,” and the opposite is also true.

Now, the general matter of time is that its existence is novel. That is, the beginning of its existence is from the *Sefirah* of Kingship-*Malchut*, in which there is the matter indicated by

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<sup>314</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The seven letters כפר” correspond to the seven days of the week – time and its measurement.”

<sup>315</sup> Sefer Yetzirah 6:1; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 2), section entitled “The three aspects of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*.”

<sup>316</sup> See the introduction of the Ra’avad to Sefer Yetzirah 2c; Also see Maamarei Admor HaEmtza’ee, Bereishit p. 56 and on; Bamidbar Vol. 2, p. 333 and on; p. 337 and on; Ohr HaTorah, Yitro p. 825 and on; Sefer HaMitzvot of the Tzemach Tzedek 59a; Discourse entitled “*Baruch She’asah Nissim*” 5664 (Sefer HaMaamarim 5664 (Kehot 5754) p. 129 and on, p. 135 and on).

<sup>317</sup> Talmud Bavli, Megillah 16a (Ein Yaakov)

the verses, “*HaShem*-יהו"ה **is** king (*Melech*-מלך),”<sup>318</sup> “*HaShem*-יהו"ה **was** king (*Malach*-מלך),”<sup>319</sup> “*HaShem*-יהו"ה **will be** king (*Yimloch*-ימלך),”<sup>320</sup> this being the matter of past, present, and future.<sup>321</sup>

In contrast, this is not so higher than the *Sefirah* of Kingship-*Malchut*, and more specifically, [is not so] of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, for whom the matter of time is utterly inapplicable. For, just as He transcends the matter of space (*Makom*-מקום), He likewise transcends the matter of time (*Zman*-זמן), for as known, time and space are interrelated.<sup>322</sup>

This is why they stated that the primary aspect of *HaShem*'s-יהו"ה Godliness is not in the fact that the worlds are brought into existence by Him.<sup>323</sup> In other words, the aspect of *HaShem*'s-יהו"ה Godliness which brings the worlds into being

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<sup>318</sup> Psalms 10:16

<sup>319</sup> Psalms 93:1

<sup>320</sup> Exodus 15:18

<sup>321</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Vol. 2 (The Letters of Creation, Part 1), “The drawing forth of Action from the Letters to *Elohi*”-מ"ם “אלהי”-ם”; Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7 (82a); It is noteworthy that in the liturgy these verses were unified by the Sages into a single statement. It also is noteworthy that the true reality of *HaShem*'s-יהו"ה eternal kingship will be fully revealed by Moshiach, as indicated by the fact that “*HaShem* is king, *HaShem* was king, *HaShem* will be king-*HaShem Melech*, *HaShem Malach*, *HaShem Yimloch*-ימלך יהו"ה מלך יהו"ה מלך יהו"ה מלך יהו"ה equals 358, the numerical value of Moshiach-משיח-358.

<sup>322</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the word “sphere-*Galgol*-גלגל” and what it is; Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7 *ibid.*; *Likkutei Torah*, *Zot HaBrachah* 98a.

<sup>323</sup> *Torah Ohr*, *Megillat Esther* 99b; *Likkutei Torah*, *Shir HaShirim* 8a

is the matter of the chaining down (*Hishtalshelut*), the beginning of which is from the *Sefirah* of Kingship-*Malchut*, in which time and space are applicable. However, the primary aspect of *HaShem*'s יהו"ה Godliness transcends the chaining down of the worlds (*Hishtalshelut*), thus transcending both time and space.

However, it states in Midrash,<sup>324</sup> “[From the fact that the verse does not state ‘Let there be evening-*Yehiy Erev*-יהי ערב’ but instead states ‘And there **was** evening-*Vayehiy Erev*-ויהי ערב,’] this teaches that even beforehand, there was the ordering of times (*Seder Zmanim*-סדר זמנים).” However, the precise wording here is well-known and explained in *Derech Mitzvotcha*,<sup>325</sup> namely, that this does not refer to actual [physical] time, but to the ordering of times (*Seder Zmanim*-סדר זמנים), which is the matter of precedence and subsequence.

This is like the fact that the present (*Hoveh*-הוה) cannot exist until the past (*Avar*-עבר) ceases, and the future (*Ateed*-עתיד) cannot exist until the present (*Hoveh*-הוה) ceases. This matter of the ordering of times (*Seder Zmanim*-סדר זמנים), meaning the order of precedence and subsequence, is also present in the world of Emanation (*Atzilut*).

### 3.

This may be better understood through the analogy of the powers of the human soul. To explain, the powers of the soul begin with the power of wisdom-*Chochmah*, as the verse

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<sup>324</sup> Midrash Bereishit Rabba 3:7

<sup>325</sup> *Derech Mitzvotcha* 57b and on

states,<sup>326</sup> “The beginning (*Reishit*-רֵאשִׁית) is wisdom-*Chochmah*.” From wisdom-*Chochmah*, Understanding-*Binah* chains down, since Understanding-*Binah* cannot exist if it is not preceded by the initial [seminal] point (*Nekudah*) of Wisdom-*Chochmah*, in which there subsequently is the comprehension and grasp of Understanding-*Binah*, just as there cannot be a river without a spring.

However, it is not in a way that subsequent to the precedence of Wisdom-*Chochmah*, the understanding-*Binah* can be present together with Wisdom-*Chochmah*. It rather is impossible for Understanding-*Binah* to exist unless the revelation and dominance of the light of Wisdom-*Chochmah* ceases. That is, this is a matter of absolute precedence and subsequence.

More specifically, the cessation of the revelation of the light of Wisdom-*Chochmah* must not only be of the lofty aspect of Wisdom-*Chochmah*, which is the recognition of the truth [of the matter] and the vision of Wisdom-*Chochmah*, in which the matter becomes recognized as true for him, as though he sees it. That is, the aspect of seeing (*Re'iyah*-רֵאִיָּה) completely transcends the aspect of hearing (*Shmiyah*-שְׁמִיעָה), which is the comprehension and grasp of the Understanding-*Binah*.

Rather, there also must be the [cessation of the] the emotions (*Midot*) of Wisdom-*Chochmah*, which are the leanings of Wisdom-*Chochmah* either to prohibit or to permit. For example,<sup>327</sup> “Rav said it was prohibited...” [but when

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<sup>326</sup> Psalms 111:10

<sup>327</sup> Talmud Bavli, Beitzah 6a – It was stated that the Amora'im disputed the following case: Regarding a chick that was hatched on the Festival, Rav said it is prohibited (for use on the Festival), and Shmuel and some say Rabbi Yochanan, said

challenged] “Rav remained silent,” but did not retract his ruling.<sup>328</sup> In other words, this aspect [of Wisdom-*Chochmah*] too utterly transcends the aspect of Understanding-*Binah*.

Moreover, even in regard to the aspect of the Foundation-*Yesod* of the Father-*Abba* (Wisdom-*Chochmah*), which is the matter of the [seminal] point (*Nekudah*) of the Wisdom-*Chochmah*, in order for the aspect of Understanding-*Binah* to come from it, there necessarily must first be a matter of constriction (*Tzimtzum*), so that there will not be an overabundant flow of novel insights with many points, but that it rather should remain as a single point.

Additionally, even in that [single] point there must be a constriction (*Tzimtzum*), namely, that its inner aspect should be concealed, so that all that remains is its externality. Only then can there be the existence of Understanding-*Binah*.

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it is permitted (for use on the Festival). Rav said it is prohibited because it is *muktzeh*, and Shmuel, and some say Rabbi Yochanan, said it is permitted because it renders itself permitted through slaughter (consequently removing the prohibition of *muktzeh*). Rav Kahanah and Rav Asi said to Rav: What is the difference between this case and the case of a calf that is born on a Festival (to which you agree that it may be slaughtered on the Festival)? He answered: Since the [calf] is prepared on account of its mother by slaughter, (in that if a cow is slaughtered, the calf in its womb is also permitted to be consumed. In contrast, the chick was considered *muktzeh* before it was hatched). [They further challenged Rav:] What is the difference between this case and the case of a *treifa* (in which a cow that was slaughtered has some condition that renders it prohibited, in which case neither it nor the calf in its womb may be eaten)? Rav was silent. Rabbah said, and some say it was Rav Yosef: “Why was Rav silent? He should have answered them: [Even a calf born of a *treifa* is not fully *muktzeh*], since it becomes permitted on account of its mother to be used as dog food [which is not so of a chick that was hatched].

<sup>328</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26; Also see Rabbi Hillel Paritcher’s commentary to Shaar HaYichud, Ch. 1, translated as “Listen Israel”; Sefer HaMaamarim 5654 p. 286 and on; 5659 p. 74 and on; 5692 p. 331, and elsewhere.

Now, just as this is so of the chaining down of the intellectual qualities (*Mochin*) themselves, this likewise is so of the chaining down of the emotional qualities (*Midot*) from the intellectual qualities (*Mochin*). For, the emotions (*Midot*) cannot be without the intellect (*Mochin*). This is because emotions (*Midot*) that exist without being preceded by intellect (*Mochin*), are essential emotions (*Midot Atzmi'yim*) that transcend intellect (*Sechel*), or alternately, they are the aspect of the transcendent encompassing lights (*Makifim*) which are not actually true [emotions].

However, for there to be inner manifest emotions (*Midot Pnimiyyim*), such as those that bring vitality to performing the *mitzvot*, so that they are caused to “fly above,”<sup>329</sup> this is specifically brought about through intellect (*Mochin*). Even so, the existence of the emotions (*Midot*) specifically comes about through a cessation of the light of the intellect (*Sechel*).

This refers to the constriction (*Tzimtzum*) of the intellect (*Sechel*) so that all that remains is the external aspect of intellect (*Chitzoniyut HaSechel*). Moreover, even in the externality of the intellect (*Chitzoniyut HaSechel*) itself, there also is a constriction (*Tzimtzum*), so that not all of it remains, but only its “therefore” (*Bechein*) remains.

Similarly, even in the chaining down of the emotions (*Midot*) themselves, there likewise is an order of precedence and subsequence. That is, there first must be the quality of Kindness-*Chessed*, and the quality of Might-*Gevurah* is only subsequent to this. This is as in the verse,<sup>330</sup> “And these are the

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<sup>329</sup> See Tanya, Likkutei Amarim, Ch. 40, and elsewhere.

<sup>330</sup> Genesis 25:19 – The Torah portion of this week.



offspring of Yitzchak, son of Avraham – Avraham begot Yitzchak.”<sup>331</sup> Our sages, of blessed memory, similarly stated,<sup>332</sup> “The waters became pregnant and gave birth to darkness,” referring to the chaining down of *Might-Gevurah* from *Kindness-Chessed*, as stated in *Pardes Rimonim*.<sup>333</sup>

Then, after there are the qualities of *Kindness-Chessed* and *Might-Gevurah*, through *Splendor-Tiferet* there is a chaining down of the [gut-emotional] qualities of *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod* from the [three primary emotions] of *Kindness-Chessed*, *Might-Gevurah*, and *Splendor-Tiferet*. That is, *Victory-Netzach* is a branch of *Kindness-Chessed*, and *Majesty-Hod* is a branch of *Might-Gevurah* etc. In other words, all this is in an order of precedence and subsequence.

From the above we can likewise understand the matter as it relates to the ten *Sefirot* of the world of Emanation (*Atzilut*). Namely, that since they are in a state of division, in that “they are ten and not nine, ten and not eleven,”<sup>334</sup> it therefore is necessary that they be ordered according to precedence and subsequence, which is the matter of the order of time (*Seder Zmanim*-סדר זמנים).

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<sup>331</sup> That is, Avraham, who is the quality of *Kindness-Chessed*, begot Yitzchak, who is the quality of *Might-Gevurah*.

<sup>332</sup> Midrash Shemot Rabbah 15:22; Zohar I 103b; Sefer Yetzirah 3:1 and on.

<sup>333</sup> *Pardes Rimonim*, Shaar 9 (Shaar HaMachri'in) Ch. 3 in commentary to *Sefer Yetzirah* *ibid*.

<sup>334</sup> *Sefer Yetzirah* 1:4

#### 4.

Now, even though the order of time (*Seder Zmanim*) is in all ten *Sefirot* of the world of Emanation (*Atzilut*), nonetheless, there is a difference between the intellectual qualities (*Mochin*) and the emotional qualities (*Midot*). This is because the intellectual qualities (*Mochin*) are the aspect of “the concealed,”<sup>335</sup> and preceded the world etc., whereas the emotional qualities (*Midot*) are the root of the worlds, as it states,<sup>336</sup> “For I have said, ‘the world shall be built of Kindness-Chessed.’”

Therefore, the primary matter of the divisions of the order of times (*Seder Zmanim*) is in the six emotional qualities (*Midot*), and from them there subsequently is a drawing down through Kingship-*Malchut* to bring about the existence of time in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there is the existence of actual time.

The explanation is that the six emotions (*Midot*) are the six days, from which there is a drawing down of the “six thousand years of the world.”<sup>337</sup> For, “a single day of the Holy One, blessed is He, is one-thousand years.”<sup>338</sup> In other words, each particular emotion drawn down through Kingship-*Malchut* brings about the existence of one millennium in the time of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

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<sup>335</sup> Deuteronomy 28:29; See Likkutei Torah, Pekudei 3d

<sup>336</sup> Psalms 89:3

<sup>337</sup> Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

<sup>338</sup> Midrash Bereishit Rabba 8:2; See Talmud Bavli, Sanhedrin 97a *ibid*.

As known, during the first millennium there was a radiance and illumination of the aspect of Kindness-*Chessed*, and therefore [those generation were] sustained by the kindness of the Holy One, blessed is He.<sup>339</sup> In the second millennium there was a radiance and illumination of the aspect of Might-*Gevurah*, and this is why the flood took place in the second millennium. In the third millennium there was a radiance and illumination of the aspect of Splendor-*Tiferet*, which is the matter of inter-inclusion and perfection, and this is why the Torah was given in the third millennium. Ramban<sup>340</sup> thus explains the relationship between all six millennia with all six emotional qualities (*Midot*).

Subsequently, this is all drawn down into greater particulars, in that each year is one particular of the millennium. That is, the vitality of each particular year is first included in the head of the year, which is its Rosh HaShanah, and then this is further particularized in the twelve heads of the months (*Rosh Chodesh*), the beginning of each month (*Rosh Chodesh*) including the vitality for all the days of that particular month.<sup>341</sup>

## 5.

However, based on this, we must better understand why the day of Shabbat only includes six days in it, in that “all the days [of the week] are blessed by it,”<sup>342</sup> referring to the six days of the week [which are blessed by Shabbat]. Seemingly, is not

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<sup>339</sup> Talmud Bavli, Pesachim 118a

<sup>340</sup> Ramban to Genesis 2:3

<sup>341</sup> See Ateret Rosh, Shaar Rosh HaShanah and elsewhere.

<sup>342</sup> Zohar II 62b, 88a

Shabbat loftier than the beginning of the month (*Rosh Chodesh*) and loftier than even the beginning of the year (*Rosh HaShanah*)?

To explain, Shabbat is loftier than Rosh Chodesh, being that on Rosh Chodesh it is permissible to engage in labor, whereas on Shabbat it is forbidden to engage in labor. Moreover, this likewise is so on an inner level. That is, the reason that Rosh Chodesh was not included amongst the six days of the week (*Sheshet Yemei HaMa'aseh*) is because during the six days of the week, Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah* through the medium of *Zeir Anpin*. In contrast, on Rosh Chodesh, Kingship-*Malchut* receives from the aspect of Wisdom-*Chochmah* not through the medium of *Zeir Anpin*, but even so, Kingship-*Malchut* remains in her place, only that there is a drawing down of the aspect of Wisdom-*Chochmah* in her.

In contrast, on Shabbat there is the [revelation] of the matter of the intellectual quality of the Father-*Abba* [Wisdom-*Chochmah*] as it is, in and of itself,<sup>343</sup> which completely transcends the aspect of Kingship-*Malchut*. This is the meaning of the matter expressed in the verse,<sup>344</sup> “If you proclaim the Shabbat a delight... and you honor it by not speaking words...” This is because, on Shabbat the worlds do not receive from the aspect of Speech (*Dibur*), but instead ascend to the aspect of Thought (*Machshavah*).<sup>345</sup>

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<sup>343</sup> See Siddur Im Divrei Elohim Chayim 178c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>344</sup> Isaiah 58:13

<sup>345</sup> See Likkutei Torah, Drushim L'Shabbat Shuva 66c and elsewhere.

Similarly, Shabbat also transcends Rosh HaShanah. For, on Rosh HaShanah the *mitzvah* of the day is with the Shofar,<sup>346</sup> as our sages, of blessed memory, taught,<sup>347</sup> “On Rosh HaShanah say before Me verses of Kingship (*Malchiyot*)... and verses of Remembrance (*Zichronot*)... and with what? With the Shofar.”

That is, the Shofar also transcends the aspects of the verses of Kingship (*Malchiyot*) and Remembrance (*Zichronot*), and this is why the aspects of Kingship (*Malchiyot*) and Remembrance (*Zichronot*) are drawn down by it. However, when the holiday of Rosh HaShanah falls out on Shabbat, blowing the Shofar becomes unnecessary,<sup>348</sup> since the drawing down affected by the Shofar is brought about through Shabbat itself.<sup>349</sup>

Thus, since Shabbat is loftier than Rosh Chodesh and also is loftier than Rosh HaShanah, it is not understood why the day of Shabbat only includes six days, whereas Rosh Chodesh includes twenty-nine or thirty days, and Rosh HaShanah includes all the days of the year.

However, the explanation is that there are two types of drawings down of vitality into the worlds. There is the drawing down of the aspect of “life-*Chayim*-חיים,” and there is the drawing down of the aspect of “The One who gives life to the living-*Mechayeh HaChayim*-מחייה החיים.”<sup>350</sup>

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<sup>346</sup> Talmud Bavli, Rosh HaShanah 26b, 27a

<sup>347</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

<sup>348</sup> Mishnah Rosh HaShanah 4:1

<sup>349</sup> See Likkutei Torah, Drushim L'Rosh HaShanah 56a and elsewhere.

<sup>350</sup> Talmud Bavli, Yoma 71a

This is similar to the explanation in Tur<sup>351</sup> on the blessing, “[Blessed are you *HaShem*-יהוה our God, King of the world], who creates many souls and their lackings, for all the means that you created by which to enliven the soul of every living being, [Blessed is He who is the life of all worlds].”

That is, the matter of “[He] who creates many souls and their lackings etc.,” refers to drawing down in order to fill a lacking, in that without the drawing down there would be a lacking. Nevertheless, it is in way that “you are not obligated to make him wealthy.”<sup>352</sup> In contrast, the continuing words, “with which to enliven the soul of every living being” refer to drawing down the matter of pleasure (*Taanug*).

This [latter aspect] is the matter of Shabbat, during which time there is a drawing down of the aspect of pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*). It is in this regard that about Shabbat the verse states,<sup>353</sup> “*Vayechulu*-ויכלו – And the heavens and the earth were finished etc.”

This is analogous to a person who builds a home because he has delight and pleasure in this. Nonetheless, the pleasure (*Taanug*) is concealed and is only revealed upon the completion of its construction. The same is so Above in *HaShem*'s-יהוה Godliness, that upon the completion of creation the pleasure that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn down.

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<sup>351</sup> Tur, Orach Chayim 207

<sup>352</sup> See Talmud Bavli, Ketubot 67b

<sup>353</sup> Genesis 2:1

This is the matter of the granting of an additional soul on Shabbat,<sup>354</sup> which are the aspects of the *Chayah* and *Yechidah* levels of the soul. That is, the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul correspond to the drawing down of the chaining down of the worlds (*Seder Hishtalshelut*), whereas the aspect of the additional soul, which are the aspects of the *Chayah* and *Yechidah* levels of the soul, that are likened to the Supernal aspects of the Long Patient One-*Arich* and the Ancient One-*Atik*, are the matter of the Supernal pleasure (*Taanug*) that transcends the chaining down of the world (*Hishtalshelut*).

This then, is the difference between Rosh Chodesh, Rosh HaShanah, and Shabbat. That is, on Rosh Chodesh and Rosh HaShanah, there is a drawing down of the vitality that is necessary to the worlds, drawn from the aspect of the emotional qualities (*Midot*) which are the root of the worlds, and is the matter of time, as explained before. The order of this drawing down is that first there is a general drawing down on Rosh HaShanah and Rosh Chodesh, and it subsequently is drawn into the particular vitality of the days of the month and the days of the year.

In contrast, on Shabbat the drawing down is of an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), this being the matter of the additional soul, which are the aspects of the *Chayah* and *Yechidah*, only that this aspect is also drawn down to illuminate in the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. This explains how the day of Shabbat relates to the three days preceding it and the three days

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<sup>354</sup> Talmud Bavli, Taanit 27b; Beitzta 16a

following it,<sup>355</sup> which is the matter of drawing down the additional soul into the three aspects of *Nefesh*, *Ru'ach* and *Neshamah*.

Now, the general matter of Shabbat is that it transcends time. This is why after every Shabbat we [begin the count anew] saying, “Today is the first day.”<sup>356</sup> At first glance it is not understood why we begin to count time anew, given that no change in time happened on Shabbat, neither to the days of the month nor to the days of the year. However, the explanation is that being that Shabbat transcends time, and after Shabbat there begins to be the drawing down of time from the aspect that transcends time, we therefore say “Today is the first day.”

This also explains why the Manna did not descend on Shabbat, even though the primary root of the drawing down of the Manna was specifically on Shabbat, in that it is from Shabbat that the Manna was caused to be drawn down during the days of the week,<sup>357</sup> only that on Shabbat itself, the Manna did not descend.

The explanation is that there is the aspect of the remnant of the “crystal dew” (*Shiyora d'Tala d'Bedolcha*) by which the dead are destined to be resurrected,<sup>358</sup> whereas the Manna is the aspect of the “crystal dew” (*Tala d'Bedolcha*) itself, which is

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<sup>355</sup> See Talmud Bavli, Pesachim 106a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 299:8 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name sphere-*Galgal*-גלגל, and what it is.

<sup>356</sup> In the *HaYom Yom* liturgy; See Likkutei Torah, Shir HaShirim 25a and on.

<sup>357</sup> Zohar II 62b, 88a *ibid.*; Mechilta to Exodus (Yitro) 20:11; This is explained in Ohr HaTorah, Beshalach p. 638-639; *Hemshech* 5672 Vol. 2 p. 1,066, p. 1,086, and elsewhere.

<sup>358</sup> See Zohar III 128b; Likkutei Torah, Eikev 14b, 17a



pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

The matter of the descent of the Manna is the drawing down of the aspect of pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*), into the aspect of time below. Therefore, on Shabbat itself, being that it transcends the chaining down of the worlds (*Seder Hishtalshelut*) and transcends time, the descent of the Manna to below is inapplicable. Nevertheless, the drawing down of the Manna during all the other days of the week is from the day of Shabbat, being that it is the aspect of pleasure (*Taanug*).

## 6.

This then explains the verse,<sup>359</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be remembered (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Ki Yipaked*-כי יפקד).” To explain, the drawing down of Rosh Chodesh is the drawing down of the vitality of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which (as explained above) is the aspect of time. The order of this drawing down is that the revelation comes after being preceded by concealment. This is because the general matter of time is the aspect of “running” and “returning” (*Ratzo v’Shov*). Therefore, the revelation of “you will be remembered-*v’Nifkadeta*-ונפקדת,” comes after the concealment of “because (your seat) will be empty-*Ki Yipaked*-כי יפקד.”

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<sup>359</sup> Samuel I 20:18 – The *Haftorah* that is read on Shabbat Erev Rosh Chodesh.

In other words, there first must be the aspect of the nullification (*Bittul*) of Kingship-*Malchut*, in that “she makes herself small,”<sup>360</sup> through which she becomes a receptacle for revelation from the aspect of *Zeir Anpin*. This matter itself, that Kingship-*Malchut* must be in the state of nullification (*Bittul*) of “making herself small” is also drawn down through *Zeir Anpin*.

This then, is the meaning of [the first part of the verse], “Yehonatan said to him (Dovid).” For, Dovid is the aspect of Kingship-*Malchut*,<sup>361</sup> which is the aspect of the final letter *Hey* ה of the Name *HaShem* יהוה. In contrast, the name Yehonatan-יהונתן divides into “*Yeh*” יהי-*o* נתן-*Natan*,” referring to the aspect of *Yeh*” יהי-*o*,<sup>362</sup> which are the first three letters of the Name *HaShem* יהוה, and is the aspect of *Zeir Anpin*, which drew down and gave (*Natan*-נתן) bestowal to the aspect of Dovid, King of Israel.

The beginning of the bestowal is to affect that Kingship-*Malchut* will be in a state of nullification (*Bittul*), and there then is a drawing down of revelation from *Zeir Anpin* to Kingship-*Malchut*. This is why the word “gave-*Natan*-נתן,” was specifically used, in that “One who gives a gift, gives it generously,”<sup>363</sup> referring to the matter of drawing down additional light and illumination.

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<sup>360</sup> See Zohar III 191a

<sup>361</sup> Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim) section on “Dovid”; Shaar 22 (Shaar HaKinuyim), Ch. 4; Etz Chayim, Shaar 38 (Shaar Leah v’Rachel) Ch. 1; Me’orei Ohr, Ma’arechet 4, Ot 10; Erchei HaKinuyim (by Rabbi Yechiel Halperin the author of Seder HaDorot), section on “Dovid,” and elsewhere.

<sup>362</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*)

<sup>363</sup> Talmud Bavli, Bava Batra 53a, 65a, 71a, and elsewhere.

This is also the meaning of the verse,<sup>364</sup> “Each man kissed the other and they wept with one another etc.” For, the matter of kisses (*Nesheeken*) comes about because of the great strength of the revelation of love that cannot manifest in letters of speech (*Dibur*)<sup>365</sup> and yet, the vessel of the heart cannot contain this love. The matter of tears, comes about from the revelation of light that the brain is incapable of withstanding.<sup>366</sup>

This then, is the matter of the verses, “Yehonatan said to him... Each man kissed the other and they wept with one another etc.” That is, the giving and bestowal from *Zeir Anpin* to Kingship-*Malchut* is in a way of the revelation of light in such great abundance, to the point that the vessel of the heart and the vessel of the brain cannot withstand the revelation of this light (*Ohr*).

The verse concludes, “until Dovid [wept] greatly-*Ad Dovid Heegdeel*-הגדיל-עד דוד דוד.” That is, the entire matter of the drawing down from Yehonatan to Dovid (from *Zeir Anpin* to Kingship-*Malchut*) is only “until Dovid grew-*Ad Dovid Heegdeel*-הגדיל-עד דוד דוד,” meaning “up to-*Ad*-עד but not including.” For, when the matter of “Dovid grew-*Dovid Heegdeel*-הגדיל-דוד” will take place, referring to the growth and maturation of the aspect of Kingship-*Malchut* in the coming future, the aspect of Kingship-*Malchut* will then be loftier than the aspect of *Zeir Anpin*. About this Yehonatan told Dovid,<sup>367</sup> “You will reign over Israel, and I will be second to you.”

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<sup>364</sup> Samuel I 20:41

<sup>365</sup> See Torah Ohr 80d; Likkutei Torah, Shir HaShirim 1d

<sup>366</sup> See Torah Ohr, Hosafot 112a

<sup>367</sup> Samuel I 23:17

The explanation is that the revelation of the coming future is loftier than both Rosh Chodesh and Rosh HaShanah, and is the matter of Shabbat, in that it is called,<sup>368</sup> “The day that is entirely Shabbat and rest,” the matter of which is the drawing down of the pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*).

This is the true ascent of Kingship-*Malchut* in the coming future, that it will ascend to the aspect of the pleasure (*Taanug*) that transcends the chaining down of the worlds (*Hishtalshelut*). Yehonatan has no relation at all to this aspect, being that Yehonatan is the aspect of *Zeir Anpin*, the root and source of time, whereas the ascent of Kingship-*Malchut* in the coming future is in the aspect that utterly transcends time.

With the above in mind, we can understand why in the coming future the aspect of Kingship-*Malchut* will not need to receive strength from the aspect of *Zeir Anpin* as it presently does, in that Kingship-*Malchut* must receive from the aspect of *Zeir Anpin*. This is because in the beginning of creation there were “the two great luminaries.”<sup>369</sup> That is, [at first] Kingship-*Malchut* was in the world of Emanation (*Atzilut*), and the Holy One, blessed is He, subsequently told her to “go and diminish yourself,”<sup>370</sup> which is the matter of drawing down Kingship-*Malchut* into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to bring about refinements (*Birurim*), being that the one refining must be in the place of the refined.

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<sup>368</sup> Talmud Bavli, Tamid 33b

<sup>369</sup> Genesis 1:16; See Ohr HaTorah, Bereishit 36a and on

<sup>370</sup> Talmud Bavli, Chullin 60b

Therefore, currently, Kingship-*Malchut* must receive from the aspect of *Zeir Anpin*. For, since she is found in the place of the refined, she must receive from the aspect of *Zeir Anpin* in order to have the power to affect the refinements (*Birurim*), thus causing their ascent to above, when she ascends to the world of Emanation (*Atzilut*), to the aspect of the nullification (*Bittul*) of “she made herself small,” which is the matter indicated by the words “because your seat will be empty (*Ki Yipaked*-כִּי יִפְקֵד).”

However, this matter alone is not enough, and there then must be the second refinement (*Birur Sheini*), which is the meaning of “you will be remembered (*v'Nifkadeta*-וְנִפְקְדֶתָּ),” which is the matter of drawing down from *Zeir Anpin* to Kingship-*Malchut*. In other words, the first refinement (*Birur*) is the refinement of *HaShem*'s-יהו"ה Name of *Ba"aN*-ב"ן-52 (י"ד) (ה"ה ר"י ה"ה). However, there subsequently must be the drawing down from *HaShem*'s-יהו"ה Name of *Ma"HH*-מ"ה-45 (י"ד ה"א) (וּא"ו ה"א), in the aspect of the second refinement (*Birur Sheini*).

Now, all the above is in regard to how it presently is. However, in the coming future there will be an elevation of the aspect of Kingship-*Malchut* to higher than the aspect of *Zeir Anpin*. For, as known, the ascent of *HaShem*'s-יהו"ה Name of *Ba"aN*-ב"ן-52 (י"ד) (ה"ה ר"י ה"ה) is to *HaShem*'s-יהו"ה Name of *Sa"GG*-ס"ג-63 (י"ד ה"י וּא"ו ה"י), which is loftier than the Name of *Ma"HH*-מ"ה-45 (י"ד ה"א וּא"ו ה"א).

This then, is the meaning of “until Dovid grew-*Ad Dovid Heegdeel*-עַד דָּוִד הִגְדִּיל-” Namely, that in the coming future there will be the ascent of Kingship-*Malchut* to its root, which is even higher than the root of *Zeir Anpin*. This is the

matter of “the day that is entirely Shabbat,” which refers to the revelations of the coming future, through Dovid, King Moshiach, [who is compared to the moon, and about whom it states],<sup>371</sup> “Dovid, King of Israel, lives and endures.”

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<sup>371</sup> See Talmud Bavli, Rosh HaShanah 25a and Rashi there.

## Discourse 10

### *“Padah b’Shalom Nafshi – He redeemed my soul in peace”*

Delivered on the 19<sup>th</sup> of Kislev, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>372</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” About this verse it states in Tractate Brachot,<sup>373</sup> “The Holy One, blessed is He, said: ‘Whosoever is occupied in the study of Torah, acts of lovingkindness, and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from the nations of the world.’”

Rashi comments<sup>374</sup> on the words, “He redeemed my soul in peace (*b’Shalom*-שלום),” stating, “This refers to one who is engaged in words of peace (*Shalom*-שלום), referring to Torah, about which it states,<sup>375</sup> ‘All its pathways are peace (*Shalom*-שלום). Likewise, acts of lovingkindness are peace (*Shalom*-שלום) etc.” (The words “for the many were with me” refer to the matter of praying with the congregation.)<sup>376</sup>

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<sup>372</sup> Psalms 55:19

<sup>373</sup> Talmud Bavli, Brachot 8a

<sup>374</sup> Rashi to Brachot 8a ibid.

<sup>375</sup> Proverbs 3:17

<sup>376</sup> See Ohr HaTorah Tehillim (Yahal Ohr) to Psalms 55:19, p. 204 and on.

This then, is the meaning of “He redeemed my soul in peace,” referring to the redemption and salvation of the Jewish people. For, the salvation of the Jewish people is the salvation of the Holy One, blessed is He, and is the meaning of “he redeemed Me and My children etc.”

In his *Chiddushei Aggadot*,<sup>377</sup> the Maharsha adds in explanation, stating that these are the three pillars of the world. This is as we learned,<sup>378</sup> “The world stands on three things: The Torah, the Temple Service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*).” The matter of the Temple Service (*Avodah*) refers to the service of *HaShem*-יהוה, blessed is He, in the Holy Temple, with sacrificial offerings (*Korbanot*). However, since the Holy Temple is currently not standing, communal prayer takes the place of the communal temple service, which were the daily offerings (*Temidin*).<sup>379</sup>

Now, this must be better understood.<sup>380</sup> Namely, what is the meaning of this condition that one must specifically pray with the congregation? For, though it is true that the verse specifically stating, “the many (*Rabim*-רבים) were with me,” seems to indicate that one must pray with the congregation, nevertheless, it is not understood what relationship this has to the matter of redemption, and that the redemption cannot be

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<sup>377</sup> *Chiddushei Aggadot* of the Maharsha to *Brachot* 8a *ibid*.

<sup>378</sup> *Avot* 1:2

<sup>379</sup> See *Talmud Bavli*, *Brachot* 26a-b

<sup>380</sup> See the second discourse entitled “*Padah b'Shalom*” 5677 (*Sefer HaMaamarim* 5677 p. 96 and on); Also see the discourse by the same title of the year 5663 (*Sefer HaMaamarim* 5663 Vol. 1 (Kehot 5754) p. 132 and on); Also see the discourse entitled “*Padah b'Shalom*” and “*Vayedaber Moshe el Roshei HaMatot*” 5715, translated in the *Teachings of The Rebbe* 5715, Discourse 18 & 19 (*Sefer HaMaamarim* 5715, p. 171 and on; p. 182 and on).



brought about through individual prayer, but specifically through congregational prayer.

At first glance, the *mitzvah* of prayer - (about which the verse states,<sup>381</sup> “[to love *HaShem*-יהו"ה, your God] and serve Him with all your heart,” about which our sages taught,<sup>382</sup> “Which service [of *HaShem*-יהו"ה] is performed in the heart? You must say this is prayer”) - is an obligation incumbent on each person individually. However, when one prays together with the congregation (or at the time that the congregation prays, which is an auspicious time),<sup>383</sup> it then is more readily received.

Nevertheless, the *mitzvah* of prayer is similar to the *mitzvot* of Torah study and acts of lovingkindness, which are incumbent on each person as an individual. This being so, why is the matter of redemption brought about specifically through praying with the congregation?

## 2.

Now, we first must preface with the known explanation that the three pillars upon which the world stands correspond to our three forefathers.<sup>384</sup> That is, Avraham's service of *HaShem*-יהו"ה, blessed is He, was with acts of lovingkindness (*Gemilut Chassadim*) and welcoming guests. Yitzchak's service was through the digging of wells, which is the matter of ascent from

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<sup>381</sup> Deuteronomy 11:13

<sup>382</sup> Talmud Bavli, Taanit 2a

<sup>383</sup> Talmud Bavli, Brachot 8a; Shulchan Aruch of the Alter Rebbe, Orach Chaim 90:10

<sup>384</sup> See Torah Ohr, Toldot; Likkutei Torah, Va'etchanan 5a, and elsewhere.

below to Above. This is compared to one who digs a wellspring of water, by which the waters ascend from below to above. This refers to service of *HaShem*-יהו"ה, blessed is He, in prayer, which was Yitzchak's primary mode of service, as it states,<sup>385</sup> "Yitzchak went out to supplicate in the field." In addition to this, the matter of Yitzchak was that he himself is called "an [ascendant] burnt-offering (*Olah*) without blemish,"<sup>386</sup> which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*), which itself the matter of serving Him in prayer. Yaakov is the matter of Torah study, as it states,<sup>387</sup> "He established a testimony in Yaakov and set down a Torah in Yisroel." We thus find that the three pillars upon which the world stands are the matter of our three forefathers, and "one may only call three [people] forefathers (*Avot*-אבות)."<sup>388</sup>

Now, our sages, of blessed memory, stated,<sup>389</sup> "Our forefathers, they themselves are the Supernal Chariot (*Merkavah*)." As explained in Tanya,<sup>390</sup> all their limbs were made to solely be a Chariot (*Markavah*) for *HaShem's*-יהו"ה Supernal will alone, throughout their days. (This must be the way of serving *HaShem*-יהו"ה, blessed is He, by every Jew, in that all of one's deeds should be done for the sake of Heaven,<sup>391</sup>

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<sup>385</sup> Genesis 24:63; See Talmud Bavli, Brachot 26b

<sup>386</sup> Midrash Bereishit Rabba 64:3; Rashi to Genesis 26:2

<sup>387</sup> Psalms 78:5

<sup>388</sup> Talmud Bavli, Brachot 16b

<sup>389</sup> Midrash Bereishit Rabba 47:6; 82:6; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

<sup>390</sup> Tanya, Likkutei Amarim, Ch. 23 and elsewhere.

<sup>391</sup> Mishnah Avot 2:12; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of Unity.

as the verse states,<sup>392</sup> “Know Him in all your ways,” meaning that all of one’s matters must be bound with knowing Him, as the verse states,<sup>393</sup> “Know the God of your father,” similar to our forefathers who were a Chariot (*Merkavah*) for *HaShem*’s-יהו"ה Godliness in all of their matters.)

However, we still must better understand this praise stated about our forefathers, that they were the Supernal Chariot (*Merkavah*). For, at first glance, even after all the praise and elevation in the matter of the Chariot (*Merkavah*), to the point that it brings its rider to where he could not otherwise come,<sup>394</sup> nevertheless, it still is only the Chariot (*Merkavah*) and not the Rider.

This is why we also find the matter of the Chariot (*Merkavah*) as it applies to the angels, as it states,<sup>395</sup> “The *Chayot*-angels elevate the Throne.” In other words, the angels are the upper Chariot (*Merkavah*), so much so that through their service of *HaShem*-יהו"ה, blessed is He, in reciting song, their affect is like a chariot (*Merkavah*) and its rider, (as explained before). However even so, they only are the aspect of a Chariot (*Merkavah*), and this still is not the Rider Himself.

The reason is because even though the angels, which are the aspect of a Chariot (*Merkavah*) (especially in the loftiest manner of the Chariot (*Merkavah*) in the world of Creation

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<sup>392</sup> Proverbs 3:6; See Mishneh Torah, Hilchot De’ot, Ch. 3; Shulchan Aruch, Orach Chaim, Siman 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2.

<sup>393</sup> Chronicles I 28:9

<sup>394</sup> See Torah Ohr, Yitro 71b

<sup>395</sup> Midrash Shemot Rabba 23:15; Bamidbar Rabba 14:22; Rabbeinu Bachaye to Exodus 25:10; The liturgy of the “*v’Chayot*” hymn of the Rosh HaShanah Musaf prayer, following the “*Keter*” sanctification (*Kedushah*) (in some versions of the liturgy).

(*Briyah*), are in a state following the refinement (*Birur*), nevertheless, this matter of refinement (*Birur*) only means that they have no admixture of evil in them whatsoever. However, even so, an angel is still only a novel created being unto himself.

This is as Tanya explains in *Iggeret HaKodesh*,<sup>396</sup> that only when an angel is sent as an emissary from Above, is he then called by the Name of *HaShem*-יהו"ה.<sup>397</sup> However, if he is not an emissary he has a different name and then calls out "Holy, Holy, Holy is *HaShem*-יהו"ה",<sup>398</sup> meaning that the Name *HaShem*-יהו"ה is removed and transcendent from him. This is to such an extent that the matter of judgment and justice in regard to the angels is applicable, as it states,<sup>399</sup> "They removed Metatron and smote him with sixty lashes of fire."<sup>400</sup> We similarly recite,<sup>401</sup> "The angels are alarmed, pangs of fear and trembling seize them."

Thus, since their refinement (*Birur*) is solely that they have no admixture of evil in them, but have not been refined to the point that they become consumed in *HaShem*'s-יהו"ה Godliness, it therefore is applicable for there to be a matter of the Chariot (*Merkavah*) in them, even the most elevated level of the Chariot (*Merkavah*), that carries the Rider.

This is because of their root in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*, and it therefore is

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<sup>396</sup> Kuntres Acharon, in the discourse entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" 159a.

<sup>397</sup> See Tanya, *Iggeret HaKodesh*, end of Epistle 25 (141a) citing Ramban.

<sup>398</sup> Isaiah 6:3

<sup>399</sup> Talmud Bavli, Chagigah 15a

<sup>400</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the Intellect-*Sechel* influences the Sphere-*Galgal*.

<sup>401</sup> In the "*Unetane Tokef*" hymn

in their ability to elevate matters of the world of Repair-*Tikkun* (which is the general matter of *HaShem's* יהו"ה Name of *Ma''H-*המ"מ-45 [י"ד ה"א וא"ו ה"א]). Nevertheless, they still are only the aspect of the Chariot (*Merkavah*), which is not the Rider Himself.

However, the level of our forefathers was much loftier than the aspect of the Chariot (*Merkavah*), as Sefer HaBahir states,<sup>402</sup> (cited in Pardes Rimonim),<sup>403</sup> “The quality of Kindness-*Chessed* said before the Holy One, blessed is He, ‘All the days that Avraham was on the earth I did not need to do my work, being that Avraham stood and served in my place.’”

In other words, the matter of Avraham is that he himself is the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*). The same is so of Yitzchak, about whom the verse states,<sup>404</sup> “The dread (*Pachad*-פחד) of Yitzchak etc.,” which is the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*). This likewise is so of Yaakov, the choicest of the forefathers,<sup>405</sup> who was the quality of Splendor-*Tiferet* of the world of Emanation (*Atzilut*).

Thus, since the level of our forefathers was that of the qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*),<sup>406</sup> which is the world of Oneness and the world of *HaShem's* יהו"ה Godliness, about which it states, “He and His life force are one; He and His

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<sup>402</sup> Sefer HaBahir, Section 191

<sup>403</sup> Pardes Rimonim, Shaar 22 (Shaar HaKinuyim), Ch. 4

<sup>404</sup> Genesis 31:42

<sup>405</sup> Midrash Bereishit Rabba 76:1

<sup>406</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Five (*Tiferet*), Gate Six (*Gevurah*) and Gate Seven (*Chessed*).

organs are one,” which is much loftier than the aspect of the Chariot (*Merkavah*), this being so, what praise is there in stating that “our forefathers are themselves the Supernal Chariot (*Merkavah*)”?<sup>407</sup>

### 3.

Now, this may be better understood by prefacing with an explanation of the effect of the Chariot (*Merkavah*). That is, the *Chayot* angels elevate the Throne and the Man upon the Throne to the aspect of “He is not a man.”<sup>408</sup> The superiority of this aspect may be understood from the verse,<sup>409</sup> “[Moreover, the Eternal One of Israel does not lie and does not reconsider,] for He is not a man that He should reconsider.” In other words, in this aspect the matter of “reconsideration,” referring to change and exchange, is inapplicable.

This may be understood from what we observe in man below, that the matter of reconsideration, regret, or undergoing change, is in one’s intellect (*Sechel*). This is because the flow of the intellect is such that sometimes it leans to the right and sometimes it leans to the left. Accordingly, this is likewise caused in the emotions, which are the offspring of the intellect. That is, sometimes the quality of Kindness-*Chessed* comes

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<sup>407</sup> Also see the discourse entitled “*Padah b’Shalom*” 5632 (Sefer HaMaamarim 5632, Vol. 1, p. 15 and on); “*Padah b’Shalom*” 5725; Sefer HaMaamarim 5635 Vol. 2, p. 402; *Hemshech “Mayim Rabim”* 5636 Ch. 114-115.

<sup>408</sup> Midrash Shemot Rabba 23:15; Bamidbar Rabba 14:22; Rabbeinu Bachaye to Exodus 25:10; The liturgy of the “*v’Chayot*” hymn of the Rosh HaShanah Musaf prayer, following the “*Keter*” sanctification (*Kedushah*) (in some versions of the liturgy).

<sup>409</sup> Samuel I 15:29; See Torah Ohr *ibid.*; Sefer HaMaamarim 5679 p. 47 and on; 5698 p. 88 and on, and the citations in note 14 there.

forth, and sometimes the quality of *Might-Gevurah* comes forth.

The reason this is so in man below, is because this likewise is so Above, as the verse states,<sup>410</sup> “*HaShem*-יהו"ה saw that the wickedness of Man was great upon the earth, and that every product of the thoughts of his heart was always evil; and *HaShem*-יהו"ה reconsidered having made Man on earth, and He had heartfelt sadness; and *HaShem*-יהו"ה said... I have reconsidered My having made them.”

In other words, this is a matter of relenting and changing from the original intellect (*Mochin*) and emotions (*Midot*), which initially were present upon the creation of the world. For, about the beginning of the creation of the world the verse states,<sup>411</sup> “In the beginning God created,” and Targum translates the word “In the beginning-*Bereishit*” as “with Wisdom-*b'Chochmeta*-בהוכמתא God created,”<sup>412</sup> referring to *HaShem*'s-יהו"ה Supernal Intellect (*Mochin*).

Similarly, the verse states,<sup>413</sup> “For, six days *HaShem*-יהו"ה made heaven and earth etc.,” to which Zohar explains that the reason it specifies “six days-*Sheishet Yamim*” rather than “**in** six days-*b'Sheishet Yamim*” is because it refers to the six Supernal emotional qualities (*Midot*) by which the world was created, beginning with the quality of

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<sup>410</sup> Genesis 6:5-7

<sup>411</sup> Genesis 1:1

<sup>412</sup> Cited in Zohar I 31b to Targum Yonatan ben Uziel; See however, Targum Yerushalmi to Genesis 1:1

<sup>413</sup> Exodus 20:11; 31:17

Kindness-*Chessed*, as the verse states,<sup>414</sup> “The world shall be built of Kindness-*Chessed*.”

This is likewise stated in Talmud,<sup>415</sup> “The world was created with ten things: Through Wisdom-*Chochmah*, Understanding-*Tevunah*, Knowledge-*Da’at* etc.,” in which ten things that correspond to the ten *Sefirot* with which the world was created are enumerated.

Nevertheless, even after the construction of the world through intellect (*Mochin*) and emotions (*Midot*), there was a change [as it states], “I have reconsidered My having made them.” Then, after Noach’s sacrificial offering there was another change, as it states,<sup>416</sup> “I will not continue to curse... and I will not continue to again smite,” (in which “I will not continue-*Lo Oseef*-לֹא אוֹסֵף” is repeated to establish it as an oath), and the reason given in the verse is, “since the inclination of man’s heart is evil from his youth etc.” We thus find that the matter of changes begins with the aspect of the intellect (*Mochin*), and is then drawn into revelation in the emotions (*Midot*).

More specifically, we find that the matter of reconsideration and change is not only applicable to the brains (*Mochin*) and intellect as they relate to the emotions, [such as with the creation of the world, which primarily is from the aspect of the emotions – “the seven days of construction”<sup>417</sup> – in which it is only that intellect that relates to emotions

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<sup>414</sup> Psalms 89:3; See Likkutei Torah, Ha’azinu 76b; Sefer HaMaamarim 5708 p. 273.

<sup>415</sup> Talmud Bavli, Chagigah 12a

<sup>416</sup> Genesis 8:21 (and Rashi there citing Talmud Bavli, Shevuot 36a)

<sup>417</sup> See Meorei Ohr 2:10



completes the ten aspects], but even in regard to intellect (*Mochin*) as it is unto itself, it likewise is applicable for there to be reconsideration and change. In other words, the essential matter of intellect (*Sechel*) is the flow of concepts and considerations, in which it is possible for there to be change from intellect that leans to the right to intellect that leans to the left.

Moreover, even in the matter of desire (*Ratzon*) the matter of change is applicable. For, although desire has no reason, this is only so of revealed reason, but there is a hidden reason for the desire.<sup>418</sup> This is as known in regard to the explanation<sup>419</sup> of [*HaShem* 's-ה"ה response to Moshe],<sup>420</sup> “Be silent! It thus arose in thought before Me!” This was not a matter of obstinance, Heaven forbid to think so, but was only because this matter remained in thought and could not descend to speech. However, since there indeed is a reason, it therefore is also possible for an opposite reason to be, which is the matter of reconsideration and change.

Now, all the above is in regard to the aspect of Man (*Adam*-אדם), the primary aspects of whom are emotions (*Midot*) and intellect (*Mochin*), as well as desire (*Ratzon*) that relates to reason, or at the very least a hidden desire (*Ta'am Kamus*), which is the externality of the desire (*Chitzoniyut HaRatzon*) and is included in the form of man, and in man is the matter of the forehead (*Metzach*),<sup>421</sup> which relates to the recognition of

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<sup>418</sup> See Sefer HaMaamarim 5679 *ibid.* p. 48 and on; 5698 *ibid.* p. 90 and on.

<sup>419</sup> Likkutei Torah, Shir HaShirim 47d and on

<sup>420</sup> Talmud Bavli, Menachot 29b

<sup>421</sup> See Likkutei Torah, Shir HaShirim 23b and on; Sefer HaMaamarim 5679 and 5698 *ibid.*

one's face.<sup>422</sup> That is, in all these aspects the matter of reconsideration and change is applicable.

However, loftier than this is the inner aspect of desire (*Pnimityut HaRatzon*), which even transcends the hidden reason (*Ta'am Kamus*). Therefore, in this there are no changes, and about this aspect it states,<sup>423</sup> “[Moreover, the Eternal One of Israel does not lie and does not reconsider,] for He is not a man that He should reconsider.”

This then, is what Dovid requested on behalf of the assembly of the souls of the Jewish people (*Knesset Yisrael*), and on behalf of every single Jew, stating,<sup>424</sup> “May my judgment go out from before You, Your eyes behold uprightness.” The word “from before You-*Milfaneicha*-מלפניך” refers to the inner aspect (*Pnimityut*-פנימיות) of *HaShem's*-יהו"ה Supernal desire, and it is specifically from there that “my judgment should go out.”

This is because, “Your eyes behold uprightness-*Meisharim*-מישרים,” meaning that the drawing down from there is direct-*Yashar*-ישר, without undergoing changes, and in a way that “in the light of the King's Countenance is life,”<sup>425</sup> for “there is no left side in this Ancient One-*Atik*.”<sup>426</sup> That is, this aspect utterly transcends the division into lines, (meaning that not only is there no left line, but there also is no aspect of right, in a way of being a “line-*Kav*.” For, if there is the presence of a “right

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<sup>422</sup> See Talmud Bavli, Yevamot 120a, and the citations in the preceding note.

<sup>423</sup> Samuel I 15:29; See Torah Ohr *ibid.*; Sefer HaMaamarim 5679 p. 47 and on; 5698 p. 88 and on, and the citations in note 14 there.

<sup>424</sup> Psalms 17:2

<sup>425</sup> Proverbs 16:15

<sup>426</sup> Zohar III 129a

line-*Kav*,” the presence of its opposite line is automatic). This is why it is entirely good (*Tov*-טוב) and entirely light (*Ohr*-אור).

This then, is the matter of the service of Chariot (*Merkavah*), that the *Chayot* angels uplift the aspect of Man (*Adam*-אדם) and elevate Him to the aspect of “He is not a man (*Ki Lo Adam Hoo*-כי לא אדם הוא-בוא).”

#### 4.

To understand the matter with additional explanation, as known, the word Man-*Adam*-אדם-45 shares the same numerical value as *Ma*”*H*-מ”ה-45.<sup>427</sup> In other words, the matter of man-*Adam*-אדם is hinted in (the numerical value of) the word “*Ma*”*h*-מ”ה,” which has two opposite meanings.<sup>428</sup> The first is that the word “*Mah*-מה” means “without being-*Bli Mahut*-בלי מהות,” as in the statement,<sup>429</sup> “[Once a person arrives there (he says to himself) ‘What-*Mah*-מה,’ as in] ‘What (*Mah*-מה) have you discovered? What (*Mah*-מה) have you found?’” (In other words, this is not something that can be seen and found.) The second is that the word “*Mah*-מה” is a term of “being-*Mahut*-מהות,” meaning the tangible existence of something.

Now, these two generally include all matters, all of which are divided into two categories. That is, there are matters that in the category of tangible existence, only that since they

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<sup>427</sup> Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Erech Adam; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3, and elsewhere.

<sup>428</sup> See Maamarei Admor HaZaken 5568 Vol. 1 p. 341; Al Parshiyot HaTorah, Vol. 2, p. 644; p. 786; p. 818; Ohr HaTorah Na”Ch Vol. 1, p. 671; Sefer HaMaamarim 5635 Vol. 2, p. 318; *Hemshech* 5666 p. 364.

<sup>429</sup> Zohar I 1b

are on the side of holiness, it is existence that is nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. There then are matters that entirely transcend tangible existence, to the point that about such a thing we say, "What (*Mah*-מה) have you found?"

Now, the general matter indicated by "What (*Mah*-מה) have you found?" is that it refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even higher, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, "whose existence is intrinsic to Him and therefore exists without having the quality of 'existing.'"<sup>430</sup>

The explanation is that all novel existence (meaning, as the matter of "existence" is below), is necessarily composed of two matters; substance (*Chomer*) and form (*Tzurah*). This even applies to the angelic beings, called separate intellects (*Sichliyim Nivdalim*).<sup>431</sup> For, although in Laws of the Foundations of the Torah (Hilchot Yesodei HaTorah),<sup>432</sup> Rambam states that they are creations that have form (*Tzurah*)

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<sup>430</sup> See Moreh Nevuchim 1:57 – "It is known that existence is an incident appertaining to all things, and is therefore an element superadded to their essence. This must evidently be the case as regards to everything the existence of which is due to some cause: its existence is an element superadded to its essence. But in regard to a being whose existence is not due to any cause – God alone is that being, for His existence, as we have said, is absolute – existence and essence are perfectly identical; He is not a substance to which existence is joined as an incident, as an additional element. His existence is always absolute, and has never been a new element or an incident in Him. Consequently, God exists without possessing the attribute of "existence." Similarly, He lives, without possessing the attribute of "life;" knows, without possessing the attribute of "knowledge;" is omnipotent without possessing the attribute of "omnipotence;" is wise, without possessing the attribute of "wisdom" etc."

<sup>431</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva'ot)*, and Vol. 2 (*The Letters of Creation*, Part 1), The three letters *Yod-Hey-Vav*-יוד-הי"א-ו"ו.

<sup>432</sup> *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:3

but no matter (*Golem*), the intended meaning is that they have no [physical] matter (*Golem*) of the world of Action (*Asiyah*). However, they indeed have the spiritual matter (*Golem Ruchni*) of the world above this world, and it is in this that the angel is bound and made separate from his fellow.

As known, an example of this may be understood from the powers of the soul. That is, though they are all called, “powers of the soul,” being that the light of the soul illuminates in them, nevertheless, the power of the soul as it is in Wisdom-*Chochmah* is dissimilar from the power of the soul as it is in Understanding-*Binah*, and the same applies to all the other powers of the soul. We thus find that there is a composition of the power of the soul with the matter and form joined to it.

The same is true even as things are higher than the [three] general worlds, that is, in the world of Emanation (*Atzilut*). It too has the composition of lights (*Orot*) and vessels (*Keilim*), [these being] “His life force” and “His organs.” Thus, since it is a composite (*Murkav*), it cannot be said that its existence is intrinsic to it.<sup>433</sup> For, the general principle is well known, that anything that is a composite of two things, must have something composing it.

Now, since in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, His existence is intrinsic to Him,<sup>434</sup> it is understood that

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<sup>433</sup> See *Emunot v'De'ot* of Rabbi Sa'adya Ga'on, Maamar 1, Ch. 1; *Moreh Nevuchim*, Part 2, Introduction 21; *Chovot HaLevavot*, Shaar 1 (*Shaar HaYichud*) 5:6; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>434</sup> *Tanya*, *Iggeret HaKodesh*, Epistle 20 (130b); Also see *Moreh Nevuchim* 1:57 *ibid.*; *Ginat Egoz* translated as *HaShem Is One* *ibid.*

“He exists without possessing the attribute of ‘existing.’” That is, His existence is not a composite existence, nor is it brought into being by another existence, for that itself is a matter of composition (*Harkavah*) between the power that brings into being and that which is brought into being.

It therefore is utterly inapplicable for there to be a matter of change in Him. This is because the matter of change only applies when there is a departure from the matter of oneness (meaning, that there is more than one). We thus find that the inner and true matter of “He is not a man that he should reconsider,” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

It likewise also applies the limitless light of the Unlimited One (*Ohr Ein Sof*), being that His light is like to His Essential Self and reveals His Essential Self. Thus, it too has this matter of “existing without possessing the attribute of ‘existing.’”

However, even after the drawing down of the ten *Sefirot*, though there is a matter of division in them, nevertheless, since this is existence on the side of holiness, it is existence in which there is nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. From this [existence] there also is a drawing down to man below, in that the ten powers of his soul correspond to the ten upper *Sefirot* from which they chained down (as stated in Tanya).<sup>435</sup>

For, although one is in a state of existence, nonetheless, through toil in serving *HaShem*-יהו"ה, blessed is He, he is

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<sup>435</sup> Tanya, Likkutei Amarim, Ch. 3

capable of attaining a state in which he has affected his existence to be in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This itself is the second meaning of the word "*Mah*-מה," that it is a term meaning "being-*Mahut*-מהות" (that is, the existence of something), except that it is bound to the second meaning of the word *Mah*-מה, "without being-*Bli Mahut*-בלי מהות," as in "What (*Mah*-מה) have you found?" That is, even in the existence of the "something" (*Mahut*-מהות) the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is caused to be.

## 5.

Now, because of the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in man (*Adam*-אדם-45), (as hinted by the numerical value of *Mah*-מ"ה-45, namely, that even one's existence is nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as explained before), therefore, even though the matter of man (*Adam*-אדם) is that of change and divisions, particularly divisions in the matter of emotions (*Midot*), either to kindness-*Chessed* or to might-*Gevurah* (as discussed in chapter three), nevertheless, the inter-inclusion (*Hitkallelut*) of the emotions with each other is possible within him, even including the inter-inclusion of opposite emotions (*Midot*).<sup>436</sup>

The explanation is that<sup>437</sup> this possibility for the inter-inclusion of the emotions (*Midot*) with each other is because

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<sup>436</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and the notes there.

<sup>437</sup> See Sefer HaMaamarim 5679 *ibid.* p. 53 and on; 5698 p. 103 and on.

even as each emotion is, in and of itself, it includes the other emotions. As known, the example for this is from the quality of Kindness-*Chessed*. That is, if the quality of Kindness-*Chessed* was in a state of absolute purity, meaning, Kindness-*Chessed* alone, without any inter-inclusion of the other emotions, then its drawing forth would be unlimited kindness, (being that there would be nothing in addition to it to limit the drawing down of kindness).

In such a case, Kindness-*Chessed* would be drawn down both to one who is befitting of it, as well as to one who is unbecoming of it. This is similar to the conduct of our forefather Avraham, who even bestowed kindness to Arabs, even Arabs who worshipped the dust of their feet.<sup>438</sup> Even though he did this with positive intentions, namely, that “[after they ate and drank] he would said to them ‘Bless Him of whose possessions you have eaten,’”<sup>439</sup> nevertheless, in the interim, he even bestowed beneficence to those who were unworthy of it.

However, since the quality of Kindness-*Chessed* also includes the quality of Judgment-*Gevurah*, the quality of Judgment-*Gevurah* causes the bestowal of Kindness-*Chessed* to be in a way that the recipient can receive it, and is not in a way of an over-abundance of goodness,<sup>440</sup> which can cause the recipient to be nullified by it.

Similarly, the inter-inclusion of Judgment-*Gevurah* causes restraint in the bestowal of Kindness-*Chessed*, so that it is not at all in a limitless way. There rather is restraint, so that

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<sup>438</sup> See Talmud Bavli, Bava Metziya 86b and Rashi to Genesis 18:4

<sup>439</sup> See Talmud Bavli, Sotah 10a and Rashi to Genesis 21:33

<sup>440</sup> See Talmud Bavli, Taanit 23a



one does not bestow to a person who is unbefitting of it. This is so to such an extent that even from the perspective of the quality of Kindness-*Chessed*, one would not bestow kindness to him.

This can even be more pronounced, as in the verse,<sup>441</sup> “He who loves him, disciplines him early.” That is, since the recipient is unbefitting to receive revealed kindness, the kindness-*Chessed* must therefore be bestowed garbed in an external garment that is its opposite, that of Judgment-*Gevurah*. All the above is so of the quality of Kindness-*Chessed* as it includes the quality of Might-*Gevurah* within it.

The same is so of the quality of Might-*Gevurah*. That is, if the quality of Might-*Gevurah* did not include the quality of Kindness-*Chessed* within it, there would be constriction and judgment in the extreme, so much so, that even “the hosts of the heavens are not pure in His eyes,”<sup>442</sup> and,<sup>443</sup> “He finds fault with His angels.” Thus, since the world would not be incapable of withstanding this,<sup>444</sup> it therefore is necessary for the quality of Kindness-*Chessed* to be inter-included in the quality of Might-*Gevurah*.

The quality of Kindness-*Chessed* then tempers the quality of Might-*Gevurah*, so that the bestowal of Might-*Gevurah* will not be to the utmost extreme, meaning that there will not be the utmost extreme precision in judgment. As a result, it is possible to be meritorious in judgment.

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<sup>441</sup> Proverbs 13:24

<sup>442</sup> Job 15:15

<sup>443</sup> Job 4:18

<sup>444</sup> See Midrash Bereishit Rabba 12:15; Also see Rashi to Genesis 1:1

In other words, even though this is a matter of judgment (*Din-דִּין*), one nevertheless can be rendered as being meritorious. This is to such an extent that because of the inter-inclusion of Kindness-*Chessed* in Might-*Gevurah*, it is possible for there to be a matter in which the quality of Might-*Gevurah* manifests in the diametric opposite garment, as in the verse,<sup>445</sup> “He pays His enemies upfront in order to destroy them.” This stems from Might-*Gevurah*, only that it manifests in the external garment of Kindness-*Chessed*.

Thus, because in and of itself, each emotion includes the other emotions, therefore the inter-inclusion of one emotion with another emotion is possible, just as the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*. That is, there is Kindness-*Chessed*, in and of itself, as it includes all the other emotional qualities, and there is Might-*Gevurah*, in and of itself, as it includes all the other emotional qualities, and both can also come at the same place, in the same matter, at the same time.

An example of this is as it states,<sup>446</sup> “[In the same matter] where His judgment is, [there He enumerates good deeds],” about which our sages, of blessed memory, stated,<sup>447</sup> “In the same place that a person is judged (even including a matter of punishment that stems from judgment), his righteous deeds are also recalled.”

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<sup>445</sup> Deuteronomy 7:10; See Talmud Bavli, Eruvin 22a and Rashi to Deuteronomy there; Also see Biurei HaZohar of the Mittler Rebbe, Chukat 96b; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 487

<sup>446</sup> Zephaniah 2:3; See Talmud Bavli, Yevamot 78b

<sup>447</sup> See Rashi to Talmud Bavli, Yevamot 78b *ibid.*; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 196; Vol. 2 p. 437.

We similarly find this in regard to the construction of the Holy Temple, the occasion of which brought great rejoicing. However it nevertheless states,<sup>448</sup> “For this city has aroused My anger and My wrath within Me from the day that they built it.” We thus find two opposites at once.<sup>449</sup> All this is because in the quality of Kindness-*Chessed* itself, and in the quality of Might-*Gevurah* itself, there already is the inter-inclusion of the other qualities.

Now, this matter, that even though man’s qualities are in a state of division one from the other, the matter of inter-inclusion is nevertheless possible, is because man below is drawn from the aspect of the Supernal Man above, and the aspect of the Supernal Man above is drawn from the aspect of “He is not a man.” Through this there is a drawing down from Above to below, all the way until this can be so in man’s service of *HaShem*-יהו"ה, blessed is He, below, in that he can affect the inter-inclusion of the emotions (*Midot*) within himself.

This likewise explains how the general creation of man is in such a way that he includes both the upper and the lower within himself.<sup>450</sup> That is, it is possible for person to be in the lowest possible extreme, as explained in Tanya,<sup>451</sup> that a person can fall from his level, Heaven forbid, and can even fall lower than impure animals etc., to the point that he is told, “even the gnat preceded you [in the order of creation],”<sup>452</sup> [a gnat being a

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<sup>448</sup> Jeremiah 32:31; See Talmud Bavli, Niddah 70b

<sup>449</sup> Torah Ohr, No’ach 9d; Also see Sefer HaMaamarim 5649 p. 238 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

<sup>450</sup> Midrash Bereishit Rabbah 18:8

<sup>451</sup> Tanya, Likkutei Amarim, Ch. 24 (30b)

<sup>452</sup> Talmud Bavli, Sanhedrin 38a

creature] “that has an entrance [to take in food], but has no exit [by which to excrete].”<sup>453</sup> On the other hand, man also includes the upper beings, so much so, that “his position is even more inner than the ministering angels.”<sup>454</sup>

## 6.

Now, all the above is the matter of inter-inclusion brought about by the weaking of the emotions. In other words, the reason the quality of Kindness-*Chessed*, even when on its own, includes the other emotional qualities (and the same applies to the quality of Might-*Gevurah* etc.), is because the quality of Kindness-*Chessed* is not in full strength, as with the emotional qualities of the world of Chaos-*Tohu*,<sup>455</sup> [called the Kings of Edom] about which the verse states,<sup>456</sup> “He died... and after him reigned...” That is, only after the nullification of the preceding emotion (“He died”) is it possible for the next quality to exist (“and after him reigned”).

This matter comes about from the bestowal of intellect (*Mochin*), which causes the general matter of nullification (*Bittul*) in the emotions (*Midot*). This is because, in and of itself, the matter of intellect (*Mochin*) is that of nullification (*Bittul*). For, intellect (*Sechel*) is the matter of a person contemplating that which is above him, (being that it does not

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<sup>453</sup> Talmud Bavli, Gittin 56b – I.e., it only takes but does not give.

<sup>454</sup> Midrash Bereishit Rabbah 21:1

<sup>455</sup> See Torat Chayim, Bereishit 8d and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

<sup>456</sup> Genesis 36:32; Likkutei Torah of the Arizal, Vayishlach; Shaar HaYichud (the Gate of Unity) Ch. 20 *ibid.*, and elsewhere.

come into one's mind to invest his loftiest sense and power – the intellect (*Sechel*) – into that which is below him). Thus, when a person contemplates that which is above him, in which his contemplation (*Hitbonenut*) is into true intellect, this causes the matter of nullification (*Bittul*) in him.

This is why intellect (*Mochin*) brings about the matter of nullification (*Bittul*) in emotions (*Midot*) that stem from intellect, to the point that, in and of themselves, even natural emotions – which the brain should rule over, as in the matter of the mind ruling over the heart<sup>457</sup> - are weakened and nullification (*Bittul*) is affected in them.

Through this it thereby is possible for one emotional quality to be inter-included with the opposite emotional quality. This is especially so in regard to expansive mature intellect (*Mochin d'Gadlut*), through which inter-inclusion in a way that both Kindness-*Chessed* and Might-*Gevurah* come together at once, comes about. This is as explained about [the teaching],<sup>458</sup> “[In the same matter] where His judgment is, [there He enumerates good deeds].”

Now, all the above is the first meaning of the word “*Mah*-ה"ג,” as a term meaning “being-*Mahut*-מהות,” except that it is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. In other words, the emotions (*Midot*) indeed have the aspect of the existence and being of something, except that each emotional quality withstands and gives room for the opposite emotional quality, stemming from the weakening and

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<sup>457</sup> Zohar III 224a (Ra'aya Mehmna); Tanya, Likkutei Amarim, Ch. 12

<sup>458</sup> Zephaniah 2:3; See Talmud Bavli, Yevamot 78b; Also see *Hemshech* 5672 Vol. 1 p. 527.

nullification of the emotions (*Midot*) brought about by the intellect (*Mochin*).

Now, the ultimate elevation in man's toil in serving *HaShem*-יהו"ה, blessed is He,<sup>459</sup> is that not only is it that because of the weaking and nullification in the emotions (*Midot*) an inter-inclusion is caused in them, in that they give room for the existence of each other, but beyond this, even when the emotions (*Midot*) of Kindness-*Chessed* and Might-*Gevurah* are in full strength, the matter of inter-inclusion and peace is caused between them, in a way that they receive from each other, so that one emotional quality is not whole absent of its opposite emotional quality. This is the nullification of the essential being of the emotions, in that each emotion is not whole, in and of itself, (meaning that it has no being-*Mahut*-מהות), without the opposite *Sefirah*. Specifically when they are all together are they a whole unit.

This is similar to the explanation<sup>460</sup> about the matter of the head and legs. That is, the legs are what uphold the body and head, and if there is a problem in the head, blood is let out from the feet, and through this he becomes healed and derives vitality from this.<sup>461</sup> We thus see that the head is not whole without the legs. In other words, either when the head is healthy or when it is ill, its wholeness specifically comes about through the legs. This is to such an extent that in various places<sup>462</sup> we

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<sup>459</sup> In regard to this section of the discourse, there are some additional details that were explained in the Sichah talk of Shabbat Parshat Vayeishev, 21<sup>st</sup> of Kislev, 5721.

<sup>460</sup> Likkutei Torah, Nitzavim

<sup>461</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 31 and the notes there.

<sup>462</sup> Likkutei Torah Nitzavim *ibid.*; Torah Ohr Shemot 52a, and elsewhere.

find that their inter-inclusion is such that it cannot be determined which is the beginning and which is the end. That is, being the feet complete the head, therefore the head is the foot and the foot is the head.

This inter-inclusion stems from the sense of the powers as they are included in the soul, in that the existence of the powers is due solely to the wholeness of the soul, in that because of its wholeness and perfection, it therefore also possesses all ten powers within itself.

From this [wholeness of the soul] the revealed powers are subsequently drawn forth, so that in each power it is sensed that its wholeness and perfection specifically relies on the other nine powers. This is especially so of the emotions (*Midot*), in that in each emotional quality it is sensed that its wholeness is specifically brought about by the presence of the other six emotions.

The root of this inter-inclusion is by the radiance of the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the True Being who is “without being-*Bli Mahut*-מהות,” since “His existence is intrinsic to Him, and He therefore exists without possessing the quality of ‘existing.’” It is specifically from here that there is a drawing down into the emotions, so that even in their state of “being-*Mahut*-מהות,” and even in a state that their light is dominant and in full strength, they nevertheless are nullified to Him in the essence of their being.

This is similar to the teaching of the Rav, the Maggid of Mezhritch,<sup>463</sup> on the verse,<sup>464</sup> “He makes peace in His heights,” in that,<sup>465</sup> “Michael, the minister of ice, and Gavriel, the minister of fire, do not extinguish each other.” For, when they are in “His heights,” in which they are in a state of ultimate strength, as emphasized by the fact that they are called “the minister-*Sar*-שר [who rules over ice or the minister-*Sar*-שר who rules over fire],” nevertheless, peace is caused between them.

This is due to a drawing down coming from the inner aspect of *HaShem*'s יהו"ה desire (*Pnimityut HaRatzon*), (which transcends the externality of His desire (*Chitzoniyut HaRatzon*) in which there can be changes), up to the point that there even is a drawing down from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends change, can do the impossible and bear all opposites,<sup>466</sup> such as the aspects of “being-*Mahut*-מהות,” and “without being-*Bli Mahut*-בלי מהות” at once, (similar to space (*Makom*-מקום) that has measure and has no measure).<sup>467</sup> It therefore is possible for there to be a

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<sup>463</sup> Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel Paritcher), Lech Lecha 34c and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; *Hemshech* “*Matzah Zu*” 5640, Ch. 50 (Sefer HaMaamarim 5640 Vol. 1 p. 231 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

<sup>464</sup> Job 25:2

<sup>465</sup> Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11

<sup>466</sup> See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>467</sup> See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.



drawing down from there of the seemingly impossible, namely, that the emotions can be in full strength, but even so, it is in a way of peace and inter-inclusion.

This then, is the general matter of the service of the Chariot (*Merkavah*), which elevates the aspect of Man (*Adam-אדם*) to the aspect of “He is not a man” (*Lo Adam-לא אדם*), only that there are several levels in this. In other words, man must first be caused to have the matter of nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. This is indicated by the fact that the word Man-Adam-אדם-45 shares the same numerical value as *Ma”H-מ"ה*-45.

That is, even though he is an existence of something (as the term “*Mah-מה*” indicates “being-*Mahut-מהות*”), nevertheless, there also is the matter of nullification (*Bittul*), (as the term “*Mah-מה*” indicates the “absence of being-*Bli Mahut-מהות בלי*”), through which the matter of inter-inclusion is caused, stemming from the weakening [of the emotions].

We then can come to the ultimate state of elevation, that even when the emotions are in full strength, there nevertheless is caused to be inter-inclusion and peace, being that their being is completely nullified to *HaShem-יהו"ה*, blessed is He, like the first meaning of the word “*Ma”h-מ"ה*,” that is, “without being-*Bli Mahut-מהות בלי*,” as in,<sup>468</sup> “What (*Mah-מה*) have you discovered? What (*Mah-מה*) have you found?”

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<sup>468</sup> Zohar I 1b

## 7.

The explanation as it pertains to our service of *HaShem*-יהו"ה, blessed is He, is that in man's toil, the matter of the Chariot (*Merkavah*), (which brings the rider to a place that he otherwise is unable to reach), refers to the toil of the Godly soul with the animalistic soul. In general, this refers to serving *HaShem*-יהו"ה, blessed is He, during prayer, in that "the time of prayer is the time of battle."<sup>469</sup>

For, during prayer there must be contemplation (*Hitbonenut*) with the Godly soul in a way of also explaining this to the animalistic soul, until the animalistic soul is affected to also agree with it. This is the meaning of the words,<sup>470</sup> "[You shall love *HaShem*-יהו"ה, your God] with all your heart," in which the words "with all your heart-*Bechol Levavecha*- בכל לבבך" [with the doubled letters "בב"] refer to "both your inclinations."<sup>471</sup> By doing so, the animalistic soul also affects the Godly soul to have an additional ascent beyond what the Godly soul is capable of attaining in its service by itself.

The explanation is that the emotions of the animalistic soul are natural emotions (*Midot Tiviyim*), (since that is the substance of the animalistic soul, as its name indicates, "the animalistic soul," in that an animal follows its natural instinctive emotions and inclinations), which are dominant and strong.

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<sup>469</sup> Zohar I 240b; Zohar III 243a; cited in Likkutei Torah, Balak 72a; Teitzei 34c, 35c.

<sup>470</sup> Deuteronomy 6:5

<sup>471</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; See Rashi to Deuteronomy 6:5 *ibid*.

In contrast, the intellect (*Sechel*), which is the primary aspect of the Godly soul, is in a way of nullification (*Bittul*) (as explained before). Therefore, after the Godly soul affects the animalistic soul to have the matter of “You shall love *HaShem*-יהו"ה your God with all your heart,” meaning, “with both your inclinations,” the Godly soul then comes to have additional strength stemming from the emotions of the animalistic soul, as the verse states,<sup>472</sup> “Many crops come through the power of the ox.”

However, even though the toil of the Godly soul with the animalistic soul causes the elevation indicated by the verse, “Many crops come through the power of the ox,” nevertheless, all this only reaches the external powers of man, (or the externality of the inner powers). However, loftier than this is service of *HaShem*-יהו"ה, blessed is He, by the Godly soul, in and of itself, which is serving Him with the desire of the heart (*Re'uta d'Leeba*), this being the inner essential desire [of the soul]. This causes an elevation to the point that we reach the inner aspect (*Pnimityut*) above in *HaShem*'s-יהו"ה Godliness.

This is as explained (in chapter three) about the difference between the external aspect of the desire (*Chitzoniyut HaRatzon*) and the inner aspect of the desire (*Pnimityut HaRatzon*). That is, in the external aspect of the desire (*Chitzoniyut HaRatzon*) change is applicable. This is not so of the inner aspect of the desire (*Pnimityut HaRatzon*) which is the essential desire, such as *HaShem*'s-יהו"ה Supernal desire

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<sup>472</sup> Proverbs 14:4; See Likkutei Torah, Ha'azinu 75d; Sefer HaMaamarim 5697 p. 210, and elsewhere.

for Torah and its *mitzvot*, and similarly, *HaShem's*-יהו"ה-Supernal desire for the Jewish people.

These are like the essential desire of a father for his son. In other words, even though according to his conduct, the son may not be worthy of good relations and closeness to his father, the father nevertheless has an essential desire in his son, and in all states [that the son may be in], the father is bound to him in a way that “his soul is bound up with his soul.”<sup>473</sup>

The same is so in regard to the Jewish people, about whom the verse states,<sup>474</sup> “You are children to *HaShem*-יהו"ה your God,” so that, “either way they still are My children,”<sup>475</sup> and “to exchange them for another nation is not possible,”<sup>476</sup> even if there was such an idea stemming from the intellect (*Mochin*) or emotions (*Midot*) below it, Heaven forbid. Because of this essential desire [in *HaShem's*-יהו"ה Godliness], the inner essential desire of the Godly soul is caused, the matter of which as it relates to serving *HaShem*-יהו"ה, blessed is He, is the desire of the heart (*Re'uta d'Leeba*).

Through this, the service of *HaShem*-יהו"ה, blessed is He, of the Chariot (*Merkavah*), (which is ascent from the aspect of Man-*Adam*-אדם to the aspect of “He is not a man-*Lo Adam Hoo*-הוא אדם”), is caused to be in a much loftier way, so that even when [one's] whole being (*Mehut*-מהות) is in full strength, he nevertheless is elevated in a way that he is completely nullified of his being (*Mehut*-מהות), as explained before.

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<sup>473</sup> See Genesis 44:30

<sup>474</sup> Deuteronomy 14:1

<sup>475</sup> See Talmud Bavli, Kiddushin 36a

<sup>476</sup> Midrash Ruth Rabba, Petichta 3

The same is so of the difference between the Chariot (*Merkavah*) of the angels, who are the Supernal animals and beasts,<sup>477</sup> [and the Chariot (*Merkavah*) of our forefathers]. For, although the [angels] elevate the aspect of Man-*Adam*-אדם to the aspect of “He is not a man-*Ki Lo Adam Hoo*-הוא אדם כִּי לֹא אָדָם,” nonetheless, this is not the ultimate elevation, as it is of the Chariot (*Merkavah*) of our forefathers.

For, as explained in Torah Ohr<sup>478</sup> (in the explanation of “*Shamor v’Zachor b’Dibur Echad*”) about the difference between the holy *Chayot* angels of the Chariot (*Merkavah*) and our forefathers who themselves are the Chariot (*Merkavah*), the Chariot (*Merkavah*) of the angels only affects the externality of the worlds (to sustain and give vitality to the worlds), whereas this is not so of the Chariot (*Merkavah*) of our forefathers.

For, since the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), therefore they are the Chariot (*Merkavah*) for the Supernal Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), which cause the inner aspect (*Pnimitiyut*) of the worlds, as well as the birth of souls.

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, in prayer, it is the superiority of praying with the congregation, over and above praying as a solitary individual. This may be better understood by prefacing with the teaching of our sages, of blessed memory,<sup>479</sup> on the verse,<sup>480</sup> “Seek *HaShem*-יהו"ה while He may be found; call upon Him when He

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<sup>477</sup> See Ezekiel 1:10; Tanya, Likkutei Amarim, Ch. 39

<sup>478</sup> Torah Ohr Yitro 72c

<sup>479</sup> Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

<sup>480</sup> Isaiah 55:6

is near,” that this refers to the prayers of a solitary individual, whereas about communal prayers the verse states,<sup>481</sup> “[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?” They continued, “In regard to an individual [when is *Hashem*-יהו"ה near to him]? These are the ten days between Rosh HaShanah and Yom HaKippurim.”

Now, as known, during the ten days of repentance (*Aseret Yemei Teshuvah*) the manner of serving *HaShem*-יהו"ה, blessed is He, is as indicated by the verse, “Seek My face (*Panai*-פני); Your face (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek.” This refers to service that stems from the desire of the heart (*Re'uta d'Leeba*), (as explained at length in the preceding discourses,<sup>482</sup> and at even greater length elsewhere).

From this it is understood from that the effects of praying with the congregation are like the effects of the prayers of an individual during the ten days of repentance. In other words, the matter of praying with the congregation (*Tzibur*-ציבור) is the matter serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*).

Through this, we affect a drawing down from a place that transcends reconsiderations and changes, to the place where there is a union between “being-*Mahut*-מהות” and “absence of being-*Bli Mahut*-בלי מהות” all at once, which is the

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<sup>481</sup> Deuteronomy 4:7

<sup>482</sup> See the discourse entitled “*Lecha Amar Leebee* – On Your behalf my heart has said” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 28; Also see the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1.

matter of [drawing down] the impossible (as explained in chapter six).

8.

This then, is the general matter of the verse,<sup>483</sup> “He redeemed my soul in peace from battles against me, for the many were with me.” That is, there is regular redemption, and there is redemption in peace. As they relate to serving *HaShem*-יהו"ה, blessed is He, regular redemption is in a way of battle, as in “battles against me,” which is the matter of “the time of prayer is a time of battle.” One must begin serving *HaShem*-יהו"ה, blessed is He, in this manner. That is, it must be in a way that accords to reason and understanding, with the ten inner powers of [the soul of] man.

However, this is not the ultimate state of serving Him. For, since there still is a matter of battle, therefore there are two lines, that is, the one battling and that the one who battles against him. Such a state gives room for the matter of change, meaning that even if he is victorious in battle, after a period of time, it is possible that the side opposite holiness will again awaken [in him], as the verse states, “The might shall pass from one regime to the other.”<sup>484</sup>

We then come to the ultimate form of serving *HaShem*-יהו"ה, blessed is He, in which the redemption is in peace, in a way that the many (*Rabim*-רבים) were with me. This is as

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<sup>483</sup> Psalms 55:19

<sup>484</sup> Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

explained by our sages, of blessed memory,<sup>485</sup> “Even the people of Avshalom prayed for Dovid to be victorious.” That is, the same is so of the side opposite of holiness, which is the ultimate refinement (*Birur*), akin to what will be in the coming future,<sup>486</sup> about which the verse states,<sup>487</sup> “I will remove the spirit of impurity from the land.”

In other words, in that nothing will remain of the side opposite holiness, and there will be a state of peace and tranquility. This matter is specifically brought about through the service of praying with the congregation (*Tzibur*-צִיבּוּר), which reaches the inner aspect (*Pnimiyyut*), as explained before. It also is brought about through the three pillars upon which the world stands, which is the matter of the verse,<sup>488</sup> “A three-ply chord is not easily severed,” meaning that it transcends change.

For, as explained in Midrash,<sup>489</sup> this refers to Yaakov who is the choicest of the forefathers, and is the general matter of the *Sefirah* of Splendor-*Tiferet*,<sup>490</sup> which ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*,<sup>491</sup> which reaches the innerness (*Pnimiyyut*) and Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יהוה Himself,

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<sup>485</sup> Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabba 9:24

<sup>486</sup> See the discourse entitled “*Padah b’Shalom*” of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, 56a and on); Also see “*Padah b’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769).

<sup>487</sup> Zachariah 13:2

<sup>488</sup> Ecclesiastes 4:12

<sup>489</sup> Sifri to Deuteronomy (Ha’azinu) 32:9; Yalkut Shimoni, Remez 942

<sup>490</sup> See Zohar I 148b (Sitrei Torah); Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

<sup>491</sup> See Torat Chayim No’ach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5683 p. 107 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.



blessed is He, and from Him there is a drawing all the way down, so that even “being-*Mehut*-מהות” below should come to have the matter that transcends “being-*Mehut*-מהות,” this being the matter of [drawing down] the impossible.

This likewise is stated in Igrot Kodesh of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>492</sup> about the 19<sup>th</sup> of Kislev, that the substance [of this day] is to affect “a drawing down of the depth and inner aspect (*Pnimityut*) of the Torah of *HaShem*-יהו"ה and the *mitzvot* of *HaShem*-יהו"ה, from the aspect of the inner Essence of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate the innerness (*Pnimityut*) of our souls,” which is the matter of serving Him stemming from the desire of the heart (*Re'uta d'Leeba*).

Through this, we actualize the matter of redemption in peace for every individual, through which we come to redemption in peace by the man about whom it states,<sup>493</sup> “the One from Whom peace is His,” about whom it states,<sup>494</sup> “Upon the one with greatness in dominion (*L'Marbeih HaMisrah*-למרבה המשרה) and boundless peace (*Shalom Ein Keitz*-שלום אין קץ) [that will prevail on the throne of Dovid and on his kingdom,” referring to our righteous Moshiach, may he come and redeem us speedily, in our times!

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<sup>492</sup> The letter of the 16<sup>th</sup> of Kislev 5662 – Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 260, copied in HaYom Yom for the 19<sup>th</sup> of Kislev.

<sup>493</sup> Talmud Bavli, Shevuot 35b; Midrash Shir HaShirim Rabba 1:12, and elsewhere.

<sup>494</sup> Isaiah 9:6



# Discourse 11

## “*Dovid Melech Yisroel – Dovid, King of Israel*”

Delivered on Shabbat Parshat Vayeishev,  
The 21<sup>st</sup> of Kislev, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

It states,<sup>495</sup> “Dovid, King of Israel, [lives and endures].” (In his short discourses) his honorable holiness, the Alter Rebbe, explains in a discourse by the same title,<sup>496</sup> that “Dovid, King of Israel-*Dovid Melech Yisroel*-לִישְׂרָאֵל,” refers to a revelation from [the aspect of] Yisroel, and when by way of the chaining down (*Hishtalshehut*) it reached the world of Action (*Asiyah*), the letter *Hey*-ה was exchanged to a *Dalet*-ד, and this is the [reason] for the name Dovid-דוד.

[He continues with the verse],<sup>497</sup> “The ways (*Halichot*-הליכות) of the world are His,” [meaning that] we must praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות), which is of the same root as in [the verse],<sup>498</sup> “When His flame would shine (*b’Heelo*-בהילו) [above my head].” That is, the ten lower *Sefirot* of the world of Action (*Asiyah*) must be illuminated like the [ten

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<sup>495</sup> Talmud Bavli, Rosh HaShanah 25a

<sup>496</sup> Subsequently printed in Maamarei Admor HaZaken, HaKtzarim (Kehot 5741), p. 341.

<sup>497</sup> Habakkuk 3:6

<sup>498</sup> Job 29:3

*Sefirot* of the] upper world of Emanation (*Atzilut*). This is why the entire book of Psalms (*Tehillim*-תהילים) was said from the ten lower *Sefirot* of the world of Action (*Atzilut*), which was in order to reach the world of Emanation (*Atzilut*).

2.

The explanation is that word “King-*Melech*-מלך” indicates the matter of revelation (*Gilyu*), as explained in Likkutei Torah<sup>499</sup> about the travels [of the Jewish people in the desert], that the *Sefirah* of Kingship-*Malchut* is the matter of revelation (*Gilyu*). This then, is the meaning of his words that “Dovid, King of Israel-*Dovid Melech Yisroel*-דוד מלך ישראל,” refers to a revelation from [the aspect of] Yisroel-ישראל, which is the aspect of the world of Emanation (*Atzilut*).<sup>500</sup>

Now, the primary revelation of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is in the world of Action (*Asiyah*), as in the teaching,<sup>501</sup> “The lower Mother (*Imma Tata’ah*) – (which refers to Kingship-*Malchut*) – dwells in [the world of] Action (*Asiyah*).” However, in the world of Action (*Asiyah*) the letter *Hey*-ה became exchanged with the letter *Dalet*-ד.

This may be understood as explained by his honorable holiness, my father-in-law, the Rebbe, in the *Hemshech* entitled “*Bati LeGani*,” about the letters *Dalet*-ד and *Reish*-ר,<sup>502</sup> in that [the names of] both [letters] indicate the opposite of wealth.

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<sup>499</sup> Likkutei Torah, Masei 89d and on; Also see *Hemshech* 5672 Vol. 1 p. 404; Vol. 2, p. 797 and on, and elsewhere.

<sup>500</sup> See Likkutei Torah, Balak 72d

<sup>501</sup> See Tikkunei Zohar, Tikkun 6, 23a

<sup>502</sup> Sefer HaMaamarim 5710, p. 119 and on, Ch. 6 there.

Only that the letter *Dalet*-ד is of the side of holiness, whereas the letter *Reish*-ר is of the side opposite of holiness, like the difference between “*HaShem* is One-*HaShem Echad*-יהו"ה”<sup>503</sup> and “[You shall not prostrate to a different god-*el acher*-אהר”<sup>504</sup> This is because the letter *Dalet*-ד has a *Yod*-י behind it, indicating nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is not so of the letter *Reish*-ר.

This then, is the meaning of [the Alter Rebbe’s words that] in the world of Action (*Asiyah*) “the letter *Hey*-ה was specifically exchanged to a letter *Dalet*-ד,” (rather than the letter *Reish*-ר). For, although Kingship-*Malchut* descended to the world of Action (*Asiyah*), and “her feet descend unto death,”<sup>505</sup> nevertheless, since it is in the world of holiness, it specifically is [exchanged] with the letter *Dalet*-ד.

This then, is the meaning of the name Dovid-דוד (with the letter *Yod*-י),<sup>506</sup> as [written in the manuscript of] the discourse of his honorable holiness, the Alter Rebbe.<sup>507</sup> For, when the two letters *Hey*-ה of the world of Emanation (*Atzilut*) – (and as known, the ten *Sefirot* of the world of Emanation (*Atzilut*) are the four letters of *HaShem*’s-יהו"ה name of Being-*Havayah*-הוי"ה),<sup>508</sup> come to the world of Action (*Asiyah*) they become exchanged with the [letter] *Dalet*-ד, through which the name Dovid-דוד comes to be. (This is similar to the exchange

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<sup>503</sup> Deuteronomy 6:4

<sup>504</sup> Exodus 34:14; See Vayikra Rabba 19:2

<sup>505</sup> Proverbs 5:5; Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

<sup>506</sup> See Kings I 3:15, 11:4; Ezekiel 34:23; Amos 9:11; Zachariah 12:7, and elsewhere.

<sup>507</sup> That is [how it is written] in manuscript 750 p. 35b [2].

<sup>508</sup> See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Shaar 42 (Shaar Drushei ABY”A) Ch. 1-2

of the letters of the word “One-*Echad*-אהד” with the letters of the word “forever-*Va’ed*-ועד.”<sup>509</sup>

However, *HaShem’s*-יהו"ה ultimate Supernal intent in the descent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the world of Action (*Asiyah*) is in order to bring about the nullification (*Bittul*) of the world of Action (*Asiyah*) to *HaShem*-יהו"ה, blessed is He, by which it will ascend to the world of Emanation (*Atzilut*). That is, this too is brought about by Kingship-*Malchut*. For, as known, two matters are brought about by Kingship-*Malchut*;<sup>510</sup> the bringing into being of novel existence, and the matter of nullification and ascent.

This then, is the matter of Psalms (*Tehillim*-תהילים), as explained in the discourse that “we must praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות), which is of the same root as in [the verse],<sup>511</sup> ‘When His flame would shine (*b’Heelo*-בהילו) [above my head],” (this being the matter of illumination and revelation). That is, the ten lower *Sefirot* of the world of action must be illuminated like [the ten *Sefirot* of] the upper world of Emanation (*Atzilut*) (this being the matter of the ascent of the world of Action (*Asiyah*) “in order to reach the world of Emanation (*Atzilut*)”).

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<sup>509</sup> Zohar II 134a; Imrei Binah, Shaar HaKriyat Shema, Ch. 70 and on; Sefer HaMaamarim 5678 p. 384 and on; Also see at length in the earlier Discourse 1 (“*Teekoo Bachodesh Shofar*”) and Discourse 3 (“*Chassidim v’Anshei Ma’aseh*”) of earlier this year, 5721.

<sup>510</sup> See *Hemshech* 5672 Vol. 2 p. 801 and on, and elsewhere.

<sup>511</sup> Job 29:3

3.

The Alter Rebbe concludes the discourse by stating, “Therefore, each person must say the Psalm that correlates to this year of his life, and praise Him (*Hallel*-הלל) with praises (*Tehilot*-תהילות) etc. This will suffice for the understand.” This appears to be the source for what his honorable holiness, my father-in-law, the Rebbe said,<sup>512</sup> that the early Sages established that each person should recite the Psalm corresponding to the years of his life, meaning that if he is thirteen years old, he should recite Psalm 14, and so on.

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<sup>512</sup> See the letters printed at the end of *Tehillim Ohel Yosef Yitzchak* p. 214; *Igrot Kodesh of the Rebbe Rayatz*, Vol. 10, p. 53; Also see Vol. 1, p. 31.





## Discourse 12

### “*Mizmor Shir Chanukat HaBayit – A Psalm, a song for the inauguration of the Temple*”

Delivered on Shabbat Chanukah,  
Shabbat Mevarchim Tevet, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>513</sup> “A psalms, a song for the inauguration of the Temple, by Dovid. I will exalt You, *HaShem*-יהוה, for You have drawn me up and not let my foes rejoice over me.” The Siddur [of the Alter Rebbe], in *Drushei Chanukah*,<sup>514</sup> states that Dovid said this verse when he prepared all the materials necessary for the construction of the Holy Temple. He then said, “[You have] not let my foes rejoice over me,” since at that time the rejoicing of the foes was nullified, referring to the angels who argued against the creation of man,<sup>515</sup> stating,<sup>516</sup> “What is man that You are mindful of him?”

Beyond this, he said, “I will exalt You, *HaShem*-יהוה, for You have drawn me up.” The word “You have drawn me up-*Deeleetanee*-דליתני,” is a term that means elevation and exaltedness, to be uplifted high above. This stems from the

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<sup>513</sup> Psalms 30:1-2; See Rashi and Rabbi Avraham Ibn Ezra there.

<sup>514</sup> Siddur Im Divrei Elohi”m Chayim, *Drushei Chanukah* 275c; Also see *Likkutei Torah*, *Zot HaBrachah* 98a; *Ohr HaTorah*, *Na”Ch* Vol. 2, p. 931.

<sup>515</sup> Siddur and *Likkutei Torah* *ibid*.

<sup>516</sup> Psalms 8:5; *Talmud Bavli*, *Shabbat* 88b; *Midrash Bereishit Rabba* 8:6

superiority of the souls [of the Jewish people] over and above the level of the angels.<sup>517</sup>

This is why [specifically] the souls [of the Jewish people] have the matter of the Holy Temple and the sacrificial offerings, through which the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is caused to be drawn down below, as the verse states,<sup>518</sup> “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham-*בתוכם).”

We therefore must understand the matter of the Holy Temple and the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*), and the relationship between them. We also must understand why here it seems to explain that the construction of the Holy Temple is related to Dovid, which, at first glance, seems to be the opposite of the scriptural verses (*Tanach*).

That is, the verse explicitly states that the Holy One, blessed is He, told Dovid,<sup>519</sup> “You, however, shall not build the Temple, but rather your son who will emerge from your loins,” for,<sup>520</sup> “His name will be Shlomo,<sup>521</sup> and I will bestow peace and tranquility upon Israel in his days; He will build a Temple for My Name.” From this it is understood that the construction of the Holy Temple specifically relates to Shlomo, rather than

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<sup>517</sup> See Siddur *ibid.* p. 277d and on; Likkutei Torah *ibid.* 98d; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part Two), Section entitled “The twelve letters ט״ע צ״ק correspond to the twelve tribes of Israel.”

<sup>518</sup> Exodus 25:8

<sup>519</sup> Kings I 8:19

<sup>520</sup> Chronicles I 22:9-10

<sup>521</sup> The name Shlomo-שלמה means “peace is His.”

Dovid. We also must understand what specifically is the relationship is between the Holy Temple and the matter of peace (*Shalom*-שלום).

## 2.

Now, all the above may be understood with a preface regarding the matter of the Holy Temple.<sup>522</sup> To explain, the verse states,<sup>523</sup> “How awesome is this place! This is none other than the abode of God, and this is the gate of the heavens!” Targum translates this verse as, “This is not an ordinary place, but is a desirable place before *HaShem*-יהו"ה.” This refers to the place of the Holy Temple, which is “not an ordinary place (*Atar Hedyot*-אתר הדיוט).” This demonstrates that the world at large indeed is “an ordinary place.” This also accords with the explanation in Zohar,<sup>524</sup> that the ten utterances by which the world was created are called “ordinary words (*Meeleen d'Hedyota*-מילין דהדיוטא-),” and, “It is not the way of the King to engage in ordinary words.”

However, at first glance, this is not understood. For, Pardes Rimonim<sup>525</sup> explains that the ten utterances correspond to the ten commandments.<sup>526</sup> This being so, how can it be said that the ten utterances are “ordinary words?”

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<sup>522</sup> See the discourse entitled “*Eevdoo et HaShem b'Simchah*” 5658 (Sefer HaMaamarim 5658 p. 48 and on); Also see the discourse entitled “*v'Zeh Asher Ta'aseh*” 5635 (Sefer HaMaamarim 5635 Vol. 1 p. 117 and on).

<sup>523</sup> Genesis 28:17

<sup>524</sup> Zohar III 149b; Also see Likkutei Torah, Acharei 25d

<sup>525</sup> Pardes Rimonim, Shaar 2, Ch. 3

<sup>526</sup> Zohar III 11b and on

However, what is meant is that relative to that which is above them, they are considered to be “ordinary words.” This is similar to the statement in Zohar,<sup>527</sup> that the angel Metatron is called a “commoner” (*Hedyot*-הדייט), in that, relative to his Master, “He is a commoner (*Hedyot*-הדייט).” In other words, even though he is the minister over the world (*Saro Shel Olam*),<sup>528</sup> nevertheless, relative to his Master he is considered to be a “commoner” (*Hedyot*-הדייט).

This also is the meaning of the statement of our sages, of blessed memory,<sup>529</sup> “Do not take the blessing of a commoner (*Hedyot*-הדייט) lightly (*Kal*-קל) in your eyes.” About this it is explained<sup>530</sup> that this matter is loftier than that indicated by the teaching,<sup>531</sup> “Women are of light mind (*Da’atan Kalot*-דעתן קלות).” For, the word “light-*Kal*-קל-130” has the numerical value (*Gematria*) of five times the Name *HaShem*-יהו"ה-26, referring to the five severities (*Hey Gevurot*).

This then, is the meaning of, “Women are of light mind (*Da’atan Kalot*-קלות דעתן),” that is, this is due to the constrictions of Kingship-*Malchut* (the “woman”) which is constructed from the severities (*Gevurot*). However, it is in regard to this that they said, “Do not take the blessing of a commoner (*Hedyot*-הדייט) lightly (*Kal*-קל) in your eyes,” that it refers to a loftier matter than what is indicated by, “Women are

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<sup>527</sup> Zohar III 276a

<sup>528</sup> Talmud Bavli, Yevamot 16b and Tosefot there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2).

<sup>529</sup> Zohar *ibid.*; Talmud Bavli, Brachot 7a; Megillah 15a

<sup>530</sup> Shaar Ma’amarei RaZa”L of the Arizal, to Brachot 7a; RaMaZ (Rabbi Moshe Zacuto) to Zohar III 275b

<sup>531</sup> Talmud Bavli, Shabbat 33b; Kiddushin 80b; Zohar III 170a

of light mind (*Da'atan Kalot*-דעתן קלות).” In other words, this refers to the aspect of *Zeir Anpin*, who is primarily kindnesses (*Chassadim*).<sup>532</sup> We thus find that even “the blessing of a commoner (*Hedyot*-הדייט)” is lofty.

As known,<sup>533</sup> a blessing is the matter of drawing down from the first root and source, meaning, from the loftiest root and source. However, being that the drawing down is only from the root and source of the worlds, it therefore called “ordinary” (*Hedyot*-הדייט). This also is why Metatron, the minister over the world (*Saro Shel Olam*), is called a “commoner” (*Hedyot*-הדייט).

This is because the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the constriction (*Tzimtzum*) of Kingship-*Malchut* [of the world of Emanation] to become the aspect of the Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until she descends to the world of Formation (*Yetzirah*), (in which there is the beginning of the matter of the Tree of the knowledge of good and evil).

That is, this is the place of Metatron, as he is in the world of Formation (*Yetzirah*).<sup>534</sup> Though he is rooted in the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), which primarily is kindnesses (*Chassadim*), nonetheless, since he is drawn down through the constriction (*Tzimtzum*) of Kingship-*Malchut*, and especially as he is drawn down into the world of

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<sup>532</sup> See Torah Ohr, Vayera 15b; Likkutei Torah, Shir HaShirim 47c and elsewhere.

<sup>533</sup> See Ohr HaTorah, Masei, p. 1,375 and on.

<sup>534</sup> Pardes Rimoni, Shaar 16 (Shaar ABY”A) Ch. 4; Biurei HaZohar of the Mittler Rebbe, Vayeishev 23d and on.

Formation (*Yetzirah*), which is the aspect of the Tree of the knowledge of good and evil, he therefore is called a “commoner” (*Hedyot*-הדייט).

From the above we also can understand the matter as it pertains to the ten utterances. That is, even though they correspond to the ten *Sefirot*, nevertheless, relative to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the *Sefirot*, even the ten *Sefirot* are called “ordinary” (*Hedyot*-הדייט), being that they have limitation, in that “they are ten and not nine, ten and not eleven.”<sup>535</sup>

### 3.

To explain this more specifically, since as known, all Torah matters are in a way of general principles (*Klall*) and specific details (*Prat*), in the ten *Sefirot* themselves, *Zeir Anpin* is called a “commoner” (*Hedyot*-הדייט) in comparison to the intellectual *Sefirot* (*Mochin*). Additionally, in *Zeir Anpin* itself, there is a difference between its externality (*Chitzoniyut*) its innerness (*Pnimityut*). This is also the difference between Foundation-*Yesod* (which is the externality of *Zeir Anpin*) and Splendor-*Tiferet* (which is the innerness of *Zeir Anpin*).

The explanation is as known<sup>536</sup> about the matter indicated by the verse,<sup>537</sup> “The wealthy shall not increase, and the destitute shall not decrease [from half a *shekel*].” The “destitute-*Dal*-דל” refers to the aspect of Foundation-*Yesod*,

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<sup>535</sup> Sefer Yetzirah 1:4

<sup>536</sup> See Zohar III 187b (Ra'aya Mehemna) and Ramaz there.

<sup>537</sup> Exodus 30:15

(who is called “poor-*Dal*-דל,” being that the primary aspect of the emotions extends until the aspect of Majesty-*Hod*,<sup>538</sup> whereas Foundation-*Yesod* and Kingship-*Malchut* are the externality (*Chitzoniyut*) and culmination that include [the upper emotions that precede them].)

In contrast, the aspect of Splendor-*Tiferet* is called “wealthy-*Asheer*-עשיר.” This is because Splendor-*Tiferet* relates Knowledge-*Da’at*, and is the middle column (*Kav HaEmtza’ee*) which ascends until the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, with Knowledge-*Da’at* ascending to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*). This is the meaning of the teaching,<sup>539</sup> “Wealthy means wealthy in Knowledge (*Ashir b’Da’at*-עשיר בדעת),” this being the revelation of the light of the Crown-*Keter* as it illuminates in *Zeir Anpin*.

To further explain, as known<sup>540</sup> there are two manners in the order and configuration of the *Sefirot*. The first is that they are positioned one under the other. The second is that they are positioned in three columns. The primary difference between these two manners is in the matter of Knowledge-*Da’at*. For, in the first manner, Knowledge-*Da’at* receives from the intellectual *Sefirot* (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah* and bonds them to the emotions (*Midot*). In other words, the emotions (*Midot*) are drawn from

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<sup>538</sup> See Zohar III 254a (and 244b); Siddur Im Divrei Elohi”m Chayim 304a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 (regarding why the aspect of Foundation-*Yesod*, which is the quality of Yosef, is called an “orphan-*Yatom*-יתום” [of his mother]).

<sup>539</sup> Talmud Bavli, Ketubot 68a

<sup>540</sup> See Torah Ohr, Toldot 19a and elsewhere.

Wisdom-*Chochmah* and Understanding-*Binah* through Knowledge-*Da'at*.<sup>541</sup>

However, in the second manner, Knowledge-*Da'at* is positioned under the Crown-*Keter*, and thus the drawing down of emotions (*Midot*) is not only from Wisdom-*Chochmah* and Understanding-*Binah*, but from the aspect of the Crown-*Keter*. In other words, Knowledge-*Da'at* draws down a radiance of the Crown-*Keter* into the emotions (*Midot*). This is the matter of the Upper Knowledge (*Da'at Elyon*), which receives from the inner aspect (*Pnimiyyut*) of the Crown-*Keter* and affects a drawing down into the emotions (*Midot*) as they stem from their root, which are the emotions (*Midot*) of the Crown-*Keter*.

Now, the difference between the Lower Knowledge (*Da'at Tachton*) and the Upper Knowledge (*Da'at Elyon*) is well known.<sup>542</sup> That is, from the perspective of the Lower Knowledge (*Da'at Tachton*) there still is the aspect of an [independent] “something” (*Yesh*), whereas from the perspective of the Upper Knowledge (*Da'at Elyon*), there is a drawing down of nullification (*Bittul*). In other words, there is a drawing down of nullification (*Bittul*) in the “something” (*Yesh*), so that even as it remains in existence, it is nullified to *HaShem*-יהו"ה, blessed is He.

The same is so of the matter of drawing down Knowledge-*Da'at* into the emotions (*Midot*). That is, their sustainment primarily stems from the aspect of Knowledge-*Da'at*, in that one affects the bonding of his Knowledge-*Da'at*

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<sup>541</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32.

<sup>542</sup> See *Torah Ohr*, Yitro 68a and on; *Likkutei Torah*, Re'eh 24d, and elsewhere.



to the matter with a very strong bond etc., and specifically through this, the emotions (*Midot*) are sustained.<sup>543</sup> That is, through affecting a drawing down from the aspect of the Crown-*Keter* into the emotions (*Midot*), which is the matter of the Upper Knowledge (*Da'at Elyon*), there is caused to be an inter-inclusion in the emotions (*Midot*), which is the matter of the nullification (*Bittul*) of the emotions even as they are in their existence.

This is as explained before,<sup>544</sup> that there are various manners in which there may be an inter-inclusion of the emotions (*Midot*). That is, there is a matter of inter-inclusion in a manner in which each emotion includes all the other emotions within itself. For example, the quality of Kindness-*Chessed* includes all the other emotions within itself, including the quality of Might-*Gevurah* [which is its opposite]. Likewise, the quality of Might-*Gevurah* within Kindness-*Chessed* also includes all the other emotional qualities (*Midot*).

This is the matter of the inter-inclusion of the emotions (*Midot*), not only in a way of ten times ten, but in a manner that the inter-inclusions between them are without end. Nevertheless, this inter-inclusion stems from the weakening of the emotions (*Midot*).

However, the true matter of inter-inclusion is that even as the emotions (*Midot*) are in their full strength, they nevertheless are inter-included one with the other. This inter-inclusion comes about through the drawing down of the Upper

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<sup>543</sup> See Tanya, Likkutei Amarim, Ch. 3.

<sup>544</sup> In the preceding discourse of this year 5721, entitled “*Padah b’Shalom* – He redeemed my soul in peace,” Discourse 10, Ch. 5.

Knowledge (*Da'at Elyon*), which draws down the inner aspect (*Pnimityut*) of the Crown-*Keter*, which reaches the inner aspect (*Pnimityut*) of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהוה Himself, blessed is He, who bears all opposites and is capable of the impossible,<sup>545</sup> and due to this [revelation] there is caused to be the nullification (*Bittul*) and inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), even as they are in their full strength.

Now, this inter-inclusion is specifically in the inner aspect (*Pnimityut*) of *Zeir Anpin*.<sup>546</sup> This may be better understood by way of analogy to man below, namely, that all the limbs of his body are inter-included with one another. This accords with what we observe visibly, that blood will be drawn from one organ in order to heal a different organ, and to heal the body as a whole.

Even when the body is healthy, the legs are what uphold the head, and a person is able to go to the place he desires specifically through them.<sup>547</sup> In the same way, there likewise is an inter-inclusion of the powers [of the soul], such as the power to write in the hand, in which the intellect (*Sechel*) manifests. For, in order to be able to write down a matter of intellect, at the time he is doing so, the intellect must necessarily manifest in his hand.

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<sup>545</sup> See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>546</sup> See Siddur Im Divrei Elohi'm Chayim, Shaar HaMo'adim 217c and on, cited in the the discourse entitled "*Eevdoo et HaShem b'Simchah*" 5658 (Sefer HaMaamarim 5658 p. 48 and on) *ibid*.

<sup>547</sup> See Likkutei Torah, Nitzavim 44a

The same is so of the power of movement and the power of the legs to walk, that it necessarily must partner with the power of intellect (*Sechel*). Even when a person moves his hands or feet without paying any attention to this, there necessarily is the desire (*Ratzon*) to move etc. In other words, even though the actual movement comes from the power of movement, nevertheless, for the power of movement to have its effect, there necessarily must be a cause that causes it.

However, this inter-inclusion is in the inner aspect of the limbs, and is not so of their externality, wherein they are divided and separated from one another. That is, each limb is composed and comprised appropriate to its unique function. That is, the eye is [composed] to see, and the ear is [composed] to hear etc.

From this example we can thus understand how the matter is above in *HaShem*'s-יהו"ה Godliness, namely, that the matter of inter-inclusion (*Hitkallelut*) is specifically in the inner aspect (*Pnimityut*) of *Zeir Anpin*, but not in its externality (*Chitzoniyut*).

With the above in mind, we can understand this as it relates to the ten utterances. That is, since they are drawn from the externality (*Chitzoniyut*) of *Zeir Anpin*, they are drawn down in a way of division. That is, on each day of the six days of creation there was a radiance of a different particular quality and *Sefirah*. For example, on the first day there only was a radiance of Kindness-*Chessed*, which is why light (*Ohr*-אור) was created on the first day,<sup>548</sup> this [light] being absent of all limitations etc. For, as known about the light (*Ohr*-אור) created

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<sup>548</sup> Genesis 1:3

on the first day, with it, Adam the first man, would gaze from one end of the world to the other end.<sup>549</sup>

Similarly, on the second day there was a radiance of the quality of Might-*Gevurah* absent of inter-inclusion with Kindness-*Chessed*. This is why the firmament (*Rakiya*-רַקִּיָּא), which separates between the [upper] waters and the [lower] waters, was created on the second day.<sup>550</sup> In other words, because of the aspect of Judgment-*Gevurah*, which is the matter of division, division and separation was caused in the waters, which cause all manner of delight to grow,<sup>551</sup> thus [dividing] between spiritual pleasure and physical pleasure, to the point that the matter of pleasure was even made on the side opposite of holiness.

Only on the third day, on which the aspect of Splendor-*Tiferet* illuminated, and as explained before, is the matter of inter-inclusion, there were two utterances. This is because of the inter-inclusion of the two columns within the quality of Splendor-*Tiferet*.

[Now, although the sixth day also had two utterances, this is because the *Sefirah* of Foundation-*Yesod* has two aspects; external bestowal and inner bestowal. (By way of analogy to man below, there is the bestowal of intellect that is an external bestowal, and there is the bestowal of the seminal drop [of life], which is an inner bestowal.)<sup>552</sup> This then, explains [the difference] between the two utterances [of the sixth day]. That

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<sup>549</sup> Talmud Bavli, Chagigah 12a

<sup>550</sup> Genesis 1:6

<sup>551</sup> Tanya, Likkutei Amarim, Ch. 1

<sup>552</sup> See Likkutei Torah, Shir HaShirim 39d; Derech Mitzvotcha 3a and on, and elsewhere.

is, the utterance,<sup>553</sup> “Let the earth put forth [living creatures] etc.,” is the external bestowal, whereas the utterance,<sup>554</sup> “Let us make man etc.,” is the matter of the birth of the souls, which is the inner bestowal.]

This itself is the general difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.<sup>555</sup> For, as known, <sup>556</sup>in the world of Chaos-*Tohu*, the *Sefirot* were one under the other. In contrast, in the world of Repair-*Tikkun* they are ordered in three columns. Additionally, in the world of Repair-*Tikkun* itself, this is the difference between its externality (*Chitzoniyut*) and its innerness (*Pnimiyut*), namely, the primary matter of inter-inclusion (*Hitkallelut*) is in the inner aspect (*Pnimiyut*) of *Zeir Anpin*. Thus, being that the ten utterances are from the external aspect (*Chitzoniyut*) of *Zeir Anpin*, they therefore are in a state of division, as explained above, and are therefore called “ordinary words (*Meeleen d’Hedyota*-מילין דהדיוטא).”<sup>557</sup>

#### 4.

However, about the place of the Holy Temple the verse states,<sup>558</sup> “How awesome is this place,” which Targum translates as, “This is not an ordinary place (*Atar Hedyot*- אתר

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<sup>553</sup> Genesis 1:24

<sup>554</sup> Genesis 1:26

<sup>555</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and on.

<sup>556</sup> Torah Ohr, Vayishlach 24d; Maamarei Admor HaZaken 5568 Vol. 1, and elsewhere.

<sup>557</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37 and the notes and commentary there.

<sup>558</sup> Genesis 28:17

הדיוט).” This is because in the Holy Temple there was the matter of inter-inclusion (*Hitkallelut*), especially in the Holy of Holies, in which there was space and absence of space as one.<sup>559</sup> This was because of the revelation of the inner aspect of the Ancient One-*Atik*, and loftier still, the inner aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is utterly unlimited and capable of the impossible.<sup>560</sup>

This is why Targum continues and states, “This is a place that is desirable before *HaShem*-יהו"ה.” For, the Name *HaShem*-יהו"ה is the inner aspect of *Zeir Anpin*.<sup>561</sup> That is, the difference between the Name *HaShem*-יהו"ה and all the other names, is that all the other names are names of the vessels (*Keilim*), whereas the Name *HaShem*-יהו"ה is of the light (*Ohr*).<sup>562</sup> This is why the Name *HaShem*-יהו"ה joins with all the other names, such as “*E"l HaShem*-יהו"ה,”<sup>563</sup> or “*HaShem Adona*” אלהי"ם-ע' [pronounced *Elohi"m Adona*”ע' יהו"ה אדני”ע] and the like. This is because the Name *HaShem*-יהו"ה is

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<sup>559</sup> See Igrot Kodesh, Vol. 2, p. 392 and on; See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

<sup>560</sup> See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>561</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

<sup>562</sup> See Torah Ohr, Yitro 69d; Likkutei Torah, Balak 73b

<sup>563</sup> Psalms 118:27; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

<sup>564</sup> Habakkuk 3:19 – See Shaarei Orah *ibid*.

the light (*Ohr*-אור) that illuminates within all the *Sefirot*,<sup>565</sup> and as known, the light (*Ohr*-אור) is the inner aspect (*Pnimiyut*) of the *Sefirot*. We thus find that the Name *HaShem*-יהו"ה, which is the light (*Ohr*-אור), is the inner aspect (*Pnimiyut*) of *Zeir Anpin*.

Additionally, even in regard to the vessels (*Keilim*), as known, the Name *HaShem*-יהו"ה is [the vessel of] Splendor-*Tiferet*, which is in the middle column (*Kav HaEmtza 'ee*).<sup>566</sup>

Now, this drawing down in the Holy Temple was brought about through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), which is the matter of arousal from below and ascent that is akin to the drawing down. This is because there is the matter of inter-inclusion (*Hitkallelut*) in the service of the sacrificial offerings (*Korbanot*).

For, the sacrificial offerings were brought from the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*), all of which are rooted in the world of Chaos-*Tohu*. However, the offering upon the altar specifically had to be done by man, as the verse states,<sup>567</sup> “When a man (*Adam*-אדם) amongst you brings an offering to *HaShem*-יהו"ה,” being that man is rooted in the world of Repair-*Tikkun*.

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<sup>565</sup> 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 Shaarei Orah by the same author, translated as *Gates of Light, Gate One (Malchut)* and on.

<sup>566</sup> Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Five (Tiferet)*; Also see Torah Ohr, No'ach 10a and on. That is, in the *Sefirah* of Splendor-*Tiferet*, both the light (*Ohr*) and the vessels (*Keilim*) are the Name *HaShem*-יהו"ה.

<sup>567</sup> Leviticus 1:2

This is also why the service of the sacrificial offerings (*Korbanot*) required the participation of the Priests (*Kohanim*-כהנים), Levites (*Leviyim*-לוויים), and Israelites (*Yisroelim*-ישראלים), which forms the acronym “vessel-*Klee*-כלי,”<sup>568</sup> since they include all three columns. That is, the Priest (*Kohen*) is the aspect of Kindness-*Chessed*,<sup>569</sup> as our sages, of blessed memory, stated<sup>570</sup> about Aharon, that he “loved peace and pursued peace, loved the creatures and would bring them close to Torah.”

The Levite (*Levi*) is on the column of Judgments-*Gevurot*,<sup>571</sup> which is why they had to “pass a razor over their entire flesh”<sup>572</sup> [to remove the hair]. This is because they are bound to the column of Judgments-*Gevurot*, which is the matter of constrictions (*Tzimtzumim*), and as known, the hairs (*Sa’arot*) are also a matter of constriction (*Tzimtzum*). Therefore they needed to remove all their hair (*Sa’arot*), so that there would not be constriction (*Tzimtzum*) upon constriction (*Tzimtzum*) etc.<sup>573</sup>

The Israelite (*Yisroel*) is in the [middle] column of Splendor-*Tiferet*-תפארת, as it states,<sup>574</sup> “You are My servant Israel-*Yisroel*-ישראל in whom I am glorified-*Etpa’er*-אתפאר.” This then, is why the service of the sacrificial offerings was

<sup>568</sup> Da’at Zekeinim citing Baalei HaTosefot to Number 19:17; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 6.

<sup>569</sup> Zohar I 256b; Zohar III 48b, and elsewhere.

<sup>570</sup> Mishnah Avot 1:12

<sup>571</sup> Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*)

<sup>572</sup> Numbers 8:7

<sup>573</sup> See Likkutei Torah, Emor 32a

<sup>574</sup> Isaiah 49:3; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.



done with the participation of the Priests (*Kohanim*-כהנים), the Levites (*Leviyim*-לויים), and the Israelites (*Yisroelim*-ישראלים), this being the matter of elevating the feminine waters (*Ha'ala'at Mayim Nukvin*) to affect the drawing down in the Holy Temple, which is the matter of inter-inclusion (*Hitkallelut*), as explained before.

## 5.

Based on the above, we also can understand why the Holy Temple had to specifically be constructed by Shlomo. This is because Dovid was a man of war, and the matter of war applies to the two [opposite] columns. That is, even when one is victorious in battle, there nevertheless is the presence of an opposition, only that he is victorious over the opposition. Therefore, when it came to the Holy Temple, which is the matter of inter-inclusion, it specifically had to be built by Shlomo,<sup>575</sup> as the verse states,<sup>576</sup> “and I will bestow peace and tranquility upon Israel in his days.” Peace (*Shalom*-שלום) means that there is utterly no opposition in the first place.

Even so, it is Dovid who prepared for the construction of the Holy Temple. This is like what is known about the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, that although *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, is specifically the matter of Repair-*Tikkun*, it nonetheless is first necessary for there to be the lights of the world of Chaos-*Tohu*, which prefaces the aspect of Repair-*Tikkun*.

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<sup>575</sup> The name Shlomo-שלמה means “peace is His.”

<sup>576</sup> Chronicles I 22:9-10

The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, *HaShem*'s-יהו"ה ultimate Supernal intent is for the refinement (*Birur*) to be in a way of peace (*Shalom*), this being the mode of serving *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect. However, there first must be the mode of serving Him according reason and intellect, which is service in a way of battle, through which a person can then arrive at serving Him, in a way that transcends reason and intellect.

About this the verse states,<sup>577</sup> “He redeemed my soul in peace from battles against me etc.,” in that at first, service of *HaShem*-יהו"ה, blessed is He, is in a way of battle. However, we then reach the aspect of “redemption in peace,” in which there utterly is no opposition, as the verse concludes, “for the many (*Rabim*-רבים) were with me,” in that even the opposing side prayed for Dovid to be victorious.<sup>578</sup>

## 6.

Thus, about this Dovid said,<sup>579</sup> “I will exalt You, *HaShem*-יהו"ה, for You have drawn me up, and have not let my foes rejoice over me.” For, even though it was Shlomo who actually built the Holy Temple, nevertheless, since Dovid had already prepared everything necessary for its construction, he therefore said, “[You have] not let my foes rejoice over me,”

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<sup>577</sup> Psalms 55:19; Ohr HaTorah (Yahal Ohr), to Psalms 55:19, and elsewhere.

<sup>578</sup> Talmud Yerushalmi, Sotah 1:8

<sup>579</sup> Psalms 30:1-2; See Rashi and Rabbi Avraham Ibn Ezra there.

meaning that the joy of the foes was nullified, referring to the angels, who argued against the creation of man.<sup>580</sup>

It is about this that he said, “[You have] not let my foes rejoice over me,” and moreover, “You have drawn me up.” That is, the revelation that took place in the Holy Temple was even loftier than the revelation received by the angels, being that the angels are in a state of division, such that Michael is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, and Gavriel is the aspect of fear (*Yirah*) of *HaShem*-יהו"ה etc.<sup>581</sup> In contrast, as explained above, in the Holy Temple there was the matter of inter-inclusion (*Hitkallelut*).

Nonetheless, the deeds of Dovid were only preparatory for the building of the Holy Temple, whereas its actual construction was done by Shlomo. This is because *HaShem*'s-יהו"ה ultimate Supernal intent is for there to be the matter of inter-inclusion and peace, through,<sup>582</sup> “the One from Whom peace is His,” until the fulfillment of the prophecy,<sup>583</sup> “Upon the one with greatness in dominion (*L'Marbeih HaMisrah*-למרבה המשרה) and boundless peace (*Shalom Ein Keitz*-שלום אין קץ) [that will prevail on the throne of Dovid and on his kingdom].”

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<sup>580</sup> Siddur and Likkutei Torah *ibid*.

<sup>581</sup> See Likkutei Torah, Bamidbar 10a and on; 11b and on.

<sup>582</sup> Talmud Bavli, Shevuot 35b; Midrash Shir HaShirim Rabba 1:12, and elsewhere.

<sup>583</sup> Isaiah 9:6



## Discourse 13

*“Lachein Emor L’Venei Yisroel, Ani HaShem –  
Therefore say to the children of Israel: I am HaShem”*

Delivered on Shabbat Parshat Va’era,  
Shabbat Mevarchim Shvat, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>584</sup> “Therefore say to the children of Israel: ‘I am *HaShem*-יהוה, and I shall take you out (*v’Hotzeitee*-והצאתי) from under the burdens of Egypt; I shall rescue you (*v’Heetzaltee*-והצלתי) from their service; I shall redeem you (*v’Ga’alti*-וגאלתי) with an outstretched arm and with great judgments. I shall take you (*v’Lakachti*-ולקחתי) to Me etc.” This<sup>585</sup> verse enumerates four terms of redemption, corresponding to which the four cups [of wine that we drink at the Passover seder] were established, as stated in Midrash.<sup>586</sup> Accordingly, it must be said that these four terms of redemption refer to the redemption and exodus from Egypt.

However, it also refers to the coming redemption that will come about in the near future through our righteous

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<sup>584</sup> Exodus 6:6-7

<sup>585</sup> Also see the discourse by the same title as this from the year 5658 (Sefer HaMaamarim 5658 p. 87); 5678 (Sefer HaMaamarim 5678, p. 139).

<sup>586</sup> Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4

Moshiach. This is because in Midrash<sup>587</sup> we find that these four terms of redemption also correspond to the [exiles of] four kingdoms; Babylonia, Media, Greece, and this final exile of the wicked kingdom of Edom. From this it is understood that these four terms of redemption also relate to the coming redemption.

The [commentary of] Rabbeinu Bacheye<sup>588</sup> states that we also find four terms of redemption about the coming redemption in the Prophet (Yechezkel),<sup>589</sup> “I will remove them (v’*Hotzeiteem*-והוצאתים) from the peoples and gather them (v’*Keebatzteem*-ויקבצתיים) from the lands and bring them (v’*Havee’oteem*-והביאותים) to their soil, and I will shepherd them (u’*Re’eeteem*-ורעייתים) upon the mountains of Israel etc.”

The Zohar<sup>590</sup> states that the four terms of redemption correspond to the four times that the word “Truth-*Emet*-אמת” is mentioned in the “*Emet v’Yatzeev* – True and certain” [section of the blessing following the morning *Shema*]. Additionally, just as in the section “*Emet v’Yatzeev* – True and certain” “Truth-*Emet*-אמת” is mentioned four times preceding the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and “Truth-*Emet*-אמת” is mentioned four times in the section of “*Ezrat Avoteinu*,” so likewise, in the four terms of redemption there is that which applies to the exodus from Egypt, and that which applies to the coming redemption.

Now, the general relationship between redemption and the matter of Truth (*Emet*-אמת) may be understood from the

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<sup>587</sup> Talmud Yerushalmi and Midrash Rabba ibid.

<sup>588</sup> Rabbeinu Bachaye to Exodus 6:6-7

<sup>589</sup> Ezekiel 34:13

<sup>590</sup> Zohar II 116b and on

verse that states,<sup>591</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-יְהוָה שַׁדַּי, but with My Name *HaShem*-יְהוָה I did not make Myself known through them.”<sup>592</sup> Rashi comments on this stating, “I did not make Myself recognizable to them with My quality of Truth (*Midat Ameetoot*-מִדַּת אֱמִיתוּת), [by which My Name *HaShem*-יְהוָה is called].” However, at the exodus from Egypt it states, “Therefore say to the children of Israel: ‘I am *HaShem*-יְהוָה.’” In other words, the redemption came about from the Name *HaShem*-יְהוָה, which is “My quality of Truth (*Midat Ameetoot*-מִדַּת אֱמִיתוּת).”

However, we must better understand the meaning of these four terms, which are four matters in the redemption. Additionally, we also must understand these four terms as they relate to man’s service of *HaShem*-יְהוָה, blessed is He. This is because every matter of Torah is for the purpose of instructing a path in a person’s life and how he should conduct himself in all his matters. We therefore must also understand these four terms of redemption as they relate to our service of *HaShem*-יְהוָה, blessed is He.

## 2.

This may be better understood from the matter of repentance (*Teshuvah*). For, our sages, of blessed memory, stated,<sup>593</sup> “If the Jewish people repent, they will be redeemed,

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<sup>591</sup> Exodus 6:3 (the portion of this week – *Va’era*)

<sup>592</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

<sup>593</sup> Talmud Bavli, Sanhedrin 97b

and if they do not repent, they will not be redeemed.” Thus, since redemption comes about through repentance (*Teshuvah*), it is understood that just as there are four matters in redemption (*Ge'ulah*), there likewise are four matters in repentance (*Teshuvah*).

This is explained in Likkutei Torah, in the discourse entitled “*Mah Tov*,”<sup>594</sup> that there are three matters in repentance (*Teshuvah*). There is repentance for the act of evil [that is, transgressing the negative prohibitive *mitzvot*], there is repentance for the lack of doing good [that is, for not fulfilling a positive *mitzvah* that one is able to do], and there is repentance for [neglecting the study of] Torah.

This is as stated,<sup>595</sup> “Turn from evil, and do good, seek peace (*Shalom*),” ([in which “seek peace” (*Shalom*-שלום)] refers to Torah study). These three matters, ([guarding against transgressing] the negative *mitzvot*, fulfilling the positive *mitzvot*, and studying Torah) are the three pillars upon which the world stands, that is “the small world,” which refers to man.<sup>596</sup>

Now, since there are two matters in Torah itself (as will be explained), we therefore find that in repentance (*Teshuvah*) there are four levels. The explanation is that the meaning of the word “repentance-*Teshuvah*-תשובה” is that it divides into “Return the *Hey-Tashuv Hey*-הי-תשוב” (as stated in Zohar<sup>597</sup> and in Iggeret HaKodesh).<sup>598</sup> Additionally, there are two levels of

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<sup>594</sup> Likkutei Torah, Balak 73b and on

<sup>595</sup> Psalms 34:15

<sup>596</sup> See Midrash Tanchuma, Pekudei 3

<sup>597</sup> Zohar III 122a

<sup>598</sup> Tanya, Iggeret HaTeshuvah, Ch. 4; Also see Likkutei Torah, Balak 75a.



repentance (*Teshuvah*-תשובה). That is, there is the lower repentance (*Teshuvah Tata'ah*), (the return of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה]), and there is the upper repentance (*Teshuvah Ila'ah*), (the return of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה]).

In each one of these, there are two manners, that of ascent (*Ha'ala'ah*), and that of drawing down (*Hamshachah*). That is, in the lower repentance (*Teshuvah Tata'ah*) there is the ascent of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Vav*-ו, and there is the drawing down from above to below, meaning, drawing the *Vav*-ו down to the *Hey*-ה.

The same is so of the upper repentance (*Teshuvah Ila'ah*). That is, there is repentance in a way of ascent, meaning, the ascent of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Yod*-י, and there is repentance in a way of drawing down, meaning, the drawing down of the *Yod*-י to the upper *Hey*-ה [of the Name *HaShem*-יהו"ה].

These four matters of repentance (*Teshuvah*-תשובה) bring about the four matters of redemption (*Ge'ulah*). For, since “He also has put the world into their hearts”<sup>599</sup> (the heart of man), therefore, through man’s service of *HaShem*-יהו"ה, blessed is He, in the four levels of repentance (*Teshuvah*), there thereby is caused to be the four matters of redemption (*Ge'ulah*).

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<sup>599</sup> Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

### 3.

The explanation is that the beginning of repentance (*Teshuvah*) is the matter of turning away from evil. As it relates to the matter of redemption (*Ge'ulah*) this is indicated by the words, "I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt," which is the first matter of the redemption.

That is, not only does it precede the matter indicated by the words, "I shall take you (*v'Lakachti*-ולקחתי) to Me for a people," which specifically refers to the time when the Torah was given, but it even precedes the matter indicated by the words, "I shall redeem you (*v'Ga'alti*-וגא'לתי)," and even, "I shall rescue you (*v'Heetzaltee*-והצלתתי)."

This is as our sages, of blessed memory, stated,<sup>600</sup> that even while they still were in Egypt their enslavement already ceased. In other words, this refers to the nullification of the difficulty of the enslavement of the exile, indicated by the words, "I shall take you out (*v'Hotzeitee*-והצאתי) from under the **burdens** of Egypt."

As this relates to serving *HaShem*-יהו"ה, blessed is He, it refers to turning away from evil. For, the meaning of the word "*Sevel*-סבל"<sup>601</sup> is "the encumbrance of a heavy burden."<sup>602</sup> As known, carrying a heavy burden only applies to that which is dead, whereas a living being carries himself.<sup>603</sup> Thus, since

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<sup>600</sup> Talmud Bavli, Rosh HaShanah 11a; See Ohr HaTorah, Va'era p. 189.

<sup>601</sup> As in the above verse, "under the burdens-*Sivlot*-סבלה," the root of which is "*Sevel*-סבל."

<sup>602</sup> See Rashi and Mahar"i to Exodus 6:6, cited in Ohr HaTorah, Va'era p. 185.

<sup>603</sup> Talmud Bavli, Shabbat 94a

holiness is a matter of life and vitality, as the verse states,<sup>604</sup> “*HaShem* God-*HaShem Elohi*” *m*-יהו"ה אלהי"ם is True; He is the Living God-*Elohi*” *m* *Chayim*-חיים אלהי"ם,” it therefore is not applicable for there to be a heaviness and burden in this.

Only in things that are separate from *HaShem*'s-יהו"ה Godliness, which is the place of death, is it applicable for there to be the encumbrance of a heavy burden, such as the matter of sin, as the verse states,<sup>605</sup> “Weighed down with iniquity.” Thus, about this the verse states, “I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt,” meaning, from the place of heaviness and burden. That is, this is the beginning of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), by turning away from evil.

Now, the matter of desisting from evil does not only apply to forbidden matters that stem from the three completely impure husks of evil, but also applies to permissible matters that stem from the shiny husk (*Kelipat Nogah*). Proof of this is that since the redemption specifically comes about through repentance (*Teshuvah*), it must be said that every single Jew must engage in repentance (*Teshuvah*). Therefore, being that there are those who have utterly no relation to forbidden matters, but they too must be engaged in repentance (*Teshuvah*), it therefore must be said that repentance (*Teshuvah*) also applies to permissible matters that stem from the shiny husk (*Kelipat Nogah*).

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<sup>604</sup> Jeremiah 10:10; See Talmud Yerushalmi Brachot 1:5; Avot d'Rabbi Nathan, Ch. 34.

<sup>605</sup> Isaiah 1:4

In other words, even though it is *Nogah* (and not the three impure husks – *Shalosh Kelipot HaTmei'ot*), it nevertheless is the husk-*Kelipah* rather than the fruit. It therefore is necessary to depart from this, not merely a departure that is [only] in a way of “I will turn aside [from here, so that I may come close to there],”<sup>606</sup> but there rather must also be repentance (*Teshuvah*), the matter of which is that it is with greater strength,<sup>607</sup> similar to repentance (*Teshuvah*) itself, which is with great strength in departing from the forbidden [and coming close to *HaShem*-יהוה, blessed is He].

Moreover, just as one must turn away from evil in worldly matters, including departing from permissible matters that stem from the shiny husk (*Kelipat Nogah*). The same is so in the soul of man, being that the animalistic soul of a Jew is from the shiny husk (*Kelipat Nogah*). In other words, the toil of turning away from evil refers to departing from the animalistic soul. That is, even though the Godly soul manifests within the animalistic soul, nevertheless, through toil one can bring about the departure of the Godly soul from the animalistic soul etc.

#### 4.

This may be better understood through the known preface, that in regard to the matter of inner manifestation (*Hitlabshut*), there are various ways.<sup>608</sup> There is an inner and

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<sup>606</sup> Exodus 3:3; See Keter Shem Tov (Kehot 5764), Hosafot 18 (p. 289 and on)

<sup>607</sup> Zohar I 129b; See Keter Shem Tov *ibid.*

<sup>608</sup> See the discourse entitled “*Lachein Emor*” 5678 *ibid.*; Also see the discourse entitled “*v’Atah Tetzaveh*” 5684 (Sefer HaMaamarim 5684 p. 195 and on); Also see the discourse entitled “*Lachein Emor*” 5718, translated in The Teachings of

loftiest manifestation, in which he who is manifest [in the garment] rules over and dominates the garment [he is garbed in]. However, there is another manifestation, in which the garment rules over and dominates the one garbed in it. There also is another manner in which the manifestation is somewhere between these two [extremes].

To further explain, the loftiest inner manifestation is when the one garbed rules over and dominates over the garment he is garbed in. An example is the inner manifestation of the powers [of the soul] one within the other, such as the power of intellect (*Sechel*) that manifests in the power of movement when writing down a matter of intellect.

[In such a case], not only does the power of movement not rule over the power of intellect, and not only does it hasten to do the bidding of [the power of intellect], but beyond this, it is utterly and completely nullified to it, so that when he actually is writing, the act of writing has no independent existence of its own at all. At such a time its entire existence is solely to write the matter of intellect down. This is the loftiest type of inner manifestation (*Hitlabshut*).

The lowest inner manifestation (*Hitlabshut*) is when the garment dominates and rules over the one garbed in it. An example is the matter of reincarnation (*Gilgulim*) in which the human soul reincarnates into the body of an animal, may the Merciful One save us. In this case, his soul is utterly concealed,

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The Rebbe 5718, Vol. 1, Discourse 11 (Sefer HaMaamarim 5718 p. 94 and on); Also see the discourse entitled “*v’Avarti b’Eretz Mitzrayim*” of the second night of Pesach of later this year, 5721, Discourse 20.

being that it is altogether unrecognizable in the animal, neither in its body nor in its soul, in which the human soul is present.

Not only is the soul in a state of concealment, but beyond that, the soul comes into the body of the animal in a way of inner manifestation. That is, it is not just a proximal relationship through spatial juxtaposition alone,<sup>609</sup> but as known about the suffering involved in reincarnation, this is one of the most severe punishments, being that it manifests in such a way that the human soul is tethered to the animal and drawn after it.

That is, in whatever place and involvement that the animal is found, this human soul is also found, but in a way that it is incapable of parting from there. As understood, the soul is unable of freeing itself from such enslavement, since all freedom comes about through revelation, and being that this soul is in a state of utter concealment, it is utterly inapplicable of freeing itself.

## 5.

Now, the matter of the manifestation of the Godly soul within the animalistic soul is likewise a very great descent “from a high peak to a deep pit.”<sup>610</sup> For, about the Godly soul as it is above, the verse states,<sup>611</sup> “As *HaShem*-יהוה, God of Israel lives, before Whom I stood.” All of its soul powers were solely invested in matters of *HaShem*'s-יהוה Godliness. For

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<sup>609</sup> See Moreh Nevuchim 2:22; Mefa'aneach Tzfunot, Ch. 8

<sup>610</sup> See Talmud Bavli, Chagigah 5b

<sup>611</sup> Kings I 17:1 and elsewhere.

example, its power of sight was into Godliness, since the soul above sees Godliness clearly. That is, just as below we see physical matters in a clear and apparent way, so likewise the soul above sees Godliness in a clear and apparent way.

Likewise, as the soul was above, the power of hearing was into Godliness, in that the soul hears the Supernal heralds etc. Likewise, above, its grasp, its love and fear, and all its other soul powers are all into matters of *HaShem*'s יהו"ה Godliness, and the soul has utterly no relation to physicality whatsoever.

This itself was the novelty introduced upon the soul's descent to manifest in the body and animalistic soul below. It specifically is then that all its powers are caused to relate to physical matters, whereas in and of itself, all its powers are entirely and solely into Godliness.

This may be understood in a way of certainty, from the animalistic soul, which itself is a spiritual soul. That is, in and of itself (before manifesting in the body), all the powers of the animalistic soul were also into spirituality. Only upon its manifestation in the body, by the power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who performs wonders and binds the spiritual to the physical,<sup>612</sup> is it caused to relate to physical matters.

If this is so of the animalistic soul, how much more is it so of the Godly soul, all the powers of which are entirely vested in matters of *HaShem*'s יהו"ה Godliness, in that it has no relation to matters of physicality whatsoever. Only upon its descent to manifest in the body and animalistic soul are its powers caused to relate to physical matters.

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<sup>612</sup> See Rama to Shulchan Aruch, Orach Chayim 6:61

The explanation is that in its descent to below, the Godly soul no longer grasps *HaShem's*-יהו"ה Godliness in the same way as it was above. Rather, its grasp of Godliness is solely in relation to the physical. This is because as it is below, the grasp of the Godly soul is through explanations and analogies, as indicated by the verse,<sup>613</sup> "From my flesh I behold God." In other words, it does not grasp the essential self of *HaShem's*-יהו"ה Godliness, as it essentially is, but solely as it relates to matters of physicality. This is due to its manifestation (*Hitlabshut*) in the body and animalistic soul, which, in and of themselves, have no relation to Godliness.

Now, although it is true that even below, there is the matter of prophetic revelation, which is revelation of *HaShem's*-יהו"ה Godliness, but not by way of explanation in a manner of "from my flesh I behold God." Rather, this is granted from above as a gift to souls that are lofty, and is not something that is attainable through toil in serving *HaShem*-יהו"ה, blessed is He, by one's own efforts.

This is as stated by Rambam,<sup>614</sup> "Those who aspire to prophecy... though they concentrate their minds, it is possible that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, will rest upon them, and it is possible that it will not rest upon them."

Moreover, even when there is a revelation of prophecy, the divestment from the physical is necessary,<sup>615</sup> as stated by

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<sup>613</sup> Job 19:26

<sup>614</sup> Mishneh Torah, Hilchot Yesodei HaTorah 7:5-6; Moreh Nevuchim 2:32

<sup>615</sup> See Ralbag to Shmuel I 19:20; Radak to verse 19:24 there; Radak and Metzudot Dovid to Kings II 9:11; Tanya, Kuntres Acharon 156a (citing Zohar Mishpatim, Ra'ayah Mehemna – see Zohar II 116b).



Rambam,<sup>616</sup> and also stated by the Alter Rebbe in his Shulchan Aruch,<sup>617</sup> about the early Chassidim (Pious Ones) who would seclude themselves and concentrate in their prayers until they became divested of the physical and came “close to the level of prophecy.”

In other words, though prophecy is revelation from Above in the form of a gift, and relative to the power of the One Above, He has no limitations whatsoever, nevertheless, it specifically is necessary for one to divest himself of the physical.

The reason is because, as the soul is manifest in the physicality of the body, it is not possible for it to grasp the essence of *HaShem*'s יהוה's Godliness, and all its grasp is solely through explanations and analogies, as explained before. Moreover, through the manifestation of the Godly soul in the body and animalistic soul, this causes the powers of the Godly soul to be manifest in physical matters.

This is because a Jew's primary vitality is from his Godly soul,<sup>618</sup> and therefore, all his physical deeds are accompanied by the manifestation of the powers of the Godly soul within them. This is to such an extent that even in forbidden matters, the powers of the Godly soul are manifest. This is as Tanya states that,<sup>619</sup> “It is comparable to a person who seizes the king's head, drags it down, and dips his face in a latrine full of excrement.”

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<sup>616</sup> See the Rambam's commentary to Mishnah, Introduction to Sanhedrin Perek Chelek (Ch. 10), Foundation 7; Mishneh Torah, Hilchot Yesodei HaTorah 7:6.

<sup>617</sup> Shulchan Aruch, Orach Chayim 98:1; Also see Hilchot Talmud Torah 4:5

<sup>618</sup> See Likkutei Sichogt, Vol. 10, p. 103, note 24.

<sup>619</sup> Tanya, Likkutei Amarim, Ch. 24

Now, although it is written,<sup>620</sup> “[There is a time when] one man rules over another man to do him evil,” referring to the rule of the man (*Adam-אדם*) of the opposite of holiness over the man (*Adam-אדם*) of holiness, to do him evil,<sup>621</sup> though at the end of it all, the [man (*Adam-אדם*) of holiness] will bring his refinement about (*Birur*) etc., nevertheless, it temporarily is a dominion [of the man (*Adam-אדם*) of the side opposite holiness] etc.

In other words, the effect of the manifestation (*Hitlabshut*) of the Godly soul in the animalistic soul is in two things. The first is that this [manifestation] causes a lacking in his spiritual powers, as explained before. The second is that through this, the powers of the Godly soul also become invested in matters of physicality, and at times, even in forbidden matters.

This is as the verse states,<sup>622</sup> “For My people have committed two evils: They have forsaken Me, the Source of living waters, to dig cisterns for themselves, broken cisterns that cannot hold water.” This matter is similar to the explanation in books of Kabbalah<sup>623</sup> about the difference between the complaint of the moon, and the sin of the tree of the knowledge of good and evil.

The complaint of the moon brought about its diminishment (in that it was told “go and diminish yourself”),<sup>624</sup>

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<sup>620</sup> Ecclesiastes 8:9; See Tanya, Iggeret HaKodesh, Epistle 25 (141a); Likkutei Torah, Bamidbar 3a, and elsewhere.

<sup>621</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1.

<sup>622</sup> Jeremiah 2:13

<sup>623</sup> Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 2

<sup>624</sup> Talmud Bavli, Chullin 60b

thus causing the withdrawal of the nine *Sefirot* of Kingship-*Malchut* and their ascent above. This subsequently caused the sin of the tree of the knowledge of good and evil, through which “[the snake] instilled contamination into her (*Chavah*).”<sup>625</sup> This refers to the descent of Kingship-*Malchut* to the place of the external husks of *Kelipah*, in that “her feet descend unto death.”<sup>626</sup> Similarly, in the manifestation (*Hitlabshut*) of the Godly soul within the animalistic soul, there likewise are these two above mentioned matters.

## 6.

Nevertheless, there is no comparison between the manifestation (*Hitlabshut*) of the Godly soul in the animalistic soul and the matter of reincarnation (*Gilgulim*). For, in the matter of reincarnation (*Gilgulim*), the soul is completely concealed and incapable of freeing herself, as explained before. In contrast, in the manifestation of the Godly soul within the body and animalistic soul, it is in a state of revelation.

For, even though she manifests in the animalistic soul, and all her revelations are through the manner of grasp of the animalistic soul – for as mentioned above, as she is below, her grasp of Godliness is only through explanations [and analogies] in the way indicated by the verse,<sup>627</sup> “From my flesh I behold God,” because of which the Godly soul is called “the second soul” (as stated in Tanya),<sup>628</sup> being that, on its own, it is not

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<sup>625</sup> Talmud Bavli, Shabbat 146a; Zohar I 28b

<sup>626</sup> Proverbs 5:5

<sup>627</sup> Job 19:26

<sup>628</sup> Tanya, Likkutei Amarim, Ch. 2

revealed at all, in that all that is revealed is the animalistic soul and the Godly soul is revealed solely as it manifests within the animalistic soul – nevertheless, since at the very least, there are revelations from her, it therefore is in her ability to free herself.

This is brought about by rousing the hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, that every Jew possesses, as the Alter Rebbe stated,<sup>629</sup> “A Jew neither desires nor is capable of being separate from *HaShem*'s-יהו"ה Godliness, Heaven forbid.” Furthermore, he does not simply suffice himself with the arousal of hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, but also brings himself to understand and comprehend.

This comes about through contemplating the verse,<sup>630</sup> “See – I have placed before you this day the life and the good, and the death and the evil.” That is, [he contemplates and comes to the realization that,] in and of itself, all the physicality of the world is “death and evil,” and its primary aspect is the Godly vitality within it.<sup>631</sup>

He explains this to himself through analogy, in a manner of, “From my flesh I behold God,” namely, that in and of itself, the body is an aspect of death. For, when the soul will depart from the body, the body will come to such a state that all will distance themselves from it to the furthest degree, in that its primary aspect is the soul that enlivens it.

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<sup>629</sup> See Tanya, Likkutei Amarim, Ch. 14, Ch. 18, Ch. 24-25; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114 and on); Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25<sup>th</sup> of Tammuz).

<sup>630</sup> Deuteronomy 30:15

<sup>631</sup> See Sefer HaMaamarim 5692 p. 48

From this, he likewise will understand that this is so in the world at large, that its primary aspect is the Godly vitality. This is as known about the explanation of the verse,<sup>632</sup> “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In other words, that which “emanates from the mouth of *HaShem*-יהו"ה” is the spark of Godliness in the bread (*Lechem*-לחם).<sup>633</sup>

The same applies to all man’s other needs, since all his needs are included in the term “bread” (*Lechem*-לחם).<sup>634</sup> Then, when he grasps that, in and of itself, the world is “death and evil,” he will desire to depart from it, and that the Godly vitality of the world should illuminate for him.

This then, is the matter indicated by the words, “I shall take you out (*v’Hotzeitee*-והצאתי) from under the burdens of Egypt.” This refers to the toil of serving *HaShem*-יהו"ה, blessed is He, by turning away from evil, which is departure from the animalistic soul in the two [above-mentioned] matters.

That is, he departs from physicality and coarseness, and additionally, there is an illumination of the revelation of the light of *HaShem*’s-יהו"ה Godliness for him. Now, since it is so that “He also has put the world into the heart”<sup>635</sup> of man, therefore, when he affects his Godly soul to depart from the

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<sup>632</sup> Deuteronomy 8:3; See Likkutei Torah of the Arizal to Deuteronomy 8:3; Keter Shem Tov, Section 194; Likkutei Torah, Tzav 13b and on; Sefer HaMaamarim 5697 p. 207 and elsewhere.

<sup>633</sup> The inner aspect of the “bread-*Lechem*-78” is indicated by its numerical value which is equal to “He is and He was and He will be-*Hoveh v’Hayah v’Yihyeh*-יהו"ה והי"ה והיה ויהי” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חולם vowel.

<sup>634</sup> See Sefer HaMaamarim 5708 p. 133 and the note of the Rebbe there.

<sup>635</sup> Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

limitations of his animalistic soul, he also brings about the ascent of Kingship-*Malchut* thereby.

This is the first level of repentance and return (*Teshuvah*-תשובה) to *HaShem*-יהו"ה, which is “the return of the *Hey-Tashuv Hey*-ה'תשוב,” referring to the lower *Hey*-ה of the Name *HaShem*-יהו"ה, and refers to the ascent of Kingship-*Malchut*, which is the lower *Hey*-ה of the Name *HaShem*-יהו"ה.

## 7.

Now, after the toil of serving *HaShem*-יהו"ה, blessed is He, by turning away from evil (*Sur Mei'Ra*-סור מרע), reflected in the words, “I shall take you out (*v'Hotzeitee*-והצאתי) etc.,” there then must be the service indicated by the words, “and do good (*v'Aseih Tov*-ועשה טוב).” This matter is indicated by the words, “I shall rescue you (*v'Heetzaltee*-והצלתתי) etc.,” which is of the same root as the word “shade-*Tzeil*-צל,” indicating an encompassing aspect (*Makif*).

This is the aspect of the encompassing transcendent light (*Ohr Makif*) which is drawn down through fulfilling the *mitzvot* in deed. This is as stated in Talmud Yerushalmi<sup>636</sup> on the verse,<sup>637</sup> “And I have placed My word in your mouth, and with the shade (*Tzeil*-צל) of My hand I have covered you.” That is, “I have placed My word in your mouth” refers to the study of Torah, which is the inner manifest aspect (*Pnimityut*), whereas the words, “with the shade of My hand I have covered

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<sup>636</sup> Talmud Yerushalmi, Taanit 4:2

<sup>637</sup> Isaiah 51:16; See Likkutei Torah, Bamidbar 2d

you” refer to the *mitzvot*, which are the encompassing transcendent aspect (*Makif*).

That is, the revelation of light (*Ohr*) drawn down through toil in turning away from evil, brought about through contemplating (*Hitbonenut*) that the primary aspect is the Godly vitality, whereas the world itself is “death and evil,” is the aspect of *HaShem*’s יהו"ה light that fills all worlds (*Memaleh Kol Almin*), which manifests in the worlds.

However, through fulfilling the *mitzvot*, the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr Makif*), which transcends the worlds, is drawn down. This is the matter of “and do good (וְעָשָׂה טוֹב-*v’Aseih Tov*),” meaning that which is, “good for Heaven and good for the creatures.”<sup>638</sup> That is, the *mitzvot* are called the aspect of “Good-*Tov*,” and are called “good deeds” (*Ma’aseem Toveem*-טובים מעשים), as the verse states,<sup>639</sup> “Say of the righteous (*Tzaddik*-צדיק) that he is good (*Tov*-טוב).”

The word “Good-*Tov*” has the numerical value of 17, which is the numerical value of *HaShem*’s יהו"ה Name *Ehev*”*eh*-אהו"ה-17, which emerges from the first letters (*Roshei Teivot*)<sup>640</sup> of the verse,<sup>641</sup> “I fill the heavens and the earth-*Et HaShamayim v’Et HaAretz* ואת השמים ואת הארץ.” In other words, this is the aspect of the surrounding transcendent light

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<sup>638</sup> Talmud Bavli, Kiddushin 40a

<sup>639</sup> Isaiah 3:10; See Kiddushin 40a *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

<sup>640</sup> See Zohar Hashmatot, pg. 251a; Shaar HaPesukim of the Arizal to Isaiah 48:1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Sefer HaMaamarim 5692 p. 163.

<sup>641</sup> Jeremiah 23:24

(*Ohr HaSovev*) which literally is equally present in the heavens and the earth.

This is the second aspect of the lower repentance (*Teshuvah Tata'ah*), which is the matter of drawing down the letter *Vav*-ו of the Name *HaShem*-יהו"ה.<sup>642</sup> This is because the *Vav*-ו refers to union (*Yichud*) with *Zeir Anpin*, which transcends the light that manifests in the worlds, and generally is considered to be the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev Kol Almin*).

8.

After this, there must be the toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the words, “seek peace (*Bakeish Shalom*-בקש שלום),” referring to the matter of Torah study. This is as our sages, of blessed memory, stated,<sup>643</sup> “whosoever engages in Torah study introduces peace into the Supernal entourage and into the lower entourage.”

It likewise states in Rambam<sup>644</sup> and in Sifri<sup>645</sup> that the Torah was only given to bring peace (*Shalom*-שלום), as the verse states,<sup>646</sup> “All its pathways are peace (*Shalom*-שלום).” The matter of peace (*Shalom*-שלום) is that it is the union (*Yichud*) of two extremes, including two opposite extremes. Above in *HaShem*'s-יהו"ה Godliness, this refers to the union

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<sup>642</sup> See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36 *ibid*.

<sup>643</sup> Talmud Bavli, Sanhedrin 99b

<sup>644</sup> Mishneh Torah, Hilchot Chanukah 4:14

<sup>645</sup> Sifri to Numbers 6:26

<sup>646</sup> Proverbs 3:17



between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*).

The explanation is that through studying Torah we draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*) to illuminate in an inner manifest way (*b'Pnimityut*). In other words, even though the *mitzvot* also draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*), as explained before, nevertheless, the way this is drawn down through the *mitzvot* is in an encompassing way (*Makif*). In contrast, through the study of Torah this is drawn down in an inner manifest way (*b'Pnimityut*).

This then, is the matter indicated by the word, "I shall redeem you (*v'Ga'alti*-וגאלתי)." For, though all four words are terms of redemption (*Ge'ulah*-גאולה), nonetheless, in the first two terms the matter of redemption (*Ge'ulah*-גאולה) is not yet expressed.

This is because redemption (*Ge'ulah*-גאולה) is the matter of departing from constriction, and in the first two aspects he still is in a state of constriction. This goes without saying about the aspect indicated by the word "I shall take you out (*v'Hotzeitee*-והצאתי)." For, since it is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that fills and manifests in the worlds, it is a limited light, and thus he obviously is still in a state of constraint.

However, even the aspect indicated by the word "I shall take you out (*v'Hotzeitee*-והצאתי)," which is the matter of drawing down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr HaSovev*), since the way it is drawn

down is in an encompassing way (*Makif*), therefore, even though when the light illuminates for him, it is the limitless light of *HaShem*-יהו"ה, blessed is He, nevertheless, since it is in a state of encompassing (*Makif*) it is applicable for the light to be concealed from him, and he remains in the constraint.

However, through the study of Torah we bring about the union (*Yichud*) of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), with His inner manifest light that fills all worlds (*Memaleh Kol Almin*). This is similar to the matter of “the place of the Holy Ark was not according to measure.”<sup>647</sup> That is, even though the Holy Ark had specific dimensions<sup>648</sup> of 2 ½ cubits in length, [1 ½ cubits in width, and 1 ½ cubits in height, nevertheless, when measured against the Holy of Holies it took up no space].

In other words, this is the union (*Yichud*) of the limited (*Gvul*) with the Unlimited (*Bli Gvul*), so that in the limitation itself there is an illumination of the Unlimited. This is the matter of redemption (*Ge'ulah*-גאולה), meaning that he departs from the constraint completely. About this the verse states “I shall redeem you (*v'Ga'alti*-וּגַאֲלֶתי).”

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, is that as known,<sup>649</sup> there are two aspects of knowledge (*Da'at*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is

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<sup>647</sup> See Talmud Bavli, Yoma 21a; Bava Batra 99a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6; Sefer HaMaamarim 5677 p. 28.

<sup>648</sup> Exodus 25:10; 37:1

<sup>649</sup> See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d, and elsewhere.

nothing (*Ayin*). In contrast, the lower knowledge (*Da'at Tachton*) is that below is something (*Yesh*) and Above is nothing (*Ayin*).

Now, as known, both these knowledges (*De'ot*) are in Godliness itself. In other words, the light of *HaShem*-יהו"ה that transcends all worlds (*Ohr HaSovev*) is the upper knowledge (*Da'at Elyon*), namely, that Above *HaShem*-יהו"ה, blessed is He, is the true reality of existence, and everything aside from Him is utterly nothing and zero.

However, from the perspective of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), it cannot be said that relative to Him the worlds are utterly of no consequence and take up no space. Therefore, the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), is the lower knowledge (*Da'at Tachton*), that below is something (*Yesh*) and Above is nothing (*Ayin*), [not that it actually is nothing, but that it is ungraspable.

However, the verse states,<sup>650</sup> “For *HaShem* is a God of knowledges-*E'l De'ot HaShem*-יהו"ה דעות יהו"ה,” [in the plural, indicating] two knowledges.<sup>651</sup> It is “God *HaShem*-יהו"ה א"ל יהו"ה” who includes both knowledges (*De'ot*-דעות) as one. This is the matter of the union (*Yichud*) between His surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*), brought about by the study of Torah.

The substance of this in our service of *HaShem*-יהו"ה, blessed is He, is the drawing down of the Upper Unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Ila'ah*), into the Lower

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<sup>650</sup> Samuel I 2:3

<sup>651</sup> See Tikkunei Zohar, Tikkun 69

Unity (*Yichuda Tata'ah*).<sup>652</sup> It is specifically through this that sustainment is caused in the service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'ah*), as explained in *Kuntres Etz HaChayim*.<sup>653</sup>

9.

Now, in the union (*Yichud*) of *HaShem*'s-יהו"ה surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*), brought about through Torah study, there are two aspects. This may be understood by prefacing with an explanation of why it is in the power of Torah to affect the union of His surrounding transcendent light (*Sovev*) with His inner manifest light (*Memaleh*).

This is because Torah is the aspect of Wisdom-*Chochmah*, as it states,<sup>654</sup> “Torah came forth from Wisdom-*Chochmah*,” and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which surrounds and transcends all worlds, dwells in Wisdom-*Chochmah* in a way that it illuminates in it in an inner pervading way (*b'Pnimiyut*).<sup>655</sup> (For, about the encompassing transcendent way, the verse states,<sup>656</sup> “Do I not fill the heavens and the earth? – The word of *HaShem*-יהו"ה.”) It therefore also draws down the

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<sup>652</sup> See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*.

<sup>653</sup> *Kuntres Etz HaChayim*, Ch. 7

<sup>654</sup> *Zohar* II 62a, 85a, 121a, and elsewhere.

<sup>655</sup> See *Likkutei Torah*, *Korach* 53b

<sup>656</sup> *Jeremiah* 23:24

encompassing transcendent (*Makif*) light of *HaShem*-יהו"ה, blessed is He, in an inner manifest way (*b'Pnimityut*).

However, when it states that "Torah came forth from Wisdom-*Chochmah*," this only means that it came **forth** from Wisdom-*Chochmah*, whereas its essence and root is in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.<sup>657</sup>

This is the second aspect in Torah, that the drawing down is not solely from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev Kol Almin*), but there even is a drawing down of the aspect of the Essential Self of the light (*Etzem HaOhr*), which transcends the aspect of His surrounding light (*Sovev*).

This refers to the matter of drawing down the letter *Yod*-י and the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. About this aspect the verse states, "I shall take you (*v'Lakachti*-ולקחתי) to Me," similar to the matter of,<sup>658</sup> "It is Me that you are taking (*Lokcheem*-לוקחיים)," referring to drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

## 10.

This then, is the matter of the four terms of redemption (*Ge'ulah*) brought about by way of the four aspects of repentance (*Teshuvah*) that are tied to the four letters of the

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<sup>657</sup> See Likkutei Torah, Bamidbar 7a; Ohr HaTorah, Bereishit Vol. 6, p. 1,023b and elsewhere.

<sup>658</sup> See Midrash Shemot Rabba 33:6; Vayikra Rabba 30:13; Tanya, Likkutei Amarim, Ch. 47; Likkutei Torah, Shlach 48d and on.

Name *HaShem*-יהו"ה. For, since “He also has put the world into the heart”<sup>659</sup> of man, therefore, when a person affects the four aspects of repentance (*Teshuvah*) within himself, he thereby also affects the drawing down of these four terms of redemption (*Ge'ulah*).

However, the verse states,<sup>660</sup> “And He called: *HaShem*-יהו"ה, *HaShem*-יהו"ה,” referring to the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה.<sup>661</sup> This is why there are four terms of redemption (*Ge'ulah*) in regard to the exodus from Egypt, at which time the four letters of the lower Name *HaShem*-יהו"ה were revealed<sup>662</sup> as well as referring to the coming redemption, when the four letters of the Upper Name *HaShem*-יהו"ה will be revealed.

The explanation is that just as the exile in Egypt was preparatory for the giving of the Torah, at which time only the revealed part of Torah was revealed (but the hidden reasons of Torah were not revealed), this being the matter of the revelation of the lower Name *HaShem*-יהו"ה, so likewise, the lengthiness of this final exile is preparatory for the revelation of the inner aspects (*Pnimiyyut*) of Torah that will be revealed in the coming future.

This is as stated,<sup>663</sup> “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future, and

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<sup>659</sup> Ecclesiastes 3:11; See Zohar I 195b; Likkutei Torah, Bamidbar 5b

<sup>660</sup> Exodus 34:6

<sup>661</sup> Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d

<sup>662</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>663</sup> Song of Songs 1:2 and Rashi there.

refers to the matter of the revelation of the Upper Name *HaShem*-יהו"ה.<sup>664</sup>

Therefore, just as in the exodus from Egypt, it was necessary for there to be toil in the four ways of repentance and return (*Teshuvah*) to reveal the four terms of redemption (*Ge'ulah*) that relate to the lower Name *HaShem*-יהו"ה, so likewise, it currently is necessary for there to be toil in the four ways of repentance and return (*Teshuvah*) in a loftier manner, by which the four terms of redemption (*Ge'ulah*) as they relate to the Upper Name *HaShem*-יהו"ה will be revealed.

Now, since all the revelations of the coming future depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, right now,<sup>665</sup> therefore there currently must be preparation for the revelation of the inner aspects (*Pnimityut*) of Torah that will be revealed in the coming future. This refers to spreading the wellsprings of the inner teachings of Torah,<sup>666</sup> about which [the Arizal] said,<sup>667</sup> "It is a *mitzvah* to reveal this wisdom."

This is especially true of this final generation, in which it has become an obligation and an imperative. For, this is the preparation for the revelation of the inner aspects (*Pnimityut*) of Torah that will be revealed with the coming redemption by our

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<sup>664</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>665</sup> Tanya, Likkutei Amarim, Ch. 37

<sup>666</sup> See the Holy Letter of the Baal Shem Tov printed at the end of Ben Porat Yosef; *Sefer Ginzei Nistarot* (Yerushalayim 5684), Vol. 1, Section 65; Keter Shem Tov (Kehot), Section 1; Also translated at the beginning of *The Way of The Baal Shem Tov*, a translation of Tzava'at HaRivash, and elsewhere.

<sup>667</sup> Tanya, Iggeret HaKodesh, Epistle 26 (142b)

righteous Moshiach, may it be speedily and in the most literal sense!<sup>668</sup>

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<sup>668</sup> Also see the discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, translated in *The Teachings of The Rebbe, 5720*, Discourse 16 (Sefer HaMaamarim 5720, p. 134 and on).



## Discourse 14

### “*Bati LeGani - I have come to My garden*”

Delivered on the eve of Shabbat Parshat Beshalach,  
11<sup>th</sup> of Shvat, following Kabbalat Shabbat, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

The<sup>669</sup> verse states,<sup>670</sup> “I have come to My garden, My sister, My bride.” About this Midrash states,<sup>671</sup> “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) was in this lowest of worlds.” Only that because of sin they caused the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) to withdraw from below to above, until [it was withdrawn to] the seventh firmament (*Rakiya*).

Then, [our forefathers and the righteous-*Tzaddikim*, came and] drew the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) down from Above to below, until Moshe – who is the seventh [generation from Avraham] and all sevens are

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<sup>669</sup> This discourse is primarily founded upon the 11<sup>th</sup> chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 131 and on).

<sup>670</sup> Song of Songs 5:1

<sup>671</sup> Midrash Shir HaShirim Rabbah to Song of Songs 5:1

beloved<sup>672</sup> – came and drew the *Shechinah* down to earth. This is the meaning of “I have come to My Garden-*LeGani*-לגני,” meaning, “to My wedding canopy-*LeGenuni*-לגנוני.”

However, because of the sin of the golden calf, they again caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*. It is in regard to this that they were given the commandment,<sup>673</sup> “And they shall make a Sanctuary for Me, and I shall dwell within them (*B'Tocham*-בתוכם),” meaning, within each and every Jew.<sup>674</sup> In other words, we must affect the manifestation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, within each and every Jew. This causes the drawing down in the literal Tabernacle (*Mishkan*), as well as in the world at large.

Now, the matter of the drawing down that took place in the Tabernacle (*Mishkan*) is the transformation of the lies (*Sheker*-שקר) and folly (*Shtut*-שטות) of the side opposite holiness to the bond (*Kesher*-קשר) and beams (*Kerashim*-קרשים) of the Tabernacle (*Mishkan*). This likewise is the general matter of the sacrificial offerings (*Korbanot*-קרבנות) that took place in the Holy Temple. That is, they offered physical

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<sup>672</sup> Midrash Vayikra Rabba 29:11

<sup>673</sup> Exodus 25:8; See Rashi to Exodus 31:18, 33:11; Midrash Tanchumah, Terumah 8.

<sup>674</sup> This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation and further elucidation there).

animals, through which the bringing close (*Kiruv*-קירוב) of the powers and talents [of the animalistic soul] etc., was caused.<sup>675</sup>

This was also brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, done by every Jew, in that through bringing their animalistic soul close [to holiness] they transform the folly (*Shtut*-שטות) of the side opposite of holiness into holy folly (*Shtut d'Kedushah*-שטות דקדושה). They thereby also bring about the offering of physical animals in the Holy Temple in the most literal sense (which also includes all worldly matters).

In other words, through the toil of each and every Jew in serving *HaShem*-יהו"ה, blessed is He, we also affect the world at large, making it into a dwelling place for the Holy One, blessed is He and thereby actualizing *HaShem*'s-יהו"ה Supernal intent, in that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."<sup>676</sup>

Now, to actualize the above-mentioned service, one must enter (and be a part of) the army of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות. As explained in the discourse, the word "*Tzava*-צבא" has three meanings. The first is that the term "*Tzava*-צבא" indicates an "allotted time," as the verse states,<sup>677</sup> "Behold, man has an allotted time-*Tzava*-צבא upon the earth." The second is that "*Tzava*-צבא" means "colorful-*Tzivyon*-צביון" indicating beauty and desirability, which is the matter of inter-inclusion (*Hitkallelut*). The third is that "*Tzava*-צבא" means an "army-*Chail*-חייל."

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<sup>675</sup> See Sefer HaBahir, Section 46 (109); Rikanti to Genesis 4:3, Exodus 29:18; Shnei Luchot HaBrit 211b; Rabbeinu Bachaye to Leviticus 1:9

<sup>676</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>677</sup> Job 7:1

Through these three matters we fulfill *HaShem*'s-יהו"ה Supernal intent in bringing about "a dwelling place for Himself in the lower worlds," as explained at length in the preceding chapters [of the discourse].<sup>678</sup> After having explained the first two meanings of the word "*Tzava*-צבא" in the tenth chapter [of the discourse],<sup>679</sup> in the eleventh chapter [of the discourse]<sup>680</sup> he begins explaining the primary matter in the word "*Tzava*-צבא," meaning an "army-*Chail*-חייל," which in serving *HaShem*-יהו"ה, blessed is He, is the primary matter.

For, the meaning of the word "*Tzava*-צבא" as an "allotted time" is only a precondition to serving *HaShem*-יהו"ה, blessed is He, but is not the actual service itself. In other words, the service of fulfilling *HaShem*'s-יהו"ה Torah and *mitzvot* must be done within time, space, and the natural order of the world. The stories from our Rebbes and leaders about this are well known.<sup>681</sup>

Likewise, the meaning of the word "*Tzava*-צבא" as "colorful-*Tzivyon*-צביון" and inter-inclusion (*Hitkallelut*) is also not the actual service itself, but is just preparatory to serving *HaShem*-יהו"ה, blessed is He. That is, the preparation is to include oneself with all Jewish people. This is why before

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<sup>678</sup> In regard to all that was stated up until now, see at length in the preceding discourses from the years 5711-5720, translated in *The Teachings of The Rebbe 5711-5720*.

<sup>679</sup> *Sefer HaMaamarim 5710* p. 125

<sup>680</sup> *Sefer HaMaamarim 5710* p. 131

<sup>681</sup> See *Likkutei Diburim* Vol. 4, p. 752b and on; *Likkutei Sichot*, Vol. 5 p. 80.

prayer one must accept upon himself the *mitzvah*<sup>682</sup> of “love your fellow as yourself.”<sup>683</sup>

This is foundational and preparatory to all of Torah,<sup>684</sup> and as explained in the discourse, there are different levels in souls of the Jewish people. There are those who grasp and are called “masters of Torah,” or “masters of the secrets” etc., and there are those who are simple Jews etc., and in preparation to serving *HaShem*-יהו"ה, blessed is He, there must be the matter of inter-inclusion (*Hitkallelut*) with all Jewish people.

However, the service itself must be done by accepting the yoke of *HaShem*'s-יהו"ה Kingship, as indicated by the word “*Tzava*-צבא” meaning an “army-*Chail*-חיל.” It is regarding this that in the eleventh chapter he explains the primary matter in the service of *HaShem*-יהו"ה of the Jewish people, who are called “the legions of *HaShem-Tzivot HaShem*-יהו"ה,” in that the word “*Tzava*-צבא” means an “army-*Chail*-חיל.”

## 2.

He begins by explaining that the term “*Tzava*-צבא” in the Jewish people, (namely, the fact that the Jewish people are called the “legions of *HaShem-Tzivot HaShem*-יהו"ה”),<sup>685</sup> is related to the name “*HaShem Tzva'ot*-צבאות-יהו"ה,” which is one of the holy names counted amongst the seven names that

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<sup>682</sup> Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur HaArizal (at the commencement of the morning prayers); Magen Avraham, Orach Chayim 60:46; Siddur of the Alter Rebbe, before the “*Mah Tov*”; Also see Likkutei Sichot, Vol. 25, p. 374.

<sup>683</sup> Leviticus 19:18

<sup>684</sup> Torat Kohanim and Rashi to Leviticus 19:18; Talmud Bavli, Shabbat 31a.

<sup>685</sup> Exodus 12:41

are not to be erased.<sup>686</sup> For, as known, all powers of the souls of the Jewish people are drawn from matters as they are Above in *HaShem*'s יהו"ה Godliness, as in the words [of Tanya], "they chained down from them."<sup>687</sup> This certainly is so of the most primary matter of the Jewish people, as the word "צבא-*Tzava*" means "army-*Chail*-היל."

This certainly is related and bound to the matter of "צבא-*Tzava*" above in *HaShem*'s יהו"ה Godliness, and more so, as it is in the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, which is the matter of His title "*HaShem Tzva'ot*-יהו"ה"<sup>688</sup> צבאות.

Now, he explains in the discourse that "this name was only revealed by the [later] prophets,<sup>689</sup> since in the Torah itself the name *HaShem Tzva'ot*-צבאות יהו"ה is never mentioned, and only 'The Legions of *Hashem-Tzivot HaShem*-יהו"ה'<sup>690</sup> צבאות are mentioned, referring to the Jewish people." In other words, even though the matter of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה" is related to the name "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה" which was revealed by the prophets, nevertheless, what is meant in not that prior to its revelation, the Jewish people were not "The Legions of *Hashem-Tzivot HaShem*-יהו"ה צבאות." For, clearly, it certainly

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<sup>686</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>687</sup> Tanya, Likkutei Amarim, Ch. 3

<sup>688</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*).

<sup>689</sup> See Talmud Bavli, Brachot 31b; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of the Hosts (*Shaar HaTzva'ot*) *ibid.*; Torah Ohr, Bo 60a and on.

<sup>690</sup> Exodus 12:41 *ibid.*

is so that even in Moshe's days the Jewish people were called "The Legions of *Hashem-Tzivot HaShem*-יהו"ה-צבאות."

[This was especially so when the Torah was given, at which time the world returned to its state at the beginning of creation, when it was created in a state of wholeness and perfection.<sup>691</sup> This certainly was a much loftier level and state than the level of the world after the sin of the golden calf (and in the times of the [later] prophets), at which time the toil was to the rectify of the sin.]

Rather, at that time [in the days of Moshe] there only was the matter of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות," meaning that the name "*HaShem Tzva'ot*-יהו"ה-צבאות" was not a name unto itself, but was utterly secondary and nullified to the Name *HaShem*-יהו"ה.<sup>692</sup> Afterwards, (in the days of the [later] prophets), the name "*HaShem Tzva'ot*-יהו"ה-צבאות" was made into a name unto itself, as one of the seven names that are not to be erased, (as will be explained later (in chapter seven), about the difference between these two ways).

### 3.

The discourse continues and explains that the general matter of the seven names [that are not to be erased] accords to the statement in Midrash Rabbah,<sup>693</sup> "The Holy One, blessed is

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<sup>691</sup> Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 1-4.

<sup>692</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*); Torah Ohr, Bo 60c.

<sup>693</sup> Midrash Shemot Rabba 3:6; Also see HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

He, said to Moshe: You wish to know My Name? [In My relationship to My world] I am called according to My deeds... and when I wage war on the wicked, I am called ‘*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות-”.

Now, there are two opposites in the words “I am called according to My deeds (*Lefi Ma’asai Ani Nikra*- לפי מעשי אני נקרא).” For, by stating, “according to My deeds (*Lefi Ma’asai-* לפי מעשי),” it is understood that this does not refer to His Essential Self, but is rather something that undergoes change according to the deed. In general, this refers to the fact that the various names relate to the *Sefirot*, (as cited from the statement in Shaarei Orah,<sup>694</sup> that the name *HaShem Tzva’ot*-יהו"ה צבאות corresponds to the *Sefirah* of Victory-*Netzach* and the name *Elohi”m Tzva’ot*-אלהי"ם צבאות corresponds to the *Sefirah* of Majesty-*Hod*).

On the other hand, by stating “I am called (*Ani Nikra*-אני נקרא)” it is understood that He who is called by this name, whether by the name “*Tzva’ot*-צבאות” or by another name, is the very same One is also called by the other names, (and only the actions have changed). In other words, this is the meaning of “I-*Ani*-אני am called (referring to the One indicated by the word “I-*Ani*-אני”).”

This accords to the Baal Shem Tov’s explanation<sup>695</sup> of the seven names. That is, he explains that what is meant is not

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<sup>694</sup> Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*).

<sup>695</sup> Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzedek 115b; Also see the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11<sup>th</sup> of Tishrei).



the *Sefirot* themselves, but the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests within the *Sefirot*. Proof of this is that about the verse,<sup>696</sup> “[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**,” our sages, of blessed memory, stated,<sup>697</sup> “To Him and not to His attributes.”

Thus, when we pray and make mention of the seven names in our prayers, it cannot be said that we are referring to the *Sefirot*, since that is not “**to Him**-אליו.” This is because even though “He and His life force and organs are one,”<sup>698</sup> nevertheless, they only are *Sefirot*, and this would not be referring “to Him-אליו.” This proves that our intention in these names is to the light (*Ohr*) of *HaShem*-יהו"ה within the *Sefirot*, meaning, the vitality that enlivens the vessels (*Keilim*) of the *Sefirot*.

To explain, as known,<sup>699</sup> in the vessels (*Keilim*) themselves, there [also] is vitality that is separate and apart from the light (*Ohr*) that manifests within them. As known,<sup>700</sup> proof of this is from the teaching,<sup>701</sup> “If You would withdraw from them, all the names would remain like a body [without a soul] etc.” In other words, even when the light (*Ohr*) withdraws from them, they would remain. This is because the vessels (*Keilim*) have vitality that is independent of the light (*Ohr*).

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<sup>696</sup> Deuteronomy 4:7

<sup>697</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

<sup>698</sup> Introduction to Tikkunei Zohar 3b

<sup>699</sup> Siddur Im Divrei Elohi”m Chayim, discourse entitled “*Lehavin HaMaamar Kad Ant Tistalek*” 164b and on.

<sup>700</sup> See the preceding note; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30

<sup>701</sup> Introduction to Tikkunei Zohar, 17b.

This then, is the matter of the seven names, in that the intention in them is to the light (*Ohr*) that enlivens the *Sefirot*. That is, not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but the vitality of the vessels (*Keilim*) themselves.

4.

Now, about the matter of the names, our sages, of blessed memory, stated,<sup>702</sup> “I am not called as I am written. I am written with [the letters] *Yod-י Hey-ה* (*HaShem-יהו"ה*), but pronounced with [the letters] *Aleph-א Dalet-ד* (*Adon"ay-אדני*.” We therefore must understand why *HaShem-יהו"ה* is not read as He is written, and why He specifically is written *HaShem-יהו"ה*, but pronounced “my Lord-*Adona"י-אדני*.”

Now, the Rav, the Maggid of Mezhritch, explains<sup>703</sup> that the Name *HaShem-יהו"ה* is His Explicit Name (*Shem HaMeforash*),<sup>704</sup> and even higher, it is the Name of His Essential Self (*Shem HaEtzem*),<sup>705</sup> in that it transcends all beings (*Havayot-הוי"ות*), since He brings all novel beings into existence.

“Calling-*Kriyah-קריאה*,” refers to the matter of the revealing and publicizing. It therefore is not possible to call Him by His Name *HaShem-יהו"ה*, since it is not possible for that which transcends all novel existence to be openly revealed in

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<sup>702</sup> Talmud Bavli, Pesachim 50a

<sup>703</sup> Likkutei Amarim, Section 260; Ohr Torah, Section 365 (p. 395 in the 5766 edition)

<sup>704</sup> Talmud Bavli, Sotah 38a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>705</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh to Hilchot Avodah Zarah 2:7; Also see the citations in Likkutei Sichot, Vol. 15, p. 234.

the worlds. Rather, all that is revealed in the worlds is His title “my Lord-Adona”י-אדני,” which is His aspect of Kingship-*Malchut*, in that “there is no King without a nation,”<sup>706</sup> and there is no Lord-Adon-אדון without servants. Thus, it is from this aspect that the worlds were brought into being, with servants.

This then, is what is meant that the name that is called (*Nikra*-נקרא), meaning that which is subject to revelation, is the name “my Lord-Adona”י-אדני,” referring to the general matter of the light (*Ohr*) that relates to worlds. This itself includes all seven names that are not to be erased, such as the name *E”l-l”א* in Kindness-*Chessed*, the name God-*Elohi”m*-אלהי”ם in Might-*Gevurah* etc., the name *HaShem* of Legions-*Tzva’ot*-צבאות in Victory-*Netzach* and the name God of Legions-*Elohi”m Tzva’ot*-אלהי”ם צבאות in Majesty-*Hod*.<sup>707</sup>

This likewise is the meaning of what the Rav, the Maggid of Mezhritch, explained<sup>708</sup> about the teaching of our sages, of blessed memory,<sup>709</sup> “One who makes his name great (*Nageid Shmah*-נגיד שמה) causes his name to be lost (*Avad Shmeih*-אבד שמה).” That is, the word “*Nageid*-נגיד” is a term that means to draw down,<sup>710</sup> and refers to the matter of drawing down and revealing the name “my Lord-Adona”י-אדני.” He explains that this comes about by “losing His Name (*Avad*

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<sup>706</sup> Rabbeinu Bachaye to Genesis 38:30; Sefer HaChayim, Ge’ulah, Ch. 2; Emek HaMelech, Shaar Shaashuei HaMelech, Ch. 1; Also see Pirkei d’Rabbi Eliezer, Ch. 3.

<sup>707</sup> See at length in Shaarei Orah translated as Gates of Light, Gate One (*Malchut*) and on.

<sup>708</sup> Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

<sup>709</sup> Mishnah Avot 1:13

<sup>710</sup> See Daniel 7:10 – “A river of fire streamed forth-*Nageid*-נגיד and came out from before Him.”

*Shmeih*-שמה-אבד),” referring to concealing the Name *HaShem*-יהוה, blessed is He, because it is specifically then that the revelation of the name “my Lord-*Adona*”-אדוני-י-ע” is possible.

It can also be said that the reason for this specific wording “**losing** His Name (*Avad Shmeih*-שמה-אבד),” is that for it to be possible to draw down the general light of *HaShem*-יהוה, blessed is He, that relates to worlds, this being His title “my Lord-*Adona*”-אדוני-י-ע,” there first must be the first restraint of *Tzimtzum* in a way of withdrawal (*Siluk*),<sup>711</sup> indicated by the word “lost-*Avad*-אבד,” indicating the complete withdrawal of *HaShem*’s-יהוה light, blessed is He.

The teaching of the Maggid of Mezhritch continues<sup>712</sup> and explains that with the divestment of the physical and an overpowering of the power of spirituality – like the high priest (*Kohen Gadol*) on Yom HaKippurim, which is the “Shabbat of all Shabbats (*Shabbat Shabbaton*-שבת שבתון),”<sup>713</sup> in that the sanctity of Shabbat influences all the six mundane days of creation, whereas the sanctity of Yom HaKippurim is even loftier than this, in that there is no eating or drinking, (and moreover, the verse states about the high priest (*Kohen Gadol*),<sup>714</sup> “To set him apart, to sanctify him as holy of holies”) – it then is possible to attain a grasp etc., that transcends the worlds. He therefore would mention the Explicit Name (*Shem HaMeforash*) which is the Name of His Essential Self (*Shem*

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<sup>711</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2; Anaf 4; Also see the beginning of Otzrot Chayim and Mevo She’arim; Likkutei Torah, Hosafot to Vayikra 51b and on, and elsewhere.

<sup>712</sup> Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

<sup>713</sup> Leviticus 16:31; Leviticus 23:32

<sup>714</sup> See Chronicles I 23:13

*HaEtzem*), blessed is He. (That is, he then would call (*Koreh-*קורא) the Name *HaShem*-יהו"ה as it is written.)<sup>715</sup>

However, we still must better understand exactly what the elevation was that there then was a dominance of the power of spirituality (as in the words of the Maggid), through which it became possible for the Name *HaShem*-יהו"ה to be revealed as written. That is, the spiritual is also novel in its existence, whereas the Name *HaShem*-יהו"ה, blessed is He, utterly transcends all novel existence,<sup>716</sup> as explained before.

Rather, the explanation is that the primary elevation was that there was a union of two opposites. This is because [on the one hand] the soul of the high priest (*Kohen Gadol*) was manifest within a body, and beyond that, for him to serve in the capacity [of the high priest, he had to have a “home, which refers to his wife.”<sup>717</sup> [On the other hand,] even so, when fulfilling this service in actuality, he was in a state of being “set apart, and sanctified as holy of holies.”<sup>718</sup>

The same also applies to the matter of time, because the day of Yom HaKippurim is one of the three-hundred and sixty-five days of the year, but even so, there is no eating or drinking on it. The same is so of space, that in the Holy of Holies there was both the matter of space and the absence of space as one.<sup>719</sup> That is, in all of these matters there was a bond and union of

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<sup>715</sup> See Mishnah Yoma 35b, and elsewhere.

<sup>716</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

<sup>717</sup> Mishnah Yoma 1:1

<sup>718</sup> See *Chronicles I* 23:13

<sup>719</sup> See *Talmud Bavli*, *Yoma* 21a; Also see the *Opening Gateway (Petach HaSha'ar)* to *Imrei Binah* of the *Mittler Rebbe*, translated as *The Gateway to Understanding*, Ch. 6.

two opposites, specifically stemming from He who bears all opposites and is capable of the impossible, this being the aspect of the Name *HaShem*-יהו"ה, blessed is He, which is the Name of His Essential Self (*Shem HaEtzem*).<sup>720</sup>

5.

This likewise is the substance of the Alter Rebbe's teaching about the matter of the names,<sup>721</sup> that [directing our intention "to Him-*Eilav*-אֵלָיו"] means to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible.

He mentions that Pardes Rimonim<sup>722</sup> explained that ["to Him-*Eilav*-אֵלָיו"] refers to the lights (*Orot*) that manifest in the vessels (*Keilim*), whereas the Baal Shem Tov explained<sup>723</sup> that ["to Him-*Eilav*-אֵלָיו"] refers to the vitality of the vessels (*Keilim*) themselves, (as explained in chapter three). However, the Alter Rebbe concluded that ["to Him-*Eilav*-אֵלָיו"] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and that

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<sup>720</sup> See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>721</sup> See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11<sup>th</sup> of Tishrei).

<sup>722</sup> Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2.

<sup>723</sup> Cited in Likkutei Torah, Behar 43b; Hosafot to Vayikra 51c; Ohr HaTorah, Shemot p. 106 and on; Yitro p. 849 and on; See Sefer HaMitzvot of the Tzemach Tzedek 115b.

this is the true matter of praying “to Him and not to His attributes.”

That is, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible, and this is the meaning of the statement,<sup>724</sup> “The Name of Heaven is frequent upon the mouths of all.”<sup>725</sup>

It is this matter that was renewed in the teachings of Chabad Chassidus. In other words, the explanation of Pardes Rimonim includes the general matter [as explained from the perspective of] Kabbalah, that the names are the lights (*Orot*). The general teachings of Chassidus renewed that it refers to the vitality of the vessels (*Keilim*) themselves, which is loftier than the lights (*Orot*). For, as known, the aspect of “Him-*Eehoo*-איהו-22” in “His organs,” is loftier than the aspect of “Him-*Eehoo*-איהו” in “His life force,”<sup>726</sup> in accordance to the principle that “whatever is higher descends further down.”<sup>727</sup>

However, in the teachings of Chabad Chassidus, the Alter Rebbe renewed that [“to Him-*Eilav*-אליו”] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible,<sup>728</sup> and that

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<sup>724</sup> See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on.

<sup>725</sup> In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהו"ה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

<sup>726</sup> See *Hemshech* “*Mayim Rabim*” 5636, Ch. 32.

<sup>727</sup> See Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

<sup>728</sup> 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 *Shnei Luchot HaBrit*, Beit HaShem, 3c-4c.

it is He who brings about the bond between the aspect indicated by “Him-*Eehoo*-יהו-איהו” and the aspect indicated by “His organs.”

Thus, the meaning of the teaching “I am called according to My deeds,” is that although all the names are in the *Sefirot*,<sup>729</sup> nonetheless, our prayers themselves are to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו-הה Himself, blessed is He,<sup>730</sup> which is the true meaning of “to Him-*Eilav*-אליו.”

(This is like the statement,<sup>731</sup> “I pray according to the knowledge of a small child.”) For, it is from *HaShem*-יהו-הה Himself, blessed is He, that all bestowals are drawn down, to heal the sick and bless the years etc., only that for the drawing to reach all the way down, this is through [the medium] of the lights (*Orot*) and vessels (*Keilim*) of the *Sefirot*, which is the meaning of “according to My deeds (*Lefti Ma’asai*-לפני מעשי-*Lefti Ma’asai*”).” Nonetheless, even in this itself, the “I-*Ani*-אני,” is present, referring to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו-הה Himself, blessed is He.

Now, just as this is so of all His titles, it likewise is so of His title “*HaShem* of Legions-*Tzva’ot*-צבאות-יהוה.” It too refers to the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו-הה Himself, blessed is He. This then, is the meaning of the continuation of the

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<sup>729</sup> See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

<sup>730</sup> 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.

<sup>731</sup> Of Rabbi Shimshon of Chinon – See Shaalot u’Teshuvot HaRivash (Rabbi Yitzchak ben Sheshet (c. 1350 - c. 1400), Siman 157 (cited in Derech Mitzvotecha, Shoresht Mitzvat HaTefilah, Ch. 8).



teaching, “When I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot* צבאות יהו"ה [or *Elohi”m* of Legions-צבאות-אלהי"ם]. That is, He Himself wages war against the wicked, only that it is drawing down through the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*.<sup>732</sup>

6.

Now, to explain the relation between the quality of Victory-*Netzach* and the matter of battle, he continues the discourse by prefacing with an explanation of the matter of Victory-*Netzach*, which specifically relates to a mature adult. (In contrast, a child is not affected by all matters to such an extent. That is, he will stand strongly against some things, but will not stand so strongly against other things that are of lesser significance to him. Specifically an adult cares that all matters should be according to his will.)

Moreover, the greater the person, the greater will be the quality of Victory-*Netzach* in him. An example is a king, about whom the verse states,<sup>733</sup> “From his shoulders and up he was higher than any of the people.” In other words,<sup>734</sup> even though the shoulder indicates the aspect of the hindside (*Achorayim*) and externality (*Chitzoniyut*), in that it is lower than the head, nevertheless, even the shoulders of the king are higher than the head of all the people. Thus, in all matters, victory (*Nitzachon*)

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<sup>732</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot), Gates 3 & 4 (*Netzach & Hod*)

<sup>733</sup> Samuel I 9:2

<sup>734</sup> Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414-415

specifically applies to the king. Moreover, the victory (*Nitzachon*) is with strength and totality.

This may be understood by the lengthy explanation of his honorable holiness, the Mittler Rebbe,<sup>735</sup> (and also explained in shorter form in the discourse), that there are two matters in war. The first is [that he goes to war] “to take spoils and seize plunder,”<sup>736</sup> and the second is that he [goes to war] specifically to exact victory in a way that is desirable to him.

The difference between [these two modes of war] is that in a war of taking spoils and seizing plunder, the war is conducted according to reason and intellect, meaning, with measure and limitation. For, he makes an assessment in himself of the degree to which he can take spoils and seize plunder, and he will invest himself in the war to that degree.

Being that this accords to the measures of intellect, a war such as this can also be delegated to a lesser minister. However, (as will be explained) a war of victory transcends measure and is therefore carried out specifically by the king himself, being that [the will] to be victorious (*Nitzachon*) is [specifically] his.

To further explain, when the war stems from the will to be victorious (*Nitzachon*), the king will squander his treasuries, as well as the treasuries of his forebears, all of which contain the royal treasure,<sup>737</sup> and dear and precious treasures.<sup>738</sup> This is why they always are sealed and hidden, in that treasures are sealed and hidden. Only on special occasions, such as on the

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<sup>735</sup> Torat Chayim, Beshalach 322b and on (p. 222b and on in the new edition).

<sup>736</sup> Isaiah 10:6; Ezekiel 38:12

<sup>737</sup> Ecclesiastes 2:8

<sup>738</sup> Proverbs 24:4

wedding of his only son, does the king reveal his treasures to all, and even then, he only reveals them, but he does not spend or squander them.

However, this is not so in regard to being victorious in the war, that his victory should be as he wills it, especially if the opposition is rebellious against him. In such a case the king will squander all his treasures in order to be victorious (*Nitzachon*) without making any calculations. The reason is because victory (*Netzach*) is rooted in the very essence of the soul.<sup>739</sup>

Moreover, for this same reason, not only will the king squander his treasures, but he even will endanger his own life and enter into the throes of battle. This stems from the root of the quality of Victory-*Netzach* rooted in the very essence of the soul, which even is higher than the revealed vitality of the soul. Thus, for the sake of victory rooted in the essence of his soul he will even endanger his revealed life.

From this example we likewise can understand this as it relates to the name “*HaShem* of Legions-*HaShem Tzva’ot*” יהו"ה צבאות, which is the *Sefirah* of Victory-*Netzach*. That is, this name is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, (as explained above in the analogy of [the quality of] Victory-*Netzach* rooted in the essential self of the soul.) Therefore, [because of this quality] there is a revelation from Above, and beyond that, to be victorious in the war against the

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<sup>739</sup> See at length in the discourse entitled “*Amar Rabbi Oshiyah, Tzidkat Pirzono*” 5689 (Sefer HaMaamarim 5689 p. 167 and on).

side opposite holiness all the most Supernal treasures are squandered.

7.

The explanation is that it is written in the book of Yehoshua,<sup>740</sup> “He [the angel] said, ‘No, for I am the commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה); now I have come.” About this, our sages, of blessed memory stated,<sup>741</sup> “I came to Moshe your master, but he prayed etc.”<sup>742</sup> That is, Moshe did not accept the accompaniment of the angel, which is why the name “*HaShem* of Legions-*HaShem Tzva 'ot*-צבאות יהו"ה” is not mentioned in Torah itself.

The commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה) only came in the days of Yehoshua, after which the name “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה” was revealed to the prophets [who followed him], this being a lower aspect. This is because the ultimate level of attainment in serving *HaShem*-יהו"ה, blessed is He, is to come to the aspect of “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” being that the term “Legions-*Tzva 'ot*-צבאות” is not an independent matter unto itself, but is entirely secondary and nullified to the Name *HaShem*-יהו"ה.<sup>743</sup> This aspect [the

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<sup>740</sup> Joshua 5:14

<sup>741</sup> Midrash Bereishit Rabba 97:3; Also see Shemot Rabba 32:3

<sup>742</sup> That is, he prayed that *HaShem*-יהו"ה Himself, accompany them, and not an angel, and was granted his request. However, the angel not having fulfilled the mission it was tasked with was not able to return and ascend above and thus returned in the days of Yehoshua. See Midrash Rabba ibid.

<sup>743</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva 'ot*).

Legions of *HaShem*] was also mentioned in the Torah in Moshe's days.

Nevertheless, the beginning of serving *יהו"ה-HaShem*, blessed is He, is the aspect of "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה," and only afterwards, through the intermediate aspect of "He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא"<sup>744</sup> do we then reach the aspect of "the Legions of *HaShem-Tzivot* יהו"ה-צבאות יהו"ה."

As these three levels are elucidated by the Rebbe, the Tzemach Tzedek,<sup>745</sup> the explanation is as follows: The name "*יהו"ה* צבאות-*HaShem Tzva'ot*" refers to when *יהו"ה-HaShem*, blessed is He, wages war upon the wicked. In other words, the aspect of the side opposite holiness, which stands in opposition to holiness, is present, only that "the Holy One, blessed is He, helps him, and he thus overcomes it."<sup>746</sup>

In general, this refers to the aspect of His Godliness as it is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the veil (*Parsa*) that conceals His Godliness, except that even so, there is a drawing down of light (*Ohr*) from the aspect of "*יהו"ה* צבאות-*HaShem Tzva'ot*" to be victorious over the side opposite holiness.

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<sup>744</sup> See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem* Is One), Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*) *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled "*Bati LeGani*" 5740, Ch. 5 (Torat Menachem, Shvat p. 399 and on).

<sup>745</sup> Ohr HaTorah, Bo *ibid.* p. 327 and on.

<sup>746</sup> See Talmud Bavli, Sukkah 52b

This then, is the difference between “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות” and “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות.” That is, in regard to “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” the Legions-*Tzivot*-צבאות are nullified to *HaShem*-יהו"ה, blessed is He, being that the primary aspect is the Name *HaShem*-יהו"ה.

This refers to the aspect of the world of Emanation (*Atzilut*), since as known, the world of Emanation (*Atzilut*) is [entirely the world of] *HaShem*'s-יהו"ה Godliness. In contrast, the aspect of “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” refers to how the light (*Ohr*) is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This explains why the beginning of serving *HaShem*-יהו"ה, blessed is He, is in the aspect of “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה.” Through this we subsequently come to the aspect of “He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא,” which is the matter of drawing down the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is so until we also arrive at the aspect of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” as it was in the days of Moshe, referring to the matter of the revelation of the world of Emanation (*Atzilut*) [itself].

We can add and state that the difference between these two matters; “*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות” and “the Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” is like the difference between the two ways of going to

war [mentioned above], whether the war is “to take spoils and seize plunder,”<sup>747</sup> or whether it is to exact victory.

In other words, when it comes to the aspect of “*HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאות,” in which there still is the presence of the side opposite holiness, and we are not vanquishing it, but only refining the holy sparks present in the side opposite holiness, this is the matter of taking spoils and seizing plunder.

However, *HaShem*’s-יהו"ה ultimate Supernal intent in our serving Him is for us to be completely victorious over [the side opposite holiness], meaning the complete nullification of the existence of the side opposite holiness, indicated by “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” meaning that except for *HaShem*’s-יהו"ה Godliness, there is no existence whatsoever.

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as explained by his honorable holiness, the Rebbe Maharash.<sup>748</sup> He explains that as these two matters are in our service of *HaShem*-יהו"ה, blessed is He, they are the two toils, these being the toil of self-restraint (*Itkafiya*) and the toil of self-transformation (*It’hapcha*).

That is, in the toil of self-restraint (*Itkafiya*) there still is the existence of the side opposite of holiness. One has not vanquished it, but through serving *HaShem*-יהו"ה, blessed is He, he brings about its refinement (*Birurim*). In general, this matter is the toil of intermediates (*Beinonim*), who are called, “those

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<sup>747</sup> Isaiah 10:6; Ezekiel 38:12

<sup>748</sup> At the end of the discourse entitled “*Tzidkat Pirzono*” 5629 (Sefer HaMaamarim 5629 (5752 edition) p. 67 and on).

who are serving God (*Oved Elohi*”מ-אלהי”ם),<sup>749</sup> in the present tense, meaning that he still is in the midst of the toil<sup>750</sup> being that he has not conquered his, animalistic soul etc., only that because he conducts himself as he should, in that all his physical matters are done for the sake of Heaven,<sup>751</sup> he thereby affects refinements (*Birurim*), which is the matter of taking spoils and seizing plunder.

In contrast, in the toil of self-transformation (*It’hapcha*) he transforms the evil into good. That is, the very existence of any evil [in him] becomes completely nullified, this being the primary matter of victory (*Nitzachon*). This is like the toil of the righteous (*Tzaddikim*) in their service of *HaShem*-יהו”ה, blessed is He. That is, a righteous *Tzaddik* is called by the title “the servant of *HaShem*-*Eved HaShem*-יהו”ה-עבד,” meaning that he already is a servant and has already successfully completed the toil of battling etc.,<sup>752</sup> since [for him] the side opposite of holiness has already been a completely nullified of existence.

It is in this way that Moshe was superior to Yehoshua. For, “the face of Yehoshua was like the face of the moon,”<sup>753</sup> in which there are changes. In contrast, “the face of Moshe was like the face of the sun,”<sup>754</sup> in which there are no changes. This is because he did not at all need to battle. This is why in the days of Moshe there was the matter of “the Legions of *HaShem*-

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<sup>749</sup> Malachi 3:18

<sup>750</sup> Tanya, Likkutei Amarim, Ch. 15

<sup>751</sup> See Mishnah Avot 2:12

<sup>752</sup> Tanya, Likkutei Amarim, Ch. 15 *ibid.*

<sup>753</sup> Talmud Bavli, Bava Batra 75a

<sup>754</sup> Talmud Bavli, Bava Batra 75a *ibid.*



*Tzivot HaShem* יהו"ה צבאות," rather than "*HaShem* of Legions-*HaShem Tzva'ot* יהו"ה צבאות-*ot*."

This then, explains why in beginning of serving *HaShem* יהו"ה, blessed is He, one's toil is in a way of self-restraint (*Itkafiya*), as in the teaching,<sup>755</sup> "Whosoever wishes to eat bread must do so by the blade of the sword." For, through this he affects refinements (*Birurim*) etc. However, *HaShem's* יהו"ה ultimate Supernal intent in the toil is for it to be in a way of self-transformation (*It'hapcha*), which is the primary matter of victory (*Nitzachon*).

## 8.

Now, since all matters are drawn down through the Torah, therefore, these two matters are also present in Torah. This is the difference between the revealed aspects of Torah, and the inner aspects (*Pnimiyut*) of Torah. In general, this likewise is the difference between Torah study and prayer (*Tefillah*). That is, prayer (*Tefillah*) is the toil of serving *HaShem* יהו"ה, blessed is He, by way of battle. In contrast, Torah is by way of peace, as the verse states,<sup>756</sup> "He redeemed my soul in peace," referring to Torah, by which complete redemption from the side opposite holiness is caused.<sup>757</sup>

Nonetheless, in Torah itself there likewise is this difference between the revealed aspects of Torah and the inner

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<sup>755</sup> Zohar III 188b (Yenuka)

<sup>756</sup> Psalms 55:19

<sup>757</sup> See the discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, p. 56a); Sefer HaMaamarim 5659 p. 163; 5704 p. 108.

aspects (*Pnimiyut*) of Torah.<sup>758</sup> That is, in the revealed parts of Torah there are questions and disputes etc. In contrast, in the inner aspects (*Pnimiyut*) of Torah “there are no questions and no disputes there” (as stated in Raaya Mehemna).<sup>759</sup>

This is the true matter of redemption in peace, which refers to the inner aspects (*Pnimiyut*) of Torah. However, this will be revealed to its ultimate truth in the coming redemption, at which time, the prophecy,<sup>760</sup> “I will remove the spirit of impurity from the land,” will be fulfilled. That is, there no longer will be any existence of the side opposite holiness, which is the matter of the victory (*Nitzachon*).

In other words, currently there is still the matter of affecting refinements (*Birurim*), in that we affect refinements every single day etc., until all that remains are “some small jars.”<sup>761</sup> Nonetheless, it is not yet the fulfillment of *HaShem*’s-יהו"ה ultimate Supernal intent, blessed is He. Rather, the novelty that will come about with the coming redemption will be the matter of victory (*Nitzachon*), in that the existence of the side opposite holiness will be utterly nullified.

This likewise is the substance of the teachings of the inner aspect (*Pnimiyut*) of Torah that King Moshiach will reveal.<sup>762</sup> This is because, as explained above, the matter of victory (*Nitzachon*) relates to the inner aspect (*Pnimiyut*) of the

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<sup>758</sup> See *Hemshech* 5666 p. 306-307; *Hemshech* 5672 Vol. 2, Ch. 377; *Sefer HaMaamarim* 5679 p. 137; Discourse entitled “*Padah b’Shalom*” of the 10<sup>th</sup> of Kislev 5741, Ch. 3-4 (*Torat Menachem*, *Sefer HaMaamarim Kislev*, p. 46 and on), and elsewhere.

<sup>759</sup> *Zohar* III 124b, cited and explained in Tanya, *Iggeret HaKodesh*, Epistle 26

<sup>760</sup> *Zachariah* 13:2

<sup>761</sup> See Rashi to *Genesis* 32:25

<sup>762</sup> Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

Torah. However, since all the revelations of the coming future depend on our deeds and toil right now,<sup>763</sup> therefore through the teachings of the inner aspects (*Pnimitiyut*) of the Torah, the beginning of this revelation is present even now.<sup>764</sup>

As known,<sup>765</sup> the fear of *HaShem*-יהו"ה of the Baal Shem Tov was a foretaste of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה that will be in the coming future. Similarly, the “spreading of the wellsprings” revealed by the Alter Rebbe, were a foretaste of the Torah that Moshiach will teach. Therefore, even now, there also must be the toil of being victorious (*Nitzachon*), even though right now, since the matter of victory will only take place in the coming redemption, our primary toil is the toil of affecting refinements (*Birurim*). Nonetheless, being that the revelations of the coming future depend on our deeds and toil in serving *HaShem*-יהו"ה right now, therefore, in the generations of the “footsteps of Moshiach” the matter of victory (*Nitzachon*) is also necessary.

To further explain, our sages, of blessed memory, stated,<sup>766</sup> “The duration of the world is six-thousand years; two-thousand years of chaos-*Tohu*, two-thousand years of Torah, and two-thousand years of the days of Moshiach.” Thus, in the two-thousand years of the days of Moshiach, especially in the sixth millennium, and especially at the very end of the time of the “footsteps of Moshiach,” [in the time that] “the [upper] legs

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<sup>763</sup> Tanya, Likkutei Amarim, Ch. 37

<sup>764</sup> See the discourse entitled “*v'Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, Ch. 5, translated in *The Teachings of The Rebbe, 5720, Discourse 16* (Sefer HaMaamarim 5720, p. 139 and on).

<sup>765</sup> *Torat Chayim*, Beshalach 329b (227a in the new edition).

<sup>766</sup> *Talmud Bavli*, Sanhedrin 97a; *Avodah Zarah* 9a

descend [and dwell] within the [lower] legs,”<sup>767</sup> it is necessary for there not only to be the matter of refinements (*Birurim*), but there also must be the matter of victory (*Nitzachon*) in the war, brought about through spreading of wellsprings (*Hafatzat HaMa’ayanot*) of the inner teachings of the Torah (*Pnimiyut HaTorah*).

9.

The explanation is that our sages, of blessed memory, stated,<sup>768</sup> “Whoever who goes to war [waged by the royal] house of Dovid, writes a bill of divorce to his wife.” His honorable holiness, the Rebbe Rashab, explains this in his well-known Sichah talk,<sup>769</sup> that to be victorious over those who battle in opposition to the house of Dovid, which is the matter of “a war [waged by the royal] house of Dovid,” a person must write a bill of divorce to his wife, as will be explained.

Now, we first must explain the precise wording of “a war [waged by the royal] house of Dovid” according to the distinction between the names, “Dovid-דוד” and “The Son of

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<sup>767</sup> See Zohar II (Pekudei) 258a and Mikdash Melech there – That is, “the upper legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), [within which are the names *HaShem Tzva’ot*-יהויה צבאות and *Elohi’im Tzva’ot*-אלהים צבאות], within “the lower legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), and below, which will occur upon the completion of the refinements (*Birurim*) as explained in Zohar there.

<sup>768</sup> Talmud Bavli, Shabbat 56a; Ketuvot 9b

<sup>769</sup> Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

Dovid-Ben Dovid-דוד בן דוד,” as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden.<sup>770</sup>

That is, sometimes Moshiach is called by the name “Dovid-דוד,” as in the verse,<sup>771</sup> “My servant Dovid will be king over them forever.” However, at other times, Moshiach is called by the name “The Son of Dovid-Ben Dovid-דוד בן דוד.” The explanation is that before becoming revealed in his full strength, he is called “The Son of Dovid-Ben Dovid-דוד בן דוד,” whereas afterwards he is called “Dovid-דוד.”

With the above in mind, we can also understand the precise wording, “a war [waged by the royal] house of Dovid” (*Milchemet Beit Dovid-דוד בית דוד*). For, the matter of war against Dovid himself is entirely inapplicable. Rather only war against “the house of Dovid” (*Beit Dovid-דוד בית דוד*) is applicable. In other words, before Moshiach is revealed in his full strength, war against this is applicable.

Now, the matter of this war (*Milchamah-מלחמה*) may be understood from the teaching of our sages, of blessed memory,<sup>772</sup> “If you see generation after generation reviling [Godliness, then expect the footsteps of Moshiach, as the verse states,<sup>773</sup> “For Your enemies revile *HaShem-יהוה*; they revile the footsteps of Your anointed one].”

In the above-mentioned Sichah talk, he explains that “generation after generation,” indicates two generations (*Dorot-דורות*) and also means that two “lines” (*Shurot-שורות*) [are crossed]. That is, there are those in the category of “Your

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<sup>770</sup> Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312

<sup>771</sup> See Ezekiel 37:24-25

<sup>772</sup> Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

<sup>773</sup> Psalms 89:52

enemies revile *HaShem*-יהו"ה," meaning that they oppose Torah and *mitzvot* in general, including opposition to the coming of Moshiach.

There then are those who "revile the footsteps of Your anointed one," meaning that although they are not in the category of, "Your enemies revile *HaShem*-יהו"ה," in that they study Torah and fulfill the *mitzvot*, nevertheless, their entire involvement in studying Torah and fulfillment of *mitzvot* is with coldness, and [as known] the line separating between coldness and apostasy is a very thin line.<sup>774</sup> These type of people bring coldness into all matters of Torah and *mitzvot*, especially into the faith of Moshiach's coming.

Now, to be victorious in this battle, a bill of divorce must be given to all coarse worldly matters that one adheres to, as well as to all physical matters that one adheres to. In other words, even matters that are permissible according to Torah – as understood from the words of our sages, of blessed memory, "[he] writes a bill of divorce to his wife," specifying "his wife" meaning that she was married to him according to Torah and the law of Moshe and Israel – nevertheless, when it comes to a war [waged by the royal] house of Dovid, one must rid himself of all calculations and let go of all he has.

This is as explained before (in chapter six), that the victory (*Nitzachon*) in the war comes about specifically through the squandering the treasuries. Therefore, as long as he does not squander his treasuries, and calculates that according to Torah, such and such is permissible, and does not want to let go

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<sup>774</sup> See the Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702) ibid. p. 144, copied in HaYom Yom 16<sup>th</sup> of Shvat.

of it, or alternately, he calculates that such and such is not of primary importance and he therefore does not need to battle with it, then even if these calculations accord to intellect, and even if that they accord to holy intellect, nevertheless, this is not *HaShem's* יהו"ה ultimate Supernal intent, and to be victorious in the war and thereby reveal the aspect of Dovid through this, it is not possible.

Rather, to reveal the aspect of Dovid, meaning, that from the aspect of the “house of Dovid-*Beit Dovid*-בית דוד” the aspect of Dovid-דוד himself should come to be revealed, this specifically comes about through battle in a way of victory (*Nitzachon*). That is, even the most minor matter becomes extremely significant to him.

This is explained before (in chapter six) about the difference between a child and an adult, that with a child, about some things he will stand strongly against, but about other things, that are of lesser significance [to him], he will not stand so strongly against.

In contrast, with an adult, who has the true matter of victory (*Nitzachon*), even in regard to the most minor matters of opposition, he will stand up with full strength against it and will squander everything he has, including his most precious treasures. Even on the most minor matter he will risk his own life to be victorious and nullify the opposition

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He, with a bill of divorce. That is, one must let go of everything he has and should not even take his own existence into consideration whatsoever, but instead should

completely invest himself in the war [waged by the royal] house of Dovid.

By doing so, he also affects a drawing down of this from Above. That is, [Above] they squander and expend all the Supernal treasuries for those who go out to battle in the war [waged by the royal] house of Dovid. In other words, through his own toil in serving *HaShem*-יהו"ה in this way, in that he goes to fight in the war [waged by the royal] house of Dovid, he thereby brings about that “one who comes to purify himself is granted assistance from Above.”<sup>775</sup>

That is, “whoever sanctifies himself a little below, they sanctify him greatly from Above.”<sup>776</sup> This assistance granted from Above is the revelation of the treasury of the Holy One, blessed is He, this being “is the treasure of fear of Heaven, [as it states,<sup>777</sup> ‘Fear of *HaShem*-יהו"ה, that is His treasure].”

In the fear of Heaven, there is no difference whether it is the most severe matter or the most minor manner, including those matters included in the teaching,<sup>778</sup> “Sanctify yourself [even] in that which is permissible to you.” For, since he has fear of Heaven, and he knows that this matter does not accord to *HaShem*’s-יהו"ה Supernal will, it therefore is all equal to him.

Now, in addition to squandering of the Supernal treasuries, which is the matter of revealing the treasury of fear of Heaven, there also is the matter [mentioned before], that the King even squanders His own life, so to speak. This refers to

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<sup>775</sup> Talmud Bavli, Shabbat 104a

<sup>776</sup> Talmud Bavli, Yoma 39a

<sup>777</sup> Talmud Bavli, Brachot 33b; Shabbat 31b

<sup>778</sup> Talmud Bavli, Yevamot 20a



the matter indicated by the teaching,<sup>779</sup> “They were exiled to Edom, and the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) accompanied them.” In other words, [so to speak] the King endangers His own life etc.

All this is specifically for the sake of victory in the war. In other words, this is not for the sake of refining (*Birurim*) the “small jars,” but is for the sake of being victorious in the war, since it is specifically for this purpose that all the royal treasuries are revealed etc.

This likewise is the matter of the verse,<sup>780</sup> “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel,” about which our sages, of blessed memory, expounded,<sup>781</sup> “The righteous deed of His scattering (*Pizrono*-פזרונו),” (meaning “scattering-*Pizur*-פיזור”). In other words, the beginning of one’s toil in serving *HaShem*-יהו"ה, blessed is He, is in a way of being “scattered” (*Pirzono*-פרזונו).

This is as our sages, of blessed memory, stated,<sup>782</sup> “The Holy One, blessed is He, did an act of charity by scattering (*Pizran*-פיזרן) the Jewish people amongst the nations.” For, as explained elsewhere,<sup>783</sup> through this scattering of the Jewish people amongst the nations converts are added the Jewish people, which is the matter of refining (*Birur*) the sparks.

However, *HaShem*’s-יהו"ה ultimate Supernal intent is for there be the matter of “open-cities (*Pirzono*-פרזונו),” as

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<sup>779</sup> Talmud Bavli, Megillah 29a (Ein Yaakov) and elsewhere.

<sup>780</sup> Judges 5:11

<sup>781</sup> Talmud Bavli, Pesachim 87b

<sup>782</sup> Talmud Bavli, Pesachim 87b *ibid*.

<sup>783</sup> See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah, Lech Lecha 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 726, p. 730.

indicated by the verse,<sup>784</sup> “Yerushalayim will be settled beyond its walls,” meaning that there will be no need for walls at all, since there will be no adversary at all. As this currently is in our service of *HaShem*-יהו"ה, blessed is He, it refers to the toil of self-transformation (*It'hapchah*).

## 10.

The chapter of the discourse concludes, “This then, is why the Jewish people are called ‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,’ since they are the men of the valor (*Chayil*-חיל) who fulfill the will of the Ever Present One, blessed is He, to stand up against the adversary, and the Supernal treasury is opened for them so that they will be victorious in the war against the opposition.”

In other words, the conclusion of the chapter speaks about the opening of the Supernal treasury, as it is connected to the discussion in the beginning of the chapter, which explains why the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” that is, the matter of the word “*Tzava*-צבא” as it means “army-*Chail*-חיל.”

That is, this is the primary aspect in serving *HaShem*-יהו"ה, blessed is He. For, as explained before, the word “*Tzava*-צבא” as it means an “appointed time” and as it means “colorful-*Tzivyon*-צביון,” which is the matter of inter-inclusion (*Hitkallelut*), are only preparatory to the service of *HaShem*-יהו"ה, blessed is He. However, the primary service of *HaShem*-יהו"ה is the aspect indicated by the word “*Tzava*-צבא” as it

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<sup>784</sup> Zachariah 2:8

means “army-*Chail*-חיל,” which is the matter of accepting the yoke of *HaShem*’s יהו"ה Kingship and the matter of victory (*Nitzachon*).

The same is so when it comes to drawing down from Above. That is, through toiling in the aspect of “*Tzava*-צבא” as it means “army-*Chail*-חיל,” about which it states, “Whoever who goes to war [waged by the royal] house of Dovid writes a bill of divorce to his wife,” in that he lets go of his entire existence to be victorious in the war, then, as in the teaching of our sages, of blessed memory,<sup>785</sup> “Know what is Above you,” [which is explained to mean]<sup>786</sup> “Know that what is Above is from you,” in that they are dependent on man’s toil in serving *HaShem*-יהו"ה, blessed is He.

Thus, through a person’s own toil and conduct in this manner, this affects that this likewise is so Above, in *HaShem*’s יהו"ה Godliness, that they open the Supernal treasuries, this being the matter of the greatest and loftiest revelations of the inner aspects of the Torah (*Pnimiyyut HaTorah*) that will be revealed in the coming future. This is as stated,<sup>787</sup> “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future.

Now, just as in the service of *HaShem*-יהו"ה, blessed is He, although the primary toil is in the matter of “*Tzava*-צבא” as it means “army-*Chail*-חיל,” nonetheless, the precondition for

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<sup>785</sup> Mishnah Avot 2:1

<sup>786</sup> *Tzavaat HaRivash*, translated as *The Way of The Baal Shem Tov*, Section 142; *Likkutei Amarim*, Section 198; *Ohr Torah*, Section 480 (p. 482 in the 5766 edition); Also see *Sefer HaSichot* 5704 p. 23, and elsewhere.

<sup>787</sup> *Song of Songs* 1:2 and Rashi there.

this is that there also must be the matter of “*Tzava*-צבא” as it means “an appointed time,” as explained before, that Torah and *mitzvot* must specifically be fulfilled in time and space.

The same is so of the revelation of the coming future, which is the loftiest of revelations, that *HaShem* יהו"ה's ultimate Supernal intent is for this revelation to also be in time and space, all the way down, so that even the physical body will have a sense of *HaShem* יהו"ה's Godliness, as the verse states,<sup>788</sup> “The glory of *HaShem* יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem* יהו"ה has spoken.”

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<sup>788</sup> Isaiah 40:5; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5717, Ch. 6, translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 12, (Sefer HaMaamarim 5717 p. 116 and on).

## Discourse 15

“*Vayehi b’Shalach Pharaoh et HaAm -  
And it was when Pharaoh sent out the people*”

Delivered on Shabbat Parshat Beshalach,

11<sup>th</sup> of Shvat, 5721

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

### 1.

The verse states,<sup>789</sup> “And it was when Pharaoh sent the people etc.” About this it is explained in Torah Ohr<sup>790</sup> that he sent them out “with boughs and branches<sup>791</sup> [that produce fruits Above] etc.”<sup>792</sup> In other words, through their exile and enslavement in Egypt they brought about the elevation of the sparks that fell into Egypt, which is the aspect of the power of growth (*Tzome’ach*) that brings the sprouting of salvations to the Jewish people.

As he explained earlier [in the discourse],<sup>793</sup> on the verse,<sup>794</sup> “Israel is holy to *HaShem*-יהו"ה, the first of His crop,” the Jewish people are called the “crop of *HaShem*-יהו"ה.” [He explained] that this is analogous to a person who sows a crop for the abundance of growth it will produce. In the same way,

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<sup>789</sup> Exodus 13:17

<sup>790</sup> Torah Ohr, Beshalach 61c

<sup>791</sup> See Rashi to Ezekiel 17:6

<sup>792</sup> Also see Torat Chaim, Beshalach 136c-d

<sup>793</sup> Torah Ohr, Beshalach 61a

<sup>794</sup> Jeremiah 2:3

[he explains that] *HaShem*-יהו"ה, blessed is He, sows the Jewish people etc., and this is the matter of the exile in Egypt. About this the verse states,<sup>795</sup> "I will sow her for Myself in the land," and it similarly states,<sup>796</sup> "[Days are] coming when Yaakov will take root, [Yisroel will bud and blossom and fill the face of the earth with fruit]." In other words, the descent to Egypt was similar to sowing seeds in the earth (and "taking root"), like someone sowing a seed so that it thereby there will ("bud and blossom") and grow in great abundance.

The explanation is that our sages, of blessed memory, stated,<sup>797</sup> "The Holy One, blessed is He, only exiled Israel amongst the nations of the world so that converts would join them, as the verse states,<sup>798</sup> 'I will sow her for Myself in the land.' Does a person sow a *se'ah* [of grain] other than to bring in several *kor* [of grain]?"

The explanation of this teaching is well known,<sup>799</sup> namely, that what is meant is not (just) actual literal converts, since we see that the number of converts who have joined the Jewish people throughout the exiles is a very small. This being so, it is not fitting to undergo all the concealments, hiddenness, difficulties, and obstacles that happen during exile, just [to attract] a few converts.

Rather, what is meant refers to the sparks of holiness that fell into physical things in all the countries where the

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<sup>795</sup> Hosea 2:25; See Talmud Bavli, Pesachim 87b

<sup>796</sup> Isaiah 27:6

<sup>797</sup> Talmud Bavli, Pesachim 87b

<sup>798</sup> Hosea 2:25; See Talmud Bavli, Pesachim 87b

<sup>799</sup> See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 726, p. 730.

Jewish people have been exiled. That is, through the Jewish people eating, drinking etc., and making use of them for the sake of Heaven, they thereby refine and free these sparks.

These sparks are called “converts,” being that they resemble converts, who even before having converted already have a spark of the Jewish soul in them. [This is known about the specific<sup>800</sup> wording of our sages, of blessed memory, in stating,<sup>801</sup> “A convert who converts (*Ger Shenitgayer*-גר שנתגייר),” rather than “A gentile who converts (*Goy Shenitgayer*-גוי שנתגייר).”<sup>802</sup> For, as in the well-known adage,<sup>803</sup> “A Jew is incapable of renouncing his faith, and a Gentile (*Goy*-גוי) is incapable of converting.] It is only that this spark was [exiled] in the body of the non-Jew,<sup>804</sup> and through the process of conversion, the spark was freed from its exile.

It is for the sake of adding these converts, meaning the sparks of holiness, that the Holy One, blessed is He, exiled the Jewish people amongst the nations of the world. If this is so of all other exiles, how much more is it certainly so of the exile in Egypt, which not only was the first exile in chronological order, but is also the root of all subsequent exiles.<sup>805</sup> As our sages, of

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<sup>800</sup> Midbar Kadmut of the Chida, Maarechet 3, Section 3 – That is, he is called a convert even prior to his conversion, since he possesses the soul of a convert even prior to his actual conversion.

<sup>801</sup> Talmud Bavli, Shabbat 135a; Pesachim 92a; Yevamot 47a and elsewhere.

<sup>802</sup> In this statement the sages founded themselves on the Torah verse (Leviticus 18:26) “You shall keep My statutes and My judgments and not do any of these abominations, neither the native nor the convert who converts into you.” From this it is understood that even before converting, he already had the soul of a convert.

<sup>803</sup> See Igrat Kodesh of the Rebbe Rayatz, Vol. 8 p. 208

<sup>804</sup> See the Responsa of Rabbi Meir of Rothenberg cited in Sefer Teshuvot Ba’alei HaTosefot MiKtav Yad (5714), p. 286, Section 19.

<sup>805</sup> See Likkutei Torah of the Arizal, Teitzei; Sefer HaMaamarim 5709 p. 107, and elsewhere.

blessed memory, taught,<sup>806</sup> “All the kingdoms (exiles) are called after Egypt etc.”

2.

However, we still must understand the meaning of the words, “And it was when **Pharaoh** sent the people etc.,” and that, “he sent them out with boughs and branches etc.” To preface, this matter is hinted in the words of Mechilta,<sup>807</sup> which states, “And it was when Pharaoh sent (*Beshalach*-בשלח) – the term ‘sending-*Shilu’ach*-שילוח’ always indicates ‘accompaniment-*Livuy*-ליווי.’” This is further elucidated in the words of Midrash<sup>808</sup> on the verse “And it was when Pharaoh sent the people.” It states there, “Did Pharaoh send them? Did not Bilaam say,<sup>809</sup> ‘It is God who brought them out of Egypt’? Whereas here it says, ‘And it was when Pharaoh sent the people.’ This teaches that Pharaoh accompanied them etc.,” which is the matter of the refinement (*Birur*) of the sparks.

This [explanation] is further sweetened by the fact that the proof that Pharaoh accompanied them is derived from the words of Bilaam, who was Moshe’s equal, but on the side opposite holiness. This is as our sages, of blessed memory, explained<sup>810</sup> on the verse,<sup>811</sup> “Never again has there arisen in Israel a prophet like Moshe,” that, “[In Israel there has not arisen a prophet like Moshe], but amongst the nations of the

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<sup>806</sup> Midrash Bereishit Rabbah 16:4

<sup>807</sup> Machilta to Exodus 13:17

<sup>808</sup> Midrash Shemot Rabba 20:3; See Ohr HaTorah, Balak p. 1,092(1)

<sup>809</sup> Numbers 23:22

<sup>810</sup> Sifri to Deuteronomy 34:10; Midrash Bamidbar Rabba 14:20; See Ohr HaTorah, Parshat Zachor p. 1,776, p. 1,796; Sefer HaMaamarim 5700 p. 156.

<sup>811</sup> Deuteronomy 34:10



world there did arise, and this is Bilaam.” Nonetheless, proof of the refinement (*Birur*) of Pharaoh’s sparks etc., are derived from him.

[To add further insight, this matter is specifically explained in Midrash,<sup>812</sup> rather than Mechilta. This is because relative to Midrash, Mechilta is part of the revealed parts of Torah, whereas Midrash is part of the Aggadah, in which many secrets of the Torah are hidden.]<sup>813</sup>

However, we still must better understand the meaning of the words “And it was when **Pharaoh** sent etc.,” meaning that “he sent them out with boughs and branches etc.” For, at first glance, was it not Pharaoh who proclaimed,<sup>814</sup> “I do not know *HaShem*-יהוה?” This being so, what could Pharaoh possibly give the Jewish people?

It thus may be said that about this the discourse in Torah Ohr continues, “This is as the verse states,<sup>815</sup> ‘Pharaoh came close (*Heekreev*-הקריב),’ about which our sages, of blessed memory, said,<sup>816</sup> ‘Pharaoh brought close (*Heekreev*-הקריב) the hearts of the Jewish people to their Father in Heaven.’” In other words, Pharaoh caused the Jewish people to repent and return (*Teshuvah*) to *HaShem*-יהוה, blessed is He, which comes in a way of additional strength, even beyond the service of *HaShem*-יהוה, blessed is He, of the righteous (*Tzaddikim*).<sup>817</sup>

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<sup>812</sup> See Sefer HaMaamarim 5665 p. 298 and elsewhere.

<sup>813</sup> See Hilchot Talmud Torah of the Alter Rebbe 2:2; Tanya, Iggeret HaKodesh, Epistle 23 (137a).

<sup>814</sup> Exodus 5:2; Torah Ohr, Beshalach 61c

<sup>815</sup> Exodus 14:10

<sup>816</sup> See Midrash Shemot Rabba 21:54; Midrash Tanchuma, Beshalach 8

<sup>817</sup> See Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8, and elsewhere.

The explanation is that for there to be service of *HaShem*-יהו"ה, blessed is He, in a way of repentance and return (*Teshuvah*), there must be a matter or place from where they must return. This not only includes repentance and return (*Teshuvah*) over actual evil, Heaven forbid, but also refers to the essential movement of repenting and returning (*Teshuvah*), in that [even Moshe said], "I will turn aside [from here, to come close to there],"<sup>818</sup> meaning that there is a place from where he is turning etc.

This then, is the meaning of [the verse], "Pharaoh came close (*Heekreev*-הֵקָרִיב)." That is, when the matter of Pharaoh and Egypt (*Mitzrayim*-מצרים) is present, it is specifically because of this that we come to the elevation of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, the matter of which is "the transformation of darkness to light, and bitter to sweet,"<sup>819</sup> which also is the matter of the refinement (*Birur*) of the sparks etc.<sup>820</sup>

### 3.

However, we must explain this further. That is, at first glance, it is not understood how transforming darkness to light is possible, being that darkness and light are two opposites.<sup>821</sup>

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<sup>818</sup> Exodus 3:3; See Keter Shem Tov (Kehot 5764), Hosafot 18 (p. 289 and on); Also see the preceding discourse of this year, "*Lachein Emor* – Therefore say to the Children of Israel: I am *HaShem*," Discourse 13, Ch. 3 and on.

<sup>819</sup> See Zohar I 4a; Tanya, Likkutei Amarim, Ch. 27

<sup>820</sup> Torah Ohr, Beshalach ibid. 61b

<sup>821</sup> See *Hemshech* 5672 Vol. 3, p. 1,310 and on; Sefer HaMaamarim 5679 p. 17 and on; Discourse entitled "*Vayikach HaShem Elohi*"<sup>m</sup> 5695 Ch. 29-30 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 342a and on).

This is especially so considering the opinion that darkness is (not merely the absence of light, but is) a creation unto itself.<sup>822</sup> Thus, since there is an actual existence of darkness, how is it possible to transform it into light?

However, this may be understood according to the teaching of the Rav, the Maggid of Mezhritch,<sup>823</sup> about the explanation of our sages,<sup>824</sup> of blessed memory, on the verse,<sup>825</sup> “Dominion and dread are with Him; He makes peace in His heights,” namely that, “Michael, the minister of ice, and Gavriel, the minister of fire, do not extinguish each other.”

He explains that, “He makes peace in His heights,” comes about through the revelation of light (*Ohr*) that transcends both, which is why it includes and unifies them both. The same is so in the matter of transforming darkness to light. It is brought about through a matter that transcends both.

From this, we can understand the elevated level of repenting and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, (by which we bring about the transformation of darkness into light), in comparison to fulfilling Torah and *mitzvot* [in and of themselves]. For, through Torah and *mitzvot* we draw down a limited light (*Ohr Mugbal*), meaning a light that has a darkness as its opposite, which stands in opposition to it. However, through repenting and returning (*Teshuvah*) to

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<sup>822</sup> See the citations in the note of the Rebbe to Sefer HaMaamarim 5708 p. 239.

<sup>823</sup> See Likkutei Torah, Tazria 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

<sup>824</sup> See Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6.

<sup>825</sup> Job 25:2

*HaShem*-יהו"ה, blessed is He, we draw down an unlimited light (*Ohr Bilti Mugbal*) that darkness cannot oppose, and by doing so, we even transform the darkness into light.

This is also the meaning of the verse,<sup>826</sup> “A good name is better than good oil.” It is explained<sup>827</sup> that “good oil” refers to serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. This is the matter of the oil of the Candelabrum (*Menorah*) [in the Holy Temple],<sup>828</sup> which had seven branches corresponding the seven modes of serving *HaShem*-יהו"ה, blessed is He.<sup>829</sup>

The matter of a “good name” refers to refining (*Birur*) the sparks that fell into the side opposite holiness, (this being the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He). This is why the word “Name-*Shem*-שם-340” shares the same numerical value as 288-רפ"ה and the Name of *Ba"N*-ב"ן-52 (יה"ו ה"ה), referring to the refinement of the 288-רפ"ה sparks through the Name of *Ba"N*-ב"ן (יה"ו ה"ה ה"ה).<sup>830</sup>

About this the verse states, “A good name (*Shem*-שם) is better than good oil.” For, the toil of refining the sparks transcends the toil of serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*. This is as stated by our sages, of blessed

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<sup>826</sup> Ecclesiastes 7:1

<sup>827</sup> See *Ohr HaTorah*, *Kohelet* (Na"Ch Vol. 2) p. 1,120 and on; *Shemot* p. 29-36; *Likkutei Torah*, *Metzora* 25a; *Sefer HaMaamarim* 5630 p. 67 and on; p. 97 and on.

<sup>828</sup> See *Likkutei Torah*, *Metzora* *ibid*.

<sup>829</sup> See *Likkutei Torah*, *Beha'alotcha* and elsewhere.

<sup>830</sup> See *Likkutei Torah*, *Va'etchanan* 13a; *Ohr HaTorah*, *Kohelet* *ibid*. and elsewhere.

memory,<sup>831</sup> “There are three crowns; The Crown of Torah, the Crown of Priesthood, and the Crown of Kingship, but the Crown of a Good Name (*Keter Shem Tov*-כתר שם טוב) overrides them all.”

This matter itself is hinted in the verse “A good name is better than good oil,” in that the letter *Tet*-ט of the word “Good-Tov-טוב” is written as a large letter *Tet*-ט.<sup>832</sup> As known about the small letters, regular letters, and large letters,<sup>833</sup> the regular letters indicate serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, since that is the straightforward and regular order, like the constancy of the daily (*Tamid*) offerings according to their order. In contrast, the enlarged letters, which ascend above the line, indicate serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), by which there is a drawing down of His limitless light (*Ohr HaBilti Mugbal*) which even transforms the darkness, as explained before.

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<sup>831</sup> Avot 4:13; Also see *Ohr HaTorah*, *Shemot* ibid. p. 31-32; *Hemshech* 5666 p. 357.

<sup>832</sup> See *Ohr HaTorah*, *Kohelet* ibid.; *Sefer HaMaamarim* 5630 ibid. p. 72 & p. 120.

<sup>833</sup> See *Zohar* III 2a; *Sefer HaMaamarim* 5678 p. 234 and on; 5699 p. 203 and on; 5705 p. 130 and on, and elsewhere.

## 4.

Now, this may be connected to the explanation before<sup>834</sup> about the seven names that are not to be erased.<sup>835</sup> (For, even in the matter indicated by the verse, “A good name (*Shem*-שם) is better than good oil,” the matter of a Name-*Shem*-שם is emphasized.)<sup>836</sup>

Now, as known, the Tzemach Tzeddek said<sup>837</sup> that our teachings explain in the name of the Baal Shem Tov, whose soul is in Eden, that in all the associations that the Kabbalists made between the names (*Shemot*) and the ten *Sefirot*, the devotional intention is not actually to the *Sefirah* itself, being that a *Sefirah* is [merely] an attribute. Rather, when we direct our the intention to the Name (*HaShem*-השם) our intention is to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This is as stated in Sifri<sup>838</sup> [on the verse,<sup>839</sup> “For which is a great nation that has a God Who is close to it, as is *HaShem*-יהוה our God whenever we call to Him (*Eilav*-אלי),” that [our

<sup>834</sup> In the preceding discourse of this year, 5721 entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on).

<sup>835</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>836</sup> See Torah Ohr, Bo 60c – “The number 288 רפ"ח sparks arise from the aspects of the names of *A"V*-ע"ב (י"ד ה"י ו"י ה"י), *Sa"V*-ט"ג (י"ד ה"י ו"א ה"י), *Ma"V*-מ"ה (י"ד ה"י ו"א ה"י) and *Ba"V*-ב"ן (י"ד ה"י ו"י ה"י).” For elucidation of the precise chaining down, descent and calculation of the number 288 רפ"ח sparks from these names, see at length in Etz Chayim, Shaar 18, Ch. 2.

<sup>837</sup> Ohr HaTorah, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); Derech Mitzvotcha, Shores Mitzvat HaTefilah, Ch. 2 and on (p. 115b and on).

<sup>838</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

<sup>839</sup> Deuteronomy 4:7

intention must be directed] “To Him (*Eilav*-אלי) and not to His attributes.” Rather, their intention in such associations was directed to the Essential Self of *HaShem*’s-יהו"ה Godliness as it manifests in the *Sefirot*.

Now, this matter is also mentioned in the additions (*Hosafot*) to Likkutei Torah.<sup>840</sup> However, from Likkutei Torah it is unclear whether the intention is to the light (*Ohr*) that manifests within the *Sefirot*, or to the light (*Ohr*) that enlivens the vessels (*Keilim*) [of the *Sefirot*] themselves. That is, it is unclear whether the intention is to the lights (*Orot*) or to the vitality of the vessels (*Keilim*) themselves, [independent of the lights (*Orot*)].<sup>841</sup>

The Tzemach Tzedek therefore explains<sup>842</sup> that the Baal Shem Tov’s intention was to the vitality of the vessels (*Keilim*) themselves [independent of the lights (*Orot*)]. This must be said, because (as the Tzemach Tzedek explained) about the difference between the Name *HaShem*-יהו"ה and all other names, the writings of the Arizal<sup>843</sup> state that the Name *HaShem*-יהו"ה is in the lights (*Orot*), whereas all other names are in the vessels (*Keilim*).

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<sup>840</sup> See the discourse entitled “*Lehavin Mah SheKatuv b’Otzrot Chayim*,” Vayikra 51c.

<sup>841</sup> Also see the preceding discourse of this year, 5721 entitled “*Bati LeGani – I have come to My garden*,” Discourse 14, Ch. 2 (Sefer HaMaamarim 5721, p. 77 and on); Also see the subsequent discourse by the same title of this year, Discourse 16, Ch. 3 and on (Sefer HaMaamarim 5721, p. 99 and on), and the citations there.

<sup>842</sup> *Ohr HaTorah*, Shemot p. 106 and on; Also see Likkutei Torah, Behar 43c (in the parenthesis); *Derech Mitzvotcha*, *Shoresh Mitzvat HaTefilah*, Ch. 2 and on (p. 115b and on).

<sup>843</sup> See Torah *Ohr*, No’ach 10b; Bo 60a; Siddur Im Divrei Elohi”m Chayim 217c.

Thus, in order to align the words of the Arizal – that the names (*Shemot*) are in the vessels (*Keilim*) – with the words of the Baal Shem Tov – that the names (*Shemot*) are in the lights (*Orot*) – it must be said that the Baal Shem Tov’s intention is (not to the lights (*Orot*) that manifest within the vessels (*Keilim*), but) to the vitality that enlivens the vessels (*Keilim*) themselves.

We thus find that the Baal Shem Tov’s explanation that “to Him (*Eilav*-אֵילַיִ)” does not refer (to His attributes, but) to the vitality of the vessels (*Keilim*) themselves, is deeper than the explanation in Pardes Rimonim,<sup>844</sup> that “to Him (*Eilav*-אֵילַיִ)” refers to the light (*Ohr*) that manifests within the vessels (*Keilim*). For although, as these matters are revealed, the vitality of the vessels (*Keilim*) is lower than the light (*Ohr*) that manifests within them, nonetheless, in their root they are higher. For, as known about the teaching “He and His life force are one and He and His organs are one,”<sup>845</sup> the aspect of “He-*Eehoo*-אֵיהוּ-22” that is unified with “His organs,” is higher than the aspect of “He-*Eehoo*-אֵיהוּ” that is unified with “His life force.”<sup>846</sup>

However, this is still not understood. For, how is it possible for there to be a unification of “He” and “His organs,” when the vessels (*Keilim*), (which are “His organs”), are in a state of tangible and [seemingly independent] existence? This being so, how is it possible that the aspect of “He-*Eehoo*-אֵיהוּ,” which manifests in “His organs,” is higher than the aspect of

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<sup>844</sup> Shaar 32; Also see Shaar 4 (Shaar Atzmut v’Keilim) Ch. 1

<sup>845</sup> Introduction to Tikkunei Zohar, 3b

<sup>846</sup> See *Hemshech* “*Mayim Rabim*” 5636, Ch. 32.



“He-*Eehoo*-איהו” which manifests in “His life force,” that it manifests within “His organs” and unifies with them?

It must therefore be said that the empowerment for this stems from an aspect that transcends both, in that it transcends both the aspect of “He-*Eehoo*-איהו,” as well as the aspect of “His organs-*Garmohi*-גרמוהי,” and this aspect is what is truly meant by “to Him-*Eilav*-אליו.” This is as the Alter Rebbe explained,<sup>847</sup> that it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, and that this is the meaning of the statement,<sup>848</sup> “The Name of Heaven is frequent upon the mouths of all.”<sup>849</sup> For, since *HaShem*-יהוה bears all opposites and is capable of the impossible,<sup>850</sup> He therefore bonds and unifies the aspect indicated by “He-*Eehoo*-איהו-22” with “His organs.”

We therefore find that both explanations of the matter of the Name (*HaShem*-השם), (both that the “name-*Shem*-שם” shares the same numerical value as 288-רפ"ח and the Name *Ba”N*-ב"ן-52 (יה"ו ה"ה ר"ו ה"ה)), which is the matter of refining the sparks and transforming darkness to light, as well as the general matter of the names (*Shemot*-שמות) referring to the vitality of the vessels (*Keilim*), which is the aspect of “He-

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<sup>847</sup> See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11<sup>th</sup> of Tishrei).

<sup>848</sup> See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on, and the citations in note 172 there.

<sup>849</sup> In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יהוה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

<sup>850</sup> See Shaalot u'Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

*Eehoo*-איהו” that unifies with “His organs”), are related to each other, since in both aspects there is a union of opposites, (light and darkness, and “He” and “His organs”), which is only in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו” Himself, blessed is He, who is capable of the impossible and bears all opposites.

5.

Now, to draw down the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו”, blessed is He, through which the darkness can be transformed to light (as explained in chapter three), there specifically must be nullification (*Bittul*) to *HaShem*-יהו”. For, as long as a person is in a state of sensing himself as existing independently unto himself, he can only draw down and receive the light of *HaShem*-יהו”, blessed is He, as it is limited (*Ohr HaMugbal*). However, through nullifying his existence to *HaShem*-יהו”, blessed is He (*Bittul b’Metziyut*), he becomes a receptacle for the aspect of *HaShem*’s-יהו” unlimited light (*Ohr HaBli Gvul*).

This then, is the general matter of the exile in Egypt-*Mitzrayim*-מצרים, which is of the same root as the word “constraint-*Meitzar*-מיצר,”<sup>851</sup> and likewise applies to all other exiles, which also are called “Egypt-*Mitzrayim*-מצרים,” since they constrain the Jewish people.

In other words, the primary matter of exile is not that a person is exiled from his place, but that while he is in exile he is constrained and oppressed in all his matters, (especially in the

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<sup>851</sup> Torah Ohr, Va’era 58b; Yitro 71d, and elsewhere.

most primary matter, that “I was created to serve my Owner”),<sup>852</sup> which is the matter nullifying his independent existence.

This is also why (as mentioned before) exile is compared to planting, in which a seed is placed into the soil of the earth where it will grow, but only after the seed decomposes and is lost and nullified etc.<sup>853</sup> This is as explained by his honorable holiness, the Mittler Rebbe,<sup>854</sup> that it is not possible for growth to come from it, in a way of something from nothing (*Yesh Me'ayin*) from the power of growth (*Ko'ach HaTzome'ach*), unless its “somethingness” (*Yeshut*) decomposes and it comes into the aspect of “nothing” (*Ayin*), which is called the nullification (*Bittul*) of the “something” (*Yesh*) to the “nothing” (*Ayin*). In other words, the existence of the “something” (*Yesh*) is not a receptacle for the power of growth (*Ko'ach HaTzome'ach*), but [the receptacle] is specifically the aspect of “nothing” (*Ayin*).

We can add that the nullification of the “somethingness” (*Yeshut*) in the decomposition of the seed is brought about by being placed in the soil of the earth, meaning, a place that is opposed to it etc. This then, is the general matter of Egypt (*Mitzrayim*-מצרים), in that it causes constraint and oppression etc. However, specifically through the nullification and constraint (*Meitzar*-מיצר) etc., a much greater elevation is brought about. This is as the verse states,<sup>855</sup> “From the straits

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<sup>852</sup> Mishnah Kiddushin 4:14

<sup>853</sup> Torah Ohr, Beshalach 61a

<sup>854</sup> Torat Chaim, Beshalach 266a (187c in the new edition)

<sup>855</sup> Psalms 118:5

(Meitzar-מיצר) I called Ya"ה-י; Ya"ה-י answered me with expansiveness (Merchav-מרחב)."

This also accords with the teaching of the Baal Shem Tov<sup>856</sup> on the verse,<sup>857</sup> "It is a time of trouble for Yaakov, but he shall be saved from it." He explains that the word "trouble-Tzarah-צרה" shares the same letters as "light-Tzohar-צהר,"<sup>858</sup> meaning that from the matter of "trouble-Tzarah-צרה" itself, we make "light-Tzohar-צהר."

This then, is the meaning of the verse,<sup>859</sup> "And it was when Pharaoh sent the people etc.," meaning, "he sent them out with boughs and branches [that produce fruits Above] etc.," referring to the aspect of the power of growth (*Ko'ach HaTzome'ach*) to sprout salvations for the Jewish people. That is, through the constraint and nullification there is a drawing down and revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He.

## 6.

Now, in reality, in the exodus from Egypt, there already was the matter of "And it was when Pharaoh sent the people etc.," referring to the refinement (*Birur*) of the sparks. This is as stated,<sup>860</sup> "They emptied Egypt," meaning,<sup>861</sup> "They made Egypt like an abyss without fish (referring to matters of the

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<sup>856</sup> Sefer HaMaamarim Yiddish p. 55; See Sefer HaMaamarim 5689 p. 287.

<sup>857</sup> Jeremiah 30:7

<sup>858</sup> See Genesis 6:16 and Rashi there.

<sup>859</sup> Exodus 13:17

<sup>860</sup> Exodus 12:36

<sup>861</sup> Talmud Bavli, Brachot 9b; Likkutei Levi Yitzchak, Igrot Kodesh p. 270

concealed world-*Alma d'Itkasiya*) and like an enclosure empty of grain (referring to matters of the revealed world-*Alma d'Itgaliya*).” Nevertheless, they still did not refine all 288 רפ"ה sparks. This is as known<sup>862</sup> about the verse,<sup>863</sup> “Also a mixed multitude (*Erev Rav*-ערב רב) went up with them,” namely, that when they were in Egypt they refined 202 ר"ב sparks, but 86-פ"ו sparks still remained, which share the same numerical value as “the natural order-*HaTeva*-הטבע-86”<sup>864</sup> [and *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהי"ם-86].<sup>865</sup> Upon the completion of the toil of refining (*Birur*) all 288 רפ"ה sparks, the future redemption will come about.

The explanation is that the exodus from Egypt was not a complete redemption, which is why after the exodus from Egypt there still was room for it to be followed by subsequent exiles.<sup>866</sup> This is to such an extent that the constraint can be as indicated by the verse,<sup>867</sup> “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.”

Even so, our sages, of blessed memory, stated,<sup>868</sup> “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach, as written, ‘For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.’”

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<sup>862</sup> Etz Chayim, Shaar 18, Ch. 1-2; Megaleh Amukot, Ophan 58; Torah Ohr, Bo 60c; Sefer HaMaamarim 5689 *ibid.*, and elsewhere.

<sup>863</sup> Exodus 12:38

<sup>864</sup> Sefer HaMaamarim 5689 *ibid.*; Also see Etz Chayim, Shaar 18 *ibid.*; Megaleh Amukot *ibid.*

<sup>865</sup> 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*) and elsewhere.

<sup>866</sup> See Midrash Tehillim 36:10 and elsewhere.

<sup>867</sup> Psalms 89:52

<sup>868</sup> Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

What does the very next verse say? ‘Blessed is *HaShem*-יהו"ה forever; Amen and Amen!’<sup>869</sup>

To explain, the words, “Blessed is *HaShem*-יהו"ה forever; Amen and Amen!” indicate that the matter is eternal. That is, it is a matter of an oath.<sup>870</sup> In other words, this is an oath from Above about the bond between the Holy One, blessed is He, and the Jewish people, from which there is a drawing down of the oath that “he is made to swear, ‘Be righteous and do not be wicked.’”<sup>871</sup> This oath is brought into revelation through being preceded by “Your enemies revile etc.,” meaning that, “generation after generation reviles Godliness etc.”

At first glance, the relationship between the two matters is not understood, since they are opposites. However, the explanation is that this itself is the reason for it. For, as explained before, the revelation of the unlimited light (*Ohr HaBli Gvul*) of *HaShem*-יהו"ה, blessed is He, is brought out specifically through being preceded by the constraint (*Meitzar-*מיצר). Therefore, “If you see generation after generation reviling Godliness, then expect the footsteps of Moshiach.” For, there then will be the true revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a much loftier way than the revelation at the exodus from Egypt. This is why the verse states,<sup>872</sup> “As in the days when you left the land of Egypt, I will show you wonders-*Nifla'ot*-נפלאות,” meaning, fifty wonders-*Nun Pla'ot*-נ. פלאות.<sup>873</sup>

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<sup>869</sup> Psalms 89:53

<sup>870</sup> Talmud Bavli, Shevuot 36a

<sup>871</sup> Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1.

<sup>872</sup> Micah 7:15

<sup>873</sup> Zohar I 261b; Ohr HaTorah, Na"Ch Vol. 1 p. 487 and elsewhere.

## Discourse 16

### “*Bati LeGani - I have come to My garden*”

Delivered at the conclusion of Shabbat Parshat Beshalach,  
11<sup>th</sup> of Shvat, 5721

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

#### 1.

The<sup>874</sup> verse states,<sup>875</sup> “I have come to My garden, My sister, My bride.” About this Midrash states,<sup>876</sup> “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהוה (the *Ikkar Shechinah*) was in this lowest of worlds.”

However, because of the sin of the tree of the knowledge of good and evil and the sins that followed it (as enumerated in Midrash) the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) withdrew from below to above, from the earth until [it withdrew to] the seventh firmament (*Rakiya*).

Subsequently, there was the toil of bringing the Indwelling Presence of *HaShem*-יהוה (the *Shechinah*) down from Above to below. This began with Avraham, and

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<sup>874</sup> This discourse is primarily founded upon the 11<sup>th</sup> chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710, p. 131 and on).

<sup>875</sup> Song of Songs 5:1

<sup>876</sup> Midrash Shir HaShirim Rabbah to Song of Songs 5:1

afterwards, the other forefathers and the righteous-*Tzaddikim*, until Moshe came – who is the seventh [generation from Avraham], and all sevens are beloved<sup>877</sup> – and drew the *Shechinah* down from the firmament to the earth.

This is the meaning of “I have come to My Garden-*LeGani*-לגני,” meaning, “to My wedding canopy-*LeGenuni*-לגנוני,” to the place where the *Shechinah* was at first, and beyond that, the place where the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.

Now, in the preceding chapters of his discourse,<sup>878</sup> his honorable holiness, my father-in-law the Rebbe explained at length that *HaShem*'s-יהו"ה Ultimate Supernal intent in creating the worlds and bringing them into existence, is because “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>879</sup> That is, He desired a dwelling place for the Essential Root of His Indwelling Presence (the *Ikkar Shechinah*-שכינה-עיקר).

This matter [of drawing the Essential Root of the *Shechinah* down] began with the commandment,<sup>880</sup> “And they shall make a Sanctuary for Me, and I shall dwell (*v'Shachanti*-ושכנתי) within them,” specifying, “I shall dwell (*v'Shachanti*-ושכנתי).” In other words, the matter of the Holy Temple, in

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<sup>877</sup> Midrash Vayikra Rabba 29:11

<sup>878</sup> In the discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5710, chapter 1-10.

<sup>879</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>880</sup> Exodus 25:8



general, is that the Holy Temple is like the dwelling place of the King, in that the totality of his being resides there,<sup>881</sup> (which is the meaning of “the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Ikkar Shechinah*)”).

This also is so of the service of *HaShem*-יהו"ה, blessed is He, of every single Jew, as hinted in the verse, I shall dwell (ו'שכנתי-*v'Shachanti*) within them-*b'Tocham*-בתוכם,” specifying “within **them-*b'Tocham***,” rather than “within *it-*b'Tocho**,”<sup>882</sup> meaning, within each and every Jew.

The particulars of the [construction of the] Tabernacle (*Mishkan*-משכן) and the Holy Temple also emphasize this, beginning with the wooden boards used for constructing the Tabernacle (*Mishkan*), which were called “planks-*Kerashim*-קרשים,”<sup>883</sup> as it states,<sup>884</sup> “You shall make the planks (*Kerashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים), standing erect.”

The word “plank-*Keresh*-קרש” shares the same letters as “falsehood-*Sheker*-שקר,” indicating the falsehoods (*Sheker*-שקר) of the world, and our toil is to transform the falsehoods

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<sup>881</sup> See Maamarei Admor HaZaken 5565 Vol. 1 p. 489; Ohr HaTorah, Shir HaShirim, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

<sup>882</sup> This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. However, see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation and further elucidation there).

<sup>883</sup> See “*Bati LeGani*” 5710 *ibid.*, Ch. 6 and on (Sefer HaMaamarim 5710 p. 119 and on).

<sup>884</sup> Exodus 26:15

(*Sheker*-שקר) of the world and make them into (a “bond-*Keshet*-קשר” and) “plank-*Keresh*-קרש” that is a receptacle for *HaShem*’s יהו"ה Godliness. Through doing so, we make them into a dwelling (*Mishkan*) and Temple for the Holy One, blessed is He.

The same is so in our service of *HaShem*-יהו"ה, blessed is He, indicated by the words “I shall dwell within them-*b'Tocham*-בתוכם,” meaning, within each and every Jew (as mentioned above). For, the word “acacia wood-*Sheeteem*-שטים” (from which the planks of the Tabernacle were made), is of the same root as the word “folly-*Shtut*-שטות,”<sup>885</sup> in that there is a “folly-*Shtut*-שטות” of the side opposite holiness.

This is as our sages, of blessed memory, taught,<sup>886</sup> “A person only transgresses if a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” Thus, our toil is to transform the folly (*Shtut*-שטות) of the side opposite holiness to holy folly (*Shtut d'Kedushah*-שטות דקדושה).

This is as our sages, of blessed memory, stated,<sup>887</sup> “His folly (*Shtuteih*-שטותיה) was effective for the old man.” This refers to serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, understanding and grasp, through which we make the “acacia wood (*Atzei Sheeteem*-עצי שטים)” for the dwelling place and Temple of the Holy One, blessed is He.

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<sup>885</sup> See “*Bati LeGani*” 5710 *ibid.*, Ch. 3 (Sefer HaMaamarim 5710 p. 114).

<sup>886</sup> Talmud Bavli, Sotah 3a

<sup>887</sup> Talmud Bavli, Ketubot 17a; See Ch. 5 of “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 117 and on).

The same is so of the service of the sacrificial offerings (*Korbanot*),<sup>888</sup> which is the primary matter of the Tabernacle (*Mishkan*) and Holy Temple (*Mikdash*). For, just as it was in the literal service of sacrificial offerings (*Korbanot*), in that there was the matter of elevating the fats and blood upon the altar, and a fire would descend from Above, and it also was a *mitzvah* to kindle a regular fire from below,<sup>889</sup> so likewise, this is so in our service of *HaShem*-יהו"ה, blessed is He.

That is, the general matter [of our service] is the sacrificial offerings (*Korbanot*). This is as Rabbeinu Bachaye states,<sup>890</sup> that the matter of sacrifices (*Korbanot*-קרבנות) is to bring close (*Kiruv*-קירוב) all one's faculties and soul powers, until they reach the ultimate state of elevation. This accords with the teaching,<sup>891</sup> "The mystery of the sacrifices (*Korbanot*) ascends to the mystery of the Unlimited One (*Ein Sof*)."

Now, the order of this service is as the verse states,<sup>892</sup> "When a man offers – **from** [among] **you** (*Mikhem*-מכם) – an offering to *HaShem*-יהו"ה." That is, the offering to *HaShem*-יהו"ה, blessed is He, must be "from you-*Mikhem*-מכם." This is as the verse continues, "From animals, from the cattle, or from the flock etc.," referring to the particular levels present in the animalistic soul etc.<sup>893</sup> Additionally, in the toil of "bringing close" there also is the fire that descends from Above, as well

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<sup>888</sup> See "*Bati LeGani*" 5710 *ibid.*, Ch. 2 (Sefer HaMaamarim 5710 p. 112).

<sup>889</sup> Talmud Bavli, Yoma 21b

<sup>890</sup> Rabbeinu Bachaye to Leviticus 1:9; See Sefer HaBahir, Section 46 (109); Rikanti to Genesis 4:3 and Exodus 29:18; Shnei Luchot HaBrit 211b

<sup>891</sup> Zohar II 239a; Zohar III 26b

<sup>892</sup> Leviticus 1:2

<sup>893</sup> See Likkutei Torah, Vayikra 2d; Kuntres HaTefilah, Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom, p. 10.

as the regular fire that must be kindled from below, referring to the toil of the Godly soul and the toil of the animalistic soul etc.

In the tenth chapter he concludes, (“[the tenth] shall be holy to *HaShem*-יהו"ה”),<sup>894</sup> in that all these matters come about because the Jewish people are (in) “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות.”<sup>895</sup> He explains that the word “*Tzava*-צבא” indicates three matters; The word “*Tzava*-צבא” indicates an allotment of time, as in the verse,<sup>896</sup> “Behold, man has an allotted time-*Tzava* צבא upon the earth.” The word “*Tzava*-צבא” also indicates “colorfulness-*Tzivyon*-צביון,” as in the teaching,<sup>897</sup> “They were created in all of their colorful-*Tzivyonam*-צביונם forms.” Moreover, the word “*Tzava*-צבא” means an “army-*Chail*-חיל.”

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the fulfillment of Torah and its *mitzvot*, must be in a such a way that it “comes into [his] days,”<sup>898</sup> meaning, that it comes into time (and space) below. This is the meaning of the word “*Tzava*-צבא” as it indicates time.

Likewise, one’s service of *HaShem*-יהו"ה, blessed is He, must also have the matter of inter-inclusion (*Hitkallelut*) in it, this being the general matter of [the *mitzvah*], “Love your fellow as yourself.”<sup>899</sup> This must come before prayer, and is the

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<sup>894</sup> Leviticus 27:32; See Talmud Bavli, Bechorot 58b; Zohar II 271a; Rabbeinu Bachaye to the beginning of the Torah portion of Terumah.

<sup>895</sup> Exodus 12:41

<sup>896</sup> Job 7:1

<sup>897</sup> See Talmud Bavli, Rosh HaShanah 11a

<sup>898</sup> See Genesis 24:1; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5720, translated in The Teachings of The Rebbe, 5720, Discourse 10 (Sefer HaMaamarim 5720, p. 87).

<sup>899</sup> Leviticus 19:18

beginning of all one's matters in fulfilling of Torah and *mitzvot*, which is why before starting to pray we declare, "I hereby take upon myself to fulfill the *mitzvah* 'Love your fellow as yourself.'"<sup>900</sup>

Through this, one includes himself in the congregation, which is the second meaning of the word "*Tzava*-צבא," meaning "colorfulness-*Tzivyon*-צביון," indicating beauty (and desirability). This is because the ultimate beauty is specifically in the inter-inclusion of many colors. However, the toil itself is fulfilled by the "men of valor-*Anshei Chayil*-אנשי היל," this being the third meaning of the word "*Tzava*-צבא," [meaning an "army-*Chail*-הייל"]. Through the above, we fulfill *HaShem's*-ה' Supernal intent, in that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."

## 2.

He then continues in chapter eleven stating, "To explain the fact that the Jewish people are called 'The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות' in greater detail, the name '*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות' is a holy name, and is one of the seven names that is not to be erased.<sup>901</sup> This name was revealed by the [later] prophets, however, in the Torah itself the name '*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות' is not mentioned. Rather, Torah only mentions,

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<sup>900</sup> Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 1; Siddur HaArizal (at the commencement of the morning prayers); Magen Avraham, Orach Chayim 60:46; Siddur of the Alter Rebbe, before the "*Mah Tov*"; Also see Likkutei Sichot, Vol. 25, p. 374.

<sup>901</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

‘The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,’ referring to the Jewish people.”

Now, this must be better understood. For, at first glance, this passage seems to be self-contradictory. That is, at first, he explains that the Jewish people are called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” (as mentioned in Torah, that is, in Moshe’s days), and that it is related to the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות,” which is a holy name. He then immediately adds that the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות” is not mentioned in Torah itself, but was only revealed by the [later] prophets.

He then continues his discourse by explaining the elevated level of the name “*HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות.” Namely, that Midrash Rabbah states,<sup>902</sup> “The Holy One, blessed is He, said to Moshe: ‘You desire to know My Name? I am called according to My actions... and when I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot*-יהו"ה צבאות.’”

Now, there are two matters in this teaching of our sages, of blessed memory, (“I am called according to My actions-*Lefi Ma’asai Ani Nikra*-לפי מעשי אני נקרא) that also are two opposites. For, on the one hand, being that “I am called according to My actions,” this is something that undergoes change and exchange, in that “sometimes I am called by this name, and sometimes I am called by another name.” On the other hand, there always is the presence of the “I-*Ani*-אני” who

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<sup>902</sup> Midrash Shemot Rabba 3:6; Also see *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

is called by the particular name.<sup>903</sup> For, the matter of a name (*Shem*-שם) is that through it, we connect (not to the name itself, but) to the “I-*Ani*-אני” who is called by the name.

### 3.

The explanation may be understood by what we observe about the matter of a name (*Shem*-שם) as it is below. That is, at first glance, it seems to have no relation to the essential self of the person called by it.<sup>904</sup> This is why when a person is alone, he has no need of a name (*Shem*-שם) at all. Only when there is someone else that he wants to bond to, does he need to call him by his name, by which he turns to the one who called him. We thus find that a name (*Shem*-שם) is very far from he who is called by it.

However, the teachings of Chassidus<sup>905</sup> explain at length (which also is founded on the words of the *Shnei Luchot HaBrit*),<sup>906</sup> that the superiority of Adam, the first man, was that

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<sup>903</sup> Also see *Derech Mitzvetecha*, *Shoresh Mitzvat HaTefilah*, Ch. 5 (p. 116b).

<sup>904</sup> See *Torah Ohr*, *Terumah*; *Likkutei Torah*, *Behar* 41c, *Balak* 67c; *Maamarei Admor HaZaken Al Parshiyot HaTorah*, Vol. 1, p. 222 and on; 5563 p. 303 and on; *Ohr HaTorah*, *Shemot* p. 103 and on; Also see the discourse entitled “*Acharei HaShem Elo’heichem Teileichu* – You shall follow *HaShem*, your God” 5720, translated in *The Teachings of The Rebbe 5720*, *Discourse 27* (*Sefer HaMaamarim 5720* p. 208).

<sup>905</sup> *Likkutei Amarim* of the Rav, the *Maggid of Mezhritch*, Section 244; *Ohr Torah* of the *Maggid of Mezhritch*, Section 14 (p. 16 in the 5766 edition); *Likkutei Torah*, *Behar* 41c; *Naso* 26b, 27a; *Torat Chaim*, *Bo* 139a (p. 113c and on in the new edition); *Ohr HaTorah*, *Bereishit* Vol. 3, p. 542a; *Sefer HaMaamarim 5630* p. 67 and on, p. 97 and on; *Hemshech “Mayim Rabim” 5636* Ch. 22; *Hemshech 5672* Vol. 1, Ch. 307 and on; *Sefer HaMaamarim 5698* p. 107; 5708 p. 155 and on.

<sup>906</sup> *Beit HaMikdash* 14a; Also see *Ramban* and *Bachaye* to *Genesis 2:19*

about him the verse states,<sup>907</sup> “Whatever the man called each living creature, that was its name.” That is, Adam, the first man, saw the vitality as it was drawn down from Above in the letters of the name (*Shem*-שם), (referring to the matter of the letters-*Otiyot*-אותיות as they are of the root “coming-*Ata*-אתא”<sup>908</sup> [into being]).<sup>909</sup> In other words, the matter of naming [the creatures] was aligned with the letters (*Otiyot*-אותיות) by which vitality is drawn to that which is called by this name (*Shem*-שם). We thus find that its entire existence is the name (*Shem*-שם) drawn down with it from Above.

This is also explained in *Shaar HaYichud VeHaEmunah*,<sup>910</sup> that the name by which something is called in the Holy Tongue (*Lashon HaKodesh*)<sup>911</sup> is the receptacle for the constricted vitality manifest in the letters (*Otiyot*-אותיות) of this name. In other words, the name (*Shem*-שם) bonds the novel creature to the vitality drawn to it from Above.

The same is so in regard to a person’s name below, that the bond between the soul and the body is caused by this name. That is, before the soul came into the aspects of “You created her, You formed her, You blew her into me,”<sup>912</sup> when she still was called “She is pure (*Tehorah*-טהורה),” and even higher, she did not have a name (*Shem*-שם).

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<sup>907</sup> Genesis 2:19; Midrash Bereishit Rabba 17:4

<sup>908</sup> Isaiah 21:12; Torah Ohr, Mikeitz 42b, and elsewhere.

<sup>909</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the difference between the various names of general classification, section on The Particular Noun (*Etzem Prati*-עצם פרטי).

<sup>910</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1.

<sup>911</sup> Biblical Hebrew

<sup>912</sup> See the “*Elo*”*hai Neshamah*” liturgy in the morning blessings.



Only when the soul becomes bound to the body – [and this goes without saying, on the level of the soul that is already manifest in the body, as indicated by the words, “You blew her into me,” but even in regard to the loftier levels of “You have formed her,” or, “You have created her,” and even the soul as it is in a state of “She is pure,” in that it even states about this level, “The soul that You have given **within me** (*Bi-י*), she is pure,” meaning, that this is a matter of purity that already relates to this particular body] – there then is the matter of the name (*Shem-שם*), the function of which is to affect the bond between this [particular] soul and this [particular] body.

Based on this, that which we find about reincarnations (*Gilgulim*) is understood.<sup>913</sup> That is, when the soul of one person reincarnates into the body of another person, the second person is not called by the name of the first person, but by a different name. This is so, even though the name relates to the soul, (since, in and of itself, the existence of the body is not of primary importance), and seemingly, it should have been necessary that the name of the second person be the same as the name of the first person.

The example given for this, is that Rabbi Shimon bar Yochai was a spark of the soul of our teacher Moshe,<sup>914</sup> (and this likewise was so of the soul of Hamnuna Sabba,<sup>915</sup> and various other souls). However, even so, one is called Moshe, and the other is called (Rabbi) Shimon.

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<sup>913</sup> Maamarei Admor HaZaken 5563 and Ohr HaTorah Shemot ibid. Also see *Hemshech* 5672 ibid., p. 625.

<sup>914</sup> Zohar I 14b in the note; Nitzutzei Ohr to Zohar III 288a and elsewhere.

<sup>915</sup> Ramaz and Nitzutzei Ohr to Zohar I 225a and elsewhere.

The explanation is that the matter of a name (*Shem-שם*) relates to the bond of the soul to the body. Therefore, when the body is changed, in that it is not the same as the first body, but is a different body, there therefore is a change in the name. From this it is understood that relative to the body, all its vitality is from the name that bonds it to the soul. (This is similar to all novel creations, that its name (*Shem-שם*) is the receptacle for the vitality, in that it bonds the novel creature to the vitality drawn to it from Above.)

Through this we can understand how this is Above, in regard to the seven names that are not to be erased, about which it states, “I am called according to My actions.” That is, the name (*Shem-שם*) is what bonds the aspect of “I-אני-אני” with “My actions-*Ma’asai-מעשי*.”

The explanation<sup>916</sup> is that there is a difference between action (*Ma’aseh*), (“My actions-*Ma’asai-מעשי*”) and thought (*Machshavah*) and even speech (*Dibur*). That is, action (*Ma’aseh*) is separate from the person who does it, which is not so of thought (*Machshavah*), which is unified to him, and even speech (*Dibur*), which has a strong bond to the one speaking, which is not so of action (*Ma’aseh*). This is why speech (*Dibur*) is called a “minor action” (*Ma’aseh Zuta*).<sup>917</sup> In other words, in speech (*Dibur*) too, there is a matter of separation (action-*Ma’aseh*), but not to the same degree as the separation of action (and it thus is only called a “minor action”).

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<sup>916</sup> See the beginning of Likkutei Torah, Balak, and at greater length in Sefer HaMaamarim 5693 p. 451 and on, and elsewhere.

<sup>917</sup> Talmud Bavli, Sanhedrin 65a

To explain, the matter of action (*Ma'aseh*) is in a way that once the vessel leaves the hand of the smith who made it, the vessel no longer requires the smith to exist. For, although his hands are now withdrawn from the vessel, the vessel remains in existence, (as explained in Shaar HaYichud VeHaEmunah).<sup>918</sup> In other words, the power of action (*Ma'aseh*) of the craftsman, (that is, the power of the actor – *Ko'ach HaPo'el*) is present in the existence of the vessel (the acted upon – *Nif'al*), only that it is separate from the craftsman who made the vessel.

However, this is not so of speech (*Dibur*). For, even when it comes forth from the speaker, the further [the sound of his voice] is from the speaker, the more weakened it becomes, until its existence dissipates altogether. (For, in speech, as it is in man below, it does not apply to say that it is sustained forever and eternally. Rather, that solely applies to the speech or thought of the Holy One, blessed is He.)

From this [example], we also can understand as it relates to the matter of action (*Ma'aseh*) as it is Above in *HaShem's*-יהוה Godliness, (being that “the Torah speaks in the language of man”).<sup>919</sup> That is, this refers to something that is made to be **as if** it is separate. It is in this regard that it states, “I am called according to My actions.” That is, the aspect of “I-אני” is drawn into the action (*Ma'aseh*), which comes about through the name (*Shem*-שם) that affects a bond between the vitality

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<sup>918</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 2.

<sup>919</sup> Talmud Bavli, Brachot 31b; See Mishneh Torah, Hilchot Yesodei HaTorah 1:9; Tanya, Likkutei Amarim, Ch. 22.

Above (“I-*Ani*”אני-”I”) and the action below (“My actions-*Ma’asai*”מעשיי-”).

This then, is the meaning of the statement in the discourse about the name “*HaShem* of Legions-*HaShem Tzva’ot*”יהו"ה צבאות-”That is, since “I am called according to My actions,” and “when I wage war upon the wicked, I am called ‘*HaShem* of Legions-*Tzva’ot*”יהו"ה צבאות-,” it therefore is understood that the name “*HaShem* of Legions-*Tzva’ot*”יהו"ה צבאות” is a name of war.

This is likewise stated in *Shaarei Orah* of Rabbi Yosef Gikatilla,<sup>920</sup> that the name “*HaShem* of Legions-*Tzva’ot*”יהו"ה צבאות” relates to [the *Sefirah* of] Victory-*Netzach* and [the name *Elohi”m Tzvaot*”יהו"ה צבאות” relates to the *Sefirah* of] Majesty-*Hod*, and from there all wars are drawn down into the world.

The discourse continues that we must understand the relationship between war and [the *Sefirot* of] Victory-*Netzach* and Majesty-*Hod*, in that all wars in the world are drawn from there. He continues and explains that [the quality of] victory (*Nitzachon*-נצחון), (that is, the quality of [the *Sefirah* of] Victory-*Netzach*-נצח), is rooted and embedded in the essential self of the soul, and is even loftier than all the revealed powers of the soul etc.

#### 4.

Now, to gain a deeper understanding of the matter of the names (*Shemot*), through which we also will better understand

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<sup>920</sup> See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light* (Neirot), Gates 3 & 4 (*Netzach & Hod*).

the elevated level of the name “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה” - this being the quality of Victory-*Netzach*, which reaches the essential self of the soul etc. - we must preface with the teaching of the Baal Shem Tov about the seven names that are not to be erased, which at first glance, seems to contradict the explanation of this matter in the writings of the Arizal.

Now, the writings of the Arizal<sup>921</sup> explain that the difference between the seven names is only in the **vessels** (*Keilim*) of the *Sefirot*. That is, only the vessels (*Keilim*) of the *Sefirot* are divided and separated, each one unto itself, so that the name God-*E”l*-אל is in Kindness-*Chessed*, the name God-*Elohi”m*-אלהי”ם is in Might-*Gevurah*, the name “*HaShem* of Legions-*Tzva’ot* צבאות” is in Victory-*Netzach*, [the name God of Legions-*Elohi”m Tzvaot* צבאות אלהי”ם] is in Majesty-*Hod*, (and the same applies to all the other names that are not to be erased). However, the inner aspect (*Pnimityut*) of the *Sefirot*, meaning, the lights (*Orot*) of the *Sefirot* (that are called “His life force”) is the Name *HaShem*-יהוה, which is equally present in all the *Sefirot*.

However, the Baal Shem Tov explains that one’s devotional intention (*Kavanah*) in the seven names that are not to be erased – when mentioned in prayer – (is not to the *Sefirot*, but) “to Him-*Eilav* אלי”ו,” blessed is He, as in the teaching of our sages, of blessed memory,<sup>922</sup> on the verse,<sup>923</sup> “[For which is a great nation that has a God Who is close to it,] as is *HaShem*-

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<sup>921</sup> See Torah Ohr, Noach 10b; Bo 60a; Siddur Im Divrei Elo”him Chayim, 217c, and at length in Ohr HaTorah, Shemot p. 106 and on.

<sup>922</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

<sup>923</sup> Deuteronomy 4:7

יהו"ה our God, whenever we call to Him," about which they said, "To Him (*Eilav*-אלי) and not to His attributes."

This being so, it must be said that the differentiations between the names mentioned in prayer, such as God-*E"l*-אל, or God-*Elohi"m*-אלהי"ם, or *HaShem* of Legions-*HaShem Tzva'ot*-צה"ת, depend on the manifestation of the **lights** (*Orot*) within the *Sefirot* and change accordingly. In other words, [the change accords to] the manifestation of the light (*Ohr*) within the *Sefirah* of Kindness-*Chessed*, or the *Sefirah* of Might-*Gevurah*, or the *Sefirot* of Victory-*Netzach* and Majesty-*Hod* (as explained at length in *Likkutei Torah*, in the additions to *Vayikra*).<sup>924</sup>

Now, at first glance, this seems to contradict the explanation in the writings of the Arizal, that the light (*Ohr*) that manifests within the vessels (*Keilim*) is equal in all of them, this being the Name *HaShem*-יהו"ה, and that there are no differentiations of the seven names within it.

However, the explanation is as elucidated at length by the Tzemach Tzedek in his writings on *Parshat Shemot*.<sup>925</sup> He explains that the intention of the Baal Shem Tov is not to the lights (*Orot*) of the *Sefirot* (called "His life force"), but to the vitality of the vessel (*Keili*) of the *Sefirot* themselves.

For, as known,<sup>926</sup> in addition to the lights (*Orot*) which manifest within the vessels (*Keilim*), (called "His life force"),

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<sup>924</sup> *Likkutei Torah*, *Hosafot* to *Vayikra* 51c; Also see *Likkutei Torah*, *Behar* 43b; *Ohr HaTorah*, *Shemot* p. 106 and on; *Yitro* p. 849 and on; Also see *Derech Mitzvotcha*, *Shoresh Mitzvat HaTefilah*, Ch. 2 and on, p. 115b.

<sup>925</sup> *Ohr HaTorah*, *Shemot* p. 106 and on; *Yitro* p. 849 and on

<sup>926</sup> *Siddur Im Divrei Elohi"m Chayim*, discourse entitled "*Lehavin HaMaamar Kad Ant Tistalek*" 164b and on; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 30.

there also is vitality in the vessel (*Keilim*) themselves. This is the meaning of the teaching,<sup>927</sup> “If You would withdraw from them, all the names would remain as a body [without a soul] etc.” (In other words, they do not become completely nullified of their existence.) This is because there is vitality in the vessel (*Keili*) of the *Sefirot* themselves, besides the lights (*Orot*) that manifest within them.

Based on this, it is understood that the truth of the matter is as stated in the writings of the Arizal, that the lights (*Orot*) of all the *Sefirot* is the matter of the Name *HaShem*-יהו"ה. However, at the same time, the words of the Baal Shem Tov are also correct, that the differences between one *Sefirah* and another *Sefirah* is not just due to the vessels (*Keilim*), but also to the vitality of the vessel of the *Sefirot*. That is, the vitality of the vessel of Kindness-*Chessed* is called by the name God-*E"l*-ל"א, and the vitality of the vessel of Might-*Gevurah* is called by the name God-*Elohi"m*-אלהי"ם, and this also applies to the name *HaShem* of Legions-*Tzva'ot*-יהו"ה צבאות etc.

Thus, in our prayers, when we mention the name “my Lord-*Adona"y*-אדני"י,” or the name “*HaShem* of Legions-*Tzva'ot*-יהו"ה צבאות,” or the name “God-*Elohi"m*-אלהי"ם,” or the name “God-*E"l*-ל"א,” our intention is not focused on the vessel of the *Sefirot*, but rather to the vitality within them, which is the matter of [directing our intention] “To Him (*Eilav*-אלי) and not to His attributes,” meaning, to the light and vitality within the *Sefirot*, rather than to the vessel (*Kli*) of the *Sefirot*, in and of themselves.

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<sup>927</sup> Introduction to Tikkunei Zohar, 17b.

Now, based on this, that the intention in the differentiations of the particular names is to the light and vitality in the vessel of the *Sefirot*, it is understood that this is a much deeper and loftier matter than the lights (*Orot*) that manifest within the vessels (*Keilim*), (which is what Pardes Rimonim<sup>928</sup> states is meant by the teaching, “To Him (*Eilav-אלי*) and not to His attributes”).

For, since this is the light and vitality of the vessel (*Kli*) of the *Sefirah*, which is the aspect of “His organs,” it is drawn from a much higher place. This is because the aspect of “He-*Eehoo-איהו-22*” that unifies with “His organs” (as in<sup>929</sup> “He and His organs are one”) is much higher than the aspect of “He-*Eehoo-איהו*” that unifies with “His life force” (as in, “He and His life force are one”). This is why it can descend further down and unify (not only with the aspect of “His life force,” but even) with the aspect of “His organs.”<sup>930</sup>

## 5.

Based on the above, we can explain the teaching of the Rav, the Maggid of Mezhrich,<sup>931</sup> on the teaching of our sages, of blessed memory,<sup>932</sup> “I am not called as I am written. I am written with [the letters] *Yod-hey-ה* (*HaShem-יהוה*), but pronounced with [the letters] *Aleph-dalet-ד* (*Adon”ay-*

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<sup>928</sup> Pardes Rimonim, Shaar 32 (Shaar HaKavanah); Also see Shaar 4 (Shaar Atzmut v’Keilim) Ch. 1

<sup>929</sup> Introduction to Tikkunei Zohar 3b

<sup>930</sup> *Hemshech “Mayim Rabim”* 5636, Ch. 32.

<sup>931</sup> Likkutei Amarim, Section 260; Ohr Torah, Section 365 (p. 395 in the 5766 edition)

<sup>932</sup> Talmud Bavli, Pesachim 50a



”אדני”.) That is, we must give a reason why He is called by His title of Lordship (*Adanut*-אדנות).

Now, it can be said that, as known, the name “my Lord-*Adona*”ג-”אדני” is in the *Sefirah* of Kingship-*Malchut*,<sup>933</sup> and “there is no King without a nation,”<sup>934</sup> and there likewise is no Lord-*Adon*אדון without servants. We thus find that He is called by the title “Lord-*Adona*”ג-”אדני” because we are His nation and servants. Thus, since from our perspective He is called by His title “Lord-*Adona*”ג-”אדני,” permission was granted for us to call Him by His title “Lord-*Adona*”ג-”אדני” etc.

In contrast, the Name *HaShem*-יהו”ה is the Name of His Essential Self (*Shem HaEtzem*) who brings all beings (*Havayot*-הוויות) into being (*Mehaveh*-מהווה) etc.<sup>935</sup> It therefore is not pronounced as written. The explanation is that the Name *HaShem*-יהו”ה is His Explicit Name (*Shem HaMeforash*),<sup>936</sup> and even higher, it is the Name of the Essential Self (*Shem HaEtzem*)<sup>937</sup> of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, whose Essential Self transcends the entire matter of novel being and creation. It therefore is not pronounced as written.

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<sup>933</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>934</sup> Rabbeinu Bachaye to Genesis 38:30; Sefer HaChayim, Ge’ulah, Ch. 2; Emek HaMelech, Shaar Shaashuei HaMelech, Ch. 1; Also see Pirkei d’Rabbi Eliezer, Ch. 3.

<sup>935</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>936</sup> Talmud Bavli, Sotah 38a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 *ibid.* The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>937</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Kessef Mishneh to Hilchot Avodah Zarah 2:7; Also see the citations in Likkutei Sichot, Vol. 15, p. 234.

This is because the matter of pronouncing and calling (*Kriyah*-קריאה) is revelation in a way that reaches another. However, the world is incapable of receiving the revelation of the Name of the Essential Self of *HaShem*-יהו"ה, blessed is He, which utterly transcends novel being, in a way that novel being would remain in existence.

This is why *HaShem*-יהו"ה is specifically called by His title “Lord-*Adona*”y-אדני”y.” In other words, the manner in which the Name of the Essential Self (*Shem HaEtzem*) of *HaShem*-יהו"ה is called and pronounced, in a way that it is drawn down to be revealed to another, this being the matter of the existence of novel being, is with His title “Lord-*Adona*”y-אדני”y,” this being the matter of Kingship-*Malchut* and Lordship (*Adanut*-אדנות).<sup>938</sup>

For, since it arose in *HaShem*’s-יהו"ה Supernal desire for there be a matter of Kingship-*Malchut* and Lordship (*Adanut*-אדנות), the matter of the coming into being of novel existence was caused to be, so that there will be the existence of the nation and servants. [The same applies to calling and pronouncing (*Kriyah*-קריאה) the other names that are not to be erased, which are connected to the particulars of how the novel existence of the worlds are conducted.<sup>939</sup>

For example, the name “God-*E*”l-א"ל”l” is in Kindness-*Chessed*, and is the matter expressed in the verse,<sup>940</sup> “The world is built on Kindness-*Chessed*.” In other words, these are ways

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<sup>938</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*).

<sup>939</sup> See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) through Gate Ten (*Keter*).

<sup>940</sup> Psalms 89:3

by which the six days of creation are conducted, until the seventh day, which itself is the matter of the seven names that are not to be erased.]

In his teaching,<sup>941</sup> the Rav, the Maggid of Mezhritch, continues that the matter of pronouncing and calling (*Kriyah-הַקְרִיאָה*) *HaShem*-יהו"ה by His title “Lord-*Adona*”-יְיָ-אֲדוֹנָי,” is because we only have a very tiny grasp of (*HaShem*’s-הַשֵּׁם’s Supernal intellect), merely as it is in the worlds in a constricted way (*Tzimtzum*). This stems from the power by which He desired to be the Lord (*Adon*-אֲדוֹן) [over the worlds]. In contrast, the Name *HaShem*-יהו"ה, is the Name of His Essential Self (*Shem HaEtzem*) which we are incapable of grasping, and moreover, even all the upper worlds cannot grasp.

In this [way he explains the teaching of the Mishnah],<sup>942</sup> “One who makes his name great (*Nageid Shmah*-נָגַד שְׁמָא) causes his name to be lost (*Avad Shmeih*-אָבַד שְׁמָא).” That is, the term “His Name great-*Nageid Shmah*,” is of the root “*Nageed*-נָגַד” which means a Ruler-*Adon*-אֲדוֹן,<sup>943</sup> [and to affect the matter of His Rulership, it was necessary for] “His Name to be lost-*Avad Shmeih*,” meaning that it was necessary for the Name of His Essential Self (*Shem HaEtzem*) to be concealed.

The explanation is that the general matter of the vessel (*Kli*) relative to the light (*Ohr*), (which as explained before, itself is the matter of the seven names that are not to be erased),

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<sup>941</sup> Likkutei Amarim, Section 202; Ohr Torah, Section 390 (p. 415 in the 5766 edition).

<sup>942</sup> Mishnah Avot 1:13

<sup>943</sup> See Samuel I 10:1; Samuel II 5:2, 7:8, 13:14; Kings I 1:35; Chronicles I 9:20 and elsewhere.

is in a way that it is from the “condensation” and “thickening” of the lights (*Orot*) that the vessels are made,<sup>944</sup> (meaning that they are caused to be not as refined and ethereal as before).

This is the matter of the constriction (*Tzimtzum*) of the vessels (*Keilim*) relative to the lights (*Orot*). This matter is brought about through being preceded by the first restraint of *Tzimtzum*, which is in a way of the complete withdrawal (*Siluk*) [of the light]. About this our sages, of blessed memory, were specific in their wording, in stating, “[causing] His Name to be lost-*Avad Shmeih* שמה אבד,” indicating the complete withdrawal (*Siluk*) [of revelation].

Due to this, there also is caused to be a restraint and constriction (*Tzimtzum*) in the vessels (*Keilim*) relative to the lights (*Orot*), which also is the matter of calling Him only by His title “Lord-*Adona*” אדוני, rather than by His Name *HaShem* יהוה, which is the Name of His Essential Self (*Shem HaEtzem*).

He continues by explaining that, even so, there indeed is a manner in which the Name *HaShem* יהוה is revealed. This occurs at a time of the divestment of the physical and the dominance of the power of spirituality, such as with the High Priest (*Kohen Gadol*), (about whom the verse states<sup>945</sup> that he was “set apart and sanctified as holy of holies”) on Yom HaKippurim, which is the “Shabbat of all Shabbats (*Shabbat*

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<sup>944</sup> See Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28 and on; Sefer HaMaamarim 5670 p. 33; Sefer HaMaamarim 5689 p. 347; Also see the preceding discourse of this year, 5721, entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moons renewal,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5721, p. 8).

<sup>945</sup> See Chronicles I 23:13

*Shabbaton* (שבת שבתון),<sup>946</sup> in that the sanctity of Shabbat influences all six mundane days of creation, whereas the sanctity of Yom HaKippurim is even higher, in that there is no eating or drinking, and specifically then, it is possible to attain a small measure of grasp of *HaShem*'s-יהו"ה Supernal intellect that transcends the worlds.

This is why the high priest would then mention *HaShem*'s-יהו"ה Explicit Name (*Shem HaMeforash*),<sup>947</sup> which is the Name of the Essential Self (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (This likewise the general matter of the Holy Temple, where it was possible for the Name *HaShem*-יהו"ה to be revealed as written.)<sup>948</sup>

However, at first glance, this is not understood. Namely, what is the superiority of the divestment of the physical and the overpowering dominance of the spiritual, through which it thereby is possible for the Name *HaShem*-יהו"ה to be revealed as written? Is it not so that relative to that which transcends novel existence (this being the Name *HaShem*-יהו"ה) even the spiritual is a matter of novel existence?

That is, just as He brings the novel existence of the physical into being, so likewise, He also bring the novel existence of the spiritual into being. This being so, how is it possible that through the divestment of the physical and the overpowering and dominance of the spiritual, there can thereby

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<sup>946</sup> Leviticus 16:31; Leviticus 23:32

<sup>947</sup> Talmud Bavli, Yoma 35b, 39b; Mishneh Torah, Hilchot Avodat Yom HaKippurim, 2:6, and elsewhere.

<sup>948</sup> Talmud Bavli, Sotah 37b; Mishneh Torah, Hilchot Tefilah 14:10

be a matter of pronouncing and calling (*Kriyah*-קריאה) the Name *HaShem*-יהו"ה as written?

It could thus be said (and suggested) that the explanation is similar to what was explained (in chapter four), that the light and vitality in the vessel of the *Sefirot* is drawn from a much higher and deeper aspect (“He and His organs are one”) than the light (*Ohr*) that manifests in the vessels (*Keilim*), (“He and His life force are one”), being that it must be drawn further down. The same may be applied to pronouncing and calling in the Name *HaShem*-יהו"ה as written, which was done by the High Priest (*Kohen Gadol*) on Yom HaKippurim.

That is, this is drawn from a much higher place that transcends the entire matter of the coming into being of novel existence, and specifically comes about by the world below being in a state of divestment of the physical and a dominance of the power of spirituality. That is, this is the bonding of opposites, brought about by the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible.<sup>949</sup>

That is, on the one hand, the high priest (*Kohen Gadol*) was a soul manifest in a body, and had to relate to worldly matters. For, there had to be the matter expressed in the verse,<sup>950</sup> “He shall provide atonement for him and his household,” about which our sages, of blessed memory,

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<sup>949</sup> See *Shaalot u'Teshuvot HaRashba*, Vol. 1, Section 418, cited in *Sefer HaChakirah* of the *Tzemach Tzedek* 34b; *Sefer HaMaamarim* 5678 p. 420 and elsewhere; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>950</sup> *Leviticus* 16:11

explained, “his household (*Beito*-ביתו) refers to his wife.”<sup>951</sup> Only that within this itself, it was necessary for him to affect the divestment of the physical and the overpowering and dominance of the power of spirituality, which is the union of opposites.

The same is so of time and space. For, in regard to time, the day of Yom HaKippurim is the holiest day of the year, which is why there is no eating or drinking on Yom HaKippurim. However, at the same time, it is part of the count of 365-ה'ש"ה days of the year. Likewise, in the matter of space, the place [where this took place] was in the Holy Temple, about which the verse states,<sup>952</sup> “This is the gate of the Heavens,” and in it, “the place of the Holy Ark was not according to measure.”<sup>953</sup> That is, even though the Holy Ark had the specific dimensions<sup>954</sup> of 2 ½ cubits length, 1 ½ cubits width, and 1 ½ cubits height, nevertheless, when measured against the Holy of Holies it took up no space].

Thus, since the matter of bonding two opposites is drawn down from a much higher place, namely, from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, who bears all opposites and is capable of the impossible, because of this, it was possible for there to be the pronunciation and revelation of the Name *HaShem*-יהו"ה, which is the Explicit

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<sup>951</sup> Mishnah Yoma 1:1

<sup>952</sup> Genesis 28:17 and Rashi there

<sup>953</sup> See Talmud Bavli, Yoma 21a; Bava Batra 99a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6; Sefer HaMaamarim 5677 p. 28; Igrot Kodesh, Vol. 2, p. 392 and on.

<sup>954</sup> Exodus 25:10; 37:1

Name (*Shem HaMeforash*) and the Name of His Essential Self (*Shem HaEtzem*), so that it could be pronounced and called (*Kriyah*-קריאה), (that is, revealed) as written.

6.

This likewise is his honorable holiness, the Alter Rebbe's general explanation of the verse,<sup>955</sup> “[For which is a great nation that has a God Who is close to it,] as is *HaShem*-יהוה our God, whenever we call to Him?” about which our sages, of blessed memory, stated,<sup>956</sup> “To Him (*Eilav*-אליו) and not to His attributes.”

That is, the Alter Rebbe's teaching about this is well known.<sup>957</sup> Namely, Pardes Rimonim<sup>958</sup> explains that “to Him-*Eilav*-אליו” refers to the lights (*Orot*) that manifest within the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*). The Baal Shem Tov explains that “to Him-*Eilav*-אליו” refers to the Godliness in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) [themselves]. (This is as explained before, that the vitality in the vessel (*Kli*) of the *Sefirot* is a much deeper and loftier matter than the lights (*Orot*) that manifest within the *Sefirot*.) However, the simple meaning is that “to Him-*Eilav*-אליו” refers to the Essential Self of the

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<sup>955</sup> Deuteronomy 4:7

<sup>956</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

<sup>957</sup> See the letter of the Rebbe Rayatz (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144 and on; Sefer HaMaamarim 5709 p. 100, cited in HaYom Yom 11<sup>th</sup> of Tishrei).

<sup>958</sup> Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 1 and on; Shaar 32 (Shaar HaKavanah), Ch. 2.



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

The explanation is that by the Alter Rebbe concluding with this simple explanation, he is not diverging from or disputing his teachers, Heaven forbid to think so. Rather, this simple explanation itself is the inner intention (*Pnimityut*) of **all** the explanations.

In other words, the bond between “Him and His life force” (which is the explanation of Pardes Rimoni, that “to Him-*Eilav*-אליו” refers to the light of *HaShem*’s-יהו"ה Godliness that manifests within the ten *Sefirot* of the world of Emanation-*Atzilut*), and the bond between “Him and His organs” (which is the explanation of the Baal Shem Tov, that “to Him-*Eilav*-אליו” refers to *HaShem*’s-יהו"ה Godliness that is in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation-*Atzilut*) {themselves}, is itself by the power of He who bears all opposites and is capable of the impossible.

In other words, the simple meaning is that [“to Him-*Eilav*-אליו”] refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, and this is what it truly means [to direct our intentions] “to Him-*Eilav*-אליו.”

The Alter Rebbe continues the above teaching by stating that the true meaning of [directing our intentions] “to Him-*Eilav*-אליו,” meaning to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is found in every simple Jew, all of whom have an essential knowledge of this through simple faith in *HaShem*-יהו"ה, blessed is He.

This itself is the meaning of the verse,<sup>959</sup> “For which is a great nation that has a God Who is close to it (*Eilav*-אֵילַי), as is *HaShem*-יְהוָה our God, whenever we call to Him (*Eilav*-אֵילַי),” in which the word “*Eilav*-אֵילַי” appears twice, once referring to the Essential Self of *HaShem*-יְהוָה, the Unlimited One, blessed is He, and once referring to the Essential Self of the Jewish soul.

(This is also the meaning of the statement,<sup>960</sup> “The Name of Heaven is frequent upon the mouths of all,”<sup>961</sup> including women and children, and certainly their intention is to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יְהוָה, the Unlimited One Himself, blessed is He.)

From all the above, we can also understand this as it relates to the general matter of names (*Shemot*). Namely, that when we call out or recall one of the seven names that are not to be erased, (including the name, “*HaShem* of Legions-*Tzva* ’ot-צְבָאוֹת-וְעַתָּה,” which is bound to the matter of victory in war (*Nitzachon*), our intention is “to Him-*Eilav*-אֵילַי,” blessed is He, (“to Him, and not to His attributes”).

In other words, our intention is directed to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יְהוָה, the Unlimited One Himself, blessed is He, as He essentially is, who bears all opposites and is capable of the impossible, which is what is meant by “I-*Ani*-אֲנִי am called.”

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<sup>959</sup> Deuteronomy 4:7

<sup>960</sup> See Torah Ohr, Vayera 14b; Maamarei Admor HaZaken, Inyanim p. 68, p. 70; Sefer HaMaamarim 5689 p. 23 and on.

<sup>961</sup> In other words, this refers to the simple faith that it is to the Essential Self of *HaShem*-יְהוָה, blessed is He, to Whom we direct all of our prayers, and that it is He who heals the sick, and He who blesses the years etc.

In the continuation of the chapter, he continues explaining the matter of Victory-*Netzach* (which is connected to the name “*HaShem* of Legions-*Tzva’ot* יהו"ה צבאות”), and that the matter of being victorious (*Nitzachon*) is rooted and embedded in the essential self of the soul etc.

From this it also is understood that the matter of being victorious (*Nitzachon*) is present in a person whose essential soul is openly **revealed**. This is the meaning of the statement in the continuation of the chapter, that “the matter of being victorious (*Nitzachon*) is especially applicable in a mature person. For, in the case of a person who is lowly in comparison, if someone says something in opposition to him, he will not be victorious over him (and will only be capable of responding with impudence).”

That is, in regard to a person who is immature by comparison, there indeed are matters that he will steadfastly stand in opposition to, however, there also are matters that he does not care about, (which is not in accordance to the quality of Victory-*Netzach*, which is that he must be victorious in everything). Even those things that he will steadfastly stand up for, and will even do so with great strength, then too, he only will respond with impudence and insolence, but without the manifestation of the quality of Victory-*Netzach*.

He continues and explains that a specifically a mature person possesses the quality of Victory-*Netzach* and that whoever is greater, will have a greater manifestation of the quality of Victory-*Netzach*. Therefore, when it comes to a king,

who is greater than the entire nation, as it states,<sup>962</sup> “From his shoulders and up he was higher than all the people” – [and the explanation is well known,<sup>963</sup> that “the shoulders” of the king refer to the aspect of the hindside (*Achorayim*), which is lower than the head, nonetheless, even “his shoulders” are higher than the entire nation, that is, even higher than the head and brains of the nation, in that he altogether is beyond any comparison to them] – in him it is applicable for there to be a much greater manifestation of the quality of being victorious (*Nitzachon*) and with ultimate strength.

He continues and explains that the matter of being victorious (*Nitzachon*) is to cause his desire and will to be revealed, and that he exacts his victory. This likewise is the reason for the matter of war, namely, to exact victory (*Nitzachon*).

To explain, there are two matters in war. The first is [that he goes to war] “to take spoils and seize plunder,”<sup>964</sup> and the second is that he [goes to war] to exact victory, specifically in a way that is desirable to him, and this latter aspect is the primary matter of war.

This is as explained at length by his honorable holiness, the Mittler Rebbe.<sup>965</sup> He explains that in [a war for the sake of] taking spoils and seizing plunder, the power and strength is measured. That is, according to the quantity of spoils and plunder that he knows he can plunder and seize, to that extent

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<sup>962</sup> Samuel I 9:2

<sup>963</sup> Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414-415

<sup>964</sup> Isaiah 10:6; Ezekiel 38:12

<sup>965</sup> Torat Chaim, Beshalach 322b and on (p. 222b and on in the new edition)

he will calculate and measure the extent of resources that are worthwhile to expend to achieve victory in the war.

Thus, since this matter accords to the measures of intellect, understanding, and grasp, it is possible for the war be carried out not just by the king himself, but even by a minister, and even a lesser minister. That is, it can be carried out by the “head” and “brains” of the people, and does not specifically require the one about whom it states, “From his shoulders and up he was higher than all the people.”

However, the true matter of being victorious (*Nitzachon*), which [a characteristic that] specifically the king possesses, is the second matter of war, namely, to exact victory (*Nitzachon*) so that it all will be according to his will and desire. To clarify, this matter, that it all should be according to his will and desire, is primarily brought out when an opposing force exists that rebels against him. At such a time [the king] will steadfastly stand against the opposition to him, until he exacts his victory.

Since the intention in such a war is to exact his victory according to his will and desire, there therefore is utterly no obstruction to this stemming from matters of understanding, grasp, or calculation etc. This is to such an extent that for the sake of victory, he will expend all the treasures in his treasuries, including vast and precious treasures that have been amassed in the course of many years, from one generation to the next, including those treasures that he would never have used for anything at all, treasures that were hidden and sealed from the eyes of everyone. Nevertheless, when victory in the war is necessary, he will squander all the treasures.

To further explain, the matter of a treasury is not only that it is not used, (and certainly not squandered), but beyond this, it is not even displayed, but remains hidden and concealed, as the verse states,<sup>966</sup> “If you were to seek them as hidden treasures.” Only on the occasion of something that is out of the ordinary, such as the wedding of his only son, or the like, will he then show his treasures.

The example brought for this<sup>967</sup> is from the side opposite holiness, that when [king] Belshatzar was in a state of great joy, he commanded them to bring out the vessels of the Holy Temple and he showed them off. However, even this was not in a way of squandering the treasuries, but only showing them off.

However, when there is something that brings out the manifestation of the quality of victory (*Nitzachon*), meaning that he must exact victory so that it should be according to his will and desire, then all treasures in the treasuries – including the treasures that he himself amassed, and including the treasures amassed by his forebears from generation to generation – not only does he open and reveal his treasuries, but he goes beyond that, and **squanders** them for the sake of being victorious in the war.

The reason is because the matter of victory is rooted and embedded in the essential self of the soul. Thus, as explained in the discourse, since the matter of victory stems from the essential self of the soul, the king will even jeopardize his own life and enter into the throes of battle himself, with self-

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<sup>966</sup> Proverbs 2:4

<sup>967</sup> See Daniel Ch. 5; Talmud Bavli, Megillah 11b, and elsewhere.

sacrifice. This is because the matter of victory stemming from the essential self of the soul comes out into revelation, which is even higher than the light and life force (his own life).

8.

The same is so Above in *HaShem*'s יהו"ה Godliness. That is, there is the matter of the name "*HaShem* of Legions-*Tzva'ot*" צבאות יהו"ה ("When I wage war upon the wicked, I am called '*HaShem* of Legions-*Tzva'ot*- צבאות יהו"ה") which is a term meaning "Army-*Tzava*." צבא. In this regard, it is demanded that the service of the Jewish people must also be in a way of the service of an "army-*Tzava*," צבא, which is the general explanation of why the Jewish people are called "The Legions of *HaShem-Tzivot* יהו"ה *HaShem*." צבאות יהו"ה."

The explanation, is elucidated by his honorable holiness, the Tzemach Tzedek.<sup>968</sup> That is, in the days of our teacher Moshe, the Jewish people were called "The Legions of *HaShem-Tzivot* יהו"ה *HaShem*." צבאות יהו"ה." However, later, in the days of Yehoshua, it is written,<sup>969</sup> "He [the angel] said, 'No, for I am the commander of *HaShem*'s Legion (*Sar Tzva HaShem*-השר צבא יהו"ה); now I have come.'"

About this, our sages, of blessed memory stated,<sup>970</sup> "I came to your master Moshe, but he prayed,<sup>971</sup> 'If **Your** Presence does not go along, [do not bring us forward from here]

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<sup>968</sup> Ohr HaTorah, Bo p. 327 and on; Also see Torat Chaim, Bo 140b and on (114c in the new edition); Sefer HaMaamarim 5680 p. 247 and on

<sup>969</sup> Joshua 5:14

<sup>970</sup> Midrash Bereishit Rabba 97:3; Also see Shemot Rabba 32:3

<sup>971</sup> Exodus 33:15

etc.”<sup>972</sup> In other words, Moshe did not receive [and accept the accompaniment of the angel]. However, after the beginning of the service of the commander of *HaShem*’s Legion (*Sar Tzva HaShem*-יהו"ה-שר צבא יהו"ה) who Yehoshua did indeed receive, through this, the prophets that followed revealed the name “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות,” beginning with Chanah, who was the first to call the Holy One, blessed is He, “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות.”<sup>973</sup>

This likewise was so of the later prophets who followed (at the end of the first Holy Temple and the beginning of the time of exile, which continued throughout the entire period of exile, including this final exile), such as the prophecy of Zechariah, in which almost all the prophets prophesied with the name “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות.”

However, *HaShem*’s-יהו"ה ultimate Supernal intent is for there (not only to be the matter of “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות,” but for there to be) the matter of “The Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות.” Nevertheless, this matter is brought about by being preceded with the toil and service of *HaShem*-יהו"ה that is connected to “*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות.”

The explanation is that in the name “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” the word “Legions-*Tzivot*-צבאות” must be juxtaposed to the Name *HaShem*-יהו"ה, in that the “Legions-*Tzivot*-צבאות” are utterly secondary and

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<sup>972</sup> That is, he prayed that *HaShem*-יהו"ה Himself, accompany them, and not an angel, and was granted his request. However, the angel not having fulfilled the mission it was tasked with was not able to return and ascend above and thus returned in the days of Yehoshua. See Midrash Rabba ibid.

<sup>973</sup> Samuel I 1:11



nullified to *HaShem*-יהו"ה.<sup>974</sup> In other words, they have utterly no independent existence unto themselves, but there solely is the existence of *HaShem*-יהו"ה, blessed is He, being that they are utterly secondary and nullified to *HaShem*-יהו"ה, and are "צבא יהו"ה *HaShem-Tzva* *HaShem*." "the Army of *HaShem-Tzva* *HaShem*."

However, the name "*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה," is lower than this, because this name indicates a state in which "I wage war upon the wicked," meaning that there is the presence and existence of an opposition that war must be waged against.

Now, the general difference between these two matters is that the name "*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאות" is from the perspective of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which there is constraint and limitation.

The same is so in man's service of *HaShem*-יהו"ה, blessed is He, that at the very least, there are constraints on the side of holiness. This refers to the constraints and limitations of the intellect, as a result of which, a person's service of *HaShem*-יהו"ה, blessed is He, will be in a way that he is incapable of coming to true self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

For, even if he may be in the loftiest of levels, nevertheless, it is in a way that, "there is one who loves."<sup>975</sup> In other words, even when he is in a state of the nullification (*Bittul*) to *HaShem*-יהו"ה of the world of Creation (*Briyah*),

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<sup>974</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*); Torah Ohr, Bo 60c *ibid*.

<sup>975</sup> See Torah Ohr, Hosafot 114d

nonetheless, he senses himself as existing independently, at the very least, as an existent being of the world of Creation (*Briyah*). Therefore, since there is an element of independent existence here, there already is the beginning of the existence of “another,” and therefore, there is the beginning of the matter of opposition that battle must be waged against.

In contrast, because of the matter of “He and His life force are one, and He and His organs are one” of the *Sefirot* of the world of Emanation (*Atzilut*), that is drawn down through the veil (*Parsa*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), he “wages war upon the wicked,” and brings the matter of victory about (*Nitzachon*), in that “the Holy One, blessed is He, assists him.”<sup>976</sup>

This is the matter of the name “*HaShem* of Legions-*HaShem Tzva 'ot* צבאות יהוה,” through which he is victorious in the war, and there thereby is caused to be the matter of “Legions-*Tzva 'ot* צבאות,” in that, “He is a sign-*Ot* אות amongst His legion-*Tzava* צבא,”<sup>977</sup> meaning that there is a novel existence, but the novel existence becomes His Legion-*Tzava*-צבא.

Even so, this matter is not yet called, “The Legions of *HaShem-Tzivot HaShem* יהוה צבאות,” (in which one is not an independent existence unto himself at all, but is utterly secondary and nullified to *HaShem* יהוה, blessed is He, as the

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<sup>976</sup> Talmud Bavli, Sukkah 52b

<sup>977</sup> See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (HaShem Is One), Vol. 1, The Gate of Hosts (*Shaar HaTzva 'ot*) *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 399 and on).

Army-Tzava of צבא-יהו"ה *HaShem*). This only occurs once a person has already been victorious in the war etc.

Higher than this, is the way of the service of *HaShem*-יהו"ה, blessed is He, in the days of Moshe, when the Jewish people were called "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות יהו"ה." This was unlike the days of Yehoshua, about which the verse states,<sup>978</sup> "He [the angel] said, 'No, for I am the commander of *HaShem*'s Legion (*Sar Tzva HaShem*-שר צבא יהו"ה); now I have come,'" from which there subsequently came to be the matter of "*HaShem* of Legions-*HaShem Tzva 'ot*-יהו"ה צבאות."

The explanation is that, "the face of Moshe was like the face of the sun,"<sup>979</sup> (which was not so of Yehoshua, who was "like the face of the moon"). The matter of the sun indicates that there are no changes. In other words, here service of *HaShem*-יהו"ה, blessed is He, is in a way that change is inapplicable. This happens when the evil itself is transformed into goodness, at which time the existence of the opposition is completely nullified, and one therefore fulfills his service of *HaShem*-יהו"ה, blessed is He, in a way of constancy, without change.

There then comes to be the existence of "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," in that one is not an existence unto himself, but is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He. This manner of serving *HaShem*-יהו"ה, blessed is He, stems from the world of Emanation (*Atzilut*). For, the matter of the Name *HaShem*-יהו"ה (and the

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<sup>978</sup> Joshua 5:14

<sup>979</sup> Talmud Bavli, Bava Batra 75a

name “The Legions of *HaShem-Tzivot HaShem*-יהו"ה (צבאות יהו"ה) is of the world of Emanation (*Atzilut*).<sup>980</sup>

Likewise, the matter of Moshe (in whose days the Jewish people were called “The Legions of *HaShem-Tzivot HaShem*-יהו"ה (צבאות יהו"ה)”) also is the world of Emanation (*Atzilut*), even as Moshe was below. This is explained in various places,<sup>981</sup> that at the time that he was present and engaged in the world below and spoke with Pharaoh, the king of Egypt, nevertheless, his own state was that of the world of Emanation (*Atzilut*).<sup>982</sup> This is the meaning of the verse,<sup>983</sup> “Moshe, Moshe,” [in which] the repetition has no pause in the cantillation between the two times that his name is mentioned.<sup>984</sup>

More specifically, there are three matters in this. There is the matter of “The Legions of *Hashem-Tzivot HaShem*-צבאות יהו"ה,” as the Jewish people were called in the days of Moshe, which is serving *HaShem*-יהו"ה, blessed is He, in the manner of the world of Emanation (*Atzilut*), in which everything is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.

There then is the matter of “*HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה,” which is serving *HaShem*-יהו"ה, blessed is He, in the manner of the worlds of Creation,

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<sup>980</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet), and elsewhere.

<sup>981</sup> See Sefer HaMaamarim 5677 p. 131 and on; Likkutei Sichot Vol. 16 p. 74 and on; Vol. 26 p. 360, and elsewhere.

<sup>982</sup> See Likkutei Torah, Nitzavim 49b

<sup>983</sup> Exodus 3:4

<sup>984</sup> Zohar III 138a; See Torah Ohr, Mishpatim 76c; *Hemshech* 5666 p. 216; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5, The Nature of Prophecy and what it is.

Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which an opposing force with whom it is necessary to wage battle and be victorious over is present.

Now, the intermediary matter between them is the name “Legions-*Tzva’ot*-צבאות,” meaning, “He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא.” This is what the prophets drew down, so that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there should be the aspects of “He and His Organs are one,” just as in the world of Emanation (*Atzilut*).

(This is like the explanation elsewhere,<sup>985</sup> that even in the service of *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata’ah*), there must be a drawing down of His Upper Unity (*Yichuda Ila’ah*), through which even service of Him in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) in the manner of the lower unity (*Yichuda Tata’ah*), will be as it should be.)

Now, as explained before, *HaShem’s*-יהו"ה ultimate Supernal intent in our toil of serving Him, is to come to attain the matter of “The Legions of *HaShem-Tzivot HaShem*-צבאות יהו"ה,” which is the way of serving Him of the world of Emanation (*Atzilut*), except that this only comes about through first serving *HaShem*-יהו"ה, blessed is He, in the way of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which an opposition is present with whom to engage in war, and in which victory is attained, referring to serving *HaShem*-יהו"ה, blessed is He, in a way of self-restraint

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<sup>985</sup> Kuntres Etz HaChaim, Ch. 7 and on; Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

(*Itkafiya*). However, the matter of the intermediary between the form of service of the world of Emanation (*Atzilut*) and the form of service of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that even the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) will be like the world of Emanation (*Atzilut*), is serving *HaShem*-יהו"ה, blessed is He, in a way of self-transformation (*It'hapcha*).

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Now, to bring about the service of the “army-*Tzava*-צבא,” which is necessary in waging war against the adversary and being victorious over him - first in a way of self-restraint (*Itkafiya*), until we then also come to the way of self-transformation (*It'hapcha*) - the matter of the squandering the treasuries is necessary.

The explanation is as his honorable holiness, the Rebbe Maharash,<sup>986</sup> elucidated about the quality of Victory-*Netzach*, the matter of which is to nullify the adversary. However, at first glance, it is not understood how it applies to discuss the matter of an adversary in relation to *HaShem*-יהו"ה Above, blessed is He, Heaven forbid to think so. For, who can possibly stand in opposition to *HaShem*-יהו"ה, that it would be necessary to be victorious over him?

He thus explains that about this, the verse states,<sup>987</sup> “Moreover, the Victor of Israel (*Netzach Yisroel*-נצח ישראל)

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<sup>986</sup> Sefer HaMaamarim 5626 (5749 edition), p. 286 and on; 5629 (5752 edition), p. 65 and on.

<sup>987</sup> Samuel I 15:29

does not lie and does not relent, for He is not a man that He should relent.” That is, above in *HaShem's* יהו"ה Godliness, the matter of Victory-*Netzach* stems from the Jewish people (*Yisroel*).

That is, when there are those who oppose the Jewish people (*Yisroel*), then Above in *HaShem's* יהו"ה Godliness, there is an arousal of the quality of Victory-*Netzach*. About this the verse states, “Moreover, the Victor of Israel (*Netzach Yisroel*-נצח ישראל) does not lie and does not relent, for He is not a man that He should relent.”

That is, the quality of Victory-*Netzach* is drawn down from the aspect of “He is not a man,” meaning that it is even higher than the aspect of “the Man upon the throne.”<sup>988</sup> It is for this reason that the matter of victory (*Nitzachon*) is in such a way that there is no calculation etc., for which reason everything is squandered, to the point that he even places his own life in danger.

This is because the matter of being victorious (*Nitzachon*) stems from the aspect of “He is not a man,” which transcends all calculations and matters that are taken into consideration in guarding the treasuries, in not displaying the treasuries, and certainly in not squandering them.

He continues by explaining that there are two ways of serving *HaShem*-יהו"ה, blessed is He, these being self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). In the matter of self-restraint (*Itkafiya*) there still is an adversary, except that one is victorious over him in battle, in that the Holy One,

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<sup>988</sup> See Ezekiel 1:26

blessed is He, assists him.<sup>989</sup> This is the matter of the name “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה,” which is a name of war. However, the war must be in a way that he squanders the treasuries.

This is what our sages, of blessed memory, meant when they said,<sup>990</sup> “The Holy One, blessed is He, only has the treasury of fear of Heaven in His world, as the verse states,<sup>991</sup> ‘And now, Israel, what does *HaShem* יהוה your God ask of you, but to fear *HaShem* יהוה your God,’ (being that “everything is in the hands of Heaven, but for the fear of Heaven”)<sup>992</sup> and it is written,<sup>993</sup> ‘And unto man He said: Behold (*Hein* הֵן), the fear of *HaShem* יהוה, that is wisdom-*Chochmah*,’ (and in [the Greek language, the word ‘*Hein* הֵן’ means ‘singular’] indicating that fear of *HaShem* יהוה is singular in the world).<sup>994</sup> This refers to the inner aspect (*Pnimiyut*) of fear of *HaShem* יהוה, blessed is He, which is called the Upper Fear (*Yirah Ila’ah*),<sup>995</sup> through which it is possible for a person to be victorious in the world, at the very least in a way of self-restraint (*Itkafiya*).

However, by itself, the service of self-restraint (*Itkafiya*) is not *HaShem*’s יהוה ultimate Supernal intent. Rather, one then must come to the matter of self-transformation (*It’hapcha*), in which there utterly is no adversary. This is like the matter of “The Legions of *HaShem-Tzivot HaShem* יהוה צבאות,” in

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<sup>989</sup> See Talmud Bavli, Sukkah 52b

<sup>990</sup> Talmud Bavli, Shabbat 31b; Also see Brachot 33b

<sup>991</sup> Deuteronomy 10:12

<sup>992</sup> Talmud Bavli, Brachot 33b *ibid.*; Also see Torat Chaim *ibid.* 328a and on (p. 225d and on in the new edition).

<sup>993</sup> Job 28:28

<sup>994</sup> Talmud Bavli, Shabbat 31b and Rashi there.

<sup>995</sup> Sefer HaMaamarim 5626 p. 288; Also see at length in Torat Chaim *ibid.* p. 326b and on (224d and on in the new edition).



which there is no other existence, but everything is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.

As he explains,<sup>996</sup> this is the general difference between the level of the intermediate-*Beinoni* and the level of the righteous-*Tzaddik*. That is, the service of the intermediates (*Beinonim*) is solely in a way of self-restraint (*Itkafiya*). As explained at length in Tanya,<sup>997</sup> it is possible that an intermediate (*Beinoni*) will be engaged in this battle throughout his life.

In contrast, this is not so of the righteous (*Tzaddik*) who already has served and completed the toil of battling with the evil, (for which reason he is not called “one who is serving *HaShem*-יהו"ה,” in the present tense, but is called “the servant of *HaShem*-יהו"ה,” indicating [that he has already finished the battle]),<sup>998</sup> this being the matter of self-transformation (*It'hapcha*).

This also explains the two matters indicated in the verse,<sup>999</sup> “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel.” The term “*Pirzono*-פרזונו” means “open cities,” as in the verse,<sup>1000</sup> “Yerushalayim will be settled beyond its walls.” However, it also bears the meaning “scattering-*Pizur*-פיזור,” as our sages, of blessed memory, expounded on this verse in Talmud,<sup>1001</sup> “The Holy One, blessed is He,

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<sup>996</sup> Sefer HaMaamarim 5629 p. 67

<sup>997</sup> Tanya, Likkutei Amarim, Ch. 27

<sup>998</sup> See Tanya, Likkutei Amarim, Ch. 15; Also see the preceding discourse of this year, 5721, entitled “*Bati LeGani* – I have come to My garden,” Discourse 14, Ch. 7.

<sup>999</sup> Judges 5:11

<sup>1000</sup> Zachariah 2:8

<sup>1001</sup> Talmud Bavli, Pesachim 87b

performed a charitable deed in that He scattered (*Pizran*-פִּיזָרָן) the Jewish people amongst the nations.”

Now, from the fact that the same word bears two meanings, this indicates that they are related and are as one.<sup>1002</sup> In other words, in order to come to the matter of “open cities-*Pirzono*-פִּרְזוֹנוֹ,” as in the verse, “Yerushalayim will be settled beyond its walls,” this is brought about through there first being the matter of, “The Holy One, blessed is He, performed a charitable deed in that He scattered (*Pizran*-פִּיזָרָן) the Jewish people amongst the nations.”

The explanation is that the scattering of the Jewish people amongst the nations, is as in the teaching of our sages, of blessed memory,<sup>1003</sup> “The Holy One, blessed is He, exiled Israel amongst the nations of the world only so that converts would join them.” The explanation is well known,<sup>1004</sup> namely, that what is meant here is not only actual converts, since we see that the number of converts who have joined the Jewish people is not commensurate to the suffering of the Jewish people throughout the time of exile.

Rather, what is meant is the sparks of holiness which are the aspect of “converts.” This is because they initially were found in the physical things of the countries where the Jewish people were exiled. This is as our sages, of blessed memory, stated,<sup>1005</sup> “One of you will be exiled to Barbaria, and another of you will be exiled to Samatria.”

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<sup>1002</sup> See Likkutei Sichot Vol. 3, p. 782; p. 896, and elsewhere.

<sup>1003</sup> Talmud Bavli, Pesachim 87b

<sup>1004</sup> See Torah Ohr, Bereishit 6a; Lech Lecha 11b; Hosafot 117b and on; Ohr HaTorah 86a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 726, p. 730.

<sup>1005</sup> Midrash Shir HaShirim Rabba 2:8

Then, when for his needs, including his physical needs, a Jew engages in matters of that country and uses them for holiness, such as eating [and drinking], in which the food becomes his own flesh and blood, and by the power derived from that eating [and drinking] he serves *HaShem*-יהו"ה, blessed is He, by doing so, he extracts the spark of holiness that was under the dominion of the [angelic] minister of that country, converting it and elevating it to its root and source in the "torch," so that it becomes "subsumed in the body of the King."<sup>1006</sup> This is the general matter of "taking spoils and seizing plunder," (in a way of self-restraint-*Itkafiya*).

Through this, we thereby come to the matter of "His open-cities (*Pirzono*-פרזונו)," as in the verse, "Yerushalayim will be settled beyond its walls." This indicates a state in which no wall is necessary to protect or guard against any enemy or adversary, being that their existence has already been utterly nullified in its entirety, (which is the matter of self-transformation-*It'hapcha*).

All this is brought about through the matter of war, to the point of squandering the treasuries without any calculations, beyond all constraints and limitations, including constraints on the side of holiness (on account of which, not only would he not have squandered the treasuries, but he would not have even displayed them).

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<sup>1006</sup> See Zohar I 217b

Now, primarily, this matter is seen at the conclusion of the refinements (*Birurim*), referring to the end of the “six thousand years of the world,”<sup>1007</sup> during the two-thousand years of Moshiach, which follow the two-thousand years of chaos-*Tohu* and the two-thousand years of Torah. Moreover, within the two-thousand years of Moshiach themselves, this is especially so of the sixth millennium, especially at the end of the sixth millennium, which is the generation of the “footsteps of Moshiach,” [at which time] “the [upper] legs descend [and dwell] within the [lower] legs,”<sup>1008</sup> (as stated in Zohar, and stated at greater length in books of Kabbalah).<sup>1009</sup>

About this, our sages, of blessed memory, said,<sup>1010</sup> “If you see generation after generation reviling [Godliness], then expect the footsteps of Moshiach, as the verse states,<sup>1011</sup> ‘For Your enemies revile *HaShem*-יהוה; they revile the footsteps of Your anointed one.’ What does the very next verse say? ‘Blessed is *HaShem*-יהוה forever; Amen and Amen!’”<sup>1012</sup>

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<sup>1007</sup> Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

<sup>1008</sup> See Zohar II (Pekudei) 258a and Mikdash Melech there – That is, “the upper legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation (*Atzilut*), [within which are the names *HaShem Tzva’ot*-יהוה צבאות and *Elohi’im Tzva’ot*-אלהים צבאות], within “the lower legs” refers to the aspects of Victory-*Netzach* and Majesty-*Hod* of the world of Creation (*Briyah*), and below, which will occur upon the completion of the refinements (*Birurim*) as explained in Zohar there.

<sup>1009</sup> See Mikdash Melech to Zohar II 258a *ibid*; Maamarei Admor HaEmtza’ee, Dvarim Vol. 1, p. 77.

<sup>1010</sup> Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

<sup>1011</sup> Psalms 89:52

<sup>1012</sup> Psalms 89:53

In other words, through there first being, “generation after generation reviling [Godliness],” meaning that they fight against this, and moreover, not only do they stand in opposition as indicated by the words “Your enemies revile *HaShem*-יהו"ה,” but they also stand in opposition in the sense that, “They revile the footsteps of Your anointed one,” it is specifically then that we bring about, “Blessed is *HaShem*-יהו"ה forever,” in the way indicated by the words “Amen and Amen,” indicating that this matter is sustained. This is especially so, considering that according to Torah law<sup>1013</sup> [stating Amen] makes it an oath, meaning that it is sustained in a way that cannot be changed.

This may be understood as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in his well-known Sichah talk<sup>1014</sup> on the teaching of our sages, of blessed memory,<sup>1015</sup> “Anyone who goes to war [waged by the royal] house of David writes a bill of divorce to his wife.” That is, the war waged by the house of David is to be victorious over those about whom the verse states,<sup>1016</sup> “For Your enemies revile *HaShem*-יהו"ה; they revile the footsteps of Your anointed one.”

To preface, there is a distinction in the precise wording “a war [waged by the royal] house of David” (*Milchemet Beit David*-מלחמת בית דוד), as opposed to “a war waged by David” (*Milchemet David*-מלחמת דוד). This is understood through the explanation of his honorable holiness, the Rebbe Rashab,

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<sup>1013</sup> Talmud Bavli, Shevuot 36a

<sup>1014</sup> Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

<sup>1015</sup> Talmud Bavli, Shabbat 56a; Ketuvot 9b

<sup>1016</sup> Psalms 89:52

whose soul is in Eden,<sup>1017</sup> that there are some teachings of our sages, of blessed memory, in which Moshiach is called “David-דוד,” as we also find in the verse,<sup>1018</sup> “My servant David will be king over them forever.” However, there are other teachings of our sages, of blessed memory, in which Moshiach is called the “Son of David-*Ben David*-בן דוד,” such as when they said,<sup>1019</sup> “The generation in which the son of David (*Ben David*-בן דוד) comes etc.”

About this [distinction], he explains that the term “son of David (*Ben David*-בן דוד)” indicates that Moshiach is not yet openly revealed, and certainly is not yet in a state of strength or dominance. In contrast, when he is called “David-דוד,” this indicates that the matter of Moshiach is in full strength and dominance and openly revealed.

With this in mind, we can also understand the precise wording, “a war [waged by the royal] house of David” (*Milchemet Beit David*-מלחמת בית דוד). That is, since it only is “the house of David” and not David himself, war is therefore applicable in this, in that council and the appropriate preparations must be taken to be victorious in the war. This is the general matter of the war [that will happen] in the generation of the “footsteps of Moshiach.”

He continues, explaining at length in his holy talk,<sup>1020</sup> that when our sages, of blessed memory, stated,<sup>1021</sup> “If you see

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<sup>1017</sup> Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 312

<sup>1018</sup> See Ezekiel 37:24-25

<sup>1019</sup> Talmud Bavli, Sanhedrin 97a and elsewhere.

<sup>1020</sup> Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702 p. 141 and on).

<sup>1021</sup> Pesikta Rabbati 15:15; Midrash Shir HaShirim Rabba 2:13

generation after generation reviling [Godliness],” this indicates generations (*Dorot*-דורות), indicating that two “lines” (*Shurot*-שורות) [are crossed], (being that the word “generation-*Dor*-דור” also means “line-*Shurah*-שורה),<sup>1022</sup> referring to two different viewpoints. These two viewpoints are indicated in the verse,<sup>1023</sup> “For Your enemies revile *HaShem*-יהו"ה” and “they revile the footsteps of Your anointed one.”

The first “generation (*Dor*-דור)” and “line (*Shurah*-שורה)” are those about whom it states, “For Your enemies revile *HaShem*-יהו"ה.” This refers to those who deny all matters of *HaShem*'s-יהו"ה Godliness, (including the matter of “the footsteps of Your anointed one”).

The second “generation (*Dor*-דור)” and “line (*Shurah*-שורה)” are those who are not in opposition to *HaShem*-יהו"ה, blessed is He, and can have the image of those who study Torah and fulfill the *mitzvot*. Nonetheless, even so, “they revile the footsteps of Your anointed one.” This is because they believe in redemption by the hand of man, rather than by Moshiach.

This is then drawn down in a way that it also becomes recognizable in their service of studying Torah and fulfilling *mitzvot*, in that it will lack the vitality and excitement that only comes through bonding with “*HaShem*-יהו"ה your God is a consuming fire,”<sup>1024</sup> and is the very opposite of coldness [and lack of vitality]. This is as the above-mentioned Sichah talk

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<sup>1022</sup> See Likkutei Torah, Masei 95b; Ohr HaTorah (Yahal Ohr) Tehillim, p. 549 and on.

<sup>1023</sup> Psalms 89:52

<sup>1024</sup> Deuteronomy 4:24

explains,<sup>1025</sup> that the barrier that separates between coldness and apostasy is a very thin line.

In other words, though they are not in the category of those who are, “the enemies of *HaShem*-יהו"ה,” being that they submit to *HaShem*-יהו"ה, study His Torah and fulfill His *mitzvot*, nevertheless, they do this coldly, until the matter indicated by the words, “they revile the footsteps of Your anointed one,” is possible. That is, there are particulars in the matter of Moshiach that they relate to in a way of “reviling,” as explained at length in the Sichah talk.

About this our sages, of blessed memory, said,<sup>1026</sup> “Whoever goes to war [waged by the royal] house of David writes a bill of divorce to his wife.” In other words, to be victorious in this war, one must “write a bill of divorce to his wife.” That is, he must separate himself from “his wife,” referring to all bodily matters.

This is simply understood from this teaching of our sages, of blessed memory, that what is meant is to even separate from permissible matters. For, the matter of a bill of divorce is in such a manner, that but for it, she is his wife [and is permitted to him] and “one’s wife is like his own flesh.”<sup>1027</sup>

In other words, this refers to physical matters that according to Torah are permissible to him. However, even so, when victory is necessary in this war against matters indicated by the verse, “For Your enemies revile *HaShem*-יהו"ה” and “they revile the footsteps of Your anointed one,” it then is

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<sup>1025</sup> See the Sichah talk of Simchat Torah 5661 (printed in Sefer HaSichot 5702) *ibid.* p. 144, copied in HaYom Yom 16<sup>th</sup> of Shvat.

<sup>1026</sup> Talmud Bavli, Shabbat 56a; Ketuvot 9b

<sup>1027</sup> Talmud Bavli, Brachot 24a



demanded that one's service of *HaShem*-יהו"ה, blessed is He, must stem from self-sacrifice (*Mesirat Nefesh*).

This way of serving *HaShem*-יהו"ה, blessed is He, is the form of service of the generation of "the footsteps of Moshiach," who are the aspect of the "feet," as in the verse,<sup>1028</sup> "Six-hundred thousand foot soldiers (*Ragli Ha'Am*-רגלי העם), are the people in whose midst I am (*Anochi*-אנכי)." That is, there is a greater matter of self-sacrifice (*Mesirat Nefesh*) in them.

This is known about the explanation<sup>1029</sup> of the verse,<sup>1030</sup> "Now, the man Moshe was exceedingly humble, more than any person on the face of the earth." It is explained that the primary aspect of this came about when he beheld the self-sacrifice (*Mesirat Nefesh*) of the generation of "the footsteps of Moshiach." That is, [they have self-sacrifice (*Mesirat Nefesh*)] without paying any attention to the concealment, hiddenness, and doubled and quadrupled darkness stemming from those indicated by the words, "For Your enemies revile *HaShem*-יהו"ה," and to an even greater extent, those indicated by the words, "they revile the footsteps of Your anointed one," who "have a shadow of a shadow,"<sup>1031</sup> all of which requires that our service of *HaShem*-יהו"ה, blessed is He, must stem specifically from self-sacrifice (*Mesirat Nefesh*), to the point that this even

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<sup>1028</sup> Numbers 11:21

<sup>1029</sup> Sefer HaMaamarim 5679 p. 464; 5685 p. 112; 5689 p. 69, p. 299; 5697 p. 298 and on; 5698 p. 170; Discourse entitled "v'Ha'Ish Moshe" 5698 (Kehot 5753); Sefer HaMaamarim 5702 p. 13.

<sup>1030</sup> Numbers 12:3

<sup>1031</sup> Talmud Bavli, Yevamot 122a

caused Moshe to have a sense of humility in comparison to them.

## 11.

Based on the above, we can also explain the connection with the explanation at the beginning of the chapter [of the discourse] about the matter of “The Legions of *HaShem-Tzivot HaShem*-יהו"ה,” which is what the Jewish people were called in Torah (in the days of Moshe).

The explanation is that although, right now, the way of serving *HaShem*-יהו"ה, blessed is He, is not as indicated by the name “the Legions of *HaShem-Tzivot HaShem*-יהו"ה,” which is service of Him of the way of the world of Emanation (*Atzilut*), nor is it even in the way indicated by the words, “He is a sign-*Ot*-אות amongst His legion-*Tzava*-צבא,”<sup>1032</sup> in that the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) become like the world of Emanation (*Atzilut*) - but rather, the form of serving Him is solely as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including this lowly world.

Nevertheless, to fulfill this service, the matter of squandering the treasuries is necessary, until all the above-mentioned matters are actualized in ascent from below to

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<sup>1032</sup> See Talmud Bavli, Chagigah 16a (Ein Yaakov) and Chiddushei Aggadot of the Maharsha there; Ginat Egoz (*HaShem Is One*), Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*) *ibid.*; Likkutei Torah, Ha'azinu 74d; Torat Chaim, Bo 140b (114d in the new edition); Ohr HaTorah, Bo p. 329; Sefer HaMaamarim 5680 p. 247 and on; Discourse entitled “*Bati LeGani*” 5740, Ch. 5 (Torat Menachem, Shvat p. 399 and on).

above. That is, there is to be the matter indicated by “*HaShem* of Legions-*HaShem Tzva’ot* צבאות יהוה,” and the matter indicated by “He is a sign-*Ot* אות amongst His legion-*Tzava*-צבא,” until we come to the ultimate elevation, indicated by, “the Legions of *HaShem-Tzivot HaShem* יהוה צבאות.”

The explanation is that the victory in the war and in service of *HaShem*-יהוה, blessed is He, in this lowly world, comes about through “the assistance of the Holy One, blessed is He,”<sup>1033</sup> who squanders all the Supernal treasures that have been gathered and collected from generation to generation.

[We can add that the precise wording, “generation after generation” is similar to the matter as it is on the side opposite holiness, in which there is “generation after generation reviling [Godliness].] This is why man’s service of *HaShem*-יהוה, blessed is He, is likewise caused to be in a way of squandering the treasures to be victorious in the war.

That is, because of the quality of Victory-*Netzach* that is rooted and embedded in the essential self of his soul, he puts all his own matters and treasures into danger, (including matters that he would never show, let alone squander). This includes the treasures that he himself has amassed, which is the aspect indicated by the words,<sup>1034</sup> “This is my God and I shall glorify Him,” as well as the treasures amassed by his forefathers, which is the aspect indicated by the continuation of the verse, “The God of my fathers, and I shall exalt Him,” to the point that he comes to the matter of self-sacrifice (*Mesirat*

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<sup>1033</sup> See Talmud Bavli, Sukkah 52b

<sup>1034</sup> Exodus 15:2; See Shnei Luchot HaBrit 40a

*Nefesh*) for *HaShem*-יהו"ה, blessed is He, and places the life of his own soul into danger.

That is, he even relinquishes all matters relating to the coming world (*Olam HaBa*) and the Garden of Eden (*Gan Eden*), which is the true matter of the life of his soul. For, the souls are hewn from beneath the Throne of Glory,<sup>1035</sup> which is the matter of the Upper Garden of Eden (*Gan Eden HaElyon*).<sup>1036</sup>

This is as known<sup>1037</sup> regarding the explanation of the Mishnah,<sup>1038</sup> “Do not be like servants who serve the Master with the expectation of receiving a reward,” including the most supernal and lofty rewards, which also are called a “reward.” Rather, one’s service of *HaShem*-יהו"ה, blessed is He, should be in the way indicated by the verse,<sup>1039</sup> “Who have I in the heavens [but You], and but for You, I desire nothing on earth.”

As in the teaching of his honorable holiness, the Alter Rebbe,<sup>1040</sup> “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!” In other words, this matter is higher than the life of his own soul.

The matter of squandering all the treasures and putting the life of his own soul into danger for the sake of the war and of being victorious over the adversary, is that it makes no

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<sup>1035</sup> Zohar III 29b; Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 1

<sup>1036</sup> See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 3; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod), Ch. 1, Ch. 4-5, and elsewhere.

<sup>1037</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18<sup>th</sup> of Kislev).

<sup>1038</sup> Mishnah Avot 1:3

<sup>1039</sup> Psalms 73:25

<sup>1040</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18<sup>th</sup> of Kislev).

difference [to him] what the particular matter is in which there is an adversary. In other words, the war is not just about a matter that is primary, nor is it just in regard to a particular positive commandment in Torah, nor is it in regard to a particular Rabbinic commandment, nor even in regard to a minor Rabbinic ordinance.

Rather, if he knows that something is not in accordance to *HaShem*'s-יהו"ה Supernal will, blessed is He, and is therefore automatically in adversity to *HaShem*'s-יהו"ה Supernal will, he then will put the totality of his existence into jeopardy over it. This not only includes the existence of his body and animalistic soul, but even all his precious treasures that are filled with every precious thing, up to and including the life of his own soul, even including the life of his Godly soul.

The empowerment for this (as explained before), is that this stems from the fact all the Supernal treasures are squandered for this, which is the matter of “the assistance of the Holy One, blessed is He,”<sup>1041</sup> who helps him. Thus, since there is a necessity for such a great battle, in which it is demanded that he puts the life of his own soul into danger, up to and including the life of his Godly soul, therefore, the assistance from Above is in such a way, that for this, all the most precious treasures are squandered.

As he continues to explain in the chapter, the order in this, is that in the time of war they open the treasures and distribute them through the commanding officers, who are the commanders of the army. The intention in this, is to distribute [the treasures] to the actual soldiers, being that they are the

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<sup>1041</sup> See Talmud Bavli, Sukkah 52b

ones who specifically actualize the victory. In other words, those who actually bring about the victory are the soldiers, only that assistance comes to them through the commanders of the army (including the chief officers, and even the chief minister who is the commander over all the military commanders under him).

Thus, the squandering of the treasuries is specifically for the sake of the soldiers, in that in an army they are the most primary, and therefore the treasures are given to them, by which they win the war, until they attain the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-”.

There then is caused to be the matter [indicated by the teaching],<sup>1042</sup> “The Victory-*Netzach*-נצח – This refers to the construction of Yerushalayim.” About this, it is explained<sup>1043</sup> that what is meant is not Yerushalayim as it was in the time of the first and second Holy Temples. This is because at that time there was not “Victory-*Netzach*-נצח” as it means “Eternality-*Nitzchiyut*-נצחיות,” being that Yerushalayim was subsequently destroyed.

Rather, what is meant is as Yerushalayim will be in the time of the third Holy Temple, may it be built speedily in our days, by our righteous Moshiach. For there will then be “The Victory-*Netzach*-נצח – referring to the construction of Yerushalayim,” in a way of “Eternality-*Nitzchiyut*-נצחיות,” and in the way indicated by the verse,<sup>1044</sup> “Yerushalayim will be

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<sup>1042</sup> Talmud Bavli, Brachot 58a

<sup>1043</sup> Torat Chaim ibid. 321a (221d in the new edition); Sefer HaMaamarim 5626 (5749 edition), p. 286 and on; 5629 (5752 edition), p. 65 and on.

<sup>1044</sup> Zachariah 2:8

settled beyond its walls (*Prazot*-פרזות),” (and the verse,<sup>1045</sup> “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel”), in that there will be no need for a wall, since there will not be an existence of an adversary.

This is similar to the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות,” in which the legions-*Tzivot*-צבאות are not an existence unto themselves, but are an army-*Tzava*-צבא that is utterly secondary and nullified to *HaShem*-יהו"ה, blessed is He.<sup>1046</sup>

This then, is the general matter of [the verse],<sup>1047</sup> “I have come to My garden, My sister, My bride,” in which the word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Ikkar Shechinah*) was in this lowest of worlds.<sup>1048</sup>

However, after the exile and redemption, the world will not merely return to the state that, “the world was created in a state of wholeness,”<sup>1049</sup> as it was before the sin. Rather, it will be with even greater strength and greater empowerment. This is self-understood from the fact that, in the meantime, they have squandered all the treasuries, meaning, all the treasures in the treasuries that the king amassed, and that his forebears, the

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<sup>1045</sup> Judges 5:11

<sup>1046</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Hosts (Shaar HaTzva'ot)*.

<sup>1047</sup> Song of Songs 5:1

<sup>1048</sup> Midrash *Shir HaShirim Rabbah* to Song of Songs 5:1; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

<sup>1049</sup> See Midrash *Bereishit Rabba* 12:6; 13:3; 14:7; Also see *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Sections 1-4.

preceding kings, gathered for generation after generation, which were given to be distributed by the commanding officers, until they even were granted to the soldiers.

This matter is especially applicable to the one whose joyous occasion we are celebrating, the leader of the generation about whom the verse states,<sup>1050</sup> “I stand between *HaShem*-יהו"ה and you.” He is the head of all the commanding officers, and it is he who first opens the treasuries, and by his hand the precious treasuries reach all the way down to the soldiers.

This is what gives them the power and strength to wage the war, and to stand steadfastly in battle with complete self-sacrifice (*Mesirat Nefesh*), to the point of even endangering the life of his soul. (In other words, even after they already have squandered all the treasuries, and it still is not enough, he then even places the life of his own soul into danger), including the life of his Godly soul, thereby bringing victory, so that the adversary is nullified, even in the most minor matter.

Through this, we come from the state in which, “He scattered them among the nations,” to the state in which they are treasured over and above all the nations, (as in the verse,<sup>1051</sup> “You shall be to Me the most beloved treasure of all peoples”). This is as explained in another discourse,<sup>1052</sup> that through toiling with the nations of the world – indicated by the verse,<sup>1053</sup> “You will consume all the nations,” meaning that we will consume the sparks of holiness that are amongst them – we

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<sup>1050</sup> Deuteronomy 5:5; See Sefer HaSichot, Torat Shalom p. 158 and elsewhere.

<sup>1051</sup> Exodus 19:5

<sup>1052</sup> See Likkutei Torah, Shir HaShirim 12d; Also see the discourse entitled “*v’Atah Eem*” and the discourse entitled “*v’Atem Tihyu Li*” 5660.

<sup>1053</sup> Deuteronomy 7:16



thereby reveal the matter of the choosing of the Jewish people, as it states,<sup>1054</sup> “You have chosen us out of all the nations.”

There then is caused to be the matter of,<sup>1055</sup> “The righteous deeds for His open-cities (*Pirzono*-פרזונו) in Israel” which is the [fulfillment of the] verse,<sup>1056</sup> “Yerushalayim will be settled beyond its walls (*Prazot*-פרזות),” in the way indicated by the verse,<sup>1057</sup> “And I will be for it – the word of *HaShem*-יהו"ה – a wall of fire all around [and for glory I will be in its midst].”

All this will take place in the near future by the one about whom it states,<sup>1058</sup> “The one who breaks forth will go before them,” referring to “Your anointed one (*Meshichecha*-משיחה).”<sup>1059</sup> That is, there not only will be the “footsteps of Your anointed one,” [as in the teaching] “the [upper] legs descend [and dwell] within the [lower] legs,”<sup>1060</sup> but it will be in the way indicated by the verse,<sup>1061</sup> “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty” (specifying “exceedingly-*Me'od*-מאד,” which shares the same letters as “Adam-אדם,” except that [he will be loftier, as indicated by the] permutation [of Adam-אדם to] “exceedingly-*Me'od*-מאד.”)<sup>1062</sup>

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<sup>1054</sup> See the Amidah liturgy of the holidays.

<sup>1055</sup> Judges 5:11

<sup>1056</sup> Zachariah 2:8

<sup>1057</sup> Zachariah 2:8-9

<sup>1058</sup> Micah 2:13

<sup>1059</sup> Agadat Bereishit, Ch. 63; Also see the other commentators there.

<sup>1060</sup> See Zohar II (Pekudei) 258a and Mikdash Melech there.

<sup>1061</sup> Isaiah 52:13

<sup>1062</sup> See *Hemshech “V’Kachah”* 5637 Ch. 20 (Sefer HaMaamarim 5637 Vol. 2, p. 426) and elsewhere.

For, through him there will be the fulfillment of the matter indicated by the verse,<sup>1063</sup> “Let Him kiss me with the kisses of His mouth,” in that he will teach Torah to the entire Jewish people,<sup>1064</sup> [specifically, the inner] Torah teachings of Moshiach. Through our toil throughout the time of exile all this is drawn down into revelation, below ten handbreadths, in our times, with the coming of our righteous Moshiach!

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<sup>1063</sup> Song of Songs 1:2 and Rashi there.

<sup>1064</sup> Mishneh Torah, Hilchot Teshuvah 9:2; Likkutei Torah, Tzav 17a-b; Also see the discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, translated in The Teachings of The Rebbe, 5720, Discourse 16, Ch. 2 (Sefer HaMaamarim 5720, p. 134 and on), and elsewhere.

## Discourse 17

“*Zeh Yitnu Kol HaOver Al HaPikudim -  
This shall they give, everyone who passes through the  
census*”

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim

11<sup>th</sup> of Shvat, 5721

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

### 1.

The verse states,<sup>1065</sup> “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a half *shekel* as an elevated portion to *HaShem*-יהו"ה.” Now, we must understand<sup>1066</sup> why the verse states, “This shall they give,” when the preceding verse already stated,<sup>1067</sup> “Every man shall give *HaShem*-יהו"ה an atonement for his soul etc.” Accordingly, this verse should simply have said, “They shall give a half *shekel*.” Why then does it state, “This shall they give etc.”

We also must understand why the verse states, “This shall they give... a half *shekel*.” That is, even before the verse that informs us of the value of the *shekel*, (stated in the continuation, “a *shekel* is twenty *geira*,” whereas before this,

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<sup>1065</sup> Exodus 30:13

<sup>1066</sup> See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 (*Hemshech* 5672 Vol. 2, p. 863).

<sup>1067</sup> Exodus 30:12

we do not yet know the value of the *shekel*), it nonetheless already informed us that “they should give a half *shekel*.”

Furthermore, we must understand the reason for the repetitious language here. That is, the verse already stated “This shall they give... a half *shekel*,” and then, after explaining the value of the half *shekel*, the verse again repeats, “a half *shekel* as an elevated portion to *HaShem*-יהו"ה.”

The explanation is that, as known, the half *shekel* is a general matter. About this the verse states, “Every man shall give *HaShem*-יהו"ה an atonement for his soul.” In other words, this matter relates to the soul in general. That is, it applies to serving *HaShem*-יהו"ה, blessed is He, in a way of turning from evil, which is why the verse states,<sup>1068</sup> “So that there will not be a plague amongst them.”

In other words, there is the possibility of an undesirable matter, and through the half *shekel* it is removed. This is the toil of serving *HaShem*-יהו"ה, blessed is He, in a way of turning from evil. It also relates to serving *HaShem*-יהו"ה, blessed is He, in a way of doing good, as the verse states, “When you take a census (*Ki Tisa*-כִּי תִשָּׂא),” [which also means “when you uplift”].

This is as our sages, of blessed memory, expounded,<sup>1069</sup> “Moshe said before the Holy One, blessed is He: Master of the world, with what shall the horn of Israel be exalted? He answered him: With [the verse], ‘When you uplift-*Ki Tisa*-כִּי תִשָּׂא.’” That is, it refers to uplifting and elevation on the side of holiness itself, referring to the matter of doing good.

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<sup>1068</sup> Exodus 30:12 *ibid*.

<sup>1069</sup> Talmud Bavli, Bava Batra 10b

Now, this also is the substance of the two ways of serving *HaShem*-יהוה, blessed is He, stemming from the Godly soul and stemming from the animalistic soul. This is because the animalistic soul is as its name indicates, that “the spirit of the beast descends down into the earth.”<sup>1070</sup> The toil with [the animalistic soul] is to affect that instead of its nature, which is to descend down, there should be the matter indicated by the verse,<sup>1071</sup> “Many crops come through the power of the ox.”

There likewise is also the toil with the Godly soul. For, as known, in and of itself, the Godly soul does not require repair,<sup>1072</sup> in that the only reason it descended was to repair the body and animalistic soul. Nevertheless, [through our toil] even the Godly soul is caused to ascend. However, its ascent comes about through the refinement (*Birur*) of the animalistic soul. That is, the toil [of the Godly soul] must be to refine (*Birur*) the animalistic soul, by which, automatically, the Godly soul also ascends.

This then, is the matter of the half *shekel*.<sup>1073</sup> That is, the giving of the half *shekel*, which is half the twenty *geira* of a whole *shekel*, is the matter of toiling to affect the refinement of the ten powers of the animalist soul. This is why the verse states, “This (*Zeh*-זֶה) shall they give,” in which the word “This-*Zeh*-זֶה” indicates revelation (*Gilyu*). That is, one must give the

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<sup>1070</sup> Ecclesiastes 3:21

<sup>1071</sup> Proverbs 14:4; See Likkutei Torah, Ha’azinu 75d; Sefer HaMaamarim 5697 p. 210, and elsewhere.

<sup>1072</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

<sup>1073</sup> See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 *ibid.* (*Hemshech* 5672 Vol. 2, p. 874).

revealed portion [of his soul], referring to the ten inner powers of the animalistic soul.

About this, the verse states, “So that there will not be a plague amongst them.” Through doing so, there also is caused to be an elevation and ascent of the Godly soul, as indicated by the words, “When you uplift (*Ki Tisa*-כִּי תִישָׂא),” meaning, “When you exalt the horn of Israel (*Keren Yisroel*-קֶרֶן יִשְׂרָאֵל).” This is because the “horn of Israel” (*Keren Yisroel*-קֶרֶן יִשְׂרָאֵל) refers to the Godly soul, which is the primary aspect of the Jewish people (Israel), and through it there comes to be an elevation and uplifting through its toil with the animalistic soul.

## 2.

Now, to understand this in greater detail, as known, the roots of these two matters – the Godly soul and the animalistic soul – are the aspects of *HaShem*’s יהו"ה Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) and *HaShem*’s יהו"ה Name of *Ba”N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה). That is, *Ma”H*-מ"ה-45 has the same numerical value as “Man-*Adam*-אדם-45,”<sup>1074</sup> and *Ba”N*-ב"ן-52 has the same numerical value as “Beast-*Beheimah*-בהמה-52.”<sup>1075</sup> Generally, the difference<sup>1076</sup> between *Ma”H*-מ"ה and *Ba”N*-ב"ן

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<sup>1074</sup> Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Adam-אדם”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3; Shaar 38 (Shaar Leah v’Rachel) Ch. 2; Shaar 39 (Shaar Ma”N uMa”D) Drush 5; Me’orei Ohr, Ma’arechet 1, Section 166.

<sup>1075</sup> Likkutei Torah of the Arizal (Taamei HaMitzvot), Parshat Shmini, section beginning “*Mitzvat Bedikat Chayot v’Ofot*”; Me’orei Ohr, Ma’arechet 2, Section 7, and elsewhere.

<sup>1076</sup> See *Hemshech* 5672 *ibid.* p. 864.

is like the difference between the Name *HaShem*-יהו"ה and the rest of the seven names that are not to be erased.<sup>1077</sup>

As previously explained<sup>1078</sup> the seven names are the aspect of the externality (*Chitzoniyut*) of the vessels (*Keilim*) of the *Sefirot*, whereas the Name *HaShem*-יהו"ה is the inner aspect (*Pnimityut*). The difference between the inner aspect (*Pnimityut*) and the outer aspect (*Chitzoniyut*) is that the inner aspect (*Pnimityut*) is to oneself, whereas the outer aspect (*Chitzoniyut*) is for the other.<sup>1079</sup> These [two aspects] are the root of the Godly soul and the animalistic soul.

To explain, the Torah is the intermediary between matters Above and matters below. This is why the Torah also has these two matters of *Ma" H*-מ"ה-45 and *Ba" N*-ב"ן-52. That is, although it generally is explained<sup>1080</sup> that this is the difference between the study of Torah and prayer, in that Torah is the aspect of *Ma" H*-מ"ה (יא"ו וא"ו ה"א) and prayer is the aspect of *Ba" N*-ב"ן (יא"ו ה"ה ו"ו ה"ה), it also is explained that this is the difference between Torah and *mitzvot*, and is the matter of the three pillars [that uphold the world]; Torah, the sacrificial offerings (or prayer), and *mitzvot* (acts of lovingkindness).

Nonetheless, more specifically, in Torah itself, there also are these two matters of *Ma" H*-מ"ה and *Ba" N*-ב"ן, referring to the Written Torah (*Torah SheB'Khtav*) and the Oral Torah (*Torah SheBaal Peh*). Likewise, in the Oral Torah (*Torah*

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<sup>1077</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>1078</sup> See at length in the continuum of discourses of this year, 5721 beginning with "*Bati LeGani* – I have come to My garden," Discourse 14, Discourse 15, and Discourse 16.

<sup>1079</sup> See *Hemshech* 5672 *ibid.* p. 870

<sup>1080</sup> See *Hemshech* 5672 *ibid.* Vol. 1 p. 618 and on.

*SheBaal Peh*) itself, there also are these two matters, these being the revealed parts of Torah, which are the aspect of *Ba''N-בן*, and the inner part (*Pnimityut*) of Torah, (in which “there are no questions or disputes” as stated in Ra’aya Mehemna),<sup>1081</sup> and is the aspect of *Ma''H-מ”ה*.

Now, just as it was explained before that the toil is such that the refinement of the animalistic soul, which is *Ba''N-בן*, is necessary, by which the Godly soul, which is *Ma''H-מ”ה*, also ascends, this is likewise so of Torah, which was specifically given below. This is as [Moshe answered the angels who wanted Torah to be given to them],<sup>1082</sup> “Did you descend to Egypt? Is there an evil inclination amongst you?” That is, this refers is the aspect of *Ba''N-בן* in Torah, through which an ascent is also caused to the aspect of *Ma''H-מ”ה* in Torah.

This is also the meaning of the Torah’s statement after the exodus from Egypt and the giving of the Torah,<sup>1083</sup> “They saw the God of Israel, and under His feet was the likeness of sapphire brickwork, and it was like the essence of the heavens in purity.” That is, the toil must be in the aspect of the “Sapphire brickwork (*Livnat HaSapeer-לבנת הספיר*).”

To explain, bricks are man-made stones, that when scorched in a furnace, become bricks. Spiritually, the matter of scorching them in fire, refers to fear and love of *HaShem-יהוה*, blessed is He, by which the “Sapphire brickwork (*Livnat HaSapeer-לבנת הספיר*)” is made, and thereby causes the aspect

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<sup>1081</sup> Zohar III 124b, explained in Tanya, Iggeret HaKodesh, Epistle 26.

<sup>1082</sup> Talmud Bavli, Shabbat 88b and on.

<sup>1083</sup> Exodus 24:10; See at length in the discourse entitled “*Yayiru et Eloh''ei Yisrael* – They saw the God of Israel” 5719, translated in The Teachings of The Rebbe 5719, Discourse 14 (Sefer HaMaamarim 5719, p. 117 and on).



of, “the essence of the heavens in purity,” which is connected to the “appearance of sapphire stone in the likeness of a throne,”<sup>1084</sup> [mentioned in the Chariot (*Merkavah*) prophecy of Yechezkel].

### 3.

Now, as explained before, the difference between the name of *Ma”H*-מ”ה and the name of *Ba”N*-ב”ן is like the difference between the Name *HaShem*-יהו”ה, which is the inner aspect (*Pnimityut*), and the other names, which are the outer aspect (*Chitzonyiut*). This is also understood from the matter of the letters (*Otiyot*-אותיות) of the names.

To explain,<sup>1085</sup> as known, the letters (*Otiyot*-אותיות) are the aspect of vessels (*Keilim*).<sup>1086</sup> However, the superiority of the Name *HaShem*-יהו”ה is that it is the inner aspect (*Pnimityut*) of the vessels (*Keilim*). This is because its [letters (*Otiyot*) are] not separate from the light (*Ohr*), and therefore, the light (*Ohr*) is not manifest in something external to it.

Rather, the entire matter of the letters (*Otiyot*) is that through them the light (*Ohr*) is drawn down, (as explained in Tanya<sup>1087</sup> about the matter of the letters-*Otiyot*). In other

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<sup>1084</sup> Ezekiel 1:26; Talmud Bavli, Menachot 43b

<sup>1085</sup> See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 *ibid.* (*Hemshech* 5672 Vol. 2, p. 874); Also see the discourse by the same title of the year 5720, translated in The Teachings of The Rebbe 5720, Discourse 12 (Sefer HaMaamarim 5720, p. 95 and on); and the discourse by the same title of the year 5715, translated in The Teaching of The Rebbe 5715, Discourse 9 (Sefer HaMaamarim 5715, p. 81 and on).

<sup>1086</sup> See Zohar II 167b; Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 6.

<sup>1087</sup> Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1, Ch. 11-12.

words, the vessels (*Keilim*) give form and image to the light (*Ohr*), but it all is due to the light (*Ohr*) itself. In contrast, this is not so of the externality (*Chitzoniyut*) of the vessels (*Keilim*), which are separate from the light (*Ohr*). That is, the light (*Ohr*) is revealed through them as it manifests in something separate.

This may be better understood from the matter of the letters (*Otiyot*-אותיות) as they are in the human soul. Even when a person has a flash of intellectual insight, the letters (*Otiyot*) are already present. For, in the flash of insight there are letters (*Otiyot*) that come forth with it. However, the letters (*Otiyot*) are such that he does not intend how to vest the intellect in them. Rather, in and of itself, the light of the intellect is given form by the letters (*Otiyot*). In other words, the letters (*Otiyot*) come with and from the intellect (*Sechel*) itself, and therefore it is entirely impossible to exchange them for different letters.

Moreover, even the letters (*Otiyot*) of intellectual thought (*Machshevet Sechel*), which is the aspect of thought of thought (*Machshavah SheB'Machshavah*),<sup>1088</sup> are letters (*Otiyot*) that, in and of themselves, come with the revelation of the intellect (*Sechel*) without requiring any preparation in ordering them.

That is, even though a person is capable of thinking the same matter of intellect again with different letters, proving that even the letters (*Otiyot*) that come automatically with the revelation of the intellect (*Sechel*) are also separate from the intellect (*Sechel*) itself. For if they were unified with the

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<sup>1088</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40-42.

intellect (*Sechel*) itself, it would not be possible to exchange them.

We therefore find that in one respect they are similar to garments (*Levushim*), about which the verse states,<sup>1089</sup> “Like a garment they are exchanged.” Nevertheless, they are not a completely separate garment. Rather, they are unified with the light of the intellect that manifests and illuminates in them in an openly revealed manner, to the point that the letters (*Otiyot*) themselves are neither recognized nor tangibly felt. This is why when he thinks about the matter a second time in different letters, its light (*Ohr*) is necessarily diminished.

In contrast, when it comes to speech of thought (*Dibur SheB’Machshavah*)<sup>1090</sup> - and this is especially so of [actual] speech (*Dibur*) - the letters (*Otiyot*) are completely separate from the light (*Ohr*). It therefore is possible to exchange the letters (*Otiyot*), and even so, there is no diminishment of the intellect (*Sechel*) whatsoever. An example is the fact that the commentaries of Tosefot, Rosh, and Ra”N, may all express the same concept or reasoning, but each will express it in different letters. Nonetheless, even so, the light (*Ohr*) [of the intellectual insight] will be equal in all of them.<sup>1091</sup>

The general difference is the difference between letters that of the essence (*Otiyot Atzmiyim*) and letters that are separate from the essence (*Otiyot Nivdalim Min HaEtzem*).

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<sup>1089</sup> Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

<sup>1090</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and on.

<sup>1091</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

This is like the difference between engraved letters and written letters. That is, letters that are engraved on the precious stone [of a signet] do not exist separately from it, but are part and parcel of the stone. Only afterwards, when the signet stone is impressed in wax, do the letters become a separate thing. Similarly, this is especially so of written letters (*Otiyot*).

4.

This may be better understood from the matter of the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBaal Peh*). This is because the matter of letters (*Otiyot*) specifically relates to the Written Torah (*Torah SheB’Khtav*) as opposed to the Oral Torah (*Torah SheBaal Peh*).

To elucidate, it is explained in part two of Tanya<sup>1092</sup> that the shape and image of the letters indicates the manner that the light (*Ohr*) is drawn down. An example is the letter *Aleph-א*, which consists of a *Yod-י* above, a *Yod-י* below, and a line in between. The *Yod-י* above is the aspect of the upper wisdom (*Chochmah Ila’ah*), the *Yod-י* below is the aspect of the lower wisdom (*Chochmah Tata’ah*), and the *Vav-ו* in the middle is the aspect of Splendor-*Tiferet* which bonds them together.

There also is another way of depicting the letter *Aleph-א*, in which the lower *Yod-י* is drawn to be like [a tiny] letter *Dalet-ד* (as known from the laws of writing Torah scrolls,

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<sup>1092</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 12

Tefillin, and Mezuzahs).<sup>1093</sup> It then hints at Kingship-*Malchut*, which is called “poor-*Dalah*-דלה.”

Likewise, the depiction of the letter *Beit*-ב is a [horizontal] line above, a [horizontal] line below, and a [vertical] line between them, positioned to the right. The upper line-*Kav* is Understanding-*Binah*, the lower line-*Kav* is Kingship-*Malchut*, and the line-*Kav* between is Splendor-*Tiferet* which bonds Understanding-*Binah* and Kingship-*Malchut*.

The depiction of the letter *Gimel*-ג is a *Vav*-ו with a *Yod*-י at its base. This is Foundation-*Yesod*, which bestows to Kingship-*Malchut*, as in the teaching,<sup>1094</sup> “[*Gimel*-ג *Dalet*-ד means] ‘give to the poor-*Gemol Dalim*-גמול דלים.’” The *Yod*-י below indicates the constriction (*Tzimtzum*) at the conclusion of the bestowal.

In this, there is a distinction between the letter *Gimel*-ג and the letter *Vav*-ו. For, the letter *Vav*-ו also consists of a *Yod*-י [above] and a *Vav*-ו, only that the *Yod*-י is at its head. In contrast, in the letter *Gimel*-ג it is the opposite, in that the *Yod*-י is at its base and conclusion. In other words, the *Yod*-י of the form of the letter *Vav*-ו is the aspect of the point of Wisdom-*Chochmah* as it is drawn down in the *Vav*-ו. In contrast, the *Yod*-י of the form of the letter *Gimel*-ג indicates the constriction (*Tzimtzum*) at the conclusion of the bestowal.

The same is so with all of the letters (*Otiyot*). Their depiction indicates the way that the light (*Ohr*) is drawn down.

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<sup>1093</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 36:2; Also see Torah Ohr 52c, 59a.

<sup>1094</sup> Talmud Bavli, Shabbat 104a

However, all this specifically relates to the Written Torah (*Torah SheB'Khtav*), the foundation of which are the letters (*Otiyot*) of the Torah. Therefore, in the [scroll of the] written Torah the depiction and form of the letters (*Otiyot*) must specifically be written with precision, in a way that all parts of the letters are properly attached, so that there will be no doubt [as to what the letter is]. Moreover, each letter must be surrounded by blank parchment [making it distinct unto itself].<sup>1095</sup>

The reason is because the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are unified with the light (*Ohr*), and their matter is to affect the drawing down of the light (*Ohr*). For, as explained before, the shape and depiction of the letters (*Otiyot*) indicates the manner that the light (*Ohr*) is drawn down, and it thus is not possible to change them at all. That is, being that they are unified with the light (*Ohr*), if the [letters] would be changed [or exchanged], this would also cause a change in the light (*Ohr*).

In contrast, in the Oral Torah (*Torah SheBaal Peh*) the letters (*Otiyot*) are not relevant, as explained above that the commentaries of Tosefot, Rosh, and Ra"n may all express the very same idea, but each will express it with different letters.<sup>1096</sup> Obviously, in the Oral Torah (*Torah SheBaal Peh*), it also makes no difference if there is a separation in the depiction of a letter, or whether or not it is completely surrounded by [blank] parchment etc. This is because the letters of the Oral Torah

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<sup>1095</sup> Talmud Bavli, Menachot 29a; Mishneh Torah, Hilchot Tefillin 1:19; Tur and Shulchan Aruch, Yoreh De'ah 274:4; Orach Chayim 32:4; Shulchan Aruch of the Alter Rebbe *ibid.* 36:5

<sup>1096</sup> Also see the note of the Rebbe to Sefer HaMaamarim 5692 p. 38.

(*Torah SheBaal Peh*) are separate from the light (*Ohr*), and it therefore is possible to change them without effecting the light (*Ohr*) at all.

However, based on this fact that the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are more unified with the light (*Ohr*), it would seem that the letters of the Written Torah (*Torah SheB'Khtav*) should reveal the light (*Ohr*) within them to a far greater degree than the letters of the Oral Torah (*Torah SheBaal Peh*). However, we see that in actuality the opposite is true, that in the Written Torah (*Torah SheB'Khtav*) we have no grasp, and even in that part of the Written Torah (*Torah SheB'Khtav*) where the laws are set forth, they all are said in the form of a narrative, “*HaShem*-יהוה spoke to Moshe,” and “Moshe spoke to the children of Israel etc.”

Furthermore, we do not know the particulars of the laws from the Written Torah (*Torah SheB'Khtav*) itself.<sup>1097</sup> Moreover, that part of the Written Torah (*Torah SheB'Khtav*) which narrates [various] stories, contains secrets and secrets of secrets. However, all that we grasp is the letters (*Otiyot*), and we have no [grasp] of the light (*Ohr*) at all.

Rather, it specifically is in the Oral Torah (*Torah SheB'Khtav*) that it is possible to attain grasp to no end, as the verse states,<sup>1098</sup> “Its measure is longer than the earth and wider than the sea.” However, at first glance, being that the letters (*Otiyot*) of the Written Torah (*Torah SheB'Khtav*) are more unified with the light (*Ohr*), they should reveal more of the light (*Ohr*) within them.

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<sup>1097</sup> See Tanya, Iggeret HaKodesh, Epistle 29.

<sup>1098</sup> Job 11:9

However, the reason we do not grasp the light (*Ohr*) of the Written Torah (*Torah SheB'Khtav*) is because it is light that is of the essence (*Ohr Atzmi*). It therefore is a general light (*Ohr Klalli*) without divisions into particular details, and is therefore not in the category of grasp.

The explanation<sup>1099</sup> is that about the matter of numbers (*Mispar*), it is sometime explained that the higher something is, the greater its number will be, as Zohar explains<sup>1100</sup> on the verse,<sup>1101</sup> “[Sarah’s lifetime was] one hundred years, twenty years, and seven years.” It explained there, that the number one-hundred refers to the Crown-*Keter*, the number twenty refers to Wisdom-*Chochmah* and Understanding-*Binah*, and the number seven refers to *Zeir Anpin* [the six emotions] and *Nukvah* [Kingship-*Malchut*].

In other words, in *Zeir Anpin* and *Nukvah*, the number is in units of ones, in Wisdom-*Chochmah* and Understanding-*Binah*, the number is in units of tens, and in the Crown-*Keter*, the number is in the units of hundreds. However, the unit of hundreds only refers to the externality (*Chitzoniyut*) of the Crown-*Keter* (that is, it includes the totality of the *Sefirot* [ten times ten]), whereas in the inner aspect (*Pnimityut*) of the Crown-*Keter*, the number is in thousands and tens of thousands.

That is, the drawing down from the inner aspect (*Pnimityut*) of the Crown-*Keter* to the external aspect (*Chitzoniyut*) of the Crown-*Keter*, is with the number of

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<sup>1099</sup> See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Torat Chaim, Chayei Sarah 126d; *Hemshech* 5672 Vol. 1, p. 58, p. 163 and on, and elsewhere.

<sup>1100</sup> Zohar I 122b and on

<sup>1101</sup> Genesis 23:1



thousands. This is the meaning of the verse,<sup>1102</sup> “He preserves kindness for thousands [of generations] (*Alaphim*-אלפים),” in which the word “He preserves-*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צנור,”<sup>1103</sup> referring to the matter of drawing down from the inner aspect (*Pnimityut*) of the Crown-*Keter* to the external aspect (*Chitzoniyut*) of the Crown-*Keter*, by means of a “pipe-*Tzinor*-צנור.”

This aspect is counted in the thousands, whereas the inner aspect (*Pnimityut*) of the Crown-*Keter* itself, is numbered in myriads, as in the verse,<sup>1104</sup> “[He] then approached with some of the holy myriads.” We thus find that the higher something is, the greater and more abundant is its number.

However, sometimes the opposite is explained, that whatever is lower is counted with greater abundance. We observe this in the bestowal of intellect from a teacher to his student. That is, to the degree that the student is lesser or smaller, to explain a matter of intellect, the teacher will need to use more letters [of explanation] and bring out more analogies and examples etc.

As known, this is the difference between the aspect of the lights (*Orot*) and the aspect of vessels (*Keilim*). That is, in the aspect of the vessels (*Keilim*), whatever is lower is in greater abundance and number. In contrast, in the aspect of the lights (*Orot*), the lower the light, the greater degree of constriction,

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<sup>1102</sup> Exodus 34:7

<sup>1103</sup> Likkutei Torah and Sefer HaLikkutim of the Arizal, Parshat Toldot and Parshat Ki Tisa; Pri Etz Chayim, Shaar HaSelichot, Ch. 8; Torah Ohr, Yitro 69d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Also see Igrot Kodesh, Vol. 2, p. 119.

<sup>1104</sup> Deuteronomy 33:2

and the higher light (*Ohr*), the greater degree of abundance, such as the numbers one-hundred, one-thousand, and a myriad [as explained above].

However, what is meant it not that there is an actual myriad, meaning, an actual abundance of particular details. This is because, as all opinions agree, relative to the vessels (*Keilim*), the lights (*Orot*) are simple. Rather, what is meant by “abundance” refers to the loftiness of the light (*Ohr*), that it is a loftier light (*Ohr*). Only that since we know and understand matters of abundance in terms of number, we therefore explain the loftiness of the light (*Ohr*) using terms of abundance. In other words, if we would imagine this light being drawn below, it would be in abundance.

The same is understood about the light (*Ohr*) of the Written Torah (*Torah SheB’Khtav*). That is, since it is not actually drawn down into the vessels (*Keilim*) – in that being that the letters (*Otiyot*) of the Written Torah (*Torah SheB’Khtav*) are unified with the light (*Ohr*), it is as the lights (*Orot*) are unto themselves, before manifesting in vessels (*Keilim*), in that the lights (*Orot*) are simple and not in the category of division into particular details – therefore this light (*Ohr*) is not in the category of grasp.

The same is so from the perspective of the recipients. That is, being that our grasp is only by means of the vessels (*Keilim*) and letters (*Otiyot*), it is impossible for us to grasp the light (*Ohr*) of the Written Torah (*Torah SheB’Khtav*). Thus, since the letters of the Written Torah (*Torah SheB’Khtav*) are not our vessels (*Keilim*), it therefore is impossible for us to take hold of and grasp the light (*Ohr*) through these letters, being

that our grasp is solely through vessels (*Keilim*) and letters (*Otiyot*) that relate to us.

5.

The likeness to this is understood as matters are Above, in *HaShem's* יהוה's Godliness, in the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) have utterly no grasp of the world of Emanation (*Atzilut*). This is because the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are unified with the light (*Ohr*), as in the teaching, "He and His life force and He and His organs are one."<sup>1105</sup>

Thus, since the vessels (*Keilim*) are unified with the light (*Ohr*), this is like the matter of engraved letters.<sup>1106</sup> Moreover, since the lights (*Orot*) are simple, being that they have not manifested in anything external to them, it therefore is not possible for novel created beings to grasp the lights (*Orot*) of the world of Emanation (*Atzilut*). This is both due to the simplicity of the lights (*Orot*), as well the fact that the vessels (*Keilim*) of the world of Emanation (*Atzilut*) do not relate and are not applicable to novel creations, as explained before.

Only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), where the light (*Ohr*) has become constricted and divided into particulars through manifesting in

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<sup>1105</sup> Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

<sup>1106</sup> See Likkutei Torah, Bechukotai 45a, 45d, and elsewhere.

vessels (*Keilim*) which are external to it, that because of the constriction and division in the light (*Ohr*), and because of the vessels (*Keilim*), it becomes possible for there to be a matter of grasp and comprehension etc.

This itself is the general difference between the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and the vessels (*Keilim*) of the world of Creation (*Briyah*). That is, the vessels (*Keilim*) of the world of Creation (*Briyah*) are like garments, in that they are separate, as in the verse,<sup>1107</sup> “Like a garment they are exchanged,” which is not so of the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

However, in the vessels (*Keilim*) of the world of Emanation (*Atzilut*) itself, there is a difference between the inner aspect (*Pnimiyut*) of the vessels (*Keilim*) and the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), as explained before.

More specifically, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, there are various levels in the matter of garments (*Levushim*). For, in general, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves are the aspects of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), respectively. However, there is a difference between the garment of thought (*Machshavah*), which though it is a garment, is a unified garment, and the garment of speech (*Dibur*), which [is lesser, but] still has a bond and a unity, and

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<sup>1107</sup> Psalms 102:27; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

the garment of action (*Ma'aseh*), which has already become a completely separate thing.

6.

Now, the general descent from the inner aspect (*Pnimityut*) of the vessels (*Keilim*) to the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), and the subsequent descent to the aspect of the garments (*Levushim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the aspect of the garments of the world of Action (*Asiyah*), is all for the sake of ascent. About this the verse states,<sup>1108</sup> “How beautiful are your feet in shoes.”

To explain, of all the garments, the shoes are the lowest. By way of analogy, this is like the garments of a human being, in which there are various levels of garments. That is, even the skin and flesh of a human being are called his garments, as in the verse,<sup>1109</sup> “You clothed me with skin and flesh.” However, even so, this is the actual skin and flesh of the person himself. Lower than this are his actual garments (*Levushim*) that are separate [from him], and in this itself, there are various levels, until the garment of the shoe, which is the lowest garment and is made from animal hide.

The same is understood Above, in *HaShem's* יהו"ה Godliness, that the aspect indicated by “shoes” refers to the lowest of garments. Even so, it is specifically through them that

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<sup>1108</sup> Song of Songs 7:2; Also see Likkutei Torah, Shir HaShirim 44a and on; Sefer HaMitzvot of the Tzemach Tzedek 176b

<sup>1109</sup> Job 10:11; Also see *Hemshech* 5672 *ibid.* p. 858.

we come to the aspect of “beauty,” (as the verse states, “How beautiful are your feet in shoes”), beauty being the ultimate level of elevation. For, this verse was stated in reference to the pilgrimage festivals,<sup>1110</sup> about which our sages, of blessed memory, said,<sup>1111</sup> “Just as one comes to see, so he comes to be seen.”

In other words, just as Above, they see all of man in his entirety, so likewise “he comes to see,” in that man sees all the innerness Above in *HaShem*’s יהו"ה Godliness. In other words, through the garment of the shoe we reach the aspect of the light (*Ohr*) that is even higher than how it is in the inner aspect (*Pnimityut*) of the vessels (*Keilim*).

This is the purpose of the entire matter of descent, beginning with the descent from the inner aspect (*Pnimityut*) of the vessels (*Keilim*) to the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), meaning, from the aspect of the Name *HaShem*-יהו"ה to the aspect of the seven names. For, even though all these names are in the world of Emanation (*Atzilut*), nevertheless, the seven names that are the external aspect (*Chitzoniyut*) of the vessels (*Keilim*) are for the sake of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is why the name “*HaShem* of Legions-*HaShem Tzva*’ot-צבאות יהו"ה” is not mentioned in Torah, and it only was Chanah who revealed it<sup>1112</sup> (as explained before).<sup>1113</sup> For,

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<sup>1110</sup> Talmud Bavli, Chagigah 3a

<sup>1111</sup> Talmud Bavli, Chagigah 2a

<sup>1112</sup> Samuel I 1:11; See Talmud Bavli, Brachot 31b; Torah Ohr, Bo 60a and on; Torat Chaim Bo 137a and on (p. 112a in the new edition).

<sup>1113</sup> See the prior discourses entitled “*Bati LeGani*,” Discourse 14 & 16, Ch. 2.

although it is one of the seven names that is not to be erased, which are in the world of Emanation (*Atzilut*), nevertheless, since it primarily is related to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it therefore is not mentioned in the Written Torah (*Torah SheB’Khtav*), and was only revealed by the [later] prophets.<sup>1114</sup>

This also explains why the name “E”l Adona”y- ל”א ״96-אדנ” has the same numerical value as the word “command-*Tzav*-צו-96,”<sup>1115</sup> about which it states,<sup>1116</sup> “The word ‘command-*Tzav*-צו’ only refers to idolatry.” However, at first glance,<sup>1117</sup> how does it apply to say that a holy name is a matter of idolatry, Heaven forbid to think so?

However, the explanation is that even though it is the aspect of the world of Emanation (*Atzilut*), nevertheless, since even in the world of Emanation (*Atzilut*) itself, there is that which relates to the world of Action (*Asiyah*), therefore, with the abundance of the chaining down of things, to the point that there is manifestation in the garments of the world of Action (*Asiyah*), it then comes to the numerical value of “command-*Tzav*-צו,” and, “The word ‘command-*Tzav*-צו’ refers only to idolatry.”

This is similar to what our sages, of blessed memory, stated,<sup>1118</sup> “Jews who live outside of the Land of Israel (*Eretz Yisroel*) are considered to be engaging in idolatry in purity [that

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<sup>1114</sup> Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Hosts (*Shaar HaTzva’ot*).

<sup>1115</sup> Pri Etz Chayim, Shaar Olam HaAsiyah, Ch. 3

<sup>1116</sup> Zohar III 111b; Talmud Bavli, Sanhedrin 56b; Zohar I 27b and elsewhere.

<sup>1117</sup> Also see Sefer HaMaamarim 5696 p. 114 and on and note 234 there.

<sup>1118</sup> Talmud Bavli, Avodah Zarah 8a

is, unwittingly].” However, at first glance, how is it possible to say such a thing? Do not most Jews live outside the Land of Israel (*Eretz Yisroel*)?

However, the explanation is like the teaching,<sup>1119</sup> “Why is it called ‘land-*Eretz*-אֶרֶץ’? Because she ‘ran-*Ratzeta*-רָצְתָה’ to do the will of her Maker.” However, when we are outside of that land (*Eretz*-אֶרֶץ), due to matters of physicality outside the Land [of Israel], which, as known, descend [into the world] by way of the seventy ministering angels [of the nations],<sup>1120</sup> the beginning of the matter of idolatry is thereby possible, albeit in a refined way (as explained by Rambam),<sup>1121</sup> until it is possible to come to actual idolatry, Heaven forbid.

However, even after all this, the descent is entirely for the sake of ascent, as explained before, that through the “shoes” we draw down the light (*Ohr*) that even transcends the aspect of the light (*Ohr*) in the inner aspect (*Pnimityut*) of the vessels (*Keilim*). This is similar to what was explained before (in chapter two) about the matter of the name of *Ba”N*-בְּנֵי-52 and the name of *Ma”H*-מַה-45, that through refinement in the name of *Ba”N*-בְּנֵי we thereby also cause an ascent in the name of *Ma”H*-מַה.

## 7.

This then, is the meaning of the verse, “This shall they give... a half *shekel* etc.” That is, the beginning of serving

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<sup>1119</sup> Midrash Bereishit Rabba 5:8

<sup>1120</sup> See Tanya, Iggeret HaKodesh, Epistle 25 (139b) and elsewhere.

<sup>1121</sup> Mishneh Torah, Hilchot Avodah Zarah 1:1-2



*HaShem*-יהו"ה, blessed is He, is with the refinement (*Birur*) of the ten powers of the animalistic soul. This also causes an ascent of the Godly soul, which is the meaning of the conclusion [of the verse], "An elevated portion (*Terumah*-תרומה) to *HaShem*-יהו"ה."

As known, the beginning of serving *HaShem*-יהו"ה, blessed is He, is "with all your heart-*Bechol Levavecha*-בכל לבבך,"<sup>1122</sup> meaning, "with both your inclinations."<sup>1123</sup> Through doing so, we thereby attain the aspect of "You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*-בכל מאדך),"<sup>1124</sup> in a way that transcends measure and limitation.

However, for there to be the toil of refining the animalistic soul, the empowerment for this must be granted from Above. About this the verse states, "This (*Zeh*-זה) shall they give," similar to what the Jewish people said at the splitting of the sea,<sup>1125</sup> "This is my God (*Zeh Eilee*-זה א"לי) and I shall glorify Him." That is, there then was a revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, as known, the half *shekel* is related to the splitting of the sea. This is as stated in Talmud Yerushalmi<sup>1126</sup> on the words, "Everyone who passes through the census," that it refers to "Everyone who passed through the sea." In other words, it

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<sup>1122</sup> Deuteronomy 6:5

<sup>1123</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; See Rashi to Deuteronomy 6:5 *ibid*.

<sup>1124</sup> Deuteronomy 6:5 *ibid*.

<sup>1125</sup> Exodus 15:2; See Midrash Shemot Rabba 23, and Rashi to Exodus 15:2

<sup>1126</sup> Talmud Yerushalmi, Shekalim 1:3

is the revelation of the aspect indicated by “This-Zeh-זה”<sup>1127</sup> which grants empowerment for the toil of serving *HaShem*-יהו"ה, blessed is He, with the half *shekel*. In general, this refers to accepting the yoke of *HaShem*'s-יהו"ה Kingship in a way that transcends reason and intellect. It is called the “half *shekel*” since the toil of serving *HaShem*-יהו"ה, blessed is He, by accepting His yoke, is not with measure and limitation. Through this, we thereby come to the “half *shekel* as an elevated portion to *HaShem*-יהו"ה,” referring to the elevation that is also caused to the Godly soul etc.

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<sup>1127</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Drawing Forth of Action from the Letters to *Elohi*"m-אלהי"ם.

## Discourse 18

“*Kol HaMo’adim Beteilim Chutz M’Purim -  
All the festivals will be nullified except for Purim*”

Delivered on Purim, 5721

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

### 1.

It states in Midrash,<sup>1128</sup> “[In the coming future] all the festivals will be nullified, except for Purim.” The explanation<sup>1129</sup> is that in the coming future, the joy of the festivals will be [as noticeable] “as a candle in broad daylight,”<sup>1130</sup> whereas the joy of the days of Purim will not be nullified.

The reason is explained at length,<sup>1131</sup> that [at that time] the entire Jewish people, from children to the elderly, and from infants to women, stood steadfastly with self-sacrifice (*Mesirat Nefesh*) throughout (almost) a full year, to the point that it did

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<sup>1128</sup> Midrash Mishlei, Ch. 9; Yalkut Shimoni, Mishlei, Remez 944; Pirkei d’Rabbi Eliezer, Ch. 46.

<sup>1129</sup> See the discourse entitled “*LaYehudim Hayta Orah*” 5626 (Sefer HaMaamarim 5626 p. 29); See the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 10 (Sefer HaMaamarim 5712, p. 227 and on); Also see the discourse entitled “*Lehavin Maamar Rabboteinu*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 15 (Sefer HaMaamarim 5716 p. 126 and on); Torah Ohr, Megillat Esther 90d, 94a, 119b, and elsewhere.

<sup>1130</sup> See Talmud Bavli, Chullin 60b

<sup>1131</sup> See the discourses entitled “*LaYehudim*” 5626 and 5712 *ibid*.

not apply for them have any external thoughts.<sup>1132</sup> This also had an effect Above, causing a drawing down of even loftier matters.

This brought about a joy that is utterly beyond all comparison to the joy of the festivals, at which time the obligation of the verse,<sup>1133</sup> “You shall rejoice on your festival,” applies. All this was brought about through the self-sacrifice (*Mesirat Nefesh*) of the Jewish people, as the verse states,<sup>1134</sup> “The Jews accepted [upon themselves] etc.,” through which a drawing down akin to this took place from above.

However, based on this, it is not understood why they had to wait until there was a war with the people of the land, in the capital city of Shushan and in all the provinces of the king, in that they “slew seventy-five thousand of their enemies?”<sup>1135</sup> That is, why was [the establishment] of the days of Purim<sup>1136</sup> only on the following day, after they “gained relief from their foes?”<sup>1137</sup>

[It likewise is for this reason that there was a distinction between all the provinces of the king and the capital city of Shushan, namely, that in all the provinces of the king, the war was on the thirteenth day of the month of Adar, and their relief was on the fourteenth day, which they established as a day of feasting and rejoicing (and “therefore, Jewish villagers who live in unwalled towns celebrate the fourteenth day of the month of

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<sup>1132</sup> See Torah Ohr *ibid.* 97a, 120d

<sup>1133</sup> Deuteronomy 16:14

<sup>1134</sup> Esther 9:23

<sup>1135</sup> Esther 9:16

<sup>1136</sup> Also see at the end of the discourse entitled “Zachor” 5656 (Sefer HaMaamarim 5656 p.336).

<sup>1137</sup> Esther 9:16 *ibid.*

Adar with gladness, feasting and festival etc.”).<sup>1138</sup> However, this was not so of the capital city of Shushan [about which the verse states],<sup>1139</sup> “But the Jews that were in Shushan assembled on both its thirteenth [day] and its fourteenth, and they gained relief on its fifteenth, making it a day of feasting and gladness.”]

At first glance, since the matter of self-sacrifice (*Mesirat Nefesh*) was present throughout the entire year, and how much more so, during the actual war, this being so, the matter of the revelations of Purim should have even been before the war, and certainly throughout the time of war. This being so, why did days of Purim specifically come on the following day, after they “gained relief from their foes”?

## 2.

This may be understood by first<sup>1140</sup> explaining what our sages, of blessed memory, said in the Talmud,<sup>1141</sup> “The Jewish people were commanded three *mitzvot* upon entering the Land of Israel (*Eretz Yisroel*); To establish a king for themselves, to cut off the seed of Amalek, and to build the Chosen House (the Holy Temple) for themselves. However, I do not know which one [they must do] first... whether building the Chosen House is first or cutting off the seed of Amalek is first. However, since

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<sup>1138</sup> Esther 9:16-19

<sup>1139</sup> Esther 9:18

<sup>1140</sup> See the discourse entitled “*Zachor*” 5656 *ibid.* (Sefer HaMaamarim 5656 p. 331 and on); Also see the discourse by this title in Maamarei Admor HaZaken 5563 Vol. 1 p. 195 and on; Ohr HaTorah, Drushim L’Parshat Zachor p. 1,769 and on; Tetzaveh p. 2,769 and on; 2,771 and on.

<sup>1141</sup> Talmud Bavli, Sanhedrin 20b

the verse states,<sup>1142</sup> ‘He will give you rest from all your enemies... [followed by] ‘It shall be that the place where *HaShem*-יהו"ה your God, will choose to rest His Name,’ one therefore must say that [the *mitzvah*] to cut off the seed of Amalek is first,” and the Chosen House (the Holy Temple) can only be built after this.

[Similarly, in the days of Purim, only after they had slain seventy-five thousand of Amalek’s offspring (as stated in Midrash)<sup>1143</sup> was it then possible for the matter of the days of Purim to be, similar to the construction of the Chosen House.]

It is in this matter that this was likewise established in the order of generations. For, upon entering the Land of Israel (*Eretz Yisrael*), there were judges in Israel and great men in Israel, but even so, they were not yet commanded to destroy the seed of Amalek, but were only commanded about the war [of conquering] the seven nations. This refers to the conquest of the Land of Israel (*Eretz Yisrael*), which was the land of the seven nations.

This was followed by the *mitzvah* to appoint a king, who was Shaul, the first of the kings.<sup>1144</sup> Only after this was the command,<sup>1145</sup> “So said *HaShem* of Legions-*HaShem Tzva’ot*-יהו"ה צבאות, ‘I have remembered what Amalek did to Israel... Now, go and strike down Amalek and destroy all he has etc.’” Only after the generation of Shaul, whose mission was to wage war against Amalek, did the generation of Dovid come, whose

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<sup>1142</sup> Deuteronomy 12:10-11

<sup>1143</sup> Targum to Esther 9:16

<sup>1144</sup> See Midrash Vayikra Rabba 26:7; Esther Rabba, Petichta 10; Rashi to Genesis 36:11; Kesef Mishneh to Mishneh Torah, Hilchot Melachim 1:10.

<sup>1145</sup> Samuel I 15:2-3

mission was to make all the preparations needed for [building] the Holy Temple, as the verse states,<sup>1146</sup> “I have prepared for the Temple of my God etc.”

It was only because Dovid had “shed much blood etc.”<sup>1147</sup> that the actual construction [of the Holy Temple] was carried out by [his son] Shlomo. Nevertheless, this still was related to the generation of Dovid [and was called by his name], as the verse states,<sup>1148</sup> “A Psalm, a song for the inauguration of the Temple, by Dovid.”

Now, these three matters that the Jewish people were commanded upon entering the Land of Israel (*Eretz Yisroel*) are also present in our service of *HaShem*-יהו"ה, blessed is He. For, in our service of *HaShem*-יהו"ה there also is the matter of the “Land-*Eretz*-ארץ,” as our sages, of blessed memory, taught,<sup>1149</sup> “Why is it called ‘land-*Eretz*-ארץ’? Because she ‘ran-*Ratzeta*-רצתה’ to do the will of her Maker.” Thus, since every single day a person must serve his Maker and fulfill his Maker’s will, this is the matter of entering the Land of Israel (*Eretz Yisroel*) as it is in our service of *HaShem*-יהו"ה, blessed is He.

Now, the order is that there first must be the appointing of a king, followed by destroying the seed of Amalek, followed by constructing the Chosen House, as they are our service of *HaShem*-יהו"ה, blessed is He. For, as known, the Torah was given both in general and in particular.<sup>1150</sup> Therefore, just as in general, this matter is present for the Jewish people [as a whole]

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<sup>1146</sup> Chronicles I 29:2

<sup>1147</sup> Chronicles I 22:8

<sup>1148</sup> Psalms 30:1; Talmud Bavli, Shabbat 30a

<sup>1149</sup> Midrash Bereishit Rabba 5:8

<sup>1150</sup> Talmud Bavli, Chagigah 6b

and for all times in general, it therefore is also present every single day for every single Jew.

The explanation is that in the exodus from Egypt (the redemption of the month of Nissan, which is also connected to the redemption of Purim, as our sages, of blessed memory, stated,<sup>1151</sup> “the juxtaposition of redemption to redemption refers to Purim and Pesach”), our sages of blessed memory, stated,<sup>1152</sup> “A person is obligated to view himself as if he personally left Egypt today,” upon which the matter [expressed in the verse],<sup>1153</sup> “Remember what Amalek did to you on the way, when you were leaving Egypt,” immediately applies.

However, for the war against Amalek to take place, there first must be the appointing a king, as it is in our service of *HaShem*-יהו"ה, blessed is He. From this it is understood that even before these three matters, (of appointing of a king, wiping out Amalek, and constructing the Chosen House), there first must be an exodus from Egypt.

Now, generally, [the restraints-*Meitzarim*-מצרים of] Egypt (*Mitzrayim*-מצרים) refer to the matter of the chaining down of the worlds (*Seder Hishtalshelut*). More specifically, as it is in every Jew, this refers to the descent of the [Godly] soul “from a high peak to a deep pit.”<sup>1154</sup> For, “the soul that You have given into me, she is pure... You created her etc.,” and she was hewn from beneath the Throne of Glory.<sup>1155</sup>

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<sup>1151</sup> Talmud Bavli, Megillah 6b and Rashi there.

<sup>1152</sup> Talmud Bavli, Pesachim 116b; Tanya, Ch. 47

<sup>1153</sup> Deuteronomy 25:17

<sup>1154</sup> Talmud Bavli, Chagigah 5b

<sup>1155</sup> See Zohar III 29b; 123b; Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 7.



However, subsequently, “You formed her, You blew her into me, and You preserve her within me,” referring to her manifestation in the body and animalistic soul, which is the descent into the “deep pit,” into constraints (*Meitzarim*-מצרים) and the lowliest limitations. Therefore, the matter of departing from Egypt (*Mitzrayim*-מצרים) is necessary, followed by coming to the “good and spacious land,”<sup>1156</sup> upon which the three above-mentioned *mitzvot* can be fulfilled.

### 3.

However, we first must understand the entire matter of the descent of the soul to below, as a result of which the matter of the exodus from Egypt is necessary. It is explained about this, that the descent is for the purpose of ascent, and that in this ascent, the soul reaches higher than it was before its descent.<sup>1157</sup> This is the general explanation of what our sages, of blessed memory, stated,<sup>1158</sup> “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

To explain, “the life of the coming world (*Chayei Olam HaBa*)” (both generally and in its loftiest level), refers to the Upper Garden of Eden (*Gan Eden HaElyon*), which is the place from where the soul was hewn. About this the sages said in

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<sup>1156</sup> Exodus 3:8

<sup>1157</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 2), The twelve letters ה"ו ז"ח ט"י ל"ג ט"ע צ"ק correspond to the twelve tribes of Israel.

<sup>1158</sup> Mishnah Avot 4:17

Mishnah,<sup>1159</sup> “Know from where (*Me’Ayin-יִיָאָה*) you came,” which Likkutei Torah<sup>1160</sup> explains to mean that the source of the soul is from the Godly “nothingness-*Ayin-יִיָאָה*,” this being the aspect of the Upper Garden of Eden (*Gan Eden HaElyon*).

[The Mishnah continues and states], “And [know] to where (*LeAn-יִיָאָה*) you are going,” referring to the lower Garden of Eden (*Gan Eden HaTachton*) and then to this lowly world, literally. That is, the aspect of “From where (*Me’Ayin-יִיָאָה*) you came,” which is the Upper Garden of Eden (*Gan Eden HaElyon*) is called “the life of the coming world (*Chayei Olam HaBa*).” (That is, it is not simply called “the coming world (*Olam HaBa*)” but, “the **life** of the coming world (*Chayei Olam HaBa*).”

The explanation is that, as known, the Garden of Eden (*Gan Eden*) and the world within which the Garden of Eden (*Gan Eden*) is located, are (not the same level, as those who err think. Rather, they are) utterly of no comparison to each other whatsoever.<sup>1161</sup> This may be understood by comparison to the lower Garden of Eden (*Gan Eden HaTachton*) as it is in the lower world, in that certainly, the Garden of Eden (*Gan Eden*) is of no comparison to worldly matters.

The same is likewise so of the Upper Garden of Eden (*Gan Eden HaElyon*), whose place is in the world of Creation (*Briyah*).<sup>1162</sup> That is, the Garden of Eden (*Gan Eden*) of the

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<sup>1159</sup> Mishnah Avot 3:1

<sup>1160</sup> Likkutei Torah, Bamidbar 2a

<sup>1161</sup> Also see Sefer HaSichot, Torat Shalom p. 145; Sefer HaMaamarim 5678 p. 208.

<sup>1162</sup> Likkutei Torah, Bamidbar 2b

world of Creation (*Briyah*) is beyond comparison to the world of Creation (*Briyah*) itself.

Therefore, the world of Creation (*Briyah*) itself, is called “The world of the Throne (*Olam HaKiseh*),”<sup>1163</sup> and that is where the holy animal-*Chayot* angels and the fiery-*Seraphim* angels that uplift the throne are. About them, it states in Midrash<sup>1164</sup> on the verse,<sup>1165</sup> “For no man can see Me and live (*VaChai*-וַחַי),” that this “Even [applies to] the angels called *Chayot*-חַיִּוִּת, who carry the Throne [but] do not behold His glory.”

This is because the word world-*Olam*-עוֹלָם is of the same root as the word “concealment-*He'elem*-הַעֲלָם,” indicating hiddenness.<sup>1166</sup> In other words, even though there is the presence of “the power of the Actor within the acted upon,”<sup>1167</sup> and how much more so is this certainly so in regard to the upper worlds, including the world of Creation (*Briyah*), which only has a minority of evil,<sup>1168</sup> and moreover, the evil there is not intermingled with the good, to the point that [evil] is only in the category of possible existence there,<sup>1169</sup> nevertheless, it too is called a “world-*Olam*-עוֹלָם,” from the root “concealment-*He'elem*-הַעֲלָם” and hiddenness.

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<sup>1163</sup> See Etz Chayim, Shaar 42 (Shaar Klallut ABY”A), Ch. 1; Shaar 46 (Shaar HaKiseh), Ch. 1 and on; Likkutei Torah, Ha’azinu 74d, and elsewhere.

<sup>1164</sup> Midrash Bamidbar Rabba 14:22

<sup>1165</sup> Exodus 33:20

<sup>1166</sup> Likkutei Torah, Shlach 37d and elsewhere

<sup>1167</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2.

<sup>1168</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), in the introduction to the Derush; Shaar 47 (Shaar Seder ABY”A), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>1169</sup> See Sefer HaMaamarim 5662 p. 357; 5686 p. 28 and on; 5691 p. 285

This is also understood from the teaching of our sages, of blessed memory,<sup>1170</sup> “Just as the soul fills (and enlivens) the body, so likewise the Holy One, blessed is He, fills (and enlivens) the world.” Now, when it comes to the likeness of the soul in the body, even a person who has intellect and an elevated stature, and therefore recognizes the reality of the matter, namely, that the entire existence of the body is actually the life of the soul, nevertheless, he knows nothing at all about the actual being of the soul itself, but only of its existence.

The same is so in regard to the worlds, including the world of Creation (*Briyah*), which is called the world of souls (*Olam HaNeshamot*).<sup>1171</sup> In other words, when it states that “the Holy One, blessed is He, fills the world,” this only is in a way that the world is aware of *HaShem*’s יהו"ה existence, but without any grasp of His Essential Being, blessed is He.

However, in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*), not only is there grasp of His existence, but there also is grasp of His Essential Being. This is the meaning of what is stated about the Garden of Eden (*Gan Eden*), that “the souls delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,”<sup>1172</sup> because the purpose of a ray (*Ziv*-זיו) is to illuminate.

That is, not only are they aware of the existence of the ray, but it actually has its effects. That is, it is a matter of light (and illuminates). This also is why our forefathers are called,<sup>1173</sup> “The radiant ones of the world (*Zivtanei Olam*-זיותני

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<sup>1170</sup> Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a

<sup>1171</sup> See Sefer HaMaamarim 5708 p. 158 and the note of the Rebbe there.

<sup>1172</sup> Talmud Bavli, Brachot 17a

<sup>1173</sup> Talmud Bavli, Rosh HaShanah 11a

עולם.” For, even though before them, “the Holy One, blessed is He, filled and enlivened the world,” nevertheless, the conduct of the world was in darkness.<sup>1174</sup> However, the forefathers – “the radiant ones of the world (*Zivtanei Olam*)” – brought the illumination of the world about, so that everyone could see the light (*Ohr*).

From this, we also can understand the matter of the Garden of Eden (*Gan Eden*) where they delight in the ray (*Ziv-זי*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. That is, the ray (*Ziv-זי*) of the *Shechinah* is an actual matter of light (*Ohr*). In other words, it is not just the knowledge of its existence, but they also actually see, being that it illuminates etc.

It is in this respect that there is a difference between the holy animal-*Chayot* angels of the world of Creation (*Briyah*), and the souls in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*). This is because the holy animal-*Chayot* angels do not see His glory, which is not so of the souls in the Garden of Eden (*Gan Eden*). For, as in the teaching of our sages, of blessed memory, on the above-mentioned verse,<sup>1175</sup> “For no man can see Me and live (*VaChai-והי*).” During their lifetimes they do not see, but they indeed see at the time of their death. This is because the soul is then present in the Garden of Eden (*Gan Eden*) of the world of Creation (*Briyah*), and therefore sees that which even the holy animal-*Chayot* angels of the world of Creation (*Briyah*) cannot see.

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<sup>1174</sup> See Midrash Bereishit Rabba 2:3; Shemot Rabba 15:26

<sup>1175</sup> Exodus 33:20

This then, is the elevated level of the Garden of Eden (*Gan Eden*) over and above the world it is in, and this likewise applies and includes the elevation of the Upper Garden of Eden (*Gan Eden HaElyon*) relative to the world of Creation (*Briyah*). About this, our sages, of blessed memory, said,<sup>1176</sup> “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” In other words, this matter is even loftier (not only than the world of Creation-*Briyah*, but) even the life of the coming world (*Chayei Olam HaBa*), and is even loftier than the Upper Garden of Eden (*Gan Eden HaElyon*) of the world of Creation (*Briyah*).

4.

Now, from that very fact that our sages, of blessed memory, informed us of this teaching (“One hour of repentance and good deeds etc.”), it is understood that it primarily refers to repentance and good deeds specifically **in this world**. In other words, the matter of it being “more precious” is not actually brought actually from the matter of repentance and good deeds, which presumably can also take place in the upper worlds (rather than specifically in this world), just as the angels requested,<sup>1177</sup> “Set Your majesty over the heavens.”

Rather, it specifically is brought about through repentance and good deeds as they were given [to do] **in this world**. This also explains the imperative of the descent [of the soul] to below, since it specifically is in its descent to this world,

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<sup>1176</sup> Mishnah Avot 4:17

<sup>1177</sup> Psalms 8:2; Talmud Bavli, Shabbat 88b

that there can be the matter of repentance and good deeds as they are in this world, thereby making it possible to come to that place which transcends the life of the coming world, which is the aspect of “From where (*Me’Ayin*-מאיין) you came,” this being the ascent of the soul to a level that transcends its root and source.

However, we must better understand why it is necessary to descend into the constrictions (*Meitzarim*-מיצרים) and limitations of this lower world, and that specifically through this, the matter of greater preciousness etc., is brought about.

Now, it is explained that this is similar to the verse,<sup>1178</sup> “From the straits (*Meitzar*-מיצר) I called *Ya”H*-יה”ה; *Ya”H*-יה”ה answered me with expansiveness (*Merchav*-מרחב).” That is, to reach true expansiveness (*Merchav*-מרחב), this comes specifically when one comes from the constraint (*Meitzar*-מיצר). As we observe in man’s service of *HaShem*-יהו”ה, blessed is He, it is specifically through the service of the truly penitent (*Baalei Teshuvah*) that much greater strength is possible,<sup>1179</sup> to an even greater degree and loftier way than even the perfectly righteous (*Tzaddikim Gemurim*) “who are incapable of standing there [in the place of the truly penitent (*Baalei Teshuvah*)].”<sup>1180</sup> This is because the perfectly righteous (*Tzaddikim*) do not have the same constraint (*Meitzar*-מיצר) as the truly penitent (*Baalei Teshuvah*).

Another example for this also relates to the refinement (*Birur*) of evil. Namely, in regard to openly revealed evil, the

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<sup>1178</sup> Psalms 118:5

<sup>1179</sup> See Zohar I 129a and on

<sup>1180</sup> Mishneh Torah, Hilchot Teshuvah 7:4

toil in refining it is relatively easy. However, this is not so of concealed evil, in which various types of toil and labor are needed to overcome it etc. In general, these are two matters that are present in a person's battles, called "my sword and my bow."<sup>1181</sup>

The matter of a sword is that it is used in the case of an enemy who is in close proximity, referring to matters that are close to oneself. In other words, with the eye of his intellect, or even with his actual eyes, he [readily] sees that this is his enemy. [To battle] this, the matter of a sword (*Cherev*-חרב) is sufficient, since the matter [of a sword] is that it reaches what is in close proximity to himself, and he therefore can be victorious over an enemy that is close to him.

However, when the enemy is far, meaning that it is difficult to discern the enemy precisely or how his adversity will be expressed, to the point that it even is possible to doubt whether he even is an enemy and foe, or is not be opposed to him at all, then to this end, the matter of a bow (*Keshet*-קשת) is necessary, being that its arrows shoot to a distance.

Spiritually, this means that it reaches matters that are distant from his understanding and comprehension, in that the "arrow" can reach even there and destroy the adversary etc. The matter of shooting an arrow with a bow is that to the degree that the bow is pulled further down, to that degree the arrow will shoot at a faster velocity and even destroy an enemy who is very distant.

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<sup>1181</sup> Genesis 48:2; Also see Torah Ohr, Hosafot to Vayechi 104d; Sefer HaMaamarim 5632 Vol. 1 p. 57; 5659 p. 157; 5704 p. 98.



The similarity to this in our spiritual service of *HaShem*-יהו"ה, blessed is He, is that to the degree that one is in a greater state of constraint (*Meitzar*-מיצר), through the increase and abundance of contemplation (*Hitbonenut*), which brings to embitterment (*Merirut*) etc., he thereby will be capable of reaching a greater distance and a deeper depth, to even remove refined [forms of] evil.

In other words, the more that is added to the matter of constraint (*Meitzar*-מיצר), the more one comes to attain a more complete and perfect repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, to the point of attaining the Upper Repentance (*Teshuvah Ila'ah*) in the ultimate way.

This is the general matter as it is in our service of *HaShem*-יהו"ה, blessed is He, namely, that specifically through the constraint (*Meitzar*-מיצר) we come to the ultimate expansiveness (*Merchav*-מרחב), up to and including the Essential Expansiveness (*Merchav HaAtzmi*) of *HaShem*-יהו"ה, blessed is He.

## 5.

This then, is the general matter of the exodus from Egypt (*Mitzrayim*-מצרים) that must take place [in our service of *HaShem*-יהו"ה] every day. That is, Egypt (*Mitzrayim*-מצרים) is the matter of this world in general, where one must be toil in serving *HaShem*-יהו"ה, blessed is He, through repentance and good deeds, and must depart from the constraints (*Meitzarim*-מיצרים) of Egypt (*Mitzrayim*-מצרים) every day.

This comes about through the toil of contemplating one's particular constraint (*Meitzar*-מיצר) and travail, by which he affects himself to come to the expansiveness (*Merchav*-מרחב) and the "good and spacious land."<sup>1182</sup>

As this is in our service of *HaShem*-יהו"ה in general, as long as one is toiling in service of Him with the inner manifest powers [of his soul], meaning the aspects [of his soul] that manifest within the vessel, they are measured and limited. This is a general service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect, and therefore he has yet to leave his constraints (*Meitzar*-מיצר).

One only departs from his constrictions and limitations when his service of *HaShem*-יהו"ה, blessed is He, is with the desire of the heart (*Re'uta d'Leeba*), which does not manifest in the inner aspect of the vessels (*Pnimiyyut HaKeilim*). That is [he departs] from serving *HaShem*-יהו"ה, blessed is He, only with his inner manifest powers, and comes to a much higher form of serving Him, up to [and including] true service of Him, which is the matter of expansiveness (*Merchav*).

The explanation is that even though it states, "Thought cannot grasp Him,"<sup>1183</sup> nevertheless [it also states], "He is grasped in the desire of the heart (*Re'uta d'Leeba*)."<sup>1184</sup> The matter of thought (*Machshavah*) (generally) refers to the *Sefirah* of Wisdom-*Chochmah* which is called "thought-

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<sup>1182</sup> Exodus 3:8

<sup>1183</sup> Introduction to Tikkunei Zohar 17a

<sup>1184</sup> See Zohar III 289b (Idra Rabba); Sefer HaMaamarim 5689 p. 149

*Machshavah*-מחשבה,”<sup>1185</sup> as in the teaching,<sup>1186</sup> “Thought (*Machshavah*-מחשבה) and the Jubilee (*Yovel*-יובל) never separate.”<sup>1187</sup>

The likeness to this in man below, is that the ten powers of his soul correspond to the ten *Sefirot*, being that “they chained down from them,”<sup>1188</sup> and [in man,] thought (*Machshavah*) is the beginning of the intellect (*Sechel*). It thus is understood that it cannot yet be considered departing from all measure and limitations.

Moreover, from this there can only be the matter of “with Wisdom-*Chochmah* they are refined.” In other words, through it, one can clarify what is good and what is evil, and push away the evil. Nonetheless, the evil still exists, only that he pushes it away from himself. It therefore is not the ultimate culmination of one’s service of *HaShem*-יהו"ה, blessed is He. For, as long as the evil still exists, the possibility still remains for it to have a hold on him.

However, when the beginning of service of *HaShem*-יהו"ה, blessed is He, and its primary aspect and foundation even transcends the beginning of intellect (*Sechel*) in his soul – this being the matter of the desire of the heart (*Re'uta d'Leeba*), which is the aspect of love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),”<sup>1189</sup> that

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<sup>1185</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on “thought-*Machshavah*-מחשבה.”

<sup>1186</sup> Zohar I 123a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), section on the “Jubilee-*Yovel*-יובל,” and Gate Nine (*Chochmah*) *ibid*.

<sup>1187</sup> That is thought (Wisdom-*Chochmah*) and the Jubilee (Understanding-*Binah*) never separate, and are called, “The two lovers who never separate.”

<sup>1188</sup> See Tanya, Likkutei Amarim, Ch. 3

<sup>1189</sup> Deuteronomy 6:5

transcends love of Him “with all your heart, and with all your soul,” referring to the ten powers of the soul – then “He is grasped in the desire of the heart (*Re’uta d’Leeba*).”

This then, is the meaning of the teaching,<sup>1190</sup> “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, for the toil in the constraints and limitations of this world to be “more precious etc.,” this comes about by being preceded with repentance (*Teshuvah*) (“repentance and good deeds”), being that the general matter of toiling in repenting and returning (*Teshuvah*) to *HaShem*-יהוה, blessed is He, is with greater strength and force, and is the matter of the desire of the heart (*Re’uta d’Leeba*).

This is why “He is grasped,” since “He is grasped and manifest in Torah and its *mitzvot*.”<sup>1191</sup> It is then that the toil in this world ascends even higher than the life of the coming world. It for this ascent that the descent from the aspect of “from where (*Me’Ayin*-מאי) you came,” meaning, from the Upper Garden of Eden (*Gan Eden HaElyon*), which is the place of the souls before their descent, was worthwhile.

## 6.

However, even upon the departure from Egypt – meaning, when service of *HaShem*-יהוה, blessed is He, is with the desire of the heart (*Re’uta d’Leeba*) – nevertheless, the beginning of the service is such that one is in the state indicated

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<sup>1190</sup> Mishnah Avot 4:17

<sup>1191</sup> See Tanya, Likkutei Amarim, Ch. 4

by the verse,<sup>1192</sup> “You followed behind Me (*Acharai*-אָחַר־י) into the desert, a land not sown.”

As explained at length in Torah Ohr,<sup>1193</sup> this means that one’s service is not in a state of “face to face” (*Panim b’Panim*), but in a state of “back-*Achor*-אָחֹר,” as the verse states, “behind Me-*Acharai*-אָחַר־י.” It therefore is possible for Amalek to come in opposition etc., and there therefore must be the matter of battling with Amalek. However, there first must be the matter of appointing a king.

The explanation is that the general matter of Amalek is that, “he knows his Master and intends to rebel against Him.”<sup>1194</sup> This is how Amalek differs from other nations, as the verse states,<sup>1195</sup> “Amalek is the head of the nations.” In other words, there are other nations, these being the seven nations, but there also is Amalek, who is “the head of the nations,” meaning that he is their beginning and source.<sup>1196</sup>

The matter of the seven nations, as they are in our service of *HaShem*-יהו"ה, blessed is He, refers to the seven bad emotional qualities, which generally are the matter of lust. However, since by nature, the brain innately rules over the

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<sup>1192</sup> Jeremiah 2:2

<sup>1193</sup> Torah Ohr, discourse entitled “*Zachor*” 84d and on

<sup>1194</sup> See Sefer HaMaamarim 5562 p. 172; Sefer HaMaamarim 5565 Vol. 1, p. 395; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Zechirat Ma’aseh Amalek, Ch. 1 (95a) and elsewhere [utilized in regard to Amalek]; Torat Kohanim to Leviticus 26:14 (cited in Rashi there, and to Genesis 10:9, 13:13 [not in regard to Amalek]; Also see Ohr HaTorah, Parshat Zachor p. 1,786. [See Likkutei Sichot, Vol. 21, p. 193, note 38].

<sup>1195</sup> Numbers 24:20

<sup>1196</sup> See Torah Ohr, end of Tetzaveh; Megilat Esther 95a and on; Siddur Im Divrei Elo”him Chayim, Shaar HaPurim p. 281a and on; Sefer HaMaamarim 5647 p. 82 and on; 5709 p. 62 and on, and elsewhere.

heart,<sup>1197</sup> therefore, when a person contemplates with the understanding and grasp appropriate to that particular emotion, it then is in his ability to rule over the emotion and lust of his heart, until he is victorious over it.

However, Amalek knew his Master, meaning that he had understanding and comprehension, but even so, was impudent in acting contrary to this knowledge, and intentionally rebelled against Him. (In other words, he was not simply rebellious, but **intended** to rebel against his Master, may the Merciful One save us from such things.)

We see this through the simple understanding of Amalek's conduct, that even after [hearing about] all the signs and wonders that took place [for the Jewish people] in Egypt, which were visited upon Pharaoh and all his servants,<sup>1198</sup> nevertheless,<sup>1199</sup> "Amalek came and battled with Israel." That is, of all the nations, they were the first to wage war against the Jewish people.<sup>1200</sup> This is the lack of arousal to the open revelation and clear sight of *HaShem's* יהוה's Godliness, which is the general matter of "impudence and [the reign of] kingship without a crown."<sup>1201</sup>

This is further emphasized by the fact that Amalek was neither concerned nor fearful that the children of Israel would take possession their land, (as was later the case with [the nations of] Amon and Mo'av, who feared that [the Jewish people] would conquer their lands). However, even so, of their

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<sup>1197</sup> Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12, Ch. 17.

<sup>1198</sup> See Nehemiah 9:10

<sup>1199</sup> Exodus 17:8

<sup>1200</sup> See Rashi to Numbers 24:20; Rashi to Genesis 25:18

<sup>1201</sup> See Talmud Bavli, Sanhedrin 105a

own volition, [without any provocation,] Amalek came to attack and provoke the Jewish people.

The same is so in our toil of serving *HaShem*-יהו"ה, blessed is He. That is, there can be times that notwithstanding all of one's contemplation (*Hitbonenut*) etc., because of his coarseness and ego, he cannot stand the existence of something else. That is, even though the other is not at all provoking him, nonetheless, the very fact that he exists, agitates and aggravates him, and this causes the matter of war in him, in a way of "impudence and kingship without a crown," meaning, without reason, understanding, or comprehension.

However, since Amalek knows his Master, it is self-understood that one cannot be victorious over him through reason and understanding. Because of this, there first must be the matter of appointing a king.

This is explained at length in [the discourse] on the *mitzvah* of appointing a king (*Minuy Melech*),<sup>1202</sup> as well as various other discourses.<sup>1203</sup> At first glance, it is not understood why appointing a king is necessary, because, after all, as the verse states, "*HaShem*-יהו"ה your God, is your King."<sup>1204</sup>

This may be understood from the Kingship of Dovid (which is transferred to his male offspring after him).<sup>1205</sup> That is, the matter of Dovid was the ultimate in sublimation and nullification to *HaShem*-יהו"ה, blessed is He, as he stated,<sup>1206</sup> "I

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<sup>1202</sup> Sefer HaMitzvot of the Tzemach Tzedek 108a

<sup>1203</sup> See Maamarei Admor HaZaken, Nevi'im p. 1 and on; Inyanim p. 109 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 215 and on; Ohr HaTorah, Inyanim p. 206 and on; Sefer HaMaamarim 5628 p. 62.

<sup>1204</sup> Samuel I 12:12

<sup>1205</sup> Mishneh Torah, Hilchot Melachim 1:7

<sup>1206</sup> Psalms 131:2

swear that I stilled and silenced my soul,” in that, “she [Malchut-Kingdom] has nothing of her own.”<sup>1207</sup>

It specifically is because of [his] ultimate sublimation and nullification (*Bittul b'Tachlit*) to *HaShem*-יהו"ה, blessed is He, that he said,<sup>1208</sup> “I will exalt You, my God, the King.” In other words, not only did he conduct himself as indicated by his words, “I will walk in expansiveness (*Rechavah*-רחבה),” in relation to those below, but he also affected the exaltation of the Kingdom Above, so to speak.

As this is in our daily service of *HaShem*-יהו"ה, blessed is He, this is the toil during the recital of the *Shema*, the general matter of which is self-sacrifice (*Mesirat Nefesh*) and accepting the yoke (*Kabalat Ol*). More specifically, it refers to accepting the yoke of Heaven (*Kabalat Ol Malchut Shamayim*), as our sages, of blessed memory, said,<sup>1209</sup> “Why does the portion of *Shema* precede the portion of *Vehayah im Shamo'a*? So that one will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.”

In other words, the matter of appointing a king, as in the command,<sup>1210</sup> “You shall surely set a king over yourself,” means that one is to appoint the Supernal Kingship of Heaven upon himself. Only afterwards can he fulfill the service of accepting the yoke of the *mitzvot* upon himself, this being the matter of repentance and good deeds.

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<sup>1207</sup> See Zohar I 181a; 249b; Zohar II 218b

<sup>1208</sup> Psalms 145:1

<sup>1209</sup> Talmud Bavli, Brachot 13a

<sup>1210</sup> Deuteronomy 17:15



Through accepting the yoke – that is, appointing a king – we thereby are victorious in the war against Amalek, which is the toil that follows immediately after departing from Egypt (*Mitzrayim*-מצרים), until we then come to the “good and spacious land,”<sup>1211</sup> that is, the expansiveness of the Essential Self (*Merchav HaAtzmi*-מרחב העצמי).

## 7.

We now must understand why it first is necessary to cut off the seed of Amalek, and only specifically afterwards, to construct the Chosen House. The explanation is that the matter of the Holy Temple is as the verse states,<sup>1212</sup> “This is the gate of the heavens!” In general, it is the matter of the Throne of the Holy One, blessed is He, as the verse states,<sup>1213</sup> “The site of our Holy Temple is like the Throne of Glory (*Kiseh HaKavod*-כסא הכבוד), exalted before the beginning [of time] (*Marom MeRishon*-מרום מראשון-רון).”

As Rabbeinu Bachaye explained<sup>1214</sup> in the name of Ramban, the [word] “Throne-*Kiseh*-כסא” refers to the *Sefirah* of Understanding-*Binah*, the word “Glory-*Kavod*-כבוד-32” refers to the *Sefirah* of Wisdom-*Chochmah* (the thirty-two

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<sup>1211</sup> Exodus 3:8

<sup>1212</sup> Genesis 28:17 and Rashi there; Midrash Bereishit Rabba 69:6

<sup>1213</sup> Jeremiah 17:12

<sup>1214</sup> See the discourse entitled “*Zachor*” 5656 (Sefer HaMaamarim 5656 p. 331 and on) *ibid.* Ohr HaTorah, Na”Ch to Jeremiah 17:12 (Vol. 1, p. 347), citing the Kuntres at the end of Sefer Bachaye to the Torah portion of Terumah, called Sefer Naftulei Elohi”m (which is a short explanation of some of the matters of Kabbalah mentioned in Sefer Bachaye), also printed at the back of Sefer Bachaye Al HaTorah (Krakow 1592).

pathways of Wisdom-*Chochmah*),<sup>1215</sup> the word “exalted-*Marom*-מרומ” refers to the *Sefirah* of Crown-*Keter*, and the word “[before] the beginning-*Rishon*-ראשון” refers to the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse, “The site of our Holy Temple is like the Throne of Glory (*Kiseh HaKavod*-כסא הכבוד), exalted before the beginning [of time] (*Marom MeRishon*-מרומ מראשון-ראשון).” That is, all these matters were openly revealed in the Holy Temple.

Now, Midrash on the Torah portion of Bo<sup>1216</sup> states that “no evil touches the Throne of the Holy One, blessed is He, as the verse states,<sup>1217</sup> ‘Evil will not reside with You.’” It therefore is first necessary to cut off the seed of Amalek, so that “evil will not reside with You.” This is similar to the explanation before (in chapter five), that only the matter of “they are refined with Wisdom-*Chochmah*,” meaning that he clarifies what is good and what is evil, and pushes away the evil, is insufficient, since the evil still remains in existence.

Rather, service of *HaShem*-יהו"ה, blessed is He, must stem from the *Sefirah* of the Crown-*Keter*, which transcends the *Sefirah* of Wisdom-*Chochmah*. This causes that not only is the enemy pushed away, but his very existence is nullified, as the verse states,<sup>1218</sup> “All Your enemies will be eliminated.”

Only after the seed of Amalek is wiped out can the construction of the Chosen House take place, “The site of our Holy Temple is Like the Throne of Glory (*Kiseh HaKavod*-כסא

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<sup>1215</sup> Sefer Yetzirah 1:1 and elsewhere.

<sup>1216</sup> Midrash Shemot Rabba 15:26

<sup>1217</sup> Psalms 5:5

<sup>1218</sup> Micah 5:8; Also see the Rebbe’s note to Sefer HaMaamarim 5700 p. 42.

(הכבוד), exalted before the beginning [of time] (*Marom MeRishon*-מרום מראשון-הכבוד).” That is, it is only after this that the construct of the Throne (*Kiseh*-כסא) of the Holy One, blessed is He, is possible, being that “no evil touches it.”

8.

Now, this is also the meaning of the verse,<sup>1219</sup> “*HaShem*-יהו"ה wages war against Amalek from generation to generation (*MiDor Dor*-מדר דר).” At first glance, it is not understood why this verse only mentions two generations (“from generation to generation-*Midor Dor* דר-מדר”), and it does not say “for all generations-*L'Dor VaDor* ודור לדור,” which is a greater indication of eternity, as in the verse,<sup>1220</sup> “You, *HaShem*-יהו"ה, are enthroned forever, Your throne is for all generations (*L'Dor VaDor* ודור לדור).”

However, the explanation is that in Mechilta,<sup>1221</sup> two views are brought on the meaning of the words “from generation to generation-*MiDor Dor* דר-מדר.” The first is, “from the generation of Moshe and the generation of Shmuel.” The second is, “from the generation of Shmuel to the generation of Moshiach.” In Pesikta,<sup>1222</sup> three views are enumerated, “From the generation of Moshe to the generation of Shmuel, from the generation of Shmuel to the generation of Mordechai and Esther, and from the generation of Mordechai and Esther to the generation of Moshiach.”

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<sup>1219</sup> Exodus 17:16

<sup>1220</sup> Lamentations 5:19

<sup>1221</sup> Mechilta to Exodus 17:16

<sup>1222</sup> Pesikta d'Rav Kahana, Parshat Zachor (29a)

The explanation is that in the generation of Moshe the matter of the wiping out of the seed of Amalek began, as the verse states,<sup>1223</sup> “Yehoshua weakened Amalek and its people by the blade of the sword,” specifying that he [only] “weakened” them. The Midrash likewise states,<sup>1224</sup> that this was only a matter of “weakening.”

Now, this should have been completed in the generation of Shmuel [the prophet] and [king] Shaul, when Shmuel told Shaul,<sup>1225</sup> “So said *HaShem*, *HaShem* of Legions-*HaShem Tzva’ot*-צבאות-יהוה, ‘I have remembered what Amalek did to Israel... Now, go and strike down Amalek and destroy all he has etc.’”

However, Shaul did not wipe out the seed of Amalek completely. As stated in Talmud, Tractate Megillah,<sup>1226</sup> because Shaul did not kill Agag [king of Amalek] (and he lived for an additional night),<sup>1227</sup> [he had the opportunity to procreate and] Haman was [eventually] born of him.

In other words, because Shaul followed his [own] reasoning,<sup>1228</sup> [and notwithstanding that his service of *HaShem*-יהוה, blessed is He, was very lofty, nevertheless it only was from the aspect of the reasonings of Wisdom-*Chochmah*], and he therefore presumed it possible to keep the best of the sheep

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<sup>1223</sup> Exodus 17:13

<sup>1224</sup> Pesikta Rabbati, Ch. 12 and elsewhere.

<sup>1225</sup> Samuel I 15:2-3

<sup>1226</sup> Talmud Bavli, Megillah 13a

<sup>1227</sup> See Pri Etz Chayim, Shaar HaPurim, Ch. 6 and elsewhere. Also see Tanna d’Bei Eliyahu Rabba, Ch. 20, Ch. 24.

<sup>1228</sup> Sefer HaMaamarim 5627 p. 254 and elsewhere

and cattle alive in order to offer them up as sacrifices to *HaShem*-יהו"ה, blessed is He.<sup>1229</sup>

About this Shmuel told him,<sup>1230</sup> “To obey is better than a choice offering, to listen [is better] than the fat of rams.” That is, the ultimate level of serving *HaShem*-יהו"ה, blessed is He, is to obey and accept the yoke of His Kingship, up to and including serving Him with the desire of the heart (*Re'uta d'Leeba*).

It therefore became necessary for there to be the matter of wiping out Amalek “from the generation of Shmuel to the generation of Mordechai and Esther.” [There then was the matter indicated by the verse,<sup>1231</sup> “The Jews accepted [upon themselves] etc.,”<sup>1232</sup> similar to what took place in the generation of Moshe.

This is as Zohar states,<sup>1233</sup> “The word ‘accepted-*Keebel*-קבל’ is in the singular – referring to Moshe.” It similarly states in Talmud<sup>1234</sup> that “they fulfilled<sup>1235</sup> what they already accepted in the days of Moshe.” Because of this, during the times of Purim, the matter of self-sacrifice (*Mesirat Nefesh*) was also drawn forth.

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<sup>1229</sup> See Samuel I 15:15

<sup>1230</sup> Samuel I 15:22

<sup>1231</sup> Esther 9:23

<sup>1232</sup> See Torah Ohr, Megillat Esther 96:1; Also see the discourse entitled “*v'Keebel HaYehudim* – The Jews undertook that which they had begun to do,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 5, (Torat Menachem, Sefer HaMaamarim Adar p. 54), Note 4 (Note 5 in the English).

<sup>1233</sup> Zohar II 191b

<sup>1234</sup> Talmud Bavli, Shabbat 88a

<sup>1235</sup> Esther 9:27

Then, from the days of Mordechai and Esther (which is when Purim happened, about which the verse states,<sup>1236</sup> “These days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants”) we come (in a way of “juxtaposing redemption to redemption”)<sup>1237</sup> to the generation of Moshiach, at which time the war of *HaShem*-יהו"ה against Amalek will be completed.

This then, is the meaning of the verse,<sup>1238</sup> “*HaShem*-יהו"ה wages war against Amalek from generation to generation (*MiDor Dor*-מדר דר).” That is, to [be victorious] in the war against Amalek, two generations are sufficient; the generation that began wiping out of Amalek, and the generation that will finish wiping out of Amalek. There then can be the building of the Chosen House, the dwelling of the Holy One, blessed is He.

This is also hinted in the words, “from generation to generation-*MiDor Dor*-מדר דר.” That is, in addition to the usual meaning of the word “generation-*Dor*-דר” as it is associated with time, it also is the root of the word “dwelling-*Dirah*-דירה.” In other words, in order for the dwelling of the Holy One, blessed is He, which is the matter of the Holy Temple, to be possible, the seed of Amalek must first be wiped out.

With this in mind, we also can understand why the Tabernacle (*Mishkan*) could be built even though the seed of Amalek had not yet been eradicated, (but only weakened, as explained before). This is because the Tabernacle (*Mishkan*) is called a “tent-*Ohel*-אווהל,”<sup>1239</sup> which is just a temporary

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<sup>1236</sup> Esther 9:28

<sup>1237</sup> Talmud Bavli, Megillah 6b and Rashi there.

<sup>1238</sup> Exodus 17:16

<sup>1239</sup> See Samuel II 7:6; Shir HaShirim Rabba 1:16; Torah Ohr, Vayigash.

dwelling, as the verse states,<sup>1240</sup> “For you have not yet come to the resting place or to the heritage.” However, for there to be the actual matter of a “dwelling-*Dirah*-דירה” (in that the words “from generation to generation-*MiDor Dor*-דור דור” are of the root “dwelling-*Dirah*-דירה”) meaning, a permanent dwelling place, the seed of Amalek must first be eradicated.

## 9.

Based on this, we can also understand the matter as it relates to the days of Purim. For “these days of Purim shall never cease amongst the Jews, nor shall their remembrance perish from their descendants.” Because of this, even when all the other holidays will be nullified, the days of Purim will not be nullified. In other words, the revelation of Purim is affixed and established, in the manner of a [permanent] “dwelling-*Dirah*-דירה,” meaning that it is not temporary.

This is why it first was necessary for them to slay seventy-five thousand of Amalek’s offspring, this being the matter of the wiping out of the seed of Amalek, and only after this could the matter of the days of Purim be, similar to the matter of the “dwelling-*Dirah*-דירה” of the Holy Temple.

The same is so of the coming redemption – “from the generation of Mordechai and Esther to the generation of Moshiach,” as in the teaching of our sages, of blessed memory, “juxtaposing redemption to redemption”<sup>1241</sup> referring to the

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<sup>1240</sup> Deuteronomy 12:9; Talmud Bavli, Zevachim 119a; Likkutei Torah, Zot HaBrachah 99d; Discourse entitled “*B’Sha’ah SheAlah Moshe LaMarom*” of later this year, Discourse 25 (Sefer HaMaamarim 5721, p. 193 and on).

<sup>1241</sup> Talmud Bavli, Megillah 6b and Rashi there.

redemption of Purim, in a manner that, “we still were the servants of Achashverosh,”<sup>1242</sup> to the redemption of the exodus from Egypt in the days of Pesach, until the redemption that will take place in the days of our righteous Moshiach, which will be “like the days when you left the land of Egypt.”<sup>1243</sup>

Then too, the order will be that first the prophecy,<sup>1244</sup> “I will remove the spirit of impurity from the land” will be fulfilled, followed by the construction of the third Holy Temple, which will be revealed in the near future, below ten handbreadths, by our righteous Moshiach!

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<sup>1242</sup> Talmud Bavli, Megillah 14a

<sup>1243</sup> Micah 7:15

<sup>1244</sup> Zachariah 13:2



## Discourse 19

*“Vayedaber HaShem... Zot Chukat HaTorah -  
HaShem spoke... This is the decree of the Torah”*

Delivered on Shabbat Parshat VaYakhel-Pekudei,  
Parshat Parah, Shabbat Mevarchim Nissan, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1245</sup> “*HaShem*-יהו"ה spoke to Moshe and Aharon saying: This is the decree of the Torah which *HaShem*-יהו"ה has commanded, saying: ‘Speak to the children of Israel, and they shall take to you a completely red heifer etc.’” The question about the precise wording of this verse is well known.<sup>1246</sup> Namely, (as pointed out in Likkutei Torah)<sup>1247</sup> why does the verse here say the Name *HaShem*-יהו"ה twice?

We also must understand what Midrash states on the Torah portion of Bo,<sup>1248</sup> “The verse states,<sup>1249</sup> “May my heart be whole in Your decrees,” (in which the word “Your decrees-*Chukeicha*-חוקיך” is plural, meaning two decrees),<sup>1250</sup> that “this

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<sup>1245</sup> Numbers 19:1-2

<sup>1246</sup> See the discourse by the same title as this of the year 5629 (Sefer HaMaamarim 5629 p. 93 and on); 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 208 and on).

<sup>1247</sup> Likkutei Torah, Chukat 56a

<sup>1248</sup> Midrash Shemot Rabba 19:2

<sup>1249</sup> Psalms 119:80

<sup>1250</sup> See Maharzu commentary to Midrash Shemot Rabba ibid.

refers to the decree (*Chok*-חוק) of the Passover (*Pesach*) sacrifice and the decree (*Chok*-חוק) of the Red Heifer.

Why is this? Because the two are similar to each other. About one, the verse states,<sup>1251</sup> ‘This is the decree-*Chukat*-חוקת of the Passover (*Pesach*) sacrifice,’ and about the Red Heifer (*Parah*) it is written,<sup>1252</sup> ‘This is the decree-*Chukat*-חוקת of the Torah.’ However, it is not known which of the two is greater.

This is like the example of two distinguished ladies who were walking together and resembled each other. How can it be known which is the more distinguished? By [observing] which one accompanies and follows the other to her house. So too, about the Passover (*Pesach*) sacrifice it is written, ‘This is the decree-*Chukat*-חוקת,’ and about the Red Heifer (*Parah*) it is written, ‘This is the decree-*Chukat*-חוקת.’

Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require [the Red Heifer], as the verse states,<sup>1253</sup> ‘For the contaminated person they shall take some of the ashes of the burning of the purification [animal] etc.’” We therefore must understand the meaning of both being great, but that even so, the “decree of the Torah” is greater, since those who eat the Passover (*Pesach*) sacrifice require it.

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<sup>1251</sup> Exodus 12:43

<sup>1252</sup> Numbers 19:2

<sup>1253</sup> Numbers 19:17

## 2.

This may be understood by prefacing with the statement (in this week's Torah portion),<sup>1254</sup> "You shall not kindle fire in any of your dwellings on the Shabbat day." This matter is not understood.<sup>1255</sup> For, all [thirty-nine] forms of labor are prohibited on Shabbat, not just the kindling of fire. This being so, why does the Torah warn against the kindling of fire over and above all other forms of labor?

Now, (in addition to the reasons explained in Talmud),<sup>1256</sup> the *Shnei Luchot HaBrit* (*Shalah HaKadosh*) explains in *Mesechet Shabbat*,<sup>1257</sup> that on the first day, the totality of the creation of novel existence was brought forth in a general way (*Klall*). That is, on the first day of creation, the heavens and earth and all their hosts<sup>1258</sup> were brought forth in a general way. This is because the utterance of the first day,<sup>1259</sup> "Let there be light-*Yehiy Ohr*-יהי אור" included all the utterances. [This likewise is so of the *Sefirot*, in that the *Sefirah* of *Wisdom-Chochmah* includes all the *Sefirot*.]

On Shabbat, there must be rest and cessation from all thirty-nine forms of labor, which is the matter of the creation of

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<sup>1254</sup> Exodus 35:3

<sup>1255</sup> See the discourse entitled "*Lo Teva'aru Eish*" 5631 (*Sefer HaMaamarim* 5631 *ibid.* p. 220); Also see the discourse entitled "*Ki Tisa*" 5722 (*Sefer HaMaamarim* 5722, p. 165 and on).

<sup>1256</sup> Talmud Bavli, *Shabbat* 70a; *Yevamot* 6b; *Sanhedrin* 35b

<sup>1257</sup> See *Shnei Luchot HaBrit*, *Mesechet Shabbat* 136b; *Chelek Torah SheB'Khtav*, *Parshat Shmini* (*Torah Ohr*), 340b, citing and summarizing *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (*The Letters of Creation*, Part 1), section entitled "The three letters *Yod Hey Vov*-יהי אור" – "where it is discussed at great length."

<sup>1258</sup> See Rashi to *Genesis* 1:14

<sup>1259</sup> *Genesis* 1:3

novel existence brought about by the ten utterances. However, the primary rest and cessation is generally included in the kindling of fire, which is similar to [the utterance], “Let there be light-*Yehiy Ohr*-יהי אור,” which included all the utterances.

This is why the Torah [singled out this form of labor and] stated, “You shall not kindle fire,” in that this is as though it (simply) said, “You shall not perform any labor.” This is because the creation of the light (*Ohr*-אור) of fire includes the totality of the act of creation.<sup>1260</sup>

### 3.

Now, to understand this in greater depth, and also to understand this matter as it is in our service of *HaShem*-יהו"ה, blessed is He, it is written,<sup>1261</sup> “For *HaShem* your God-*HaShem Elohei*” *cha*-אלהיך” יהו"ה אלהיך, He is a consuming fire.” That is, the aspect indicated by “*HaShem* your God-*HaShem Elohei*” *cha*-אלהיך” – and more specifically, by the aspect of “your God-*Elohei*” *cha*-אלהיך,” meaning “your strength and vitality,”<sup>1262</sup> referring to the matter of drawing down and descent – is compared to fire.

This is because the foundational element of fire differs from all the other foundational elements, in that its nature is to

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<sup>1260</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The three letters *Yod Hey Vov*-יהי וואו.”

<sup>1261</sup> Deuteronomy 4:24; *Likkutei Torah*, *Acharei* 25c and on.

<sup>1262</sup> See *Tur* and *Shulchan Aruch*, *Orach Chayim* 5; *Likkutei Torah* *ibid.* 18a; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*), that the title “God-*Elohi*” *m*-אלהים” is a term of “strength-*Aleem*-אליים” as per the dictum (*Gittin* 60b and elsewhere), “Whoever is stronger-*Aleem*-אליים prevails.”

ascend above, in that, in and of itself, it has no relation to the lower aspect. This likewise is the meaning of the verse, “For *HaShem* your God-*HaShem Elohei*” *cha*-יהו"ה אלהי"ך, He is a consuming fire.” That is, just as fire ascends above and is separate from the lower aspect, so likewise, this so above in *HaShem*'s-יהו"ה Godliness.

This is because the primary aspect of *HaShem*'s-יהו"ה Godliness is utterly beyond the fact that the worlds were brought into existence from Him.<sup>1263</sup> That is, *HaShem*'s-יהו"ה Godliness is utterly separate from the matter of worlds, and the aspect of His Godliness that brings the worlds into being – which specifically refers to the ten utterances of creation<sup>1264</sup> – is called in Zohar<sup>1265</sup> “the words of a commoner (*Meeleen d'Hedyota* דהדיוטא-מילין)” in comparison to *HaShem*'s-יהו"ה Godliness above. This is because the Essential Self of *HaShem*'s-יהו"ה completely transcends the matter of worlds altogether.

About this the verse states,<sup>1266</sup> “All that is called by My Name and for My glory, I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).” That is, generally the worlds are divided into three worlds [as indicated by the words], “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).” However, for *HaShem*'s-יהו"ה Godliness to be drawn down into the three worlds, this comes about by their being “called by My Name etc.” In other words, it is necessary to “call” (*Likro*-

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<sup>1263</sup> Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

<sup>1264</sup> Mishnah Avot 5:1

<sup>1265</sup> Zohar III 149b; Also see Likkutei Torah, Acharei 25d

<sup>1266</sup> Isaiah 43:7

(לקרוא) and thereby draw Him into the worlds, being that, in and of Himself, He is compared to the nature of fire, which ascends above.

Now, just as the drawing down is into the three worlds, so likewise, in the drawing down itself, there also are three matters. This is likewise so of the Jewish people, for whom novel existence was brought into being, as the verse states,<sup>1267</sup> “In the beginning-*Bereishit*-בראשית,” meaning,<sup>1268</sup> “For the Jewish people, who are called ‘the beginning-*Reishit*-ראשית.’” That is, the powers of the soul also include three powers, thought, speech, and action, which are comparable to the aspects [and worlds indicated by the words], “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).”

To explain, thought (*Machshavah*) is the coming into being of novelty, in that higher than thought (*Machshavah*) there are no recognizable or revealed letters. This being so, [the letters] are compared to the world of Creation (*Briyah*-בריאה), which is the coming into being of novel existence from nothing to something. This is as stated by Ramban,<sup>1269</sup> that the bringing into being of something from nothing (*Yesh MeAyin*) is called “Creation-*Briyah*-בריאה.”

Speech (*Dibur*) is the revelation of that which is concealed (*Gilyu HaHe'elem*), meaning that a person reveals what is concealed in his thought, whether he thinks it now, or thought it before. (For, even when a person “does not speak

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<sup>1267</sup> Genesis 1:1

<sup>1268</sup> See Rashi and Ramban to Genesis 1:1; Midrash Aggadah to Genesis 1:1; Tanchuma Bereishit 3; Midrash Bereishit Rabba 1:4; Vayikra Rabba 36:4

<sup>1269</sup> Genesis 1:1

with knowledge,”<sup>1270</sup> meaning [that he speaks] without thinking, he necessarily thought it before [speaking], as explained in Tanya.)<sup>1271</sup>

This is compared to the world of Formation (*Yetzirah*-יצירה), the matter of which is to reveal what is hidden in the world of Creation (*Briyah*-בריאה), as the verse states,<sup>1272</sup> “He forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).” That is, since it is concealed, the world of Creation (*Briyah*-בריאה) is called “darkness,” whereas since its matter is to reveal, the world of Formation (*Yetzirah*-יצירה) is called “light,” as also indicated by the word “form-*Tzurah*-צורה.”

Now, action (*Asiyah*-עשיה) is a separate power etc., and is thus likened to the world of Action (*Asiyah*), which is mostly evil and the wicked are dominant in it, as stated in Tanya,<sup>1273</sup> citing Etz Chaim.<sup>1274</sup>

Now, these three powers of the soul must be used for serving *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot*. For, they then become the wick for the Godly light of *HaShem*-יהו"ה, which is compared to fire. In other words, through fulfilling *HaShem*'s-יהו"ה Torah and *mitzvot*, we “call” unto Him to be drawn into the aspects of “I created it (*Barativ*-בראתי), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).”

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<sup>1270</sup> See Job 34:35

<sup>1271</sup> See Tanya, Iggeret HaKodesh, Epistle 19

<sup>1272</sup> Isaiah 45:7; Also see the blessings of the *Shema* recital; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1

<sup>1273</sup> Tanya, Likkutei Amarim, Ch. 6 (10b and on); Ch. 24 (30a); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>1274</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 4

However, even in our service of *HaShem*-יהו"ה of fulfilling His Torah and *mitzvot*, there also are these three lines [and modes of service]. This is as our sages of blessed memory stated,<sup>1275</sup> “The world stands on three things: The Torah, the Temple Service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*).”

The Temple Service (*Avodah*) refers to the service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, with the sacrificial offerings (*Korbanot*).<sup>1276</sup> However, [because currently the Holy Temple is not standing], prayer takes the place of the daily offerings (*Temidin*).<sup>1277</sup> This is as our sages, of blessed memory, taught<sup>1278</sup> on the verse,<sup>1279</sup> “[to love *HaShem*-יהו"ה your God], and serve Him with all your heart,” – “Which service [of *HaShem*-יהו"ה] is performed in the heart? You must say this is prayer.” That is, this service must be done with the desire of the heart (*Re'uta d'Leeba*), with devotional intention (*Kavanah*) and thought (*Machshavah*).<sup>1280</sup>

Now, Torah too must be studied with speech, as the verse states,<sup>1281</sup> “For they are life to whoever finds them-*L'Motzeihem*-למצאיהם,” about which our sages, of blessed

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<sup>1275</sup> Avot 1:2

<sup>1276</sup> See the commentaries to Avot 1:2 *ibid.*; Also see Shnei Luchot HaBrit, Mesechet Shabbat *ibid.*

<sup>1277</sup> See Talmud Bavli, Brachot 26a-b

<sup>1278</sup> Talmud Bavli, Taanit 2a; Mishneh Torah, Hilchot Tefilah 1:1

<sup>1279</sup> Deuteronomy 11:13

<sup>1280</sup> “Though it must also be in speech (*Dibur*), this is only in order to rouse the devotional intent” (Sefer HaMaamarim 5631 *ibid.* p. 222; Also see Likkutei Torah, Acharei 25d).

<sup>1281</sup> Proverbs 4:22



memory, said,<sup>1282</sup> “To those who express them-*L’Motzi’eihem-* למוציאיהם with their mouth.”

In speech (*Dibur*) itself, it is not sufficient for it be in a whisper, but must specifically be done with the voice, until “they become ordered in all two-hundred and forty-eight limbs, for it is then that they become secured [and remembered].”<sup>1283</sup> In other words, it is specifically through speaking (*Dibur*) [words of] Torah that there comes to be a true grasp and understanding of it.

Acts of lovingkindness (*Gemilut Chassadim*) include all the *mitzvot*, all of which are called “charity-*Tzedakah-* צדקה,”<sup>1284</sup> the substance of which is “to revive the spirit of the lowly (*Shfeilim-* שפלים).”<sup>1285</sup> Through their fulfillment a drawing forth of the aspect of “I even actualized it (*Asitiv-* עשיתי-ו)” is brought about, to enliven the world of Action (*Asiyah*), which is called “the lowly world” (*Olam HaShafel-* עולם השפל).

Now, when the verse states, “*HaShem-* יהוה your God, He is a consuming fire (*Aish Ochlah Hoo-* הוא אוכלה),” in addition to this light (*Ohr-* אור) being compared to fire (*Aish-* אש), it also is a “consuming fire” (*Aish Ochlah-* אוכלה). That is, it is compared to the fire that consumes and nullifies the wick, and specifically through doing so, the wick becomes a fitting vessel for the fire to properly take hold, unlike those “wicks on which the fire sputters and flickers.”<sup>1286</sup>

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<sup>1282</sup> Talmud Bavli, Eruvin 54a

<sup>1283</sup> Talmud Bavli, Eruvin 54a *ibid.*

<sup>1284</sup> See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c

<sup>1285</sup> Isaiah 57:15

<sup>1286</sup> Talmud Bavli, Shabbat 21a

This matter, as it is spiritually, is that it is not adequate to just fulfill Torah and *mitzvot* in and of themselves, but they must specifically be fulfilled with sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. When sublimation and nullification (*Bittul*) to Him are absent, about this our sages, of blessed memory said,<sup>1287</sup> “[About whoever has arrogance in him, the Holy One, blessed is He, said:] He and I cannot dwell together.”

In other words, even if a person learns Torah and fulfills *mitzvot*, but lacks nullification (*Bittul*) to *HaShem*-יהו"ה, then not only are Torah and *mitzvot* not receptacles by which to draw the light of *HaShem*'s-יהו"ה Godliness down to take hold in them, meaning that He remains as He is in His Essential Self, in that the nature of fire is to ascend above, but beyond that, through ego and the sense of self (*Yeshut*) a person adds to the natural tendency of the light to be in a state of withdrawal, as in the teaching,<sup>1288</sup> “[Whosoever walks with an [arrogant and] upright posture [for a distance of] even four cubits,] it is as if he pushes away the feet of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”

Therefore, Torah and *mitzvot* must specifically be fulfilled with self-nullification (*Bittul*) and they then are [proper] receptacles (*Keilim*) to drawn down the light of *HaShem*-יהו"ה into them, similar to fire that consumes the wick. This refers to the matter of accepting the yoke (*Kabbalat Ol*) of Torah and *mitzvot* upon oneself, and more specifically, it is the general matter of nullification (*Bittul*) and acceptance of the

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<sup>1287</sup> Talmud Bavli, Sotah 5a

<sup>1288</sup> Talmud Bavli, Brachot 43b

yoke of the Kingship of Heaven (*Kabbalat Ol Malchut Shamayim*) upon oneself, which even precedes the yoke of Torah and *mitzvot*. This is as our sages, of blessed memory, taught,<sup>1289</sup> “Why does the portion of *Shema* precede the portion of *Vehayah im Shamo’a*? So that a person will first accept the yoke of the Kingdom of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.”

#### 4.

Now, all the above is in reference the service of the righteous *Tzaddikim*, who walk on the straightforward path, traveling on “the King’s highway.”<sup>1290</sup> However, when one has transgressed, blemished, and left the path, and lacks one of the three above-mentioned modes in his service of *HaShem*-יהו"ה, blessed is He, then it automatically is impossible for this drawing down to be.

The rectification for this is to serve *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). Through doing so, he draws down the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, and does so in an even loftier way. This is as our sages, of blessed memory, stated,<sup>1291</sup> “Even the perfectly righteous (*Tzaddikim Gemurim*) are incapable of standing in the place of the penitent (*Baalei Teshuvah*).”

However, we must better understand why it is that penitents (*Baalei Teshuvah*) are elevated to a much greater

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<sup>1289</sup> Talmud Bavli, Brachot 13a

<sup>1290</sup> See Numbers 20:17

<sup>1291</sup> Mishneh Torah, Hilchot Teshuvah 7:4

degree. That is, it makes sense that the service of penitent (*Baalei Teshuvah*) must be with greater strength.<sup>1292</sup> For, since they became very distant from their Source, they therefore require additional strength [over and above the righteous].

In other words, even though a perfectly righteous person (*Tzaddik Gamur*) serves *HaShem*-יהו"ה with fear of Him and with love and delight (*Ahavah b'Taanugim*) in Him,<sup>1293</sup> he nevertheless is in a state in which "there is one who loves,"<sup>1294</sup> and therefore is distant from his Source. Nonetheless, the distance brought about through sin is much greater, and thus, since such a person has become more distant, therefore, for him to come close like the righteous (*Tzaddik*), greater strength is needed. However, it is not understood why through their service of *HaShem*-יהו"ה, blessed is He, the righteous (*Tzaddikim*) are incapable of reaching the same level as penitents (*Baalei Teshuvah*).

This may be understood from what we find<sup>1295</sup> about Rabbi Elazar ben Dordaya, who wept loudly and shed tears [in

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<sup>1292</sup> See Zohar I 129b; Maamarei Admor HaZaken 5565 Vol. 1, p. 494; Ohr HaTorah, Shir HaShirim Vol. 2 p. 685.

<sup>1293</sup> Tanya, Likkutei Amarim, Ch. 35

<sup>1294</sup> See Torah Ohr, Hosafot to Vayakhel 114d.

<sup>1295</sup> Talmud Bavli, Avodah Zarah 17a – "They say about Rabbi Elazar ben Dordaya that [he was so promiscuous that] he did not leave one prostitute in the world with whom he did not engage in intercourse. Once he heard that there was a prostitute in one of the cities overseas, who would take a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. While they were engaged in the act, she passed wind and said, 'Just as this passed wind will not return to its place, so too Elazar ben Dordaya will not be accepted in repentance. He went and sat between two mountains and hills and said, 'Mountains and hills, pray for mercy on my behalf.' They said to him, 'Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as the verse states (Isaiah 54:10), 'For the mountains may depart, and the hills be removed.' He said, 'Heaven and earth, pray for mercy on my behalf.' They said to him, 'Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as the

repentance] until his soul left [his body]. [When Rabbi Yehudah HaNasi heard about this], Rabbi Yehudah wept and said, “There are those who acquire their [share in] the coming world after many years [of toil], and there are those who acquire their [share in] the coming world in a single moment.”

Now, this must be better understood. For, it makes sense that on account of his repentance he is forgiven for his sins, due to which his sins are atoned for and he becomes desirable before the Holy One, blessed is He. This is as stated by Rambam,<sup>1296</sup> “Great is repentance (*Teshuvah*), since it draws man close to the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*... for he now is beloved and desirable, close and dear.”

However, in regard to the matter of acquiring the coming world, it is not understood how it is possible for there to be such a drawing forth, to the extent that he acquires his portion in the coming world. After all, the world stands upon three things, Torah study, prayer, and acts of lovingkindness, and being that he lacks these three pillars, he has not built his coming world. This being so, how could he acquire his portion in the coming world?

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verse states (Isaiah 51:6), ‘For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.’ He said, ‘Sun and moon, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as the verse states (Isaiah 24:23), ‘Then the moon shall be confounded, and the sun ashamed.’ He said, ‘Stars and constellations, pray for mercy on my behalf.’ They said, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as the verse states (Isaiah 34:4), ‘And all the hosts of the heaven shall molder away.’ He then said, ‘The matter depends on nothing other than myself.’ He placed his head between his knees and wept loudly until his soul left his body. A Supernal voice emerged and said, ‘Rabbi Elazar ben Dordaya is destined for the life of the coming world.’”

<sup>1296</sup> Mishneh Torah, Hilchot Teshuvah 7:6

The explanation of these two matters, (that through repentance (*Teshuvah*) he both acquires his portion in the coming world, and even reaches higher than the level of the righteous *Tzaddikim*), is because the drawing down brought about through repenting and returning (*Teshuvah*) to *HaShem-יהו"ה*, blessed is He, is from a much higher Supernal place, meaning from a place where there is no blemish at all.

To elucidate, as explained before, the three pillars are the receptacles for drawing down the Godly light of *HaShem-יהו"ה*, blessed is He, which is compared to fire. As explained, when there is a blemish in fulfilling Torah and *mitzvot*, this causes the withdrawal of the light to above, as in the teaching,<sup>1297</sup> “If You would withdraw from them... they would remain like a body without a soul.” However, all this only applies to the aspect of the revealed fire.

However, there also is an aspect of concealed fire, like the fire in a coal, and even higher, like the fire in a flintstone, in which there is no actual existence of fire. Through repenting and returning (*Teshuvah*) to *HaShem-יהו"ה*, blessed is He, we cause a drawing down from the aspect of the “flintstone,” where there was no blemish at all.

Now, just as it is physically, that to bring fire out of a flint it must specifically be struck, whereas to bring out the fire concealed in a coal, it is enough to blow on it, the same is so spiritually. That is, the toil in serving *HaShem-יהו"ה* with repentance (*Teshuvah*) must be with greater strength, and furthermore, one must be very embittered over his great

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<sup>1297</sup> Introduction to Tikkunei Zohar, 17b.

distance from *HaShem*'s יהו"ה Godliness. Through this, he draws down fire from the "flintstone" (*HaTzur*-הצור).<sup>1298</sup>

This is why a penitent (*Baal Teshuvah*) acquires his [portion in the] coming world, because he draws down from the aspect of the "flintstone" (*Tzur*-צור), where there was no blemish whatsoever. Moreover, since the aspect of fire [as it is] in the flint is much loftier, therefore he reaches even higher than the toil and service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*.

## 5.

This also is the meaning of the verse,<sup>1299</sup> "Behold! There is a place with Me... When My glory passes by, I shall place you in a cleft of the rock (*HaTzur*-הצור) etc." The Torah continues,<sup>1300</sup> "*HaShem*-יהו"ה passed before him and proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה, God-*E*"l Compassionate and Gracious etc." In other words, when He wanted to draw down from the aspect of the thirteen attributes of mercy, He said, "Behold! There is a place with Me... I shall place you in a cleft of the rock (*HaTzur*-הצור)."

Now, at first glance, the continuum of the matter is not understood. However, the explanation is that when they sinned with the golden calf, which is a most egregious sin, and it subsequently became necessary for there to be (not only

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<sup>1298</sup> One of the titles of *HaShem*-יהו"ה, blessed is He, is "The Rock-*HaTzur*-הצור" (Deuteronomy 32:4), which also means a "flint stone." Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1299</sup> Exodus 33:21-22

<sup>1300</sup> Exodus 34:6

atonement, but also) a drawing down, so that “Your Presence will go [with us],”<sup>1301</sup> this drawing down had to be specifically from the aspect of “the flintstone-*HaTzur*-הצור,” since there was no blemish in this aspect, as explained above.

Additionally, the word “*Tzur*-צור,” also means strength, and generally refers to the “powers of might-*Gevurot*-גבורות.” However, what is meant here is not the matter of *Gevurot* indicating judgments (*Dinim*), being that the drawing down of the thirteen attributes of mercy was necessary, which is the matter of *HaShem*’s-יהו"ה abundant kindnesses-*Chassadim*, blessed is He. Rather, what is meant here is the dominance and strength of vitality, in that due to the “mighty powers-*Gevurot*-גבורות” there is a drawing down of additional vitality.

More specifically, in the additional drawing down brought about by the “mighty powers-*Gevurot*-גבורות,” there are three matters. The first is that because of the “mighty powers-*Gevurot*-גבורות” there comes to be a bestowal of alacrity (*Zreezoot*). The second is that because of the “mighty powers-*Gevurot*-גבורות” the bestowal is received by the recipient in an inner way. The third is that because of the “mighty powers-*Gevurot*-גבורות,” the bestowal comes in a way of dispersion and abundance.

As known, the example for this is the difference we find between wild animals and domesticated animals. That is, alacrity (*Zreezoot*) is found in wild animals rather than domesticated animals. For, although about domesticated animals, the verse states,<sup>1302</sup> “Many crops come through the

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<sup>1301</sup> Exodus 33:15

<sup>1302</sup> Proverbs 14:4



power of the ox,” and similarly,<sup>1303</sup> “[One should subjugate himself to the words of Torah] like an ox to a yoke and like a donkey to a burden,” nevertheless, because the “mighty powers-*Gevurot*-גבורות” are present in wild animals, the matter of alacrity (*Zreezoot*) is specifically found in them.

We also find that when a person speaks to others, it is possible that they will listen and understand, and it is possible that they will neither listen nor understand. However, when he speaks with a voice stemming from the “mighty powers-*Gevurot*-גבורות” and the innerness (*Pnimityut*) of his soul, his words are received inwardly (*b’Pnimityut*), as in the teaching,<sup>1304</sup> “Words that come from the heart enter the heart.”

We also find that in “the power of the rains-*Gevurot Geshamim*-גבורות גשמים,”<sup>1305</sup> the rains come with division and dispersion, in that each drop [is separate and] has its own channel.<sup>1306</sup> This is due to the “mighty powers-*Gevurot*-גבורות,” that are rooted much higher, which is why the “key of the rains” is in the possession of the Highest of the most High.<sup>1307</sup>

This then, is the meaning of the verse, “Behold! There is a place with Me... When My Glory passes by, I shall place you in a cleft of the rock (*HaTzur*-הצור) etc.” For, because of the sin of the golden calf there was a blemish in the aspect of “My Name,” and “My Glory,” which is compared to fire, as

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<sup>1303</sup> Talmud Bavli, Avodah Zarah 5b

<sup>1304</sup> Sefer HaYashar of Rabbeinu Tam, Shaar 13; Shnei Luchot HaBrit 69a

<sup>1305</sup> Mishnah Taanit 1:1; Likkutei Torah, Va’etchanan 14c and elsewhere.

<sup>1306</sup> Talmud Bavli, Bava Batra 16a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

<sup>1307</sup> See Talmud Bavli, Taanit 2a

explained above. It therefore was necessary for there to be a drawing down from a much higher level. This also is the meaning of the words, “When My Glory passes by” – meaning that it transcends the aspect of “Glory-*Kavod*-כבוד-32” – “I shall place you in a cleft of the rock (*HaTzur*-הצור),” indicating that the drawing down is from a much higher aspect, where there was no blemish.

This is also the meaning of, “Behold! There is a place (*Makom*-מקום) with Me.” For, since the blemish is in the aspect of “space-*Makom*-מקום,” which includes the totality of the chaining down of the worlds (*Hishtalshelut*), as indicated by the words, “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even actualized it (*Asitiv*-עשיתיו),” it therefore was necessary for there to be a drawing down from an aspect that transcends the matter of “space-*Makom*-מקום.”

About this the verse states, “Behold! There is a place (*Makom*-מקום) with Me,” indicating that the matter of “space-*Makom*-מקום” is totally nullified relative to *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,<sup>1308</sup> “He is the place (*Makom*-מקום) of the world, but the world is not His place (*Makom*-מקום).” This likewise is the meaning of, “*HaShem*-יהו"ה passed before him (*Al Panav*-על פניו),” that is, higher than the aspect of “His face-*Panav*-פניו.” This refers to the matter of drawing down the thirteen attributes of mercy, that transcend the chaining down of the worlds (*Hishtalshelut*).

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<sup>1308</sup> Midrash Bereishit Rabb 68:9; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom*-מקום of all beings.

## 6.

Now, the difference between these two forms of serving *HaShem*-יהו"ה, blessed is He; that of the righteous *Tzaddikim*, and that of the penitent (*Baalei Teshuvah*), as they are in the aspect of time, is the difference between the six mundane days of the week, and the day of Shabbat. For, the six mundane days of the week are the matter of the coming into being of novel creation with the ten utterances, which all are included in the first utterance, "Let there be light-*Yehiy Ohr*-יהי אור," which is the aspect of the fire (*Aish*-אש), and is the matter of the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*.

In contrast, Shabbat is service of *HaShem*-יהו"ה, blessed is He, with repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, [in that the word] "Shabbat-שבת" shares the same letters as "Return-*Tasheiv*-תשב."<sup>1309</sup> However, this refers to the aspect of the Upper Repentance (*Teshuvah Ila'ah*),<sup>1310</sup> rather than the lower repentance (*Teshuvah Tata'ah*).

Thus, since service of *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*) to Him, is the aspect of the "flintstone-*HaTzur*-הצור" which transcends the aspect of "fire" (as mentioned before), the Torah therefore states,<sup>1311</sup> "You shall not kindle fire in any of your dwellings on the Shabbat day."

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<sup>1309</sup> Torat Natan of Rabbi Natan Shapira [Tzfat 5645; Yerushalayim 5731 (52a)] toward the end; Iggeret HaTeshuvah, Ch. 10; Torah Ohr, Vayakhel 88c and elsewhere.

<sup>1310</sup> See Iggeret HaTeshuvah *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>1311</sup> Exodus 35:3

This is because, on Shabbat, our service is with the aspect of “the flint-*HaTzur*-הצור,” which transcends the aspect of “fire.”

That is, it is the aspect of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and is beyond relation to worlds altogether. For, as explained before, the aspect of “fire,” which stems from the utterance “let there be light-*Yehiy Ohr*-יהי אור,” is the aspect of the light (*Ohr*) that is drawn down through fulfilling Torah and *mitzvot*, into the aspects of “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).”

However, on Shabbat, there is the matter of resting (*Shebitah*-שביתה) from the existence of [limited] novel being, and there is a drawing down of the aspect of “The flint-*HaTzur*-הצור,” referring to the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds.

This likewise is why the Talmud<sup>1312</sup> derives that on Shabbat punishment is not imposed, from this verse, “You shall not kindle fire in any of your dwellings of the Shabbat day.” Similarly, from this verse it is derived that [the fires of] purgatory (*Gehinom*) rest on Shabbat.<sup>1313</sup>

Now, at first glance, the relationship between these explanations and the explanation of the Shnei Luchot HaBrit, is not understood. However, the explanation is that in the aspect of fire (*Aish*-אש) blemish is applicable, and it therefore is possible for there to be a chaining down from the aspect of fire

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<sup>1312</sup> Talmud Bavli, Yevamot 6b; Sanhedrin 35b

<sup>1313</sup> See Zohar II (Vayakhel) 203b; Zohar III 273a and elsewhere.

(*Aish*-שא) of the side of holiness, to the aspect of fire (*Aish*-שא) of the side opposite holiness.

However, in the aspect of “the flint-*HaTzur*-הצור” in which blemish is entirely inapplicable, there is nothing corresponding to it on the side opposite holiness. Therefore, during the six days mundane days of the week, the toil is with the aspect of fire (*Aish*-שא), and it then is applicable for there to be transgression and blemish, for which reason there are punishments and purgatory (*Gehinom*). However, this is not so on Shabbat, being that the drawing down is from the aspect of the flint (*Tzur*-צור), and there automatically is a nullification of punishments and purgatory (*Gehinom*), being that there is no blemish in this aspect whatsoever.

## 7.

This also explains the statement in the Midrash, that there are two decrees, [as the verse states],<sup>1314</sup> “This is the decree-*Chukat*-חקת of the Passover (Pesach) sacrifice,” and [as is written about the Red Heifer (*Parah*)],<sup>1315</sup> “This is the decree-*Chukat*-חקת of the Torah,” and the two are similar to each other, but we do not know which decree is greater than the other.

The explanation is that the general matter of Torah and *mitzvot* is the matter of a “decree-*Chukah*-חוקה.”<sup>1316</sup> That is, Torah and *mitzvot* must be “engraved-*Chakukim*-חקוקים” in the

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<sup>1314</sup> Exodus 12:43

<sup>1315</sup> Numbers 19:2

<sup>1316</sup> Midrash Bamidbar Rabba, beginning of the Torah portion of Chukat, and cited in Likkutei Torah, at the beginning of the Torah portion of Chukat.

soul. However, in this itself there are two categories. There is the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, and there is the service of *HaShem*-יהו"ה of the penitent – *Baalei Teshuvah*.

The decree of the Passover offering, is connected to the exodus from Egypt, which was preparatory to the giving of the Torah, and is the matter of the service the righteous *Tzaddikim*. The decree of the Torah, which is the decree of the Red Heifer, is the matter of serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him.

About this, the Midrash states that the two are similar to each other, and we do not know which is greater than the other. To explain, the meaning of the word “greatness-*Gedulah*-גדולה” is as expressed in the verse,<sup>1317</sup> “*HaShem*-יהו"ה is great (*Gadol*-גדול) and exceedingly lauded, and His greatness (*Gedulato*-גדולתו) is beyond investigation,” in which two levels of greatness (*Gedulah*-גדולה) are enumerated.

That is, there is the greatness (*Gedulah*-גדולה) of the [lower] Name *HaShem*-יהו"ה, this being the aspect of the chaining down of the worlds (*Hishtalshehut*), and there is, “His greatness (*Gedulato*-גדולתו) is beyond investigation,” which transcends the chaining down of the worlds. This is why it simply states, “His greatness-*Gedulato*-גדולתו,” in that it transcends the [lower] Name *HaShem*-יהו"ה, and refers to He who “is not hinted in a name, nor a letter, nor in a thorn [of a letter] etc.”<sup>1318</sup>

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<sup>1317</sup> Psalms 145:3

<sup>1318</sup> See Likkutei Torah, Pinchas 80b

Now, in the time of the exodus from Egypt there was the revelation of the Name *HaShem*-יהו"ה, as the verse states,<sup>1319</sup> "I appeared to Avraham, to Yitzchak, and to Yaakov as *E'l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them... Therefore, say to the children of Israel, 'I am *HaShem*-יהו"ה.'"<sup>1320</sup> This refers to the general matter of Torah and *mitzvot*, for as known, the *mitzvot* depend on the name *HaShem*-יהו"ה.<sup>1321</sup> About this aspect the verse states, "*HaShem*-יהו"ה is great (*Gadol*-גדול)."

However, the Red Heifer is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). This is explained in Chassidic teachings on the Red Heifer (in *Likkutei Torah*,<sup>1322</sup> and more specifically, in the discourses of the year 5629).<sup>1323</sup> That is, "the Heifer (*Parah*) receives from the left side,"<sup>1324</sup> and as a result of this, there is a chaining down of the aspect of an alien fire (*Aish Zarah*-אש זרה).

However, the toil is to burn away all undesirable forms [of expression,] so that all that remains is the power of lust alone, which is then elevated to holiness. In general, this is the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, which transcends Torah and *mitzvot*, and is indicated in the words, "His greatness (*Gedulato*-גדולתו) is beyond

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<sup>1319</sup> Exodus 6:3-6

<sup>1320</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

<sup>1321</sup> Introduction to *Tikkunei Zohar* 2a; *Tikkun* 2, 18a; Also see *Likkutei Torah*, *Pekudei* 3b

<sup>1322</sup> *Likkutei Torah*, *Chukat* 56c and on

<sup>1323</sup> See the discourse entitled "*Zot Chukat*" 5629 (*Sefer HaMaamarim* 5629 p. 101 and on).

<sup>1324</sup> *Zohar* II 180b

investigation,” which is loftier than the [lower] Name *HaShem*-יהו"ה.

Now, in the Name *HaShem*-יהו"ה itself, this is the matter of the Upper Name *HaShem*-יהו"ה,<sup>1325</sup> which transcends the lower Name *HaShem*-יהו"ה.<sup>1326</sup> About this, the verse states *HaShem*-יהו"ה twice, this being the matter of the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, as stated in the thirteen attributes of mercy,<sup>1327</sup> “And He called: *HaShem*-יהו"ה, *HaShem*-יהו"ה.” This is because, in the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, it also is necessary to draw from the aspect of the Upper Name *HaShem*-יהו"ה.

The Midrash concludes, “Which is greater? The Red Heifer (*Parah*) [is greater], being that those who eat the Passover (*Pesach*) sacrifice require it, as the verse states,<sup>1328</sup> ‘They shall take for the contaminated person some of the ashes of the burning of the purification [animal] etc.’” This refers to the fact that even the righteous *Tzaddikim* require repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, as in the teaching,<sup>1329</sup> “Moshiach will bring the righteous *Tzaddikim* to repent (*Teshuvah*).”

In other words, the novelty that will be introduced with the coming of Moshiach is the matter of repentance (*Teshuvah*)

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<sup>1325</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>1326</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

<sup>1327</sup> Exodus 34:6; See Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

<sup>1328</sup> Numbers 19:17

<sup>1329</sup> Likkutei Torah, Drushim L'Rosh HaShanah 58d; Ha'azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.



in every single person, even the righteous *Tzaddikim*, who also will come to repent and return (*Teshuvah*) to *HaShem*-יהו"ה. Moreover, upon Moshiach's coming, a novelty will even be introduced in the service of the penitent (*Baalei Teshuvah*), in that they will be elevated to an even higher form of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה.

This is why the Red Heifer also hints to the matter of the coming redemption, as stated in Midrash,<sup>1330</sup> that the Torah portion of the Red Heifer hints at the four exiles, Babylonia [Media, Greece] and Edom, which are preparatory to the coming redemption. For, just as the exile in Egypt was preparatory to the giving of the Torah, which is the service of the righteous *Tzaddikim*, at which time the revealed parts of Torah were revealed, so likewise, our current exile is preparatory for the coming redemption,<sup>1331</sup> at which time there will be a revelation not only of the secrets of the Torah, but even the secrets of the secrets (which are related to the matter of repenting and returning to *HaShem*-יהו"ה, blessed is He).

This is as stated,<sup>1332</sup> "Let Him kiss me with the kisses of His mouth," which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future. This is why the preparation for the coming of Moshiach is specifically through spreading the wellsprings (*Hafatzat HaMaayanot*) of the inner aspects of Torah to the outside.<sup>1333</sup> Through this we

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<sup>1330</sup> Pesikta d'Rav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759

<sup>1331</sup> See Tanya, Likkutei Amarim, Ch. 37

<sup>1332</sup> Song of Songs 1:2 and Rashi there.

<sup>1333</sup> <sup>1333</sup> See the Holy Letter of the Baal Shem Tov printed at the end of Ben Porat Yosef; Sefer Ginzei Nistarot (Yerushalayim 5684), Vol. 1, Section 65; Keter Shem Tov (Kehot), Section 1; Also translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzava'at HaRivash, and elsewhere.

merit the coming of Moshiach, at which time the inner aspects of Torah will be revealed for every single Jew, along with all Israel.<sup>1334</sup>

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<sup>1334</sup> Also see the discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of last year, 5720, translated in *The Teachings of The Rebbe*, 5720, Discourse 16 (*Sefer HaMaamarim 5720*, p. 134 and on).

## Discourse 20

*“V’Avarti V’Eretz Mitzrayim -  
I shall go through the land of Egypt”*

Delivered on the second night of Pesach, 5721

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

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The<sup>1335</sup> verse states,<sup>1336</sup> “I shall go through the land of Egypt on this night etc.,” about which in the Passover Haggadah we recite,<sup>1337</sup> “I and not an angel... I and not a fiery-*Saraph*... I and not an emissary... I am He and no other.” Now, the four matters enumerated here (angel, *Saraph*, emissary, and other) is similar to all the other matters of the Seder on the night of Passover, all of which are four in number, especially the four cups of wine that were established corresponding to the four terms of redemption.<sup>1338</sup>

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<sup>1335</sup> See the discourses entitled “*Lachein Emor*” 5658 & 5678 (Sefer HaMaamarim 5658 p. 87 and on; Sefer HaMaamarim 5678 p. 139 and on); Also see Ohr HaTorah, Va’era Vol. 1, p. 128 and on; Vol. 7 p. 2,585 and on; Discourse entitled “*Matza Zu*” 5634 (Sefer HaMaamarim 5634 p. 154 and on); Discourse entitled “*V’Hayah Ohr HaLevanah*” 5641 (Sefer HaMaamarim 5641 p. 30 and on); Discourse entitled “*Lachein Emor*” 5642; Discourse entitled “*V’Hayah Ohr HaLevanah*” 5654 (Sefer HaMaamarim 5654 p. 124 and on); Discourse entitled “*Lachein Emor*” 5718 translated in The Teachings of The Rebbe 5718 Vol. 1, Discourse 11 (Sefer HaMaamarim 5718 p. 94 and on); Discourse entitled “*Lachein Emor*” of this year, 5721, Discourse 13 (Sefer HaMaamarim 5721 p. 66 and on); Discourse entitled “*Lachein Emor*” 5739.

<sup>1336</sup> Exodus 12:12

<sup>1337</sup> Haggadah Shel Pesach, Vayotzi’einu section.

<sup>1338</sup> Talmud Yerushalmi, Pesachim 10:1; Midrash Bereishit Rabba 88:5

Now, about the four terms of redemption, the Midrash states<sup>1339</sup> that they correspond to the four redemptions that took place in Egypt, (corresponding to the four decrees that Pharaoh decreed upon them). The Midrash also gives another explanation,<sup>1340</sup> that they correspond to the four exiles, Babylonia, Media, Greece, and Edom.

The two explanations can be aligned based on what Zohar states,<sup>1341</sup> that the four terms of redemption correspond to the four times [that the word] “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu* – You have always been the help of our fathers” [section of the blessings of the *Shema* recital].

Since [the word] “Truth-*Emet*-אמת” is mentioned four times [immediately] preceding the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and is mentioned four times in the “*Ezrat Avoteinu*” section itself, the four times that “Truth-*Emet*-אמת” is mentioned preceding the “*Ezrat Avoteinu*” section, correspond to the four redemptions of the exodus from Egypt, and the four times “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu*” section itself, correspond to the redemptions from the exiles that followed it.

## 2.

The explanation is that, as known, all exiles are caused by sin, as we recite,<sup>1342</sup> “Because of our sins we were exiled from our land.” This also includes the exile in Egypt, which is

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<sup>1339</sup> Midrash Shemot Rabba 6:4

<sup>1340</sup> Midrash Bereishit Rabba 88:5

<sup>1341</sup> Zohar II 116b and on

<sup>1342</sup> In the *Musaf* liturgy of the holidays

the root of all exiles.<sup>1343</sup> All the other exiles are therefore named after Egypt (*Mitzrayim*-מצרים), being that “they cause travail (*Metziroot*-מצירות) the Jewish people.”<sup>1344</sup>

It too was brought about by sin. For, although it took place before the Torah was given, and at first glance, the matter of sin was not yet applicable, nevertheless, as known,<sup>1345</sup> the enslavement in Egypt came about because of Adam’s wasted seed during the 130 years that he separated from [his wife] Chavah. The rectification for this was the enslavement in Egypt and the toil with mortar and bricks. In other words, the general matter of exile is that it is the matter of rectification and repentance (*Teshuvah*) for sin.

Now, the matter of repentance (*Teshuvah*) should not be understood as the world interprets it, that it is specifically only for actual sin and transgression. (For, according to this, the entire matter of repentance (*Teshuvah*) only applies specifically after the Torah was given, and only applies specifically to a someone who has sinned, blemished [his soul] and has left the straight path.)

Rather, the true inner matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, is as explained in Likkutei Torah on the Torah portion of Ha’azinu,<sup>1346</sup> that it is the matter of the soul returning to its root and source, as the verse states,<sup>1347</sup> “The spirit returns to God who gave it.” In other words, on a lower

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<sup>1343</sup> See Likkutei Torah of the Arizal, Parshat Ki Teitzei; Sefer HaMaamarim 5709 p. 107.

<sup>1344</sup> Midrash Bereishit Rabba 16:4

<sup>1345</sup> Pri Etz Chayim, beginning of Shaar Chag HaMatzot, and elsewhere.

<sup>1346</sup> See the beginning of Likkutei Torah, Ha’azinu; Also see Drushim L’Rosh HaShanah 60d; Balak 74a; Sefer HaMaamarim 5698 p. 6, p. 13.

<sup>1347</sup> Ecclesiastes 12:7

level, the matter of repentance relates to the inner manifest powers of the soul, and even lower, it relates to the three garments of [of the soul,] thought, speech and action, in which those who are on the level of the intermediate (*Beinonim*) must toil, which “is attainable to everyone, and every person should strive after.”<sup>1348</sup> However, the true inner aspect of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, is as the verse states, “The spirit returns to God who gave it.”

More specifically, there are four aspects to the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה. As Likkutei Torah explains,<sup>1349</sup> [these four aspects] are expressed in the verse,<sup>1350</sup> “Turn from evil, and do good, seek peace and pursue it.”

The explanation is as Zohar explains,<sup>1351</sup> that in general, there are two aspects of repentance (*Teshuvah*). That is, the word “repentance-*Teshuvah*-תשובה” divides into “The return of the *Hey-Tashuv Hey*-ה' תשוב” (of the Name *HaShem*-יהו"ה). Thus, there is the lower repentance (*Teshuvah Tata'ah*), which is the return of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה], and there is the upper repentance (*Teshuvah Ila'ah*), which is the return of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה].

Now, these two aspects are two that are actually four. That is, each one has two aspects; the aspect of from below to Above, and [the aspect of] from Above to below. That is, in the lower repentance (*Teshuvah Tata'ah*) there is a way of the

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<sup>1348</sup> Tanya, Likkutei Amarim, Ch. 14

<sup>1349</sup> Likkutei Torah, Balak 73b and on

<sup>1350</sup> Psalms 34:15

<sup>1351</sup> Zohar III 122a; 123a; Tanya, Iggeret HaTeshuvah, Ch. 4; Likkutei Torah Balak ibid. p. 75a.

ascent of the lower *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Vav*-ו [of the Name *HaShem*-יהו"ה] and there is a way of drawing down from above to below, of drawing down the *Vav*-ו [of the Name *HaShem*-יהו"ה] to the *Hey*-ה [of the Name *HaShem*-יהו"ה].

The same is so of the upper repentance (*Teshuvah Ila'ah*). That is, there is repentance in a way of ascent, meaning, the ascent of the upper *Hey*-ה [of the Name *HaShem*-יהו"ה] to the *Yod*-י [of the Name *HaShem*-יהו"ה] and there is repentance in a way of drawing down the *Yod*-י [of the Name *HaShem*-יהו"ה] to the upper *Hey*-ה [of the Name *HaShem*-יהו"ה]. Corresponding to these four matters in repentance (*Teshuvah*-תשובה) there are four terms of redemption (*Geulah*).

### 3.

The explanation is that the repentance indicated by the words “turn from evil (*Sur MeiRa*-סור מרע-*Sur MeiRa*)” is as in the verse,<sup>1352</sup> “Your iniquities have separated between you and your God,” specifying, “your God-*Eloh*”*eichem*-אלהיכם,” meaning “your strength and your vitality.”<sup>1353</sup> Now, except for *HaShem*'s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם,” we do not find any other holy names conjugated in reference to man, such as, “our

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<sup>1352</sup> Isaiah 59:2

<sup>1353</sup> See Tur and Shulchan Aruch, Orach Chayim 5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title “God-*Elohi*”*m*-אלהי"ם” is a term of “strength-*Aleem*-אלי"ם” as per the dictum (Gittin 60b and elsewhere), “Whoever is stronger-*Aleem*-אלי"ם prevails.”

God-*Elo* "heinu-אלהינו" or "your God-*Eloh* "eichem-אלהיכם" etc.

This is because revelation to below in a way that is unified with man, can only come specifically by being preceded by the restraint and constriction of *Tzimtzum*, this being the matter of *HaShem*'s יהו"ה title "God-*Elohi* "m-אלהי"m." This is similar to the words of our sages, of blessed memory,<sup>1354</sup> "He constricted (*Tzimtzeim*-צמצם) His Indwelling Presence (*Shechinah*) between the two poles of the Holy Ark." In other words, though this was a very lofty revelation, nevertheless, the term "constriction-*Tzimtzum*-צמצום" is used in regard to it. This is because all revelation below must be preceded by the restraint and constriction of *Tzimtzum*.

This is why in books of Kabbalah<sup>1355</sup> it states that the title "God-*Elohi* "m-אלהי"m" is the quality of judgment (*Din*), whereas the title "our God-*Elo* "heinu-אלהינו" is the quality of mercy (*Rachamim*). This is because the matter of this constriction (*Tzimtzum*) is for the sake of subsequent revelation below, which is the matter of mercy (*Rachamim*).

However, all this is how matters are from Above, whereas from the angle of those below, a state in which "Your iniquities have separated between you and your God (*Eloh* "eichem-אלהי"כם)" is possible. In other words, as a result of the matter of "iniquity-*Avon*-עוון," meaning "perversion and

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<sup>1354</sup> See Midrash Tanchuma Vayakhel 7

<sup>1355</sup> Ramaz (Rabbi Moshe Zacuto) to Zohar III 271a; Also see the discourse entitled "*Lachein Emor*" 5718, translated in The Teachings of The Rebbe 5718 Vol. 1 *ibid.*, Ch. 3.



crookedness” (*Eevoot*-עיוות and *Eekom*-עיקום),<sup>1356</sup> the matter of separation is caused etc.

More specifically, in the matter of separation (*Havdalah*-הבדלה) there are various aspects. For example, there is “He who separates between the holy (*Kodesh*) and the holy (*Kodesh*),” (as we recite in the *Havdalah* liturgy of today).<sup>1357</sup> This refers to a matter of separation (*Havdalah*-הבדלה) within holiness itself. This is because, in holiness itself, there also are various levels, and it therefore is necessary for there to be separation between them, as in the verse,<sup>1358</sup> “The Partition shall separate for you between the Holy and the Holy of Holies.” However, this separation is a glass partition, in that though it is a partition, it nevertheless is a partition through which the light strongly illuminates.

Lower than this is a leather partition,<sup>1359</sup> about which the verse states,<sup>1360</sup> “He who separates between the holy (*Kodesh*) and the mundane (*Chol*).” This refers to the separation between holiness (*Kedushah*) and the shiny husk called *Kelipat Nogah*, through a leather partition, which is animal hide, and is the aspect of the shiny husk of *Kelipat Nogah*.<sup>1361</sup>

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<sup>1356</sup> See Likkutei Torah, Nitzavim 51a; Shir HaShirim 25a

<sup>1357</sup> That is, that year the second night of the holiday of Pesach fell out at the conclusion of Shabbat, [and therefore the version of the *Havdalah* service reads, “Who separates between the holy and the holy”].

<sup>1358</sup> Exodus 26:33; See Torah Ohr, Lech Lecha 12c and on, and elsewhere.

<sup>1359</sup> See Maamarei Admor HaZaken 5563 Vol. 1, p. 249 and on; Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 1, p. 85, p. 117, Ohr HaTorah, Shir HaShirim Vol. 3, p. 974.

<sup>1360</sup> In the regular weekly *Havdalah* liturgy; Talmud Bavli, Pesachim 104a and elsewhere; Also see Torah Ohr, Lech Lecha 12b and on.

<sup>1361</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44 & 45.

Lower than this, is the matter of separation (*Havdalah*) from the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). About this we make the blessing, “He who separates between Israel and the nations.”

Now, the root of all the partitions (*Mechitzot*-מחיצות) is the most rarified and refined partition (*Mechitzah*-מחיצה), as in the verse,<sup>1362</sup> “I struck down (*Machatzti*-מחצתי) and I will heal.” In other words, it is from the aspect of the most refined partition (*Mechitzah*-מחיצה), which is the partition of glass, that there was a chaining down to further below, until the aspect of “He who separates between Israel and the nations.”

This then, is the meaning of the verse,<sup>1363</sup> “Your iniquities have separated [between you and your God].” That is, even the most refined “perversion and crookedness” (*Eevoot*-עיוות and *Eekom*-עיקום), even that which only deviates from *HaShem's* יהו"ה Supernal will by a hairs breadth, is the aspect of “one who makes gestures in the presence of the King.”<sup>1364</sup>

This is as the verse states,<sup>1365</sup> “Even the heavens are not pure in His eyes,” and,<sup>1366</sup> “He finds faults with His angels.” Though it is a refined partition (*Mechitzah*-מחיצה), nevertheless, there can be a chaining down from it to further below, until it [can even have an effect] in the aspect of the partition that separates between Israel and the nations.

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<sup>1362</sup> Deuteronomy 32:39; See Midrash Kohelet Rabba 1:4

<sup>1363</sup> Isaiah 59:2

<sup>1364</sup> See Talmud Bavli, Chagigah 5b

<sup>1365</sup> Job 15:15

<sup>1366</sup> Job 4:18

This is why toil in serving *HaShem*-יהו"ה, blessed is He, by turning away from evil, must be in even the most refined of refined matters. That is, one must turn away from anything that covers over and conceals holiness. Through doing so, the separation (*Havdalah*) “between you and your God” is nullified and the aspect of “your God-*Eloh*” *eichem*-אלהיכם” meaning “your strength and your vitality,” is drawn down.

After this, there must be a second aspect of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, referring to the matter of serving Him in a way of “do good (*Aseih Tov*-עשה טוב).” To explain, through the toil of serving *HaShem*-יהו"ה by “turning from evil (*Sur MeiRa*-מרע-סור)” we draw down a constricted illumination of light to manifest in the worlds, as explained before about the word “your God-*Eloh*” *eichem*-אלהיכם,” that it refers to a constricted drawing down, by way of the restraint of *Tzimtzum*. This generally refers to the aspect of *HaShem*’s-יהו"ה light, blessed is He, that manifests within the worlds (*Memaleh Kol Almin*). However, through serving Him by “doing good (*Aseih Tov*-עשה טוב),” we draw down *HaShem*’s-יהו"ה light that surrounds and transcends the worlds (*Sovev Kol Almin*).

The reason is because fulfilling *HaShem*’s-יהו"ה positive *mitzvot* is called “good-*Tov*,” as the verse states,<sup>1367</sup> “Say of the righteous (*Tzaddik*-צדיק) that he is good (*Tov*-טוב).” That is, “Good-*Tov*” refers to the aspect of Foundation-*Yesod*-יסוד-

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<sup>1367</sup> Isaiah 3:10

80,<sup>1368</sup> which is the matter of the verse,<sup>1369</sup> “For all (*Ki Kol*- כי כל-80) that is in the heavens and the earth [is Yours].”

Thus the word “Good-*Tov*-טוב” has the numerical value of 17-ז”ז, the same as the name “*Eheve*”ה-הו”ה-17,” which emerges from the words [of the verse],<sup>1370</sup> “[I fill] the heavens and the earth-*Et HaShamayim V’Et HaAretz*-את השמים ואת הארץ,” concluding with the words, “I fill-*Ani Maleh*-אני מלא.”<sup>1371</sup> That is, this refers to the aspect of the light of *HaShem*-יהו”ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), and therefore fills the heavens and earth equally,<sup>1372</sup> since it is the light (*Ohr*) of *HaShem*-יהו”ה, blessed is He, that transcends and surrounds all worlds. This light is drawn down through the toil of serving *HaShem*-יהו”ה, blessed is He, by “doing good (*Aseih Tov*-טובה עשה).”

After this, must be the toil of “seek peace (*Bakeish Shalom*-בקש שלום).” To explain, the matter of “peace-*Shalom*-שלום” is the union of two opposites.<sup>1373</sup> That is, it is the union of *HaShem*’s-יהו”ה light that surrounds and transcends all

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<sup>1368</sup> As it states (Proverbs 10:25), “The righteous (*Tzaddik*-צדיק) is the Foundation (*Yesod*-יסוד) of the world.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

<sup>1369</sup> Chronicles I 29:11 – The numerical value of “for all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

<sup>1370</sup> Jeremiah 23:24; See Zohar Hashmatot, 251a; Shaar HaPesukim of the Arizal to Isaiah 41:8; Also see Ma’amarei Admor HaEmtza’ee, Kuntreisim p. 225; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36 *ibid*.

<sup>1371</sup> In the Holy Tongue-*Lashon HaKodesh* of the verse, the words “I fill” come after “The heavens and the earth.” (The heavens and the earth I fill)

<sup>1372</sup> Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Gate entitled “How *HaShem*-יהו”ה, blessed is He, fills everything.”

<sup>1373</sup> See Tanya, Iggeret HaKodesh, Epistle 12

worlds (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*). This comes about by drawing down a light that transcends both, which is why it [can] unify them.

This is like the verse,<sup>1374</sup> “For *HaShem* is a God of knowledges-*E”l De’ot HaShem*-יהו"ה דעות א"ל,” [stating “knowledges-*De’ot*-דעות” in the plural, indicating] two knowledges,<sup>1375</sup> the upper knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*).

The lower knowledge (*Da’at Tachton*) is [the perception] that below is something (*Yesh*) and Above is nothing (*Ayin*), whereas the upper knowledge (*Da’at Elyon*) is [the perception] that Above is something (*Yesh*) and below is nothing (*Ayin*). These two knowledges are the aspects of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*). However, the aspect of “*HaShem* is a God of knowledges-*E”l De’ot HaShem*-א"ל דעות יהו"ה,” means that He includes both knowledges, being that He transcends both.

This aspect is drawn down through the study of Torah, as our sages, of blessed memory, stated,<sup>1376</sup> “Whosoever engages in the study of Torah introduces peace into the Supernal entourage and the lower entourage.” For, although “Torah came forth from wisdom-*Chochmah*,”<sup>1377</sup> nonetheless,

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<sup>1374</sup> Samuel I 2:3; Also see Torah Ohr, Yitro 68a; Likkutei Torah, Re’eh 23d, and elsewhere.

<sup>1375</sup> See Tikkunei Zohar, Tikkun 69

<sup>1376</sup> Talmud Bavli, Sanhedrin 99b

<sup>1377</sup> Zohar II 62a; 85a; 121a, and elsewhere.

this only means that it “came forth” from Wisdom-*Chochmah*, but its root is higher.<sup>1378</sup>

This is as the verse states,<sup>1379</sup> “There was a voice from above the firmament.” That is, the root of Torah is from the aspect of simple pleasure (*Taanug Pashut*), which is the aspect of the Ancient One-*Atik*. This is why it has power to bond the two opposites; the light of *HaShem*-יהוה that surrounds and transcends all worlds (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*), being that it is higher than both.

More specifically, there are two aspects in the matter of “seek peace (*Bakeish Shalom*-בקש שלום)” itself. The first stems from the aspect of Torah as it is in a state of revelation within Understanding-*Binah*. That is, even as it is in a state of revelation within Understanding-*Binah*, it has the capacity to bond two opposites. This is because the aspect of Understanding-*Binah* includes all three upper *Sefirot* within itself,<sup>1380</sup> and the Ancient One-*Atik* is revealed in the Understanding-*Binah*.<sup>1381</sup> The second stems from the Torah as it is in its root in the aspect of the Ancient One-*Atik*, (not as it is revealed in the Understanding-*Binah*, but as it is in the Ancient One-*Atik*), in and of itself.

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<sup>1378</sup> See Likkutei Torah, Bamidbar 7a as well as the citations in the next note.

<sup>1379</sup> Ezekiel 1:25; See Ohr HaTorah, Bereishit Vol. 6 p. 1,023b; Sefer HaMaamarim 5638 p. 146.

<sup>1380</sup> See Zohar II 258b, 261a and Midkash Melech there; Etz Chayim, Shaar 46 (Shaar Kiseh HaKavod), Ch. 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>1381</sup> Zohar I 178b; Torah Ohr, Lech Lecha 11b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

As they are in our service of *HaShem*-יהו"ה, blessed is He, the difference between the two is that there is study of Torah stemming from understanding and comprehension, and there is study of Torah stemming from the aspects of the *Chayah* and *Yechidah* levels of the soul.

Both are aspects of the Upper Repentance (*Teshuvah Ila'ah*), as stated in Zohar,<sup>1382</sup> that there is repentance and return (*Teshuvah*) from the "upper side," referring to the aspect of Understanding-*Binah*, and it is in this aspect that there also is the place of redemption (*Geulah*).<sup>1383</sup> For, as known,<sup>1384</sup> redemption (*Ge'ulah*) is in the eighth [*Sefirah*, from below to above], which is the *Sefirah* of the Understanding-*Binah*.

However, in this itself there are two aspects. There is the upper repentance (*Teshuvah Ila'ah*) from below to Above, this being the aspect of the [upper] *Hey*-ה [of the Name *HaShem*-יהו"ה], and there is the upper repentance (*Teshuvah Ila'ah*) from Above to below, this being the aspect of the *Yod*-י [of the Name *HaShem*-יהו"ה] that [reaches] up to the aspect of the Ancient One-*Atik*.<sup>1385</sup>

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<sup>1382</sup> See Zohar I 79b (Sitrei Torah); Zohar III 122a, 216a; Introduction to Tikkunei Zohar 10a; Tikkun 6 22a; Tanya, Iggeret HaKodesh, Epistle 9.

<sup>1383</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>1384</sup> See Ohr HaTorah, Bereishit (Vol. 2), 326b and on; Also see Shaarei Orah, translated as Gates of Light *ibid.*, Gate Eight (*Binah*), and elsewhere.

<sup>1385</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*).

4.

Now, the four above-mentioned aspects of repentance and return (*Teshuvah*), corresponding to the four letters of the Name *HaShem*-יהו"ה, also correspond to the four terms of redemption (*Ge'ulah*) expressed in the verse,<sup>1386</sup> “Therefore say to the children of Israel: ‘I am *HaShem*-יהו"ה, and I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt; I shall rescue you (*v'Heetzaltee*-והצלתי) from their service; I shall redeem you (*v'Ga'alti*-וגאלתי) with an outstretched arm and with great judgments. I shall take you (*v'Lakachti*-ולקחתי) to Me etc.”

The term, “I shall take you out (*v'Hotzeitee*-והצאתי),” refers to the toil of “turn from evil (*Sur MeiRa*-מרע-סור).” About this the verse states, “I shall take you out (*v'Hotzeitee*-והצאתי) from under the burdens of Egypt,” being that sin is the matter of a burden, as the verse states,<sup>1387</sup> “A nation laden with iniquity.”

The term, “I shall rescue you (*v'Heetzaltee*-והצלתי)” refers to the toil of “do good (*Aseih Tov*-עשה טוב).” This is because the word “I shall rescue you-*v'Heetzaltee*-והצלתי” is of the same root as the word “shade-*Tzeil*-צל.” This is as the verse states,<sup>1388</sup> “with the shade (*Tzeil*-צל) of My hand I have covered you,” referring to the aspect of the transcendent encompassing light (*Ohr Makif*) that is drawn down by fulfilling the *mitzvot*.

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<sup>1386</sup> Exodus 6:6-7

<sup>1387</sup> Isaiah 1:4

<sup>1388</sup> Isaiah 51:16; See Likkutei Torah, Bamidbar 2d



The term, “I shall redeem you (וּגְאֹלְתִי-*v’Ga’alti*),” refers to the repentance and return (*Teshuvah*) of the aspect of Understanding-*Binah*. For as explained before,<sup>1389</sup> redemption (*Ge’ulah*) is in the eighth [*Sefirah*], which the *Sefirah* of Understanding-*Binah*.

The term, “I shall take you (וּלְקַחְתִּי-*v’Lakachti*),” refers to the repentance and return (*Teshuvah*) of the aspect of the Ancient One-*Atik*. About this, the verse continues and states, “I shall take you (וּלְקַחְתִּי-*v’Lakachti*) to Me (*Lee*-לי) as a people,” and,<sup>1390</sup> “Wherever the term ‘to Me-*Lee*-לי’ is used, it indicates that this is something that is eternally immovable.” This is because the aspect of the Ancient One-*Atik* transcends the chaining down of the worlds (*Hishtalshelut*) and has utterly no limitations.

## 5.

Now, just as in the exodus from Egypt, four terms of redemption (*Geulah*) that are connected to the four letters of the Name *HaShem*-יהו"ה were used, so likewise, these four aspects will be in the coming redemption. However, the difference is that in the exodus from Egypt, the lower Name *HaShem*-יהו"ה was revealed,<sup>1391</sup> whereas in the coming redemption, the Upper

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<sup>1389</sup> See Ohr HaTorah, Bereishit (Vol. 2), 326b and on; Also see Shaarei Orah, translated as Gates of Light *ibid.*, Gate Eight (*Binah*), and elsewhere.

<sup>1390</sup> Midrash Vayikra Rabba 2:2; Midrash Shmuel, Ch. 19; Sifri to Numbers 11:16

<sup>1391</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Name *HaShem*-יהו"ה will be revealed,<sup>1392</sup> which is the matter of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*-רצון).<sup>1393</sup>

The explanation is that the verse states,<sup>1394</sup> “For My thoughts are not your thoughts.” That is, man’s thoughts and desires do not actualize anything at all. Rather, for his thoughts to have any effect, the desire must specifically be drawn down into the intellect, emotions, thought, speech, and action. However, the desire itself does not actualize anything at all.

In contrast, Above in *HaShem*’s-יהו"ה Godliness, the opposite is true. That is, the primary and true existence is specifically brought into being from *HaShem*’s-יהו"ה Supernal desire (*Ratzon*-רצון), as in the teaching,<sup>1395</sup> “When it arose in His Supernal desire etc.”

Now, as known, the actual revelation is according to the order of constriction (*Yod*-י), expansion (*Hey*-ה), drawing down (*Vav*-ו), and expression (*Hey*-ה), this being the matter of the four letters of the [lower] Name *HaShem*-יהו"ה. This is the meaning of the verse,<sup>1396</sup> “Then He saw and recorded it; He prepared it and also perfected it; and He said to man.” The word “He saw-*Ra’ah*-ראה” refers to the aspect of Wisdom-*Chochmah*, as the

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<sup>1392</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>1393</sup> The numerical value of “Desire-*Ratzon*-רצון-346” is the same as “His Name-*Shmo*-שמו-346” about which it states (*Pirke d’Rabbi Eliezer*, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone.” Also see *Shnei Luchot HaBrit*, *Beit HaShem* 4a and on.

<sup>1394</sup> Isaiah 55:8

<sup>1395</sup> See *Zohar* I 86b; *Zohar* III 178a; *Etz Chayim*, *Shaar* 10 (*Shaar HaTikkun*) Ch. 2.

<sup>1396</sup> Job 28:27-28

verse states,<sup>1397</sup> “He saw (*Ra’ah*-ראה) the first portion (*Reishit*-ראשית).”<sup>1398</sup> That is, this is the beginning of the revelation of the intellect of *Wisdom-Chochmah*, in the aspect of [intellectual] sight-*Re’iyah*-ראיה, which is the matter of recognizing the truth of the matter.

The word “and recorded it-*Vayesaprah*-ויספרה” refers to the aspect of Understanding-*Binah*, where there already is an abundance of explanatory letters, this being the matter of a “telling-*Seepoor*-סיפור.” The words “He prepared it and also perfected it-*Heicheenah v’Gam Chakrah*-הכנינה וגם חקרה” refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*. Only afterwards does the verse specifically state, “and He said to man,” referring to the matter of revelation below.

This is as our sages, of blessed memory, taught,<sup>1399</sup> “When the Holy One, blessed is He, gave the Torah to Moshe, He first said it to Himself four times, and only gave it afterwards etc., as the verse states,<sup>1400</sup> ‘Then He saw and recorded it; He prepared it and also perfected it’ and only afterwards, ‘and He said to man.’”

Now, just as, in actuality, the revelation is through these four aspects, this likewise is so in the aspect of the Supernal desire (*Ratzon*-רצון) Above. That is, since the primary existence is brought forth from the aspect of *HaShem*'s-יהו"ה Supernal desire (*Ratzon*-רצון), blessed is He, therefore, in the Supernal

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<sup>1397</sup> Deuteronomy 33:21

<sup>1398</sup> *Wisdom-Chochmah* is called “the beginning-*Reishit*,” as per the verse (Psalms 111:10), “The beginning of wisdom (*Reishit Chochmah*-הכמה) is the fear of *HaShem*-יהו"ה.”

<sup>1399</sup> Midrash Shemot Rabba 40:1

<sup>1400</sup> Job 28:27-28

desire (*Ratzon*-רצון) there also are these four aspects, only in a much loftier way.

This also explains the four times that the word “Truth-*Emet*-אמת” is mentioned before the section of “*Ezrat Avoteinu* – You have always been the help of our fathers” and the four times the word “Truth-*Emet*-אמת” is mentioned in the “*Ezrat Avoteinu*” section itself.

This is because the primary matter of “Truth-*Emet*-אמת” is the aspect of the Name *HaShem*-יהוה, as the verse states,<sup>1401</sup> “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-שדי”א, but with My Name *HaShem*-יהוה I did not make Myself known through them,” to which Rashi explains, “I did not make Myself recognizable to them with My quality of ‘Truth-*Emet*-אמת.’”

In other words, even though the revelation to our forefathers was **from** the aspect of “Truth-*Emet*-אמת,” and this was especially so of Yaakov, about whom the verse states,<sup>1402</sup> “Give Truth (*Emet*-אמת) to Yaakov,” nevertheless, “I did not make Myself recognizable to them with My quality of ‘Truth-*Emet*-אמת.’” This is because in “Truth-*Emet*-אמת” itself, there are several levels. However, the primary matter of “Truth-*Emet*-אמת” is the revelation of the Name *HaShem*-יהוה.

More specifically, there are four levels in “Truth-*Emet*-אמת.” This itself is the matter of the four times that “Truth-*Emet*-אמת” is mentioned, corresponding to the four letters of the Name *HaShem*-יהוה, which was revealed in the exodus from Egypt, as discussed before. However, all this was only the

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<sup>1401</sup> Exodus 6:3-6 and Rashi there.

<sup>1402</sup> Micah 7:20

revelation of the aspect of the lower Name *HaShem*-יהו"ה. However, in addition to this, there are four terms of redemption (*Geulah*) corresponding to the four exiles that correspond to the four letters of the Upper Name *HaShem*-יהו"ה, which will be revealed with the coming redemption.

About this, on the verse,<sup>1403</sup> “On that day *HaShem*-יהו"ה will be one and His Name-*Shmo*-שמו will be one,” our sages, of blessed memory, stated,<sup>1404</sup> “Right now, I am not called as I am written; I am written as *HaShem*-יהו"ה but called my Lord-*Adona*”אדוני-י-ע. However, in the coming future, I will be called as I am written.”

That is, right now, the revelation is only of the aspect of the lower Name *HaShem*-יהו"ה, and therefore His revelation is through the aspect of “my Lord-*Adona*”אדוני-י-ע-65,” as the verse states,<sup>1405</sup> “And *HaShem*-יהו"ה is in His Holy Sanctuary (*Heichal*-היכל-65).” Now, when “*HaShem*-יהו"ה” is written with the prefix *Vav*-ו, as in “And *HaShem*-יהו"ה,” it refers to the aspect of the lower Name *HaShem*-יהו"ה, and His revelation is through the aspect of His Sanctuary-*Heichal*-היכל-65 which refers to and shares the same numerical value as “my Lord-*Adona*”אדוני-י-ע-65,”<sup>1406</sup> indicating His exaltedness and rulership.

However, in the coming future He will be called as He is written, in that there will be a revelation of the Upper Name

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<sup>1403</sup> Zachariah 14:9

<sup>1404</sup> Talmud Bavli, Pesachim 50a

<sup>1405</sup> Habakkuk 2:20

<sup>1406</sup> Tikkunei Zohar, Tikkun 18 (32a); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*); Likkutei Torah, Pekudei 4a

*HaShem*-יהו"ה through the lower Name *HaShem*-יהו"ה,<sup>1407</sup> which is the matter of "*HaShem*-יהו"ה will be one and His Name will be one."

6.

Now, even though the four terms of redemption (*Geulah*) of the coming redemption, are loftier than the four terms of redemption of the exodus from Egypt, nevertheless, those same four terms of redemption were used in the exodus from Egypt. This is because they correspond to the four above-mentioned matters of repentance and return (*Teshuvah*), beginning with the repentance of "turning from evil (*Sur MeiRa*-מרע-סור)," meaning, the removal of sins which cause separation.

This is because even in the most refined manner, "perversion and crookedness" (*Eevoot*-עיוות and *Eekom*-עיקום) is present. This is as we recite in the Passover Haggadah,<sup>1408</sup> "And [He] built us the Chosen House (the Holy Temple) to atone for all our sins." What is meant here is not actual sins, but rather, the most refined of the most refined sins, in that this relates to the Upper Name *HaShem*-יהו"ה, blessed is He, and the removal of such sins will take place in the coming future.

Nevertheless, this revelation is also hinted in the four terms of redemption (*Geulah*) that were said in the exodus from Egypt. This is because the exile in Egypt was the root of all

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<sup>1407</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

<sup>1408</sup> In the section "*Al Achat Kamah v'Kamah*."

subsequent exiles, and the exodus from Egypt is also the root of the coming redemption.<sup>1409</sup> Therefore, even though the revelation of the exodus from Egypt was only of the lower Name *HaShem*-יהו"ה, nevertheless, the root and empowerment for the revelation of the Upper Name *HaShem*-יהו"ה, which will be revealed in the coming future, was included in this.

Now, all the revelations of the coming future depend on our deeds right now,<sup>1410</sup> which also includes the matter of drinking the four cups of wine [in the Passover Seder]. For, although the simple meaning of doing so relates to the revelation of the lower Name *HaShem*-יהו"ה, which took place in the exodus from Egypt, nevertheless, through doing so we also draw down the Upper Name *HaShem*-יהו"ה that will be revealed in the coming future, on “the day that is entirely Shabbat.”<sup>1411</sup> For, the upper Name *HaShem*-יהו"ה will be revealed through the lower Name *HaShem*-יהו"ה, and “*HaShem*-יהו"ה will be one and His Name will be one!”

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<sup>1409</sup> See the discourse entitled “*K’Yemei Tzeitcha*” 5691 and 5708, Ch. 12 (Sefer HaMaamarim 5691 p. 278; 5708 p. 164 and elsewhere).

<sup>1410</sup> See Tanya, Likkutei Amarim, Ch. 37.

<sup>1411</sup> Talmud Bavli, Tamid 33b





## Discourse 21

*“KeYemei Tzeitcha MeiEretz Mitzrayim -  
As in days that you left the land of Egypt”*

Delivered on the last day of Pesach, 5721

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

1.

The verse states,<sup>1412</sup> “As in the days when you left the land of Egypt, I will show you wonders.” The simple meaning<sup>1413</sup> is that the same wonders that took place in the exodus from Egypt will also take place in the coming future. Now, in regard to the miracles that took place in the exodus from Egypt, there are various levels, up to and including the miracle of the splitting of the sea, which is the greatest wonder. [This is why in Shaar HaYichud VeHaEmunah,<sup>1414</sup> the Alter Rebbe specifically brings the splitting of the sea as an example of a miraculous wonder.

We also find throughout the words of our sages, of blessed memory, that whenever they mention something wondrous, it is described as being, “as difficult as the splitting of the sea.”]<sup>1415</sup> This miracle will therefore also take place in

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<sup>1412</sup> Micah 7:15

<sup>1413</sup> See the commentators to Micah 7:15.

<sup>1414</sup> Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 2.

<sup>1415</sup> Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar I 207b; Zohar II 170a

the coming future, as the verse states,<sup>1416</sup> “*HaShem*-ה' יהו" will dry up the gulf of the Sea of Egypt, and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes.”

Yalkut Shimoni on the Torah portion of Beshalach states,<sup>1417</sup> “As in the days when you left the land of Egypt, I will show you wonders. That is, I will show you that which I did not even show your forefathers. For, the miracles that I am destined to do for the children are even greater wonders than I did for their forefathers. The verse likewise states,<sup>1418</sup> ‘To Him who alone performs great wonders.’”

This also is why the verse states, “*As* in the days-*KeYemei*-כימי,” with the prefix letter *Khaf*-כ, indicating similarity (*Khaf HaDimyon*-הדמיון-כ"ף), because the miracles and wonders of the coming future will be far greater than the miracles done for our forefathers in the exodus from Egypt. It thus is in this regard that the verse states, “As in the days (*KeYemei*-כימי) when you left the land of Egypt,” meaning that the miracles of the exodus from Egypt are only with the prefix letter *Khaf*-כ, indicating similarity (*Khaf HaDimyon*-הדמיון-כ"ף) to the wonders that will take place in the coming future, which are miracles about which the verse states, “To Him who alone performs great wonders.”

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<sup>1416</sup> Isaiah 11:15

<sup>1417</sup> Yalkut Shimoni, Remez 250, cited in Ohr HaTorah (Yahal Ohr) to Tehillim p. 154; Also see the discourse entitled “*KeYemei Tzeitcha*” 5738, Ch. 2 (Torat Menachem, Sefer HaMaamarim Nissan p. 197).

<sup>1418</sup> Psalms 136:4

Now, we must understand this better,<sup>1419</sup> being that, at first glance, these seem to be two opposite explanations. For, according to the simple explanation, the miracles of the coming future will only be similar to the miracles of the exodus from Egypt. In contrast, the explanation of Yalkut is that the miracles will be greater. This being so, how can both explanations be aligned with each other?

Moreover, according to the second explanation itself, we also must understand why the verse states, “As in the days when you left the land of Egypt, I will show you wonders.” For, since the miracles of the coming future will be much greater, why then is it necessary to bring an example from the miracles that took place in exodus from Egypt? Seemingly, the verse should simply have stated that in the coming future there will be miraculous wonders, without bringing an example for this from the miracles of the exodus from Egypt, being that they are not at all equal to them?

## 2.

This may be understood by prefacing with an explanation of the general matter of the splitting of the sea. For,<sup>1420</sup> our sages, of blessed memory, stated,<sup>1421</sup> “the splitting of the sea was in the merit of [our forefather] Yaakov, as the

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<sup>1419</sup> See the discourse entitled “*KeYemei Tzeitcha*” 5738, Ch. 2 (Torat Menachem, Sefer HaMaamarim Nissan p. 197); Siddur Im DA”CH, p. 291a and on.

<sup>1420</sup> See *Hemshech “V’Hechereem”* 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 285 and on; p. 287 and on; p. 296 and on); *Hemshech “v’Kachah”* 5637, Ch. 116-120, 126-129 (Sefer HaMaamarim 5637 Vol. 2, p. 676 and on; p. 706 and on).

<sup>1421</sup> Midrash Bereishit Rabba 76:5; Shemot Rabba 21:8

verse states,<sup>1422</sup> ‘For with my staff I crossed this Jordan [river].’”

Now, this must be better understood, being that the splitting of the sea took place with Moshe, as the verse states,<sup>1423</sup> “Stretch out your hand over the sea,” and it states,<sup>1424</sup> “You split the sea before Moshe.” This likewise is understood from the words of our sages, of blessed memory, from their discussions<sup>1425</sup> about the song of the sea, which took place with Moshe, as to who is greater than whom, from which it is understood that the miracle of the splitting of the sea was brought about through Moshe, not Yaakov.

Now, about the matter of Moshe’s staff, by which he split the sea, there likewise are two views. The first view<sup>1426</sup> is that this was the same staff that our forefather Yaakov had (about which the verse states, “For with my staff I crossed”). This is the same staff that Yehudah had in his possession, and is the same staff that Moshe had in his possession. It also was in the possession of Aharon and Dovid, and is the staff that was passed down to every king until the destruction of the Holy Temple. Moreover, it is the same staff that is destined to be given into the possession of King Moshiach.

The second view is that Moshe’s staff was from the tree of the knowledge of good and evil, and because of the evil, it caused him to sin by [striking] the rock, as the verse states,<sup>1427</sup>

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<sup>1422</sup> Genesis 32:11

<sup>1423</sup> Exodus 14:26

<sup>1424</sup> In the evening prayers (*Araveet*).

<sup>1425</sup> Midrash Shemot Rabba 21:6

<sup>1426</sup> Yalkut Shimoni, Chukat, Remez 247 and 763, cited in Yalkut Chadashm, section on Yaakov, section 184.

<sup>1427</sup> Numbers 20:11

“He struck the rock [with his staff].” When he then repented etc., he was given a different staff from the Tree of Life.<sup>1428</sup> According to this, we find that there were several different staffs, such as the staff of Yaakov, the staff of Moshe, and even higher than this, the staff of Moshiach, which is the matter of “the staff called ‘pleasantness-*No’am*’.”<sup>1429</sup>

### 3.

The explanation is that the splitting of the sea was in the merit of Yaakov. To explain, the matter of the splitting of the sea is the bonding and joining of the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה), this being the bond between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*).

In this, there are two views.<sup>1430</sup> There is the view of the Zohar,<sup>1431</sup> and the view of the Arizal,<sup>1432</sup> as to whether it was in a way of ascent, in which the revealed world (*Alma d’Itgaliya*) was elevated to the aspect of the concealed world (*Alma d’Itkasiya*), or whether it was in a way of descent, in which the concealed world (*Alma d’Itkasiya*) was drawn down to the aspect of the revealed world (*Alma d’Itgaliya*). Nevertheless, according to both views, it is the matter of the bond between

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<sup>1428</sup> Zohar II 115b (Ra’aya Mehemna) cited in Yalkut Chadash, section on Moshe, section 73.

<sup>1429</sup> See Zachariah 11:7

<sup>1430</sup> See Siddur Im DA”Ch, Shaar Chag HaMatzot 289d and on; Maamarei Admor HaEmtza’ee, Vayikra p. 212; p. 222; *Hemshech “v’Hechereem”* 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 260).

<sup>1431</sup> Zohar II 48b

<sup>1432</sup> Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8

two opposites, and as known, a bond between two opposites is not possible except by specifically drawing down light (*Ohr*) that transcends both.

Now, since at the splitting of the sea there was the bond between the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה), (the concealed world-*Alma d'Itkasiya* and the revealed world-*Alma d'Itgaliya*), and this took place on all levels of the chaining down of the worlds (*Seder Hishtalshelut*), it is understood that at the splitting of the sea there was a drawing down of light (*Ohr*) that transcends both the aspect of the revealed world (*Alma d'Itgaliya*) and the aspect of the concealed world (*Alma d'Itkasiya*), as they are on all levels. This is why it affected a bond between both of them.

This then, is the meaning of the teaching that the splitting of the sea was in the merit of Yaakov. This is because Yaakov is “the center beam (*Breeyach HaTichon*) that runs through from one end to the other end,”<sup>1433</sup> which is the matter of the middle line (*Kav HaEmtza'ee*) that ascends all the way to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. As known, the middle column (*Kav HaEmtza'ee*) is the aspect of “peace-*Shalom*-שלום,” and “peace (*Shalom*-שלום) is the receptacle that holds the blessings of the Holy One, blessed is He,”<sup>1434</sup> up to and including the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

Now, the primary aspect of the middle line (*Kav HaEmtza'ee*) of Yaakov, is the staff of Yaakov, [about which the verse states],<sup>1435</sup> “[Yaakov then took for himself] fresh rods

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<sup>1433</sup> Exodus 26:28, 36:33; Also see Zohar I 1-2; Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1434</sup> Mishnah Otkzin 3:12

<sup>1435</sup> Genesis 30:37

of poplar (*Livneh*-לבנה) and hazel (*Luz*-לוז) and chestnut (*Armon*-ערמון).” The aspect indicated by “poplar” (*Livneh*-לבנה [which also means “white”]) is the aspect of the kindnesses-*Chassadim*.<sup>1436</sup> In contrast, the aspects indicated by “hazel (*Luz*-לוז) and chestnut (*Armon*-ערמון),” which have a red appearance, is the aspect of the judgments-*Gevurot*, which are of the color red.<sup>1437</sup>

The verse continues,<sup>1438</sup> “He peeled white streaks in them, laying bare the white of the rods,” referring to the matter of leaning toward the kindnesses-*Chassadim*, as known.<sup>1439</sup> Therefore, the splitting of the sea, which is the matter of bonding the two opposites, the revealed world (*Alma d’Itgaliya*) with the concealed world (*Alma d’Itkasiya*) throughout all levels of the chaining down of the worlds (*Hishtalshelut*), was brought about through drawing down a light that transcends both, and this drawing down was specifically in the merit of our forefather Yaakov and through the staff of Yaakov.

However, in truth, this itself is not sufficient, but the splitting of the sea had to specifically be done by Moshe. This may be understood based on the teaching in Midrash<sup>1440</sup> (cited at the beginning of the continuum entitled “*Bati LeGani*”),<sup>1441</sup> that “at first, the Essential Root of the Indwelling Presence of

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<sup>1436</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

<sup>1437</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*).

<sup>1438</sup> Genesis 30:37

<sup>1439</sup> See Zohar I 161b; Ohr HaTorah, Vayeitzei 221b; Sefer HaMaamarim 5635 Vol. 2, p. 466; 5678 p. 76; 5699 p. 108.

<sup>1440</sup> Midrash Shir HaShirim Rabba 5:1

<sup>1441</sup> “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 111).

*HaShem*-יהו"ה (the *Ikkar Shechinah*) was in this lowest of worlds.”

Then, through [various] sins, they caused the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, until the seventh firmament. After this, seven righteous *Tzaddikim* arose, until Moshe – who is the seventh [generation from Avraham], and all sevens are beloved<sup>1442</sup> – came and drew the *Shechinah* down to earth.

In other words, through Avraham, who was “the greatest man amongst giants,”<sup>1443</sup> the drawing down was only [from the seventh firmament] to the sixth firmament. This likewise was so of the righteous *Tzaddikim* who followed after him, in that the drawing down was only from firmament to firmament.

The firmament (*Rakiya*-רקיע) is in the aspect of the world of Emanation (*Atzilut*), (as will soon be explained), whereas the drawing down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until this world, which is the primary matter of drawing down, was specifically through Moshe.

The reason is because the way in which the forefathers were in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) was not the same as they are in the world of Emanation (*Atzilut*). This is why the verse states,<sup>1444</sup> “Avraham, Avraham,” with “a pause in the cantillation between

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<sup>1442</sup> Midrash Vayikra Rabba 29:11

<sup>1443</sup> Joshua 14:15 and Rashi there; Midrash Bereishit Rabba 14:6; Bamidbar Rabba 13:3

<sup>1444</sup> Genesis 22:11



them.”<sup>1445</sup> This is as known about Avraham’s statement,<sup>1446</sup> “I am but dust and ashes.”

This is why it was not possible for [the forefathers] to affect the drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). Rather, this drawing down was specifically done through Moshe, about whom the verse states,<sup>1447</sup> “Moshe Moshe,” without any pause in the cantillation between them.<sup>1448</sup> For, even as he was below, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), he nonetheless was on the same level and state as he is in the world of Emanation (*Atzilut*).<sup>1449</sup>

This also explains why when Moshe was born, the whole house became filled with light.<sup>1450</sup> This is because, in him, even below there was an illumination of the light of the world of Emanation (*Atzilut*). It therefore was specifically by his hand that there was a drawing down from the firmament (*Rakiya*) to the earth.

From this, we can also understand the matter of the splitting of the sea, and that the aspect of Yaakov alone was insufficient. This is because the drawing down affected by Yaakov was solely in the world of Emanation (*Atzilut*), and for

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<sup>1445</sup> Zohar III (Idra Rabba) 138a, 187b; Torah Ohr, Mishpatim 75c, 76c; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five, The Nature of Prophecy and what it is.

<sup>1446</sup> Genesis 18:27; See Torah Ohr, Vayera.

<sup>1447</sup> Exodus 3:4

<sup>1448</sup> Zohar III (Idra Rabba) 138a, 187b; Torah Ohr, Mishpatim 75c, 76c; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five, The Nature of Prophecy and what it is.

<sup>1449</sup> Also see Likkutei Torah, Nitzavim 49b

<sup>1450</sup> Talmud Bavli, Sotah 12a; Midrash Shemot Rabba 1:20; Rashi to Exodus 2:2

there to be a drawing down of beneficence to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this was brought about through Yosef, who is the aspect of Foundation-*Yesod*.<sup>1451</sup>

However,<sup>1452</sup> the level of Yosef is lower than the level of Yaakov, which is why Yosef was Yaakov's son (as the verse states,<sup>1453</sup> "These are the offspring of Yaakov; Yosef"). In contrast, this was not so Moshe, who is higher than the aspect of Yaakov, as known about the teaching,<sup>1454</sup> "Moshe is on the inside and Yaakov is on the outside." Therefore, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) had to specifically be done by Moshe.

The same is so of the splitting of the sea, as it is on an even higher level, meaning, the bond between the "sea" (*Yam-ים*) and the "dry land" (*Yabashah-יבשה*), as they are in the world of Emanation (*Atzilut*) itself. That is, this too had to be brought about specifically by Moshe. This is because the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), and although these aspects receive from the Understanding-*Binah*, nevertheless, the Understanding-*Binah* is drawn down to the

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<sup>1451</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 36, and elsewhere.

<sup>1452</sup> See *Hemshech "V'Hechereem"* 5631 *ibid.* (Sefer HaMaamarim 5631 p. 285).

<sup>1453</sup> Genesis 37:2; Also see Biurei HaZohar of the Mittler Rebbe, *Vayechi* p. 30a; Biurei HaZohar of the Tzemach Tzedek, m Vol. 1 p. 169 and on; Ohr HaTorah, *Vayechi* p. 386a-b and elsewhere.

<sup>1454</sup> *Tikkunei Zohar*, *Tikkun 13* (29a); *Etz Chayim*, Shaar HaKlallim, Ch. 8; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35.

aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* through a separation.

This is as the verse states,<sup>1455</sup> “There was a firmament (*Rakiya*-רקיע) like the color of the awesome ice etc.” That is, just as there is a separating veil between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), so too, in the world of Emanation (*Atzilut*) itself, there is a veil separating between the intellect (*Mochin*) and the emotions (*Midot*), and for there to be a bond between the intellect (*Mochin*) and the emotions (*Midot*), this is brought about specifically through Moshe, who is the aspect of Knowledge-*Da’at*, which ascends to the inner aspect (*Pnimitiyut*) of the Crown-*Keter*.

The same is so on an even loftier level, in which the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the Ancient One-*Atik*, and Moshe is the aspect of Knowledge-*Da’at* of the Ancient One-*Atik* - and Knowledge-*Da’at* includes all three upper [intellectual] *Sefirot*.

This then, explains why the splitting of the sea was in the merit of Yaakov, being that the **merit** of Yaakov transcends Yaakov himself, in that the merit of a person is higher than the person himself. Thus, the matter of the **merit** of Yaakov, is one and the same with the aspect of Moshe.

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<sup>1455</sup> Ezekiel 1:22

4.

Now, all the above is in regard to the matter of the splitting of the sea, which took place in the exodus from Egypt. In general, the matter of the exodus from Egypt stemmed from a revelation of light (*Ohr*) in a way that stemmed from Above to below, whereas the lower beings were not yet fully refined. This is why there needed to be the matter of “the nation fled,”<sup>1456</sup> as known.<sup>1457</sup>

In contrast, the revelation of the coming future will be in a way of from below to Above, meaning that the lower one himself will become refined,<sup>1458</sup> brought about through the toil of serving *HaShem*-יהוה, blessed is He, with repentance and returning (*Teshuvah*) to Him. This is the matter of the four terms of redemption (*Geulah*) of the coming future, corresponding to the four levels of repentance (*Teshuvah*), as explained before.<sup>1459</sup>

The explanation<sup>1460</sup> is that Midrash states<sup>1461</sup> on the verse,<sup>1462</sup> “O’ God, You rejected us, You breached us, You were

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<sup>1456</sup> Exodus 14:5

<sup>1457</sup> See Tanya, Likkutei Amarim, Ch. 31 (40b); Likkutei Torah, Vayikra 3a

<sup>1458</sup> See Likkutei Torah, Re’eh 28b; *Hemshech* 5672 Vol. 2, p. 930 and on; Sefer HaMaamarim 5698 p. 148 and on.

<sup>1459</sup> See the previous discourse of this year entitled “*V’Avarti V’Eretz Mitzrayim* – I shall go through the land of Egypt,” Discourse 20 (Sefer HaMaamarim 5721 p. 145 and on).

<sup>1460</sup> See the discourse entitled “*Elo’him Zenachtanu*” 5680 (Sefer HaMaamarim 5680, p. 72 and on; p. 77 and on), [the sixtieth year since the birth of the Rebbe Rashab, whose soul is in Eden, (as will be mentioned in the next note)].

<sup>1461</sup> Midrash Tehillim 60:3

<sup>1462</sup> Psalms 60:3; Also note the custom that one is to say the Psalm that corresponds to the years of his life each day. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on – This is the Psalm that began to be said on the 11<sup>th</sup> of Nissan of this year (5721).

angry with us, O' return us!" that, "The Holy One, blessed is He, answered, 'I have rejected you? You have rejected Me, as the verse states,<sup>1463</sup> 'Israel has rejected [the Benevolent One].' They said to Him, 'Even so, turn back and return to me.' The verse thus states,<sup>1464</sup> 'I thank You *HaShem*-יהו"ה, for You were angry with me, and now Your wrath has subsided and You have comforted me.' The verse thus states, 'O' return us!"

That is, the Jewish people say to the Holy One, blessed is He, "You have rejected us-*Zenachtanu*-זנחתנו," [meaning] "You have left us-*Azavtanu*-עזבתנו," and "You have breached us-*Peratztanu*-פרצתנו" which is a term indicating a "breach-*Pirtzah*-פירצה." In other words, we are like a city whose walls have been breached and from all sides anyone can enter. In the same way, war has come upon us from all sides.

[The Jewish people also say], "You were angry-*Anafta*-אנפת," (which is a term of anger-*Af*-אף and wrath-*Cheimah*-חמה), but even so, "O' return us-*Teshovev Lanu*-תשוב לבנו," (which is a term indicating respite and quiet). That is, until now You have been angry with us, (in which the matter of anger is the opposite of *HaShem* 's-יהו"ה Supernal desire), but from now on, set us in a state of quiet and respite,<sup>1465</sup> through which there subsequently will be the [fulfillment of the verse], "I thank You *HaShem*-יהו"ה, for You were angry with me," which is the rectification and repentance (*Teshuvah*) for all this.

From all this it is understood that the coming redemption will specifically be through the toil of serving

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<sup>1463</sup> Hosea 8:3

<sup>1464</sup> Isaiah 12:1

<sup>1465</sup> See Metzudat Tziyon and Metzudat David to Psalms 60:3

*HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him.

5.

However, we must better understand this, for even at the splitting of the sea, there was the matter of repentance (*Teshuvah*) from below to Above. This is as Midrash states,<sup>1466</sup> that [at the seashore] there were four groups of Jewish people, one of which said,<sup>1467</sup> “Let us appoint a leader and return to Egypt.” Our sages, of blessed memory, similarly said,<sup>1468</sup> “The sea did not split for them until they entered up to their nostrils, and only then did it become dry land for them.” We thus find that even the splitting of the sea came about through toil from below. For, the fact that they entered into the sea up to their nostrils was the matter of repentance (*Teshuvah*) over having said, “Let us appoint a leader and return to Egypt.”

With the above in mind, we can also understand what our sages, of blessed memory, said,<sup>1469</sup> that the exodus from Egypt was in the merit of Yaakov, about whom the verse states,<sup>1470</sup> “You shall burst forth westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה) [northward and southward].”

Now, at first glance, it is not understood what relationship there is between, “You shall burst forth

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<sup>1466</sup> Talmud Yerushalmi, Taanit 2:5; Mechilta (and Targum Yonatan ben Uziel) to Exodus 14:13-14; Yalkut Shimoni, Beshalach, Remez 233.

<sup>1467</sup> Numbers 14:4

<sup>1468</sup> Midrash Shemot Rabba 21:10

<sup>1469</sup> Shemot Rabba 21:8

<sup>1470</sup> Genesis 28:14

(*U'Faratzta*-ופרצת)” and the splitting of the sea. However, the explanation is that the splitting of the sea was brought about through an “east wind (*Ru'ach Kadeem*-רוח קדיים),”<sup>1471</sup> and as explained before, the matter of the splitting of the sea came about through a drawing down of the inner aspect (*Pnimityut*) of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*) and is drawn down through repentance (*Teshuvah*). For, repentance (*Teshuvah*) draws down the middle line (*Kav HaEmtza'ee*), which ascends to the inner aspect (*Pnimityut*) of the Crown-*Keter*.

This is similar to what is known about the order [of the items] on the Seder plate, that the bitter herbs (*Maror*) are in the center line (*Kav HaEmtza'ee*), since bitterness is what arouses the abundant mercies (*Rachamim Rabim*)<sup>1472</sup> [of the inner aspect of the Crown-*Keter*].

This then, is the relationship between the verse, “You shall burst forth westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה) [northward and southward],” and the splitting of the sea. For, the matter of “You shall burst forth (*U'Faratzta*-ופרצת)” is the toil of repenting and rectifying the aspect of “You have breached us-*Peratztanu*-פרצתנו.”

It is through this that the matter of “westward (*Yamah*-ימה), eastward (*Keidmah*-קדמה etc.,” meaning, the drawing down of the “east wind (*Ru'ach Kadeem*-רוח קדיים),” [which stems from the inner aspect (*Pnimityut*) of the Crown-*Keter*] is

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<sup>1471</sup> Exodus 14:21; See Likkutei Torah, Tzav 14c and on

<sup>1472</sup> Likkutei Torah, Shir HaShirim 14d and on.

accomplished.<sup>1473</sup> We thus find that at the splitting of the sea there also was a matter of repentance (*Teshuvah*).

However, the explanation is that the splitting that will take place in the coming future will be much loftier than the splitting of the sea, since then, the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), will also be in a much loftier manner.<sup>1474</sup>

The explanation is that the general matter of repentance (*Teshuvah*) is that though it is with much greater strength,<sup>1475</sup> and in a way that transcends limitation, there nevertheless is also order and gradation in this. That is, there first must be toil in serving *HaShem*-יהו"ה, blessed is He, with the lower repentance (*Teshuvah Tata'ah*), and only then the toil of serving Him with the upper repentance (*Teshuvah Ila'ah*).

The lower repentance (*Teshuvah Tata'ah*) involves working with the inner manifest powers of the soul, whereas the upper repentance (*Teshuvah Ila'ah*) involves the revelation of the essential powers of the soul. However, the revelation of the essential powers is in a way of a gift from Above, and this gift is only given specifically after being preceded by working with the inner manifest powers of the soul.

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<sup>1473</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 10 (*Keter*), section on the term "*Kedem*-קדם."

<sup>1474</sup> There are individual redactors who recall that the Rebbe added: This is because at the splitting of the sea there was the repair for the matter indicated by "You have breached us-*Peratztanu*-פרצתנו," whereas in the coming future there will also be the repair of the matter indicated by "You were angry-*Anafia*-אנפתי," and it is in this regard that the verse states (Isaiah 12:1), "I thank You *HaShem*-יהו"ה, for You were angry with me, and now Your wrath has subsided and You have comforted me."

<sup>1475</sup> Zohar I 129b



Thus, the general matter of repentance (*Teshuvah*) must also affect the inner manifest powers of the soul, up to and including the physical body. Though we find that there also is repentance (*Teshuvah*) like that of Rabbi Elazar ben Dordaya who wept loudly and shed tears [of repentance] until his soul left [his body],<sup>1476</sup> this was because the matter penetrated the inner manifest powers of his soul until he was filled by it to the point of overflowing etc., which caused him to weep, as known.

There likewise is the well-known story of the Alter Rebbe,<sup>1477</sup> that a certain person came to him who had children

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<sup>1476</sup> Talmud Bavli, Avodah Zarah 17a – “They say about Rabbi Elazar ben Dordiya that [he was so promiscuous that] he did not leave one prostitute in the world with whom he did not engage in intercourse. Once he heard that there was a prostitute in one of the cities overseas who would take a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. While they were engaged in the act, she passed wind and said, ‘Just as this passed wind will not return to its place, so too Elazar ben Dordiya will not be accepted in repentance. He went and sat between two mountains and hills and said, ‘Mountains and hills, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 54:10), ‘For the mountains may depart, and the hills be removed.’ He said, ‘Heaven and earth, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated (Isaiah 51:6), ‘For the heavens shall vanish away like smoke, and the earth shall wax old like a garment.’ He said, ‘Sun and moon, pray for mercy on my behalf.’ They said to him, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 24:23), ‘Then the moon shall be confounded, and the sun ashamed.’ He said, ‘Stars and constellations, pray for mercy on my behalf.’ They said, ‘Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it states (Isaiah 34:4), ‘And all the hosts of the heaven shall molder away.’ He then said, ‘The matter depends on nothing other than myself.’ He placed his head between his knees and wept loudly until his soul left his body. A Supernal voice emerged and said, ‘Rabbi Elazar ben Dordiya is destined for the life of the coming world.’”

<sup>1477</sup> See Sefer HaMaamarim 5680 p. 81, citing SHaar HaTefilah, discourse entitled “*Padah b’Shalom*,” Ch. 9 (Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 54d); Also see Shaarei Teshuvah Vol. 2, p. 43d; Sefer HaMaamarim 5652 p. 71 and on; Also see Maamarei Admor HaZaken 55621 Vol. 1, p. 38 and on; Ohr HaTorah, Yom HaKippurim p. 1,570, and elsewhere.

born through forbidden relations etc., about which Tanya states<sup>1478</sup> that this is called “that which is crooked and cannot be straightened,”<sup>1479</sup> but even so, when the Alter Rebbe told him of the repentance (*Teshuvah*) of Rabbi Elazar ben Dordaya, this affected him to repent so mightily that he was able to extract the sparks [of holiness] etc., from the children who were born to him through sin etc. Nonetheless, this was extraordinary,<sup>1480</sup> in that ordinarily, there first must be lower repentance (*Teshuvah Tata'ah*) through which one then comes to upper repentance (*Teshuvah Ila'ah*).

However, from this itself, it is understood that this is not the ultimate and true matter of repentance (*Teshuvah*). For, the general superiority of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), over and above the righteous (*Tzaddikim*), in that,<sup>1481</sup> “Even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand in the place of those who return in repentance (*Baalei Teshuvah*),” is because the service of the righteous (*Tzaddikim*) is in a limited way, whereas the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) is in a limitless way. However, since repentance (*Teshuvah*) itself is in a way of order and gradation, this means that it [also] is included in the general service of the righteous (*Tzaddikim*).

However all the above is only in regard to the matter of repentance (*Teshuvah*) as it presently is, meaning, as it was at

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<sup>1478</sup> Tanya, Likkutei Amarim, Ch. 7

<sup>1479</sup> Ecclesiastes 1:10; Talmud Bavli, Chagigah 9a

<sup>1480</sup> See Tanya, Likkutei Amarim, Ch. 43.

<sup>1481</sup> Mishneh Torah, Hilchot Teshuvah 7:4 (citing Talmud Bavli, Brachot 34b)

the splitting of the sea. However,<sup>1482</sup> “Moshiach will bring the righteous *Tzaddikim* to repent (*Teshuvah*),” and there then will be the true matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה in a limitless way.

The reason is because the repentance and return (*Teshuvah*) of the coming future will not stem from the lower, in a way of order and gradation, but will be in a way that is from Above to below, in a way that has no limitations at all. In other words, even though the toil of repenting and returning (*Teshuvah*) is from below to Above, nevertheless, this itself will be by way of arousal from Above.

Likewise, this is the meaning of the verse,<sup>1483</sup> “O’ God, You rejected us, You breached us, You were angry with us, O’ return us (*Teshovev Lanu*-תשובב לנו),” in which the word “return-*Teshovev*-תשובב” is written with two letters *Beit*-ב. The explanation is that Midrash states,<sup>1484</sup> “The sons of Korach say: How long will You say to us,<sup>1485</sup> ‘Return O’ wayward children’? And they say: ‘You return first,’ as the verse states,<sup>1486</sup> ‘Return, *HaShem*-יהו"ה, until when? Relent [in regard to Your servants].’ But You say to us: ‘It shall not be so, rather Israel [should return] first’ (as the verse states,<sup>1487</sup> ‘Return, Israel’). Neither You shall return on Your own, nor shall we

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<sup>1482</sup> Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

<sup>1483</sup> Psalms 60:3; Also note the custom that one is to say the Psalm that corresponds to the years of his life each day. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on – This is the Psalm that began to be said on the 11<sup>th</sup> of Nissan of this year (5721).

<sup>1484</sup> Midrash Tehillim 85:5

<sup>1485</sup> Jeremiah 3:14; 3:22

<sup>1486</sup> Psalms 90:13

<sup>1487</sup> Hosea 14:2

return on our own, but both us shall return as one, as the verse states,<sup>1488</sup> ‘Return us, O’ God of our salvation.’” In other words, there will be an arousal from Above, but the arousal from Above will be unfelt, and therefore the repentance (*Teshuvah*) itself will be in a way of from below to Above, and therefore both elements of superiority will be in this.

To further explain, there is a superiority to the aspect of the arousal from Above, this being the matter of the limitless light, which is unlike service in a way of from below to Above, where there are limitations, order, and gradation, as explained before about the order of the lower repentance (*Teshuvah Tata’ah*) which precedes and then is followed by the upper repentance (*Teshuvah Ila’ah*). However, there also is superiority in the aspect of arousal from below, in which the lower one himself becomes refined.

Both these matters were present in the exodus from Egypt and the splitting of the sea. For, in the exodus from Egypt there was revelation from Above, in that “the King, King of kings Himself was revealed upon them in His glory.”<sup>1489</sup> However, the lower were not at all refined [from this] and therefore the matter of “the people fled,” was necessary (as explained before).

On the other hand, at the splitting of the sea, the revelation stemmed from those below, since this took place after they already had begun counting *Sefirat HaOmer* for several days, and after entering the sea up to their nostrils. Nevertheless, it still was in a way of order and gradation, as

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<sup>1488</sup> Psalms 85:5

<sup>1489</sup> Haggadah, section of “*Matzah Zu*,” and “*Vayotzi’einu*.”

explained before. However, in the coming future there will be both elements of superiority.

6.

With the above in mind, we can explain<sup>1490</sup> the teaching of our sages, of blessed memory,<sup>1491</sup> “Rabbi Eliezer says: If the Jewish people repent, they are redeemed, and if not (Heaven forbid), they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not [at all] be redeemed? Rather, the Holy One, blessed is He, will establish a king for them whose decrees will be as harsh as [those of] Haman, and the Jewish people will repent, thus restoring them to the good path.

In another Baraita it is taught that Rabbi Eliezer said: If the Jewish people repent, they are redeemed [as the verse states,<sup>1492</sup> ‘Return, O’ wayward children, I will heal your backsliding].’ Rabbi Yehoshua said to him: But hasn’t it already been stated,<sup>1493</sup> ‘You were sold for nothing, and you will be redeemed without money’? [‘You were sold for nothing,’ means for idolatry [which is a baseless sin], and ‘you will be redeemed without money’ means not by repentance nor good deeds, [but solely by the will of *HaShem*-יהו"ה].”

Now, at first glance, given that Rabbi Yehoshua’s position is that “you will be redeemed without money” means, “not by repentance nor by good deeds,” why then does he say (in the first Baraita) that “He will establish a king for them

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<sup>1490</sup> See Sefer HaMaamarim 5680 p. 81 and on.

<sup>1491</sup> Talmud Bavli, Sanhedrin 97b

<sup>1492</sup> Jeremiah 3:22

<sup>1493</sup> Isaiah 52:3

whose decrees will be as harsh as Haman’s etc., and they will repent”?

We also must understand the connection between their argument here and their argument regarding the [coming] redemption.<sup>1494</sup> According to Rabbi Eliezer, the Jewish people are destined to be redeemed in the month of Tishrei, whereas according to Rabbi Yehoshua, they are destined to be redeemed in the month of Nissan. Certainly, each one is following a [consistent] view.

The explanation<sup>1495</sup> is that the coming redemption will certainly come about through repentance (*Teshuvah*), only that Rabbi Yehoshua holds that this will be in a way of from Above to below. With this in mind, we can also understand why he said, “Not through repentance nor good deeds.” For, at first glance, who mentioned “good deeds” here altogether?

However, the meaning of “repentance and good deeds” here, refers to repentance (*Teshuvah*) in a way of from below to Above, just as good deeds are from below. About this, Rabbi Yehoshua states, “not through repentance nor good deeds,” but, “the Holy One, blessed is He, will establish a king for them,” in a way of from Above to below, “whose decrees are as harsh as [Haman’s].” This “king” refers to the evil inclination, who is called “an old and foolish king,”<sup>1496</sup> and it then will be felt that he is a harsh king.

This is similar to what our sages, of blessed memory, taught,<sup>1497</sup> “To the righteous-*Tzaddikim* – (referring to all Jews,

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<sup>1494</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>1495</sup> See *Hemshech “Mayim Rabim”* 5636 Ch. 135 and on, and elsewhere.

<sup>1496</sup> Ecclesiastes 4:13; Midrash Kohelet Rabba and Rashi there.

<sup>1497</sup> Talmud Bavli, Sukkah 52a

as the verse states,<sup>1498</sup> “Your people are all righteous-*Tzaddikim*”) – he (the evil inclination) appears as high as a mountain.” Because of this they repent and return to the good path.

Now, the teaching specifies, “The good path” using the term “*Mutav*-מוטב.” The difference between “good-*Tov* טוב” and “better-*Mutav*-מוטב” is that “good-*Tov* טוב” indicates average goodness, whereas “better-*Mutav*-מוטב” refers to the fact that even the evil is transformed into goodness, this being the matter of self-transformation (*It’hapcha*) which transcends self-restraint (*Itkafiya*).

To explain, when the revelation is in a way of from Above to below, such as in the exodus from Egypt, it does not penetrate the body and animalistic soul. This is why [in Egypt] there was the matter of, “The people fled,” since at that time, the matter of self-transformation (*It’hapcha*) did not apply.

Likewise, in the toil of from below to Above, in which the lower is refined, since it is toil that stems from the lower, it is limited. It thus only brings about self-restraint (*Itkafiya*) rather than self-transformation (*It’hapcha*). This is why even after the splitting of the sea, there were several tests etc., because the evil had not yet been transformed.

However, the coming future will have both elements of superiority, stemming from below and stemming from Above, both at the same time. For, in that time there will be the refinement of the lower in a way of transformation (*It’hapcha*), which is the meaning of the words, “they will return to the better (*Mutav*-מוטב) path.”

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<sup>1498</sup> Isaiah 60:21

This is also why Rabbi Yehoshua's opinion is that the Jewish people are destined to be redeemed in the month of Nissan, even though the month of Tishrei is the time of repentance (*Teshuvah*). This is because even the repentance (*Teshuvah*) will be in a way of from Above to below, this being the matter of the month of Nissan, about which the verse states,<sup>1499</sup> “My Beloved is mine, and I am his (*Dodi Lee v'Ani Lo*-לוי ואני לו-לו).”

In this way the matter of repentance (*Teshuvah*) will be completed. For, when repentance (*Teshuvah*) only stems from the lower one himself, and lacks the drawing down of “My beloved is mine,” then there also is a lacking in the service of “I am his.” In contrast, when repentance (*Teshuvah*) stems from Above, it is in a way of perfection, for as explained before, it then it is in a way of transformation (*It'hapcha*).

## 7.

Now, even the perfection of the coming redemption is drawn from the redemption of the exodus from Egypt. This may be understood by the known preface that all matters are [already] present in the Torah, including the perfection and completion of the revelation of Torah [itself], which will specifically take place in the coming future.

This is as the verse states,<sup>1500</sup> “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future.

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<sup>1499</sup> Song of Songs 2:16; Sefer HaMaamarim 5680 ibid. p. 72.

<sup>1500</sup> Song of Songs 1:2 and Rashi there.



In contrast, all that is currently revealed are the revealed parts of Torah, and moreover, this is not [yet] in a way of completion.

This is similar to the matter of repentance (*Teshuvah*), which specifically will be in a complete way in the coming future. About this the verse states,<sup>1501</sup> “I thank You *HaShem*-יהוה, for You were angry with me, and now Your wrath has subsided and You have comforted me.”

The meaning of “comfort-*Nechamah*-נחמה” is that it is a doubled comfort, similar to,<sup>1502</sup> “doubled insight.” Nevertheless, as known,<sup>1503</sup> there will not be another giving of the Torah, but rather, when the Torah was given, its inner aspects (*Pnimityut*) were also given, only that its revelation will be in the coming future.

This is similar to what our sages, of blessed memory, stated,<sup>1504</sup> “Praiseworthy is he who arrives here with his [Torah] study in hand.” That is, all the revelation of the coming future is specifically from the Torah that one studies now, for this is the meaning of “his [Torah] study in hand.”

This then, is the meaning of the verse,<sup>1505</sup> “As in the days when you left the land of Egypt, I will show you wonders.” For, though the revelations of the coming future will be much loftier, and as stated in *Yalkut*, “The miracles I am destined to do with the children are even greater wonders than I did with their forefathers,” nevertheless, this too was also drawn down

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<sup>1501</sup> Isaiah 12:1

<sup>1502</sup> Job 11:6; See *Midrash Shemot Rabba* 46:1

<sup>1503</sup> *Sefer HaMaamarim* 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; 5672 Vol. 1, p. 366; *Sefer HaMaamarim* 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

<sup>1504</sup> *Talmud Bavli*, *Pesachim* 50a

<sup>1505</sup> *Micah* 7:15

at the exodus from Egypt, only that the revelation of it will be in the coming future.

This is the meaning of the words, “I will show you wonders,” in that the essence of the matter will be revealed, in a way of sight, rather than a way of grasp and comprehension. Nonetheless, this itself was drawn down in the exodus from Egypt.

This is why even in the coming future we will continue to recall the exodus from Egypt.<sup>1506</sup> For, even though we then will only recall the exodus from Egypt in a secondary manner,<sup>1507</sup> being that the exodus from Egypt will be of no comparison to the wonders of the coming future, nonetheless, even then, we still will recall the exodus from Egypt.

This is because all the wonders of the coming future are only the revelation of the exodus from Egypt, being that Egypt is the root of all the exiles,<sup>1508</sup> and the exodus from Egypt is the root of all redemptions,<sup>1509</sup> only that this is presently concealed, but will be revealed in the coming future.

This also explains the four terms of redemption (*Geulah*) and the four cups of wine, in that the same four terms and four cups that relate to the exodus from Egypt, also relate to the coming redemption.<sup>1510</sup> This is because all matters were already drawn down in the exodus from Egypt, only that in the

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<sup>1506</sup> Mishnah and Talmud Bavli, Brachot 12b

<sup>1507</sup> Brachot 12b *ibid*.

<sup>1508</sup> See Midrash Bereishit Rabba 16:4; Likkutei Torah of the Arizal, Parshat Ki Teitzei; Sefer HaMaamarim 5709 p. 107.

<sup>1509</sup> See the discourse entitled “*K’Yemei Tzeitcha*” 5691 and 5708, Ch. 12 (Sefer HaMaamarim 5691 p. 278; 5708 p. 164).

<sup>1510</sup> See the preceding discourse of this year, 5721 “*Lachein Emor*,” Discourse 13, and “*V’Avarti v’Eretz*,” Discourse 20 (Sefer HaMaamarim 5721, p. 66 and on; p. 145 and on).

coming redemption this will be openly revealed, which is the meaning of, “I will show you wonders (*Er'enu Nifla't*- אראנו ונפלאות).”



## Discourse 22

*“Machar Chodesh –  
Tomorrow is the New Moon”*

Delivered on Shabbat Parshat Shemini,  
Shabbat Mevarchim and Erev Rosh Chodesh Iyyar, 5721  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.



## Discourse 23

### “*Kedoshim Tihyu Ki Kadosh Ani - Be holy, for I am holy*”

Delivered on Shabbat Parshat Acharei-Kedoshim,  
13<sup>th</sup> of Iyyar, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

The<sup>1511</sup> verse states,<sup>1512</sup> “[*HaShem*-יהו"ה spoke to Moshe, saying]: Speak to the entire assembly of the children of Israel and say to them: Be holy, for I, *HaShem*-יהו"ה your God, am holy.” About this the Midrash states,<sup>1513</sup> “[One might think that this means] that your holiness can be on par with My holiness. The verse therefore states, ‘For I, *HaShem*-יהו"ה, your God, am holy,’ [meaning] ‘My holiness is above your holiness.’”

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<sup>1511</sup> The original discourse was edited by the Rebbe and given out as a pamphlet (*Kuntres*) on the 13<sup>th</sup> of Iyyar 5751.\* [For the general foundation of this discourse, see the discourse entitled “*HaMalach HaGo’el*” 5684 / “*Mi Yitencha K’Ach Lee*” 5684 (Sefer HaMaamarim 5684 p. 167 and on); It is founded upon the discourse entitled “*Mi Yitencha K’Ach Lee*” 5654 which is cited later in this discourse.] [\*See at length in the Sichah talk of Shabbat Parshat Acharei-Kedoshim of the 13<sup>th</sup> of Iyyar 5745 [printed in *Hitva’aduyot* 5745 Vol. 3, p. 1942 and on] for an explanation of the name of the one whose day of passing is being celebrated [Rabbi Yisroel Aryeh Leib, the brother of the Rebbe], and the relationship of his name to the Torah portion of Acharei-Kedoshim. Also see the Sichah talk of Pesach Sheni 5747 [*Hitva’aduyot* 5747 Vol. 3, p. 256 and on], and Shabbat Parshat Acharei-Kedoshim 5751 [*Hitva’aduyot* 5751 Vol. 3 p. 184 and on].

<sup>1512</sup> Leviticus 19:2

<sup>1513</sup> Midrash Vayikra Rabba 24:9; Also see Bereishit Rabba 90:2

Now, this must be better understood,<sup>1514</sup> for how is it even applicable to assume that “you can be on par with Me”? At first glance, it could seem that there is room to assume that “you can be on par with Me” (even though a created being cannot at all compare to the Creator) because the language of the verse states, “Be holy, **for (Ki-כי)** I, *HaShem*-יהו"ה your God, am holy.” (In other words, “I am holy” is the **reason and explanation** for [the instruction to] “be holy.”)

This seems to indicate that the commandment “be holy” is that the holiness of the Jewish people must be similar to the holiness of *HaShem*-יהו"ה, blessed is He – “on par with Me.” [It could also be said that the explanation is that since “the Jewish people and the Holy One, blessed is He, are entirely one,”<sup>1515</sup> therefore they have a relation to all matters of *HaShem*'s-יהו"ה Godliness Above.]

However, according to this, we must better understand (why on the other hand) the conclusion of the Midrash is that “My holiness is above your holiness.” [This being so], how does this Midrash fit with the words of the verse, “**for (Ki-כי)** I am holy?”

About this, Likkutei Torah explains<sup>1516</sup> that “your holiness” is drawn down through arousal from below (by fulfilling the *mitzvot*), whereas “My holiness is above your holiness” and is a much loftier holiness that is not reached by an arousal from below (through fulfilling the *mitzvot*), but is

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<sup>1514</sup> This is as is pointed out in Likkutei Torah, Nitzavim 50b, and in Ohr HaTorah Kedoshim (p. 105) that “this is cause for question.” Also see Torat Menachem, Sefer HaMaamarim Iyyar p. 261.

<sup>1515</sup> See Zohar III 73a

<sup>1516</sup> Likkutei Torah [Nitzavim] ibid. 51c.



drawn down through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*). However, this too requires explanation, being that repentance (*Teshuvah*) is also part of our toil [below], and is an arousal from below. This being so, why is it called “My holiness [which] is above your holiness”?

## 2.

Now, the matter in the above-mentioned Midrash on “you can be on par with Me etc.,” comes as a continuation to what Midrash states before this, on the verse,<sup>1517</sup> “You shall only (*Rak*-רק) be above etc.,” [to which the Midrash states], “[One might think that this means] that your greatness can be on par with Mine. [The verse therefore states, ‘only-*Rak*-רק,’ which is a word that restricts the matter, meaning], ‘My greatness is superior to your greatness.’”

Now, based on Likkutei Torah on the matter of “My holiness is above your holiness,” which states that the Jewish people also have the ability to draw down the aspect of “My holiness [which] is above your holiness,” except that this holiness is drawn down through a higher form of service, (the toil of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which transcends the toil of Torah and *mitzvot*), it must be said that this is also applies to the two levels of “greatness-*Gedulah*-גדולה,” (“My greatness,” and “your greatness”). That is, the Jewish people also have the ability to draw down the aspect of “My greatness,” except that to do so requires a much higher form of service.

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<sup>1517</sup> Deuteronomy 28:13

Now, in addition, [the matter of] “holiness” (*Kedushah*) is higher than [the matter of] “greatness” (*Gedulah*). This is because “greatness” (*Gedulah*) is the matter of expression and revelation.<sup>1518</sup> [This is why [the *Sefirah* of] Kindness-*Chessed* is called “Greatness-*Gedulah*-גדולה.”]<sup>1519</sup>

Even according to the explanation<sup>1520</sup> that ‘Greatness-*Gedulah*-גדולה’ is higher than the quality of ‘Kindness-*Chessed*-חסד,’ nevertheless, the matter of ‘Greatness-*Gedulah*-גדולה’ [meaning magnanimity] is itself ‘Kindness-*Chessed*-חסד’ (meaning, the spreading forth of expression), only that it is higher than the **emotional quality** of Kindness-*Chessed*.

Moreover, the spreading forth of expression stemming from ‘Greatness-*Gedulah*-גדולה’ is limitless (*Bli Gvul*).]<sup>1521</sup> In contrast, “holiness-*Kedushah*-קדושה” (which means elevation and separateness) refers to *HaShem*’s-ה' Essential Self,<sup>1522</sup>

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<sup>1518</sup> Ohr HaTorah, Lech Lecha, Vol. 4 p. 696b

<sup>1519</sup> See Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity & Faith], Ch. 4 (79a) [where it states], “The word (Deut. 10:17) ‘The Great-*HaGadol*-הגדול’ refers to the quality of Kindness-*Chessed*.” Also see Sefer HaLikkutim of the Tzemach Tzedek, section on “*Gadol*-גדול” and “*Gedulah*-גדולה.” [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), Gate Five (*Tiferet*).]

<sup>1520</sup> [See the explanation in the discourse entitled “*Peezar Natan LaEvyonim* – He distributed widely to the destitute” 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 9, Ch. 3, and the citations there.]

<sup>1521</sup> See at length in Ohr HaTorah, Vayeitzei 91a and on, and 95a-b there, in regard to the matter of “My greatness (*Gedulati*) is superior to your greatness (*Gedulatchem*).”

<sup>1522</sup> In Ohr HaTorah, Lech Lacha *ibid.*, it states, “The verse likewise states (Gen. 1:16), ‘The great luminary (*HaMa’or HaGadol*-המאור הגדול) in regard to the greatness of the ray of radiance and illumination that spreads forth and is expressed from it.” However, it seems that the intention there is that the term “Greatness-*Gedulah*-גדולה” is applied not only to the actual expression (the light-*Ohr*-אור), but also to the **Luminary** (*Ma’or*-מאור) from which the light (*Ohr*-אור) spreads forth. What is understood from this, is that the holiness (*Kedushah*-קדושה) of the Essential

which is utterly separate and removed from the matter of expression and revelation.<sup>1523</sup>

Based in this, it can be said that the aspect of “My greatness [which] is superior to your greatness,” is drawn down too, through the toil and service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, [except that in the service of the righteous *Tzaddikim* themselves, this is a much higher form of service], whereas the imperative to serve *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, is to draw down the aspect of “My holiness.”

### 3.

Now, this can be explained based on the verse,<sup>1524</sup> “The humble will increase their joy in *HaShem*-יהו"ה, and the destitute amongst men will rejoice in the Holy One of Israel.” About this, Likkutei Torah explains<sup>1525</sup> that the [first part of the verse], “The humble will increase their joy in *HaShem*-יהו"ה,” refers to the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*. For, through their humility and sublimation (*Bittul*) to *HaShem*-יהו"ה, they increase joy in the Name *HaShem*-יהו"ה, through which there is a drawing down of the revelation of the Name *HaShem*-יהו"ה below.

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Self (*Etzem*-עצם) even transcends the “Luminary” (*Ma'or*-מאור), in that it is entirely removed from [and transcends] the **whole matter** of expression and spreading forth.

<sup>1523</sup> Ohr HaTorah, Lech Lecha, Vol. 4 p. 696b *ibid*.

<sup>1524</sup> Isaiah 29:19

<sup>1525</sup> Likkutei Torah, Nitzavim 48a, 48d; Also see the discourse entitled “*Mi Yitencha*” 5654 (Sefer HaMaamarim 5654 p. 107 and on).

[It is further explained that the continuation of the verse], “The destitute amongst men will rejoice in the Holy One of Israel” refers to those who return to יהו"ה-*HaShem* in repentance – *Baalei Teshuvah*. [This is because Torah and *mitzvot* are called by the term “man-*Adam*,” which is why those who return to יהו"ה-*HaShem* in repentance (*Baalei Teshuvah*) are called “the destitute amongst men-*Evyonei Adam*,” being that in the aspect of “man-*Adam*” as it refers to Torah and *mitzvot*, they are destitute.] They are the ones who reach the aspect of “the Holy One of Israel-*Kedosh Yisroel*,” Who is holy in His transcendent separateness, even from the aspect of the upper *Yisroel*, and higher than the [lower] Name יהו"ה-*HaShem*.

Now, it can be said that the increase of joy in יהו"ה-*HaShem*, which causes an addition in the drawing down and revelation of the Name יהו"ה-*HaShem*, is the drawing down of the aspect of “My greatness is superior to your greatness.” For, in and of itself, the greatness (*Gedulah*) – (meaning, expression and spreading forth) – of יהו"ה-*HaShem*,<sup>1526</sup> is “greatness” and “magnanimity” (*Gedulah*) that relates to worlds and created beings, [and is therefore called] “**your** greatness-*Gedulatchem*,” in which the spreading forth and revelation is limited.

In contrast, the matter indicated by the verse, “The humble will increase their joy in יהו"ה-*HaShem*,” is that there is a drawing down of the greatness (*Gedulah*) of the

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<sup>1526</sup> See Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity & Faith], Ch. 4 (79a) *ibid.*, regarding the relationship between “The Great-*HaGadol* (and The Mighty-*HaGibor*)” with יהו"ה-*HaShem* and ([his title] God-*Elohi*”m-אלהים).

limitless light of *HaShem*-יהו"ה, the Unlimited One, in them, which transcends all relation to worlds, [and is therefore called], “My greatness-*Gedulati*-גדולתי.”

Through this, there is also caused to be addition in the spreading forth and revelation of *HaShem*-יהו"ה. This drawing down comes about through the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, [who are called] “the humble.” However, the matter of “the destitute amongst men will rejoice in the **Holy One** of Israel (*Kedosh Yisroel*-קדוש ישראל),”<sup>1527</sup> refers to the drawing down of the aspect of “My holiness-*Kedushati*-קדושתתי” (which is higher than “your holiness-*Kedushatchem*-קדושתכם”) through repenting and returning (*Teshuvah*) to Him.

#### 4.

This may be understood by first<sup>1528</sup> explaining the verse,<sup>1529</sup> “If only you were a brother to me, who nursed from my mother’s breasts etc.” Rashi<sup>1530</sup> explains the words, “If only you were a brother to me,” saying, “That you would come and comfort me in the way that Yosef did with his brothers, who had done him evil, and yet about him the verse states,<sup>1531</sup> ‘and he comforted them.’” The Midrash states,<sup>1532</sup> “Which brother

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<sup>1527</sup> As stated clearly in Sefer HaMaamarim 5654 *ibid.* p. 109.

<sup>1528</sup> See Sefer HaMaamarim 5654 *ibid.* regarding the relationship between the particular matters in the following verse.

<sup>1529</sup> Song of Songs 8:1

<sup>1530</sup> Rashi to Song of Songs 8:1; Also see Yalkut Shimoni to Song of Songs 8:1, Remez 993; Zohar I 184a.

<sup>1531</sup> Genesis 50:51

<sup>1532</sup> Midrash Shir HaShirim Rabba to Song of Songs 8:1; Shemot Rabba 5:1

is this verse referring to...? You must say this refers to Yosef with Binyomin.”

The Tzemach Tzedek explains<sup>1533</sup> that the reason we ask the Holy One, blessed is He, (as Midrash explains) to act according to Yosef’s conduct with Binyomin, and not his other brothers,<sup>1534</sup> [even though Yosef’s conduct with his other brothers was even more inclusive, in that even though they had acted wrongly with him, he nevertheless bestowed much kindness upon them], is because Yosef’s conduct with his [other] brothers, began with him making his brothers suffer, in order<sup>1535</sup> to atone them of their sin of selling him [into slavery] (and only afterwards he showered them with goodness). However, since we plead to *HaShem*-יהוה, blessed is He,<sup>1536</sup> “In Your abounding mercies, erase the sins I have committed, but not through suffering,” we therefore ask of the Holy One, blessed is He, to act with us as Yosef acted with Binyomin.

Now, Likkutei Torah, in the discourse entitled “*Mi Yitencha K’Ach Lee*,”<sup>1537</sup> explains that the words, “If only you

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<sup>1533</sup> Ohr HaTorah, Mikeitz 340b and on

<sup>1534</sup> The reason that Midrash explains “that this refers to Yosef and Binyomin” and not “like Yosef and his brothers” is explained explicitly in Midrash there, namely, “which brother is the one who ‘nursed at my mother’s breast.’ (See Ohr HaTorah there). However, further delving is necessary to explain why the request of the assembly of the Jewish people from the Holy One, blessed is He, is “like Yosef with Binyomin,” since, at first glance, it would seem that the request should have been “like Yosef and his brothers,” which would be even more inclusive. [Also see the commentators there, who explain that the term “brother-*Ach*-אח” in this verse, is in the singular form, and that although Binyomin did not suckle from the breast of his mother Rachel, in that she died upon his birth, nevertheless, Yosef indeed suckled from the breast of Binyomin’s mother etc.]

<sup>1535</sup> See the commentary of the Alshich to Genesis 42:6, cited in Ohr HaTorah *ibid*.

<sup>1536</sup> In the liturgy of the *Shema* upon retiring for sleep.

<sup>1537</sup> Likkutei Torah, Shir HaShirim 44b and on, which is from the year 5565, and is printed (with variations) in Sefer HaMaamarim 5565 Vol. 1 p. 487 and on, and

were a brother to me,” refer to the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*. [In contrast, the conclusion of the verse], “When I would find you outside [I would kiss you] etc.,” refers to the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance – *Baalei Teshuvah*.

Now, at first glance, it could be said that Likkutei Torah’s explanation that the words, “If only you were a brother to me” refer to the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, accords to the explanation of the Midrash, that “a brother to me” refers to Yosef’s relationship with Binyomin. In contrast, according to Rashi’s explanation, that “a brother to me” refers to Yosef and his brothers, the first part of the verse also speaks about those who return to *HaShem*-יהו"ה in repentance – *Baalei Teshuvah*.<sup>1538</sup>

However, according to what we cited from the Tzemach Tzedek, that the fact that Midrash explains that this refers to Yosef’s [conduct] with Binyomin (unlike Yosef’s conduct with his brothers) is because our plea is for the Holy One, blessed is He, to erase our sins, but not through suffering, it seems to be understood that even according to the explanation of the

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with glosses etc., in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 674 and on; Also see Sefer HaMaamarim 5626 (Kehot 5749) p. 103 and on; Also see the discourse entitled “*Mi Yitencha*” 5654 (Sefer HaMaamarim 5654 p. 104 and on).

<sup>1538</sup> In the discourse entitled “*Mi Yitencha*” 5654 *ibid.*, [it states] that the words “If only you were a brother to me” is “as Yosef with Binyomin” (that is, the righteous *Tzaddikim*), whereas the words, “When I would find you outside” refers to those who return in repentance – *Baalei Teshuvah*, like the matter of the tribes, who sold Yosef [into slavery]. However, this requires explanation, since the source that this verse is speaking about Yosef and his brothers (seems to be) the commentary of Rashi and the other Midrashim referenced earlier. However, they only explain the words “If only you were a brother to me,” [and do not say this about the latter part of the verse].

Midrash, the verse is discussing those who return to *HaShem*-יהו"ה in repentance – *Baalei Teshuvah*. In contrast, Likkutei Torah explains that “If only you were a brother to me” refers to the righteous *Tzaddikim*.

5.

Now, as known<sup>1539</sup> (*HaShem*’s-יהו"ה Supernal) intention in Yosef’s descent to Egypt was for him to gather all the sparks of holiness that were in Egypt, [as the verse states],<sup>1540</sup> “Yosef collected all the money found in the land of Egypt,” by which the exile was lightened for them. That is, the fact that Yosef’s descent to Egypt was the cause of the exile in Egypt, is only externally, but internally it is the opposite, that through Yosef’s descent to Egypt the exile was lightened.

This is because the decree was that the exile will be for four hundred years,<sup>1541</sup> whereas through Yosef’s descent to Egypt, the exile was [reduced to] only 210-ר"י years.<sup>1542</sup> (That is, because even before the children of Israel descended to Egypt, Yosef had already refined the sparks that were in Egypt, they therefore did not need to do as much refinement.) Beyond that, the actual difficulty of enslavement in Egypt only lasted 86-פ"ו years.<sup>1543</sup>

From this it is understood that when his brothers sold Yosef to Egypt, not only was it not the opposite of *HaShem*’s-

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<sup>1539</sup> Ohr HaTorah, Mikeitz *ibid.*, 343b; Sefer HaMaamarim 5654 p. 107.

<sup>1540</sup> Genesis 47:14

<sup>1541</sup> Genesis 15:13

<sup>1542</sup> Rashi to Genesis 15:13 *ibid.*, and to Genesis 42:2

<sup>1543</sup> Midrash Shir HaShirim Rabba 2:11



יהו"ה Supernal intent, but on the contrary, this itself was His Supernal intent, that Yosef should descend into Egypt first in order to lighten the difficulty of the exile. However, they themselves did not know that this was *HaShem*'s-יהו"ה intent, and therefore, relative to them it was counted as a sin.

To further explain, at first glance, the above-mentioned matter [that the brothers selling Yosef to Egypt was according to *HaShem*'s-יהו"ה Supernal intent] seems to be true even (as simply understood) that *HaShem*'s-יהו"ה Supernal intent in Yosef's descent to Egypt was that through this, the exile in Egypt would come about.

[This is as our sages, of blessed memory, expounded<sup>1544</sup> on the verse,<sup>1545</sup> “He sent him from the depth of Chevron,”] only that according to this explanation, through the brothers selling Yosef to Egypt, the exile came about, which is something that [in and of itself] is undesirable. That is, even though *HaShem*'s-יהו"ה intent in the exile of Egypt was so that they thereby will merit to receive the Torah,<sup>1546</sup> nonetheless, [in and of itself] the exile is an undesirable matter.

In contrast, according to the explanation that through Yosef's descent to Egypt, the exile was lightened, the fact that

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<sup>1544</sup> Talmud Bavli, Sotah 11a, cited in Rashi to Genesis 37:14; Midrash Bereishit Rabba to Genesis 37:14 (84:13); Zohar I 184a.\* (That is, Chevron was not on a hill, and thus, the “depth-*Emek*-עמק” of Chevron refers to the deep council of the righteous Tzaddik buried on Chevron, namely in order that there be the fulfillment of that which was spoken to Avraham when the covenant ‘between the parts’ was formed (Genesis 15:13), ‘Your offspring shall be aliens in a land not theirs.’) [\*The difference in the language between the Zohar and the Talmud (and Rashi) is explained in Torat Menachem, Tiferet Levi Yitzchak (Vol. 1, Bereishit) 52:3 and on (p. 186-187).]

<sup>1545</sup> Genesis 37:14

<sup>1546</sup> Torah Ohr, Shemot (49a, and with glosses in Ohr HaTorah, Shemot p. 7 and on); Torat Chayim, Shemot, and elsewhere.

the brothers sold (and caused the descent) of Yosef to Egypt, was a desirable matter, (and their sin was only because this was not what they themselves intended).

With the above in mind, we can explain what Yosef said to the tribes,<sup>1547</sup> “And now, be not distressed, nor reproach yourselves for having sold me here, for it was to be a provider that God sent me ahead of you.” Seemingly, all sins (including sins that are the opposite of *HaShem*’s-יהו"ה Supernal desire), accord to *HaShem*’s-יהו"ה Supernal Providence, blessed is He, and accord to His blessed will.<sup>1548</sup>

However, even so, since the sin was done through the free choice of the person himself, [for as explained in various places,<sup>1549</sup> *HaShem*-יהו"ה Supernal providence (as it relates to matters of Torah and *mitzvot*) does not contradict the matter of free-choice], we thus find that the sinner himself lost himself [in the act], and “it therefore is appropriate for a person to weep and mourn for his sins [and what he has done to his soul].”<sup>1550</sup>

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<sup>1547</sup> Genesis 45:5

<sup>1548</sup> This is the language of his honorable holiness, my father-in-law, the Rebbe, in the discourse entitled “*Vayachalom*” 5708, Ch. 9 (Sefer HaMaamarim 5708 p. 88). From the fact that he then states there, “This is the matter of free choice (*Bechirah*) in the fulfillment of Torah and *mitzvot*,” it must be said that this too is “according to the Supernal Providence etc.” Also see the discourse entitled “*Bati LeGani* 5731, Ch. 5 and on, and the citations in note 41 there (Torat Menachem, Sefer HaMaamarim Shvat p. 355).

<sup>1549</sup> See at length in Torat Chayim, Toldot, discourse entitled “*Vayiten Lecha*” Ch. 10 and on (12d and on); Likkutei Sichot, Vol. 5, p. 66, and elsewhere.

<sup>1550</sup> Mishneh Torah, Hilchot Teshuvah 5:2 – [“A person should not entertain the thesis held by the fools amongst the nations and the majority of those amongst Israel who are underdeveloped, that at the time of a person’s creation, the Holy One, blessed is He, decrees whether he will be righteous or wicked. This is untrue. Every person is capable of being righteous like our teacher Moshe, or wicked like king Yeravam. [Similarly,] he may be wise or foolish, merciful or cruel, miserly or generous, or [acquire] any other character traits. No one compels him, sentences him, or leads him towards either of these two paths. Rather, he, on his own initiative

This being so, why did Yosef tell his brothers, “And now, be not distressed, nor reproach yourselves for having sold me here etc.”?

It thus could be said, that the explanation is that in regard to all sins, the matters themselves that man did are undesirable, meaning, they are against *HaShem's* יהו"ה Supernal will, blessed is He. Though it is so, that even the sins accord to His Supernal Providence, and it thus must be said that there is intent in them, nevertheless, the intent is not in the sins themselves, Heaven forbid to think so. Rather, [the intent] is that through the sins, he subsequently will come to repent and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. However, the sins themselves are against *HaShem's* יהו"ה Supernal will, blessed is He, and therefore one must weep and mourn over them.

However, when the brothers sold Yosef to Egypt, since *HaShem's* יהו"ה Supernal intent in this (was not that they should return in repentance (*Teshuvah*) for this, but His Supernal intent) was for the descent itself, [as stated by Yosef], “for it was to be a provider that God sent me ahead of you,” [and this is especially so according to what was cited before, that through

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and decision, tends to the path he chooses. This was [implied by the prophet] Yermiyahu who stated (Lam. 3:38), ‘From the mouth of the Most High, neither evil nor good come forth.’ The Creator does not decree that a person shall be good and not evil. Accordingly, it is the sinner himself who causes his own loss. It therefore is appropriate for a person to weep and mourn for his sins and for what he has done to his soul, and the evil consequences he has brought upon it. This is implied by the verse that follows (Lam. 3:39), ‘Of what should a living man be aggrieved? [A man of his sins].’ That is, [the prophet] continues explaining that since free choice is in our hands and our own decision [is what prompts us to] commit all these wrongs, it is appropriate for us to repent and abandon our wickedness, for this choice is presently in our hand. This is implied in the next verse (Lam. 3:40), ‘Let us search and examine our ways and return to *HaShem*-יהו"ה.’”]

Yosef's descent to Egypt, the exile was made easier, and it can be said that this is hinted at in the continuation of Yosef's words in the verse,<sup>1551</sup> "Thus God has sent me ahead of you to insure your survival in the land and to sustain you,"] therefore, "be not distressed, nor reproach yourselves for having sold me here."

However, there still is room to say that even though "it was to be a provider that God sent me ahead of you," nevertheless, in relation to Yosef himself, this matter was undesirable. This is why he added,<sup>1552</sup> "It was not you who sent me here, but God; He has made me father to Pharaoh, master of his entire household, and ruler throughout the land of Egypt." In other words, Yosef's descent to Egypt was desirable, even in relation to Yosef.

[To further explain, the same is so in all matters between man and his fellow.<sup>1553</sup> For, as explained in Tanya,<sup>1554</sup> even when a person acts with his fellow in a way that is the opposite of good, in truth, "what happened to him was from *HaShem*-

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<sup>1551</sup> Genesis 45:7 – To further elucidate, based on this, it makes sense that this verse ("Thus God has sent me ahead of you to insure your survival etc.") was said **after** [the verse] (Genesis 45:6), "For this has been two years of hunger in the midst of the land [and there are yet five years in which there shall be neither plowing nor harvest]." For, the "two years of hunger etc.," is an explanation of the verse "for it was to be a provider that God sent me ahead of you," (which is the verse that precedes it [Genesis 45:5]), and was said in regard to the years of famine, and then he subsequently also added "Thus God has sent me ahead of you to ensure your survival etc.," which relates to the time period that will follow afterwards.

<sup>1552</sup> Genesis 45:8

<sup>1553</sup> And based on this we may understand what it states in Tanya, at the end of Ch. 12, "So too in matters between man and his fellow... we should learn from the example of Yosef's conduct with his brothers." See at length in Likkutei Sichot, Vol. 5, p. 247.

<sup>1554</sup> Tanya, Iggeret HaKodesh, Epistle 25 (138b). To further elucidate, the obligation to make a blessing over the bad, just as one makes a blessing over the good (Talmud Bavli, Brachot 54a), is (as simply understood) even when this is brought about by man – who has free choice.

יהויה.” It should be added that from this it is understood that good will come to him from this, being that “everything that the Merciful One does is for the best,”<sup>1555</sup> only that in Yosef’s case, this was openly revealed.]

## 6.

Now, based on the well-known fact that all matters in Torah are with the ultimate precision, it can be said that the fact that we plead, “If only you were a brother to me,” meaning, “In the way that Yosef acted with his brothers,” [that even though they did the undesirable to him, he nevertheless bestowed great goodness upon them], is because all undesirable matters that a person does, are similar to the matter of Yosef’s brothers selling him to Egypt.

Thus, our plea, “If only you were a brother to me,” is that although through our undesirable deeds we have caused a matter in the Holy One, blessed is He, that is akin to the sale of Yosef to Egypt (as will be explained), nevertheless, [we plead] that He should bestow goodness upon us, as Yosef did to his brother.

The explanation is that the descent of the soul to below, and its manifestation in the body and animalistic soul, is literally an exile!<sup>1556</sup> Beyond this, the soul is in a state of captivity and imprisonment<sup>1557</sup> in the body and animalistic soul.

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<sup>1555</sup> Talmud Bavli, Brachot 60b

<sup>1556</sup> Tanya, Likkutei Amarim, Ch. 37 (48a)

<sup>1557</sup> See Tanya, Likkutei Amarim, Ch. 31 (40a) – “Comparable to a prince who was taken captive [and subject to the hard labor of] turning the millstone in prison [while covered in filth] etc.”

However, *HaShem* 's-יהו"ה Supernal intent in the descent of the soul to below, is to refine and purify the body, the animalistic soul, and one's portion in the world at large, thus making them into receptacles for *HaShem*'s-יהו"ה Godliness, and also that through the toil of the soul below, it is will be caused to ascend to an even higher level than it was on before its descent.<sup>1558</sup>

From this it is understood that every moment<sup>1559</sup> that a person does not toil in serving *HaShem*-יהו"ה, blessed is He, the pain and suffering caused to his soul, in that it is exiled and imprisoned in the body and animalistic soul, is to no end.

For, at a time that a person serves *HaShem*-יהו"ה, blessed is He, since through this, *HaShem* 's-יהו"ה Supernal will in the descent of the soul to below is fulfilled in both above-mentioned matters, [the refinement and purification of the body, animalistic soul and his portion in the world at large, and the ascent of the soul], therefore the pleasure the soul derives by fulfilling the Supernal will of the Holy One, blessed is He, in refining the body, through which *HaShem* 's-יהו"ה Supernal intent for "a dwelling place [for the Holy One, blessed is He, in the lower worlds]"<sup>1560</sup> is fulfilled, as well as the soul's ascent brought about by its toil below, it therefore is a much greater pleasure, for the sake of which it is worthwhile for the soul to undergo all the sufferings that accompany its descent.

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<sup>1558</sup> [See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part Two), Section entitled "The twelve letters ה"י ס"ע צ"ק correspond to the twelve tribes of Israel."]

<sup>1559</sup> See at length in *Likkutei Sichot* Vol. 5 p. 434 and on.

<sup>1560</sup> [See *Midrash Tanchuma Bechukotai* 3, *Naso* 16; *Midrash Bamidbar Rabba* 13:6; *Tanya* Ch. 36, and elsewhere.]

However, in those moments that a person is not serving *HaShem*-יהו"ה, blessed is He, [and this certainly applies to moments that he does the undesirable], then the fact that the soul is in a state of exile and imprisonment in the body and animalistic soul, and the pain and suffering it undergoes as a result of this, is to no end.

Now, since the soul is “literally a part of God from on high,”<sup>1561</sup> the exile and suffering of the soul is (also) the exile and suffering of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.<sup>1562</sup> This then, is the meaning that through a person’s undesirable conduct, (including the fact that he is not fulfilling his mission, even when he is not transgressing any sin), is as though he is causing to the Holy One, blessed is He, that which Yosef’s brothers caused him, in that they sold him into slavery, and subsequently this also caused him to be imprisoned.

Now, there is another matter in this. Namely, that in regard to the deed the brothers perpetrated against Yosef, the verse states,<sup>1563</sup> “Indeed we are guilty concerning our brother, inasmuch as we saw his heartfelt anguish when he pleaded with us, and we paid no heed etc.” That is, over and above the sale itself, they were even more guilty in having no compassion when he pleaded with them.<sup>1564</sup>

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<sup>1561</sup> Tanya, Likkutei Amarim, Ch. 2 [and elsewhere].

<sup>1562</sup> See Tanya, Iggeret HaTeshuvah, Ch. 6 & 7; Talmud Bavli, Sanhedrin 46a – “At a time that man suffers [in the wake of his sin (Rashi)] what expression does the Divine Presence use? [‘I am distressed about My head, I am distressed about My arm.’]”

<sup>1563</sup> Genesis 42:21

<sup>1564</sup> Ramban to Genesis 42:21

The same is likewise so in the analogue, that the soul [and the *Shechinah*] plead with a person to take them out of exile and imprisonment, and when he pays no heed to the voice of their plea (in this matter), it is even worse than the undesirable conduct itself.

7.

This then, is the meaning of, “If only you were a brother to me,” meaning, “In the way that Yosef acted with his brothers.” Now, there are several matters in this. That is, just as Yosef supported his brothers and their children,<sup>1565</sup> and even gave them a portion in the **choicest** part of the land,<sup>1566</sup> so too we plead with the Holy One, blessed is He, that though we have sinned before Him, He should nevertheless bestow all goodness upon us. Similarly, just as Yosef harbored no grudge in his heart against his brothers over having sold him into slavery, [in addition to **actually** bestowing goodness upon them, he bore no grudge against them, **even in his heart**].

On the contrary, he endeavored that their sin should be atoned for [as cited above (in chapter four), that the reason he caused them to suffer was in order for their sin be atoned], so likewise, we request of the Holy One, blessed is He, to forgive us for all our sins.

However, the atonement for the sin of selling Yosef came about through their suffering, whereas we request that the Holy One, blessed is He, should atone for our sins, but not by

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<sup>1565</sup> Genesis 47:12; 50:21

<sup>1566</sup> Genesis 47:11



way of suffering. This is as explained by the Tzemach Tzedek,<sup>1567</sup> that the Holy One, blessed is He, is all capable, and thus is capable of forgiveness without any suffering.

This is similar to what our sages, of blessed memory, stated,<sup>1568</sup> “They asked the Holy One, blessed is He: [What is the punishment of the sinner? He said to them:] Let him repent and it will be atoned for him.” In other words, from the perspective of the Holy One, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), atonement without suffering is possible, (even without sacrificial offerings), solely through repentance (*Teshuvah*) alone.

Additionally, just as Yosef endeavored that they repent, [since one of the reasons he caused them to suffer was in order to bring them to repent,<sup>1569</sup> in that after he caused them to suffer, they said,<sup>1570</sup> “Indeed we are guilty etc.”], so likewise, we request of the Holy One, blessed is He, to awaken us to return to Him, [and that this awakening to repent and return (*Teshuvah*) to Him, should not be through suffering].

Moreover, just as Yosef comforted his brothers and told them,<sup>1571</sup> “And now, be not distressed, nor reproach yourselves for having sold me here, for it was to be a provider that God sent me ahead of you,” meaning that he informed and revealed *HaShem* 's-ה"ה inner intention to them, in their selling him to

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<sup>1567</sup> Ohr HaTorah, Mikeitz ibid. p. 340b and on.

<sup>1568</sup> Talmud Yerushalmi, Makkot 2:6; Yalkut Shimoni, Yechezkel, Remez 358; Yalkut Shimoni, Tehillim, Remez 702; Also see at length in the discourse entitled “*v’Kol Adam*” 5723, Ch. 4 and on (Torat Menachem, Sefer HaMaamarim, Tishrei p. 76 and on).

<sup>1569</sup> See Kli Yakar to Genesis 42:16 – “All of this was in order that they recognize their sin and confess.”

<sup>1570</sup> Genesis 42:21

<sup>1571</sup> Genesis 45:5

Egypt, and that not only was this not in opposition to *HaShem's*-יהו"ה Supernal will, blessed is He, but on the contrary, this itself was His Supernal will, so that that through this, the exile would be lightened (as explained in chapter five).

So likewise, we request of the Holy One, blessed is He, not only to forgive us for our sins, but beyond this, He should reveal to us that the inner intention of sins is the superiority of repentance (*Teshuvah*),<sup>1572</sup> and through revealing the inner intent and ultimate purpose of the sins, they are transformed into merits.<sup>1573</sup>

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<sup>1572</sup> Even though this is not exactly similar, as explained before in chapter five.

<sup>1573</sup> See Tanya, Ch. 7 (12a). It is explained in Tanya there, that the transformation of one's willful sins into merits, is brought about through repentance (*Teshuvah*) that stems from abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. However, based on what Tanya states there, that this is "because it is through them [the distance caused by the sins] that he attained this abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He," it can be said that since everyone who repents and returns (*Baal Teshuvah*), (including when his repentance is not out of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He) is higher than a righteous *Tzaddik*, [as understood by the *halachic* ruling of Rambam (Hilchot Teshuvah 7:4 mentioned in the next note)],\* therefore the reason stated by Tanya, that, "it is because of them [the distance caused by the sins] that he attained the [abundant love]," applies to all levels of repentance (*Teshuvah*). This is why, in general, the matter of the transformation of willful transgressions [to merits] is present on all [levels of] repentance (*Teshuvah*).\*\* It [therefore should be understood that the intention of Tanya there is] only that [transformation] **primarily** is found in repentance (*Teshuvah*) that stems from abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. [\* That is, from the fact that the *halachic* ruling that a person who returns in repentance (*Baal Teshuvah*) is higher than a righteous *Tzaddik*, is without any preconditions, it is understood that it refers to every person who returns in repentance (*Baal Teshuvah*). Additionally, the reason given as to why a person who repents (*Baal Teshuvah*) is greater in level than the righteous *Tzaddik*, is "because they conquer their inclination to a greater extent." This reason certainly applies to everyone who returns in repentance (*Baal Teshuvah*), (and on the contrary, when his repentance stems from "great love and the yearning and thirsting desire of the soul" (as in the language of Tanya there), he then is not [actively] conquering his evil inclination.)] [\*\*\* From the fact that it states in Talmud (Bavli, Yoma 86b) that it is specifically through repentance (*Teshuvah*) stemming from love, that one's willful sins are transformed to merits, but that this is not so in regard to repentance

Now, even though generally, the service of *HaShem*-יהו"ה, blessed is He, of repentance (*Teshuvah*) is higher than serving Him with Torah and *mitzvot*, which is why “the perfectly righteous (*Tzaddikim Gemurim*) are incapable of standing in the place of those who return in repentance (*Baalei Teshuvah*),”<sup>1574</sup> nevertheless, *HaShem*’s-יהו"ה Supernal intent for a dwelling place in the lower worlds is specifically fulfilled through the service of Him of the righteous *Tzaddikim*.

This is why our sages, of blessed memory, stated<sup>1575</sup> that the reason the Holy Temple was located specifically in the portion of Binyomin, is because Binyomin was not involved in the sale of Yosef. However, at first glance, this is not understood, being that the brothers repented over having sold Yosef, and “even the perfectly righteous (*Tzaddikim Gemurim*) are incapable of stand in the place of those who return in repentance (*Baalei Teshuvah*).” This being so, why was the Holy Temple specifically built in the portion of Binyomin?

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stemming from fear – it may be suggested, with some difficulty, that the intention there is to repentance stemming from fear of punishment. For, in repentance stemming from fear of punishment, there is the lack of superiority stemming from overcoming one’s inclination. However, this requires further in-depth analysis.] [\*\*\*Translators note: However, it should also be pointed out, that even in Talmud Bavli, Yoma 86b there, it states that there also is transformation brought about through repentance (*Teshuvah*) stemming from fear, except that in that case, willful sins are only transformed into unwitting transgressions, as opposed to repentance (*Teshuvah*) stemming from love, in which they are transformed to merits.]

<sup>1574</sup> Mishneh Torah, Hilchot Teshuvah 7:4 – as per the view of Rabbi Avahu (Talmud Bavli, Brachot 34b).

<sup>1575</sup> Sifri to Deuteronomy 33:12

However, it is explained in Chassidus<sup>1576</sup> that the superiority of those who return in repentance (*Baalei Teshuvah*) over and above the righteous (*Tzaddikim*), is that through repentance (*Teshuvah*) they reach even higher. However, in order for there be a drawing down of *HaShem*'s יהו"ה Godliness below, meaning, to actualize a dwelling place in the lower worlds, this is brought about through the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*). Thus, since the Holy Temple is the matter of a dwelling place in the lower worlds, it therefore was in the portion of Binyomin.

The explanation is that the superiority of those who return in repentance (*Baalei Teshuvah*) in comparison to the righteous (*Tzaddikim*), is that they **conquer** their inclinations,<sup>1577</sup> meaning that this is the superiority of self-restraint (*Itkafiya*). In contrast, the superiority of the righteous (*Tzaddikim*) is that they **transform** their inclination, this being the superiority of self-transformation (*It'hapcha*).

Amongst the differences between self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) is that<sup>1578</sup> through self-restraint (*Itkafiya*) a drawing down of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), is brought about. [This is like the teaching, "Through the restraint

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<sup>1576</sup> Ohr HaTorah, Shir HaShirim, Vol. 2 (discourse entitled "*Mi Yitencha*") p. 650; Sefer HaMaamarim 5626 p. 111, and elsewhere.

<sup>1577</sup> Mishneh Torah, Hilchot Teshuvah 7:4 *ibid*.

<sup>1578</sup> See the discourse entitled "*Bati LeGani*" 5731, Ch. 10 and on (Torat Menachem, Sefer HaMaamarim Shvat, p. 361 and on.

(*Itkafia*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”<sup>1579</sup>

In other words, this refers to drawing down the light of *HaShem*-יהו"ה, blessed is He, that is equally present in all worlds, meaning, His light that transcends all relation to worlds.] However, the revelation of this drawing down, brought about through self-restraint (*Itkafiya*), is in a way that the one below is not actually a receptacle for it.

[For, by the very fact that the lower one is in such a state that he must forcefully restrain himself to act in opposition to his desire and natural tendency, it is understood that he is not a receptacle for the revelation of *HaShem*'s-יהו"ה Godliness.] Thus, in order for the lower one to be a receptacle for this revelation, the toil of self-transformation (*It'hapcha*) is necessary.

Now, based on the well-known fact,<sup>1580</sup> that every person (even if he is on the level of an intermediate (*Beinoni*), and even if he is below the level of an intermediate (*Beinoni*)), who fulfills the *mitzvot*, is called righteous (*Tzaddik*),<sup>1581</sup> [being that all *mitzvot* are generally called “righteousness-*Tzedakah*-צדקה”]<sup>1582</sup> therefore, whoever fulfills the *mitzvot* is called

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<sup>1579</sup> Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei (citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 111 and on). [Also see the discourse entitled “*Bati LeGani*” 5711, translated in The Teachings of The Rebbe, 5711, Discourse 1.]

<sup>1580</sup> Likkutei Torah, Shir HaShirim 16c; Also see the discourse entitled “*Mi Yitencha*” in Ohr HaTorah, Shir HaShirim (Vol. 2, p. 634 and on, and p. 675 there). Also see Sefer HaMaamarim 5654 (p. 105), and elsewhere.

<sup>1581</sup> [See Shaar HaKedushah of Rabbi Chayim Vital, Part 1, Gate 2, and on.]

<sup>1582</sup> See Tanya, Ch. 37 (48b), cited in Likkutei Torah *ibid.* Also see the citations in Torat Menachem, Sefer HaMaamarim Cheshvan p. 258, note 33.

“righteous-*Tzadik*-צדיק,” on account of the “righteousness-*Tzedakah*-צדקה,” (the *mitzvot*)].<sup>1583</sup>

It can thus be said that the matter of self-transformation (*It'hapcha*) is not only [present] in the most literal sense in the righteous *Tzaddikim*, but even in those who fulfill the *mitzvot* in general. For, since “the *mitzvot* were given for the purpose of smelting the creations,” (in which the word “smelt-*Letzaref*-לצרף” is of the word “*Tziruf*-צירוף,” which means “to refine and purify”), and every time a person fulfills a *mitzvah*, he refines a particular aspect of his body and animalistic soul, therefore, in relation to this particular aspect that he refined, he already is in a state of being righteous (*Tzaddik*), [which is the matter of] self-transformation (*It'hapcha*).

9.

We [also] can connect this to what was explained in the discourse entitled “*Lehavin Inyan Pesach Sheni*” (of the Tzemach Tzedek).<sup>1584</sup> Namely, that the difference between the first Passover and the second Passover (*Pesach Sheini*) is related to the difference between the month of Nissan and the month of Iyyar.

That is, the toil in serving *HaShem*-יהוה, blessed is He, during the month of Nissan, the substance of which is the exodus from Egypt, is the toil of turning away from evil (*Sur*

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<sup>1583</sup> [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on *HaShem*'s-יהוה title “The Righteous One-*Tzaddik*-צדיק.”]

<sup>1584</sup> Printed in Ohr HaTorah, BeHa'alotcha p. 367 and on; Also see this discourse in 5738 – Torat Menachem Iyyar p. 264 and on.

*MeiRa*). In other words, the evil is in its full strength, and the toil is to turn away from evil (*Sur MeiRa*), and to separate and flee from it, which is the matter of self-restraint (*Itkafiya*).<sup>1585</sup> In contrast, the toil in serving *HaShem*-יהו"ה during the month of Iyyar is the toil of self-transformation (*It'hapcha*).

This accords with the explanation in Likkutei Torah,<sup>1586</sup> on the verse,<sup>1587</sup> "On the first of the second month... after their exodus from Egypt." That is, the first toil, which took place upon the exodus from Egypt, in the first month, was that of restraining (*Itkafiya*) the side opposite of holiness. Then, after this, came the second toil of the exodus from Egypt, "the second month," which is the matter of transformation (*It'hapcha*). This is why that which is unique to the month of Iyyar is the counting of the Omer (*Sefirat HaOmer*),<sup>1588</sup> the substance of which is<sup>1589</sup> refining the emotions (*Midot*) and transforming them to holiness – their transformation (*It'hapcha*).

Based on this, the discourse<sup>1590</sup> explains that the reason that on the first Passover, leaven (*Chametz*) is forbidden from being found and seen [in one's possession], whereas on the second Passover (*Pesach Sheini*), both leaven (*Chametz*) and "matzah are present with him in his home."<sup>1591</sup>

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<sup>1585</sup> Tanya, Likkutei Amarim, Ch. 31 (40b)

<sup>1586</sup> Likkutei Torah, Bamidbar 3a

<sup>1587</sup> Numbers 1:1

<sup>1588</sup> Also see Likkutei Sichot, Vol. 1, p. 263 and on, and elsewhere.

<sup>1589</sup> Likkutei Torah, Vayikra 3c, and elsewhere – also see the citations in Torat Menachem, Sefer HaMaamarim Iyyar p. 264 *ibid.*, note 4.

<sup>1590</sup> Likkutei Torah, Shir HaShirim 16c; Also see the discourse entitled "*Mi Yitencha*" in Ohr HaTorah, Shir HaShirim (Vol. 2, p. 634 and on, and p. 675 there). Also see Sefer HaMaamarim 5654 (p. 105), and elsewhere.

<sup>1591</sup> Talmud Bavli, Pesachim 95a [in the Mishnah (Pesachim 9:3)]

This is because on the first Passover, when the emotions (*Midot*) are not yet refined, (and the toil is only that of self-restraint (*Itkafiya*)), one must be more cautious of the evil – that “it should not be found and seen,” whereas on the second Passover (in the month of Iyyar), since he already has left the evil<sup>1592</sup> (self-transformation-*It’hapcha*), it even is possible to refine, clarify, and elevate the leaven (*Chametz*).

[To further explain, this is similar to the difference between the righteous *Tzaddikim* (self-transformation-*It’hapcha*), and those who return in repentance - *Baalei Teshuvah* (self-restraint-*Itkafiya*). That is, the righteous must say, “I desire it, but what can I do? My Father in Heaven has decreed this upon me.”<sup>1593</sup> In contrast, those who return in repentance must say, “I do not desire it,” being that “he must guard himself to a greater degree.”]<sup>1594</sup>

This proves that the matter of transformation (*It’hapcha*) applies even to a particular matter. For, the second Passover (*Pesach Sheini*) is [still] in the middle of the days of counting of the Omer, and there still remain more qualities that must be refined. However, even so, the discourse states that the second Passover (*Pesach Sheini*) is the matter of transformation (*It’hapcha*). This is because, regarding those qualities that were already refined in the days preceding the second Passover (*Pesach Sheini*), he indeed separated himself from the evil – [and affected] transformation (*It’hapcha*).

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<sup>1592</sup> As stated in Ohr HaTorah *ibid*. Also see the end of this chapter.

<sup>1593</sup> Torat Kohanim, cited in Rashi to our Torah Portion (Kedoshim) [Leviticus] 24:3.

<sup>1594</sup> Likkutei Torah, Va’etchanan 9d and elsewhere.



Now, the reason the exodus from Egypt was in a way of restraint (*Itkafiya*), whereas the counting of the Omer (*Sefirat HaOmer*) is in a way of transformation (*It'hapcha*), is because the exodus from Egypt stemmed from an arousal from Above. When it comes to a revelation that is drawn down from Above (and not by way of man's efforts), it is not drawn down to such an extent in an inner manifest way.

In contrast, the counting of the Omer (*Sefirat HaOmer*) is through man's own efforts as an arousal from below, and when it comes to revelation that is drawn down from Above through man's toil, [that is, arousal from Above brought about by arousal from below], it comes in an inner manifest way (*b'Pnimityut*).

Now, although revelation that comes from Above is much higher than revelation drawn down through man's toil in serving *HaShem*-יהוה, blessed is He, [being that the toil of a novel created being can only reach as high as its root],<sup>1595</sup> the same is so of the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*).

That is, the revelation that took place in the exodus from Egypt was that, "the King, King of kings Himself was revealed

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<sup>1595</sup> As known, proof for this is from the spring of Eitam (Talmud Bavli, Yoma 31a; Sefer HaMaamarim 5703 p. 23, and elsewhere). ["The Spring of Eitam (from which water was supplied to the Holy Temple), was twenty-three cubits higher than the ground of the Temple courtyard. As we learn in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath (*Mikvah*) were one cubit long, one cubit wide, and three cubits high." Thus, "since water cannot ascend to a place on the mountain that is higher than the place from where it flows," (see Rashi there) it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard."]

upon them in His glory.”<sup>1596</sup> In contrast, the month of Iyyar is called “the month of *Ziv*-זִיב,”<sup>1597</sup> which means a “ray,” indicating that the revelation drawn down in this month is but a glimmer of radiance.

[It can be said that in addition to the fact that the revelation drawn down by man’s toil is below the revelation drawn down by arousal from Above, [as it is] in and of itself, this is to an even greater degree in regard to the revelation drawn down through the toil of the counting the Omer (*Sefirat HaOmer*).

For, since the toil in serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer, is (a preparation that) **precedes** the giving of the Torah, therefore, the revelation drawn down through the toil of counting of the Omer (*Sefirat HaOmer*) is **similar** to the revelation that took place through the toil of our forefathers [Avraham, Yitzchak and Yaakov] which preceded the giving of the Torah (at which time there was a decree and partition separating between the upper and the lower),<sup>1598</sup> and was below the revelation drawn down through our service of *HaShem*-יהו"ה, blessed is He, after the Torah was given.

(This is true even though the current revelation drawn down through an arousal from below, is lower than the revelation drawn down from Above, in and of itself.) This then, is why the month of Iyyar is called, “ray-*Ziv*-זִיב,” in that [it is explained that] “the radiant ones of the world (*Zivtanei Olam-*

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<sup>1596</sup> Haggadah, section of “*Matzah Zu*,” from Talmud Bavli, Pesachim 116b, and the “*Vayotzi’einu*” section there.

<sup>1597</sup> Kings I 6:1; Talmud Bavli, Rosh HaShanah 2b

<sup>1598</sup> See Midrash Tanchuma Va’era 15; Shemot Rabba 12:3 and elsewhere.

זיותני עולם) were born in this month,”<sup>1599</sup> referring to our forefathers,<sup>1600</sup> whose fulfillment of the *mitzvot* was in a way that [only is considered to be] “fragrances.”<sup>1601</sup>

Nevertheless, as these matters relate to man, the revelation that comes from Above is (primarily) only sensed in the Godly soul, and not sensed in the animalistic soul, and because of this, the toil brought about through this revelation is only in a way of self-restraint (*Itkafiya*). In contrast, through man’s efforts in toiling [from below], particularly through the revelation drawn down by his service of *HaShem*-יהו"ה, blessed is He, the refinement of the animalistic soul and its transformation to holiness – self-transformation (*It'hapcha*) is brought about.

## 10.

Now, just as it is in regard to the revelation that **brings to** self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), in that the superiority of the revelation that brings to self-restraint (*Itkafiya*) is a much loftier revelation, whereas the superiority of the revelation that brings to self-transformation (*It'hapcha*) is that it is drawn down in a person in an inner manifest way (*B'Pnimityut*), [which is why it is something that lasts],<sup>1602</sup> the same is so of the revelation drawn down through

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<sup>1599</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>1600</sup> This is further elucidated by the fact that “Iyyar-איייר” is an acronym for Avraham-אברהם, Yitzchak-יצחק, Yaakov-יעקב, and Rachel-רחל (Me’orei Ohr 1:84; Beit Shmuel to Shulchan Aruch, Even HaEzer 126:6).

<sup>1601</sup> Midrash Shir HaShirim Rabba 1:3

<sup>1602</sup> See Likkutei Torah, Vayikra ibid. 2c.

the toil of serving *HaShem*-יהו"ה, blessed is He, in [the two modes] of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

That is, the superiority of the revelation drawn down through the toil of self-restraint (*Itkafiya*) is that it is a much loftier revelation. [This was explained before in chapter eight, that the light drawn down through self-restraint (*Itkafiya*) is the light of *HaShem*-יהו"ה, blessed is He, that is equally present in all worlds, which is His light that transcends relation to worlds altogether.] In contrast, the superiority of the revelation drawn down through the toil of serving Him in [the mode of] self-transformation (*It'hapcha*) is that it is drawn down within the person and within the world, and is manifest in an inner way (*b'Pnimityut*).

With this in mind, we can explain what Rashi states,<sup>1603</sup> that “The month of Iyyar is called ‘*Ziv*-זיו’ because the radiant ones of the world (*Zivtanei Olam*-זיותני עולם) were born in this month,”<sup>1604</sup> (even though, in actuality, our forefathers were born in the month of Nissan),<sup>1605</sup> that “When the [moon of the] month of Iyyar was renewed, this was after they already were born in [the preceding month] of Nissan.”

However, this must be better understood. For, the fact that during the month of Iyyar “the radiant ones of the world (*Zivtanei Olam*-זיותני עולם) were born” is only a result of the fact

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<sup>1603</sup> Rashi to Talmud Bavli, Rosh HaShanah 11a, section entitled “*Shenoldu*.”

<sup>1604</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>1605</sup> Rosh HaShanah 11a *ibid*.

that they [already] were born in the month of Nissan. This being so, why is the month of Iyyar called “radiant-Ziv-זיו”?<sup>1606</sup>

However, we can say that the explanation is that the matter of the “radiance-Ziv-זיו,” referring to the revelation drawn down through toil in serving *HaShem*-יהו"ה, blessed is He, is that the world should be illuminated in an inner (*b'Pnimityut*) and settled way (*b'Hityashvut*). Thus, the revelation of our forefathers, (“the radiant ones of the world (*Zivtanei Olam*-עולמי זיותי)”) in a way that was inwardly manifest in the world in a settled way, took place in the month after their birth, “when the [moon of the] month of Iyyar was renewed, after they had **already** been born.”

## 11.

The same is so of the difference between the revelation drawn down through the toil of the righteous *Tzaddikim*, and the revelation drawn down through the toil of repentance (*Teshuvah*). That is, in regard to the level of revelation, the revelation drawn down through the toil of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה is much loftier. However, the drawing down into the world below (in an inner manifest and settled way) is through the toil of the righteous *Tzaddikim*.

The explanation is that since in the matter of repentance (*Teshuvah*) a person departs from his own existence, therefore,

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<sup>1606</sup> To further illuminate the question, when it comes to the month in which Moshe was born (Talmud Bavli, Megillah 13b), the redemption occurred in the [same] month in which he was born (Adar), and not in the month that followed.

through repentance, the Essential Self of the limitless light of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited One, blessed is He, who transcends the parameters of novel existence, is drawn down.

That is, the light (*Ohr*) drawn down through the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, is light that is within the parameters of revelation. Even when their service is with nullification (*Bittul*) to Him, such that the drawing down through this kind of service is even loftier, it nonetheless is within the parameters of revelation.

This is the meaning of the words,<sup>1607</sup> “The humble will increase their joy in *HaShem*-יהו"ה,” namely, that through the humility and self-nullification of the righteous *Tzaddikim*, they affect a drawing down of additional light in [the lower name] *HaShem*-יהו"ה, being that the drawing down is from the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends [the lower name] *HaShem*-יהו"ה.

However, even so, this drawing down is also within the category of revelation. [This is as explained before in chapter three, that we can say that the matter indicated by the words, “The humble will increase their joy in *HaShem*-יהו"ה,” refers to the drawing down of the aspect of “My greatness-*Gedulati*-גדולתי” which “is superior to your greatness-*Gedulatchem*-גדולתכם.”

That is, the matter of “magnanimity-*Gedulah*-גדולה” (including even the aspect of “My greatness-*Gedulati*-גדולתי”) relates to the expression of spreading forth and revelation.] Thus, the substance of this drawing down is that there thereby

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<sup>1607</sup> Isaiah 29:19

is caused to be additional revelation within [the lower name] *HaShem*-יהו"ה, (as in, "The humble will increase their joy in *HaShem*-יהו"ה").

However, the drawing down of the aspect of "The Holy One of Israel-*Kedosh Yisroel*-קדוש ישראל," referring to [drawing down] the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, who transcends and is separate from revelation, comes about through serving Him with repentance (*Teshuvah*).

This may be [further] explained based on what is known,<sup>1608</sup> that the matter of humility (*Anavah*-ענוה) is (not that a person is unaware of his positive qualities, but) that even though he is aware of his positive qualities, he nevertheless does not ascribe them to himself, since he knows that his positive qualities were given to him from Above.

Thus, since the self-nullification (*Bittul*) of humility (*Anavah*-ענוה) does not negate his own existence, (being that he is aware of his positive qualities), and it only is that his existence is not of himself, but solely due to *HaShem*'s-יהו"ה Godliness, therefore, it also is so, that the drawing down brought about through the nullification (*Bittul*) of humility (*Anavah*) is in a way that is revealed in the world (within novel existence), only that the revelation in the world is as it stems from its root, which is the aspect of "My greatness-*Gedulati*-גדולתי."

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<sup>1608</sup> See the discourse entitled "*V'Yasfu Anavim baHaShem Simchah*" 5562 (Sefer HaMaamarim 5562 Vol. 1, p. 51 and on); Also see the citations in Torat Menachem, Sefer HaMaamarim Cheshvan, p. 282 and notes 60-61 there.

However, to draw down the aspect of “The Holy One of Israel-*Kedosh Yisroel*-קדוש ישראל,” who transcends revelation, this comes about through the self-nullification of “the destitute amongst men” (*Evyonei Adam*-אביוני אדם). That is, through the sense that he is a pauper (*Evyon*-אביון) who has no positive qualities at all,<sup>1609</sup> he thus is completely nullified of his own existence, and through this, there is a drawing down of the aspect of the Holy One of Israel (“*Kedosh Yisroel*-קדוש ישראל”).

## 12.

Now, all the above is in regard to the drawing down itself. However, in order for there to be revelation in the world, of “the dwelling place for the Holy One, blessed is He, in the lower worlds,” this is brought about through the toil of the righteous *Tzaddikim* in their service of *HaShem*-יהו"ה, blessed is He.<sup>1610</sup> For, the matter of the dwelling place for the Holy One, blessed is He, in the lower worlds, is that there should be the revelation of *HaShem*'s-יהו"ה Godliness [below] even as a person remains **in his novel existence**.

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<sup>1609</sup> For which reason “the destitute yearn for everything” (Rashi to Deuteronomy 15:4, 24:14, and elsewhere) because he has nothing at all.

<sup>1610</sup> Also see before in chapter eight. However, there we were discussing a person who returns in repentance (*Baalei Teshuvah*) and us on a low level, such that his service of *HaShem*-יהו"ה, blessed is He, is only in a way of self-restraint (*Itkafiya*), and why, through this, one does not fulfill the intention of bringing the dwelling place for the Holy One, blessed is He, about in the lower worlds, because he is not a receptacle for *HaShem*'s-יהו"ה Godliness. In contrast, here we are discussing one who returns in repentance-*Baal Teshuvah* who is on the loftiest level, that the reason that he does not fulfill the matter of making a dwelling place for the Holy One, blessed is He, in the lower worlds, is because he **transcends** the matter of novel existence.



Thus, since the matter of repentance (*Teshuvah*) is a **departure** from his own existence, [in addition to nullifying his own existence, as explained before], therefore, the matter of actualizing the dwelling place for the Holy One, blessed is He, in the lower worlds, is brought about through the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*.

This then, explains [the verse],<sup>1611</sup> “If only you were a brother to me,” meaning, “as Yosef was with Binyomin.” That is, even though our request is for the Holy One, blessed is He, to act with us as a brother, even though our conduct **has not been** as it should be, we nevertheless plead that He should act with us as Yosef acted with Binyomin.

It can be said that this also hints that service of *HaShem*-יהו"ה with repentance (*Teshuvah*) should be in a way that the revelation brought about through repentance (*Teshuvah*), (which transcends the parameters of novel existence) should be drawn into the world in a settled way, with the superior quality of the righteous *Tzaddikim*, like the way of Yosef with Binyomin.

This is also the connection between the two explanations of the verse, “If only you were a brother to me,” that it refers to the righteous *Tzaddikim*, and that it refers to those who return to *HaShem*-יהו"ה in repentance - *Baalei Teshuvah* (as explained in chapter four), and that there should be a bond and inter-inclusion of these two matters.

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<sup>1611</sup> Song of Songs 8:1

This then, is the meaning of the verse,<sup>1612</sup> “You shall be holy, for I, *HaShem*-יהו"ה your God, am holy,” [meaning], “My holiness is higher than your holiness.” As explained in Likkutei Torah, [the aspect of] “My holiness [which] is above your holiness” is not drawn down by way of arousal from below, even though it is drawn down through serving *HaShem*-יהו"ה, blessed is He, by returning to Him repentance (*Teshuvah*). This is because the [manner of] serving *HaShem*-יהו"ה with repentance (*Teshuvah*) is such that one **is not an existence**, and it therefore automatically follows, that this is not a matter of arousal **from below**.

This is why the Midrash first discusses the matter of “My greatness [which] is superior to your greatness,” (even though, at first glance, it does not relate to this verse). For, just as “My greatness-*Gedulati*-גדולתי,” which “is superior to your greatness-*Gedulatchem*-גדולתכם,” is a matter of revelation (and relates to those below), the same will likewise be in the drawing down of the aspect of “My holiness-*Kedushati*-קדושתתי,” that it will be revealed in the world (and will also have the superior quality of arousal from below), through which *HaShem*'s-יהו"ה Supernal intent for a dwelling place for the Holy One, blessed is He, in the lower worlds, will be fulfilled.<sup>1613</sup>

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<sup>1612</sup> Leviticus 19:2

<sup>1613</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

## Discourse 24

### *“Refa’eini HaShem V’Eirafei - Heal me, HaShem, and I will be healed”*

Delivered on Shabbat Parshat Behar-Bechukotai,

Shabbat Mevarchim Sivan, 5721

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

#### 1.

The<sup>1614</sup> verse states,<sup>1615</sup> “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for You are my praise.” Now,<sup>1616</sup> we must understand the doubled terminology of this verse, “Heal me... and I will be healed,” and likewise, “Save me, and I will be saved.” As the question is posed in Zohar,<sup>1617</sup> “Since the verse already said, ‘Heal me, *HaShem*-יהוה,’ why did it add ‘and I will be healed’? Since the verse already said ‘Save me,’ why did it add ‘and I will be saved’?”

Now, the Zohar explains that, “All healing in the world is in the hands of the Holy One, blessed is He. However, some

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<sup>1614</sup> “See the discourse by this title of the year 5698 (Kuntres 37)” (A response of the Rebbe in regard to this discourse.)

<sup>1615</sup> Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

<sup>1616</sup> See the discourse entitled “*Refa’eini*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on; Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see the discourse by the same title in Pelach HaRimon (of Rabbi Hillel Paritcher), Vayikra p. 540 and on, p. 549 and on; Also see the discourse by the same title of the year 5724.

<sup>1617</sup> Zohar III (Hashmatot) 304b and on, cited in Ohr HaTorah *ibid*.

[healings] are bestowed through the hands of an emissary, and some [healings] are not given into the hands of an emissary.

Those that are given into the hand of an emissary, indeed are healings, but [the ailment may] return after a period of time. However, the [healings] of the Holy One, blessed is He, are lasting, and [the ailment] never returns. Therefore, the healing of the Holy One, blessed is He, is a complete healing, in which there is no ailment whatsoever. The verse therefore states, ‘Heal me, *HaShem*-יהו"ה, and I will be healed,’ meaning, with healing that is certain and is completely absent of any accusations [against it].”

However, we still must understand the repetitive language. For, at first glance, when the verse states, “Heal me, *HaShem*-יהו"ה,” it is self-understood that the healing should be from the Holy One, blessed is He, Himself, rather than an emissary, in which case the healing will be a complete healing. This being so, why is it necessary for the verse to repeat, “and I will be healed”? We also must understand the conclusion of the verse, “for You are my praise,” which gives the reason for the request “Heal me, etc.” That is, “since You are my praise,” therefore, “Heal me etc.”

The explanation is that the verse, “Heal me, *HaShem*-יהו"ה and I will be healed” is a continuation of the preceding verse,<sup>1618</sup> “For they have left *HaShem*-יהו"ה, the Source of living waters.” From this it is understood that the request, “Heal me, *HaShem*-יהו"ה,” is in reference to the illness of having “left the Source of living waters,” referring to departing from *HaShem*’s-יהו"ה Torah and *mitzvot*, which are called “Living-*Chayim*-חיים

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<sup>1618</sup> Jeremiah 17:13

(waters).”<sup>1619</sup> The remedy is to return to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is called “healing-*Refu'ah*-רפואה.”<sup>1620</sup>

Now, it should be added that even when a person indeed fulfills Torah and *mitzvot*, only that his fulfillment of Torah and *mitzvot* is not bound to the aspect of the “might-*Eitan*-איתן” of his soul (as will soon be explained), and he then requires healing, meaning, repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה.

This is as explained in the Sichah-talk of his honorable holiness, my father-in-law, the Rebbe,<sup>1621</sup> entitled, “Moshiach is destined to bring the righteous-*Tzaddikim* to repent (*Teshuvah*).”<sup>1622</sup> That is, even in regard to a perfectly righteous person (*Tzaddik Gamur*), if his Torah study is nullified due to poor health, even though the cause is the absence of good health, there nevertheless is a lacking (in that, still and all, this is missing), and he therefore needs to repent (*Teshuvah*).

The same applies to the service of *HaShem*-יהו"ה of intermediates (*Beinonim*), for whom it is sufficient that at the outset of their [daily Torah] study, their intention is for the sake of the Name of *HaShem*-יהו"ה, blessed is He (*Lishmah*).<sup>1623</sup> However, when he ascends to a higher level, then relative to his current level, all the Torah that he previously studied is

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<sup>1619</sup> See Avot d’Rabbi Nathan, Ch. 34.

<sup>1620</sup> Talmud Bavli, Yoma 86a

<sup>1621</sup> See the Sichah-talk of the last day of Pesach, 5694 (Likkutei Dibburim, Vol. 1, 146a and on).

<sup>1622</sup> Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

<sup>1623</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as “Gates of Holiness,” Part One, end of Gate Three.

considered as not being for the sake of the Name *HaShem*-יהו"ה, blessed is He (*Lishmah*), for which he must repent (*Teshuvah*).

Now, there are two matters in the toil of repentance (*Teshuvah*), these being, "Heal me *HaShem*-יהו"ה and I will be healed." The words, "Heal me *HaShem*-יהו"ה," are a request that there should be an arousal from Above to repent (*Teshuvah*), whereas, "and I will be healed," refers one's own repentance (*Teshuvah*). (The same applies to the two matters in the words, "Save me and I will be saved.") The verse then concludes, "for You are my praise," through which these two matters, "Heal me, *HaShem*-יהו"ה, and I will be healed," come about, as will be explained.

## 2.

This may be understood by prefacing with an explanation of the words of the verse,<sup>1624</sup> "(For they have left) *HaShem*-יהו"ה, the Source of living waters," in which a comparison is drawn between the Name *HaShem*-יהו"ה and "the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)." <sup>1625</sup> The explanation is the verse that states,<sup>1626</sup> "All the rivers flow to the sea etc.," and then continues, "[to the place where the rivers flow], there they return to flow," meaning

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<sup>1624</sup> Jeremiah 17:13

<sup>1625</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on the title "Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים."

<sup>1626</sup> Ecclesiastes 1:7

that,<sup>1627</sup> “The rivers flow in fissures under the earth, and they then return to flow again [from springs].”

We thus find that the waters have three levels. The first is when they are rivers and are then revealed. The second is when they flow [into the sea], intermingle with its waters and then go into the fissures of the earth, where they are concealed. The third is when they again return to flow in a revealed way from the springs.

To further explain, in the discourse entitled “*Refa'eini*”<sup>1628</sup> of his honorable holiness, my father-in-law, the Rebbe, he explained that there are four matters here. The first is the source of the wellspring, which is concealed. The second is the waters that flow from the wellspring, which are revealed. The third are the waters as they flow in the rivers to the sea and are concealed. The fourth is the return of the waters by bursting through the earth, this causing flowing springs, which are revealed.

However, in general, there are three matters,<sup>1629</sup> these being revelation (*Giluy*), concealment (*He'elem*), and revelation (*Giluy*). In this, the order is that the second revelation (*Giluy*) is higher than the first revelation (*Giluy*), since they then are caused to be on a higher level. In other words, besides the fact that when the waters break through the fissures and veins of the earth, they become sweetened, and are

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<sup>1627</sup> Rashi and Meztudat David to Ecclesiastes 1:7

<sup>1628</sup> Sefer HaMaamarim 5698 p. 205

<sup>1629</sup> Also see Sefer HaMaamarim 5651 p. 236 where it states, “In the waters of the river that is drawn from the spring, there are three levels, besides for the essence of the spring itself.”

unlike the salty seawater, in addition, they become “living waters (*Mayim Chayim*).”

The same is understood in regard to how it is Above in *HaShem*'s יהו"ה Godliness, in the matter of “*HaShem*-יהו"ה, the Source of living waters.” In other words, the Name *HaShem*-יהו"ה is called the “Source of Living Waters (*Mekor Mayim Chayim*-מים חיים).” This is because the Name *HaShem*-יהו"ה means that “He is and He was and He will be, as One (*Hoveh v'Hayah v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה),”<sup>1630</sup> without any change whatsoever, as the verse states,<sup>1631</sup> “I יהו"ה-*HaShem* have not changed.” That is, He is constant, and has utterly no limitations.

He is therefore compared to the essence of the wellspring, which is not measured by its quantity. For, even the most minute amount is considered to be a wellspring, and though it only flows in small drops, nevertheless, its flow is constant. It therefore is compared to the Name *HaShem*-יהו"ה, He who “is and was and will be, as One (*Hoveh v'Hayah v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה),” in that He has no limitations and is constant.

In addition, there also is the matter of novel coming into being (*Hithavut*-התהוות) caused by the Name *HaShem*-יהו"ה, as His Name means, “He who brings into being-*Mehaveh*-מהווה.”<sup>1632</sup> In this, there are three levels, these being Creation,

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<sup>1630</sup> Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

<sup>1631</sup> Malachi 3:6

<sup>1632</sup> Pardes Rimonim *ibid.*; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar *ibid.*



Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are akin to the three levels of the water.

To further explain, the world of Creation (*Briyah*) is the aspect of revelation (*Giluy*), meaning that there is an illumination of *HaShem*'s *הו"ה* Godliness in it. This is because the world of Creation (*Briyah*) is only the aspect that gives room for the possibility of independent existence.<sup>1633</sup>

That is, being that it is the first “somethingness” (*Yesh*), which is in closest proximity to the Godly “nothingness” (*Ayin*), it therefore is not in an actual state of independent existence, but is solely the **possibility** for independent existence.

This is because of two reasons. The first is because of the Godly “nothingness” (*Ayin*), in that the beginning of its existence from the Godly “nothingness” (*Ayin*) is not in a way of a completely independent existence etc. The second is because of the “somethingness” (*Yesh*), that because it is in close proximity to the Godly “nothingness” (*Ayin*), and the Godly “nothingness” (*Ayin*) illuminates within it, it therefore is in a state of nullification (*Bittul*), in that it is not in a state of actual independent existence, but is only the possibility for independent existence. This is why it is an aspect of revelation (*Giluy*).

Now, in actuality, the world of Formation (*Yetzirah*) is not brought into being in a way of “something” from “nothing” (*Yesh MeAyin*), but rather, in a way of “something” from “something” (*Yesh MeYesh*). Thus, since the Godly “nothingness” (*Ayin*) does not illuminate in it, it is in a state of actual independent existence, in which there are many

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<sup>1633</sup> See Sefer HaMaamarim 5662 p. 356 and on, and elsewhere.

particulars, and in a way of limitation etc. This is why it is an aspect of concealment (*He'elem*).

Now, about the world of Action (*Asiyah*) the verse states, “I even made it (*Af Aseeteev*-אף עשיתיו),” in which a fourth aspect is added, namely, that there is the revelation of an aspect that is even higher than the world of Creation (*Briyah*). Thus, this is the aspect of the revelation (*Giluy*) that follows the concealment (*He'elem*) and is analogous to the waters after they have returned from the sea and burst forth through the dust of the earth, at which point they become Living Waters (*Mayim Chayim*-מים חיים).

### 3.

Now, in greater depth, these three worlds may be understood by understanding the service of *HaShem*-יהו"ה, blessed is He, in each of them. For, the world of Creation (*Briyah*) is the place of the fiery-*Seraphim* angels who recite,<sup>1634</sup> “Holy, Holy, Holy is *HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת, the whole earth is filled with His glory.” However, this must be better understood, since, at first glance, it seems to be self-contradictory. That is, if He is holy and removed, how then is the whole earth filled with His glory?

However, the explanation is that the fiery-*Seraphim* angels grasp that, in relation to them, He is holy and removed, but that it is specifically in the earth, meaning the world of Action (*Asiyah*), that “the whole earth is filled with His glory.” In reality, this itself is a very great and deep grasp, and being

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<sup>1634</sup> Isaiah 6:3; Talmud Bavli, Chullin 91b

that the fiery-*Seraphim* angels have wondrously great grasp, they indeed grasp this.

This is why they recite their song, “with a spirit of serenity, clear speech, and holy pleasantness,”<sup>1635</sup> in a settled (*Hityashvut*) manner. This is because their service of *HaShem*-יהו"ה, blessed is He, stems from their grasp of His Godliness, and they therefore are in a settled state of being (*Hityashvut*). That is, even though they grasp how *HaShem*-יהו"ה, blessed is He, is holy and transcendentally removed, nevertheless, since this very matter – that *HaShem*-יהו"ה, blessed is He, is holy and transcendentally removed – is sensed by them because of their grasp, they therefore are in a settled state of being (*Hityashvut*), “with a spirit of serenity, clear speech, and holy pleasantness.”

However, the world of Formation (*Yetzirah*) is the place of the cycle-*Ophanim* angels and the holy animal angels-*Chayot HaKodesh*, whose service of *HaShem*-יהו"ה, blessed is He, is with “great commotion,”<sup>1636</sup> which is because of their lack of grasp and comprehension.<sup>1637</sup> They therefore recite,<sup>1638</sup> “Blessed is the glory of *HaShem*-יהו"ה from His place.” In other words, they do not grasp [His place] (and do not know where or what). They therefore only say “from His place,” meaning, from His source and root, due to their lack of grasp and comprehension.

Now, in the world of Action (*Asiyah*) – and what we mean here, is not the place of the angels [of the world of Action], but the place where the body and animalistic soul are

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<sup>1635</sup> Liturgy of the morning blessings of the *Shema*, in the “*Yotzer*” blessing.

<sup>1636</sup> See the liturgy of the “*Yotzer*” blessing *ibid*.

<sup>1637</sup> See *Sefer HaMaamarim* 5678 p. 417 and on.

<sup>1638</sup> *Ezekiel* 3:12

found, within which the Godly soul manifests and serves in its service of *HaShem*-יהו"ה, blessed is He.

About this, the verse states, "I even actualized it-*Af Asitiv*-אף עשיתיו-יהו"ה, blessed is He, of the souls of the Jewish people, there is revelation in the world of Action (*Asiyah*) of that which even transcends the world of Creation (*Briyah*), where the fiery-*Seraphim* angels are.

To explain, about the fiery-*Seraphim* angels it is written,<sup>1639</sup> "*Seraphim* were standing above Him."<sup>1640</sup> Now, the words "above Him (*MiMa'al Lo*-לוי-ממעל)" refer to the verse that precedes this,<sup>1641</sup> "I saw the Lord-*Adona'y*-אדני"י sitting upon a high and lofty throne." That is, ["above him"] means above His title "Lord-*Adona'y*-אדני"י," which is the aspect of Kingship-*Malchut*, and is called the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.<sup>1642</sup> However, at first glance, this is very astonishing, for how it is appropriate for the fiery-*Seraphim* angels to be positioned above the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, which vitalizes and brings them into being?

However, the explanation is that the fiery-*Seraphim* angels grasp how *HaShem*-יהו"ה, blessed is He, is holy and transcendently removed, meaning that He transcends the aspect of His Godliness that vitalizes and brings them into being. This

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<sup>1639</sup> Isaiah 6:2

<sup>1640</sup> However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

<sup>1641</sup> Isaiah 6:1

<sup>1642</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

is why they are in a state of “running” (*Ratzo*) with great yearning to become subsumed in the aspect of His holiness (*Kadosh*-שקדוש).

Thus, on account of this, they are “above Him,” meaning, above His title “Lord-*Adona*”-יְדֹנָי,” which is the source of their vitality. This is like the teaching of the Baal Shem Tov,<sup>1643</sup> “In the place that the desire of a creature is, that is where his whole being is.” However, even so, it is about **this** world that the verse states, “I even made it-*Af Asitiv*-אף עשיתיו,” which includes a fourth aspect. This is because through the service of *HaShem*-יהוה, blessed is He, of the souls of the Jewish people in the world of Action (*Asiyah*), an aspect that even transcends the grasp of the fiery-*Seraphim* angels is drawn down.

#### 4.

This is also the meaning of the verse,<sup>1644</sup> “You are He *HaShem*-יהוה alone, You made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein, and You enliven them all.” Now, the word “You-*Atah*-אתה” is mentioned three times in this verse. However, in the first and third times that “You-*Atah*-אתה” is mentioned, they are completely spelled out, with the

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<sup>1643</sup> See Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see Keter Shem Tov (5759 edition), Hosafot, Section 48.

<sup>1644</sup> Nehemiah 9:6

final letter *Hey*-ה, whereas the second time it is mentioned, it is spelled “You-*Ata*[*h*]-תא,” minus the letter *Hey*-ה.

About the word “You-*Ata*[*h*]-תא” minus the letter *Hey*-ה, the Midrash states<sup>1645</sup> that “His [Moshe’s] strength became weakened, like that of a woman.” The teachings of Kabbalah state that the word “You-*Ata*[*h*]-תא,” minus the letter *Hey*-ה-5, indicates a lacking in the five statures (*Partzufim*), these being the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*.

The explanation<sup>1646</sup> is that the words, “You (*Atah*-אתה) are He *HaShem*-יהוה alone,” refer to the world of Creation (*Briyah*). [Even though it generally refers to the world of Emanation (*Atzilut*),<sup>1647</sup> nevertheless, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are called “the three worlds,”<sup>1648</sup> the aspect indicated by “You (*Atah*-אתה) are He *HaShem*-יהוה alone,” refers to the world of Creation (*Briyah*).]

In the world of Creation (*Briyah*) there is an illumination of the five statures (*Partzufim*), which are the ten *Sefirot*, in a way that *HaShem*-יהוה, blessed is He, is “alone-*Levadecha*-לבדך.” That is, even though they are limited to ten *Sefirot*, in that “they are ten and not nine, ten and not

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<sup>1645</sup> See Rashi to Numbers 11:15, citing Sifri Bamidbar 91; Zohar III 155b

<sup>1646</sup> See Sefer HaMaamarim 5660 p. 43 and on.

<sup>1647</sup> See the discourse entitled “*Refa'eini*” in Maamarei Admor HaZaken 5568 Vol. 1, p. 215 and on; Ohr HaTorah, Bechukotai p. 690 and on (also printed with minor variations in Ohr HaTorah, Na”Ch Vol. 1 p. 347 and on); Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5651 p. 234 and on; 5655 p. 140 and on; 5698 mentioned in the first note (Sefer HaMaamarim 5698 p. 202 and on); Also see the discourse by the same title in Pelach HaRimon (of Rabbi Hillel Paritcher), Vayikra p. 540 and on, p. 549 and on; Also see the discourse by the same title of the year 5724.

<sup>1648</sup> See Zohar III 159a

eleven,”<sup>1649</sup> nonetheless, within this limitation itself, it is sensed that “He and His life force are one,” which is the meaning of “[You are He *HaShem*-יהו"ה] alone.”

This is as explained before, that the world of Creation (*Briyah*) is the first “somethingness” (*Yesh*) that is closest in proximity to the Godly “nothingness” (*Ayin*), and the Godly “nothingness” (*Ayin*) illuminates within it. This is why in the world of Creation (*Briyah*) there is the sense that, “He and His life force are one,” [which is an illumination] of the world of Emanation (*Atzilut*).

This is also understood from the service of *HaShem*-יהו"ה, blessed is He, of the fiery-*Seraphim* angels of the world of Creation (*Briyah*), because the reason they are called “fiery-*Seraphim*” is because they burn up in their grasp of *HaShem*'s-יהו"ה Godliness. In other words, the oneness of *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*), is felt in the totality of their being, to the point that they are utterly nullified to Him etc.

This is also understood from the matter of the *Sefirot*, in that the “upper Father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*)”<sup>1650</sup> and “Understanding-*Binah* dwells in the world of Creation (*Briyah*).”<sup>1651</sup> Thus, since “Wisdom-*Chochmah* and Understanding-*Binah* are two lovers who never separate,”<sup>1652</sup> therefore, through the inner aspect (*Pnimiyut*) of the world of Creation (*Briyah*), which is

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<sup>1649</sup> Sefer Yetzirah 1:4

<sup>1650</sup> Ramaz to Zohar II 220b; Torah Ohr 75a and elsewhere.

<sup>1651</sup> Tikkunei Zohar, Tikkun 6 (23a)

<sup>1652</sup> Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*), they grasp the aspect of Wisdom-*Chochmah*, which is the world of Emanation (*Atzilut*).

This is as known<sup>1653</sup> about the matter of “Moshe, who merited Understanding-*Binah*,” that this refers to the inner aspect of Understanding (*Pnimiyut Binah*), within which the Wisdom-*Chochmah* is sensed, which is the aspect of the world of Emanation (*Atzilut*) as it manifests in the world of Creation (*Briyah*).

This then, is the meaning of the explanation that even in “the three worlds,” the matter of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” applies and refers to the world of Creation (*Briyah*), even though the matter of “alone-*Levadecha*-לבדך” (“He and His life force are one”) is in the world of Emanation (*Atzilut*). For, even in the world of Creation (*Briyah*) there is the sense of the [oneness of *HaShem*-יהו"ה, blessed is He, indicated by the aspect of] “alone-*Levadecha*-לבדך” of the world of Emanation (*Atzilut*).

The continuing words, “You-*Ata[h]*-את made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein,” refers to the world of Formation (*Yetzirah*), where the light of *HaShem*'s יהו"ה Godliness is concealed. This is why the word “You-*Ata[h]*-את” is written minus the letter *Hey*-ה-5, being that the five statures (*Partzufim*) are concealed. This is why the letter *Hey*-ה does not come into written form.

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<sup>1653</sup> See Ramaz to Zohar Va'era cited in Ohr HaTorah ibid. p. 698; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 1.



It is because of this [concealment] that an abundance of many particular creations were brought into existence, these being, “The heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein,” in a way of division etc.

The verse then states, “And You-*v’Atah*-ואתה enliven them all.” That is, not only does He bring them into being (*Mehaveh*-מהווה),<sup>1654</sup> but He also enlivens them. This refers to the matter of the Godly vitality that illuminates in a revealed way in the world of Action (*Asiyah*). About this [aspect] the verse states, “**And** You-*v’Atah*-ואתה,” with the additional prefix letter *Vav*-ו. This is because, in the world of Action (*Asiyah*) there is an illumination of an even loftier revelation than indicated by “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” as He is in the world of Emanation (*Atzilut*).

(This is similar to what is known<sup>1655</sup> about the words,<sup>1656</sup> “And You (*v’Atah*-ואתה) guard her [the soul] within me,” that it refers to an even loftier level than the aspect of “She is pure (*Tehorah Hee*-טהורה היא).” This aspect is “*HaShem*-יהו"ה, the Source of Living Waters.”

## 5.

Now, the drawing down and revelation of the aspect of “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)” in the world of Action (*Asiyah*), comes

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<sup>1654</sup> See Pardes Rimonim, Shaar 6 (Shaar Seder Amidatan), Ch. 8; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2 (77b).

<sup>1655</sup> See Likkutei Torah, Shir HaShirim 30c

<sup>1656</sup> In the “*Elohai Neshamah*” in the morning blessings.

about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*. This is because through Torah and *mitzvot* we draw down the revelation of the light of *HaShem*'s-יהו"ה Godliness into the worlds.

This is why all of Torah is equated to Tefillin,<sup>1657</sup> since Tefillin is the matter of drawing down the intellectual faculties (*Mochin*). Likewise, the Tzitzit [which have thirty-two strings] are the "shawl of the King,"<sup>1658</sup> and are the matter of drawing down the thirty-two pathways of Wisdom-*Chochmah*.<sup>1659</sup>

In other words, through fulfilling Torah and *mitzvot* we draw down the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is because the coming into being of the worlds is from the aspect of the emotions (*Midot*), as it states,<sup>1660</sup> "For I have said 'the world shall be built of Kindness-*Chessed*.'" However, by fulfilling Torah and *mitzvot* the intellectual aspects (*Mochin*) are drawn down.

Now, since it is not enough to merely draw the intellect (*Mochin*) down into the emotions (*Midot*), which are the aspect of *Zeir Anpin*, but there rather must be a drawing down of the light and illumination into the world of Action (*Asiyah*), therefore, in general, all the *mitzvot* are called "righteousness-*Tzedakah*-צדקה."<sup>1661</sup> [This is also why the Jewish people are called "righteous-*Tzaddikim*-צדיקים," as the verse states,<sup>1662</sup>

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<sup>1657</sup> Talmud Bavli, Kiddushin 35a

<sup>1658</sup> See Zohar II 97b; Likkutei Torah, Shlach 47b and elsewhere.

<sup>1659</sup> See Zohar III 301a; Likkutei Torah ibid. and elsewhere.

<sup>1660</sup> Psalms 89:3; See Ohr HaTorah, Yahal Ohr to Psalms 89:3 and elsewhere.

<sup>1661</sup> See Torah Ohr, Mikeitz 38c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

<sup>1662</sup> Isaiah 60:21

“Your people are all righteous-*Tzaddikim*-צדיקים,” being that “even the sinners of Israel are filled with *mitzvot* as a pomegranate is filled with seeds.”<sup>1663</sup>

They therefore are called “righteous-*Tzaddikim*-צדיקים,” on account of their fulfilling the *mitzvot*, which are called “righteousness-*Tzedakah*-צדקה.”] For, the matter of “charity-*Tzedakah*-צדקה” is “to revive the spirit of the lowly (*Shfeilim*-שפלים),”<sup>1664</sup> referring to the matter of drawing down to the world of Action (*Asiyah*), which is called “the lowly world” (*Olam HaShafel*-עולם השפל).

However, for the Jewish people to be capable of drawing down and revealing the aspect of, “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים),” which even transcends the aspect of, “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone,” (as mentioned above), their service of *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot* must be due to the aspect of the “*Might-Eitan*-איתן” of the soul, which reaches the aspect of the Upper *Might-Eitan*-איתן, this being the aspect of, “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים),” which transcends the aspect of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone.”

Now, since in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, there are three general levels, these being grasp, emotions, and action, corresponding to the three worlds, it therefore is necessary for the service to stem from the

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<sup>1663</sup> Talmud Bavli, Eruvin 19a; Chagigah 27a

<sup>1664</sup> Isaiah 57:15

“Might-*Eitan*-איתן” of the soul in all three above-mentioned levels.

The explanation is that the verse states,<sup>1665</sup> “A *Maskeel*, by Eitan the Ezrahite.” About this, it is explained in Likkutei Torah, in the Torah portion of Re’eh,<sup>1666</sup> that this refers to the “Might-*Eitan*-איתן” of the soul, which is drawn down in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* through contemplation (*Hitbonenut*) during prayer.

It likewise states,<sup>1667</sup> “Listen... you mighty ones (*Eitanim*-אתנים), the foundations of the earth,” in which the “mighty ones-*Eitanim*-אתנים” shares the same letters as the word “Tana’im-תנאים,”<sup>1668</sup> referring to the study of Torah, particularly the teachings and sayings of the Tana’im (תנאים), [the sages] of the Mishnah, and their explanations in Talmud, which include all the laws of the Torah in all the particulars relating to the forbidden and the permissible, the impure and the pure etc., which is the matter of the emotions (*Midot*).<sup>1669</sup>

In other words, the drawing down of the aspect of the “Might-*Eitan*-איתן” [of the soul] is necessary even in the aspect of the emotions (*Midot*). It likewise is written,<sup>1670</sup> “[Let justice be revealed like water], and righteousness (*Tzedakah*-צדקה) like a mighty stream (*Nachal Eitan*-נהל איתן).” This refers to fulfilling the *mitzvot*, which are called “righteousness-

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<sup>1665</sup> Psalms 89:1

<sup>1666</sup> Likkutei Torah, Re’eh 18a-b

<sup>1667</sup> Micah 6:2

<sup>1668</sup> Zohar II 110b; See Torah Ohr, Shemot 49b and on; Ohr HaTorah, Shemot p. 15; Sefer HaMaamarim 5635 Vol. 2 p. 448 and on; p. 458 and on; 5638 p. 157.

<sup>1669</sup> See Likkutei Torah Vayikra 2d

<sup>1670</sup> Amos 5:24; See Tanya, Kuntres Acharon, discourse entitled “*u’Tzedakah K’Nachal Eitan*” (161a)

*Tzedakah*-צדקה,” (as explained above) in action. In other words, the “*Might-Eitan*-איתן” [of the soul] must be drawn into action as well.

Thus, when the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in all three above-mentioned levels, stems from the “*Might-Eitan*-איתן” of the soul, there also is a drawing down of that which transcends the “*Might-Eitan*-איתן” [of the soul], referring to “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים),” who even transcends the aspect of “You (*Atah*-אתה) are He *HaShem*-יהו"ה alone.”

However, when the service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* does not stem from the “*Might-Eitan*-איתן” of the soul, [and it therefore is possible that even when one studies Torah and fulfills *mitzvot*, his fulfillment of them is in a way of, “the commandments of men done by rote,”<sup>1671</sup> and one’s study of Torah can likewise be in a way that he does not review it beyond his norm, as in the teaching of our sages, of blessed memory,<sup>1672</sup> “One who reviews his studies one hundred times cannot compare (to one who reviews his studies one hundred and one times),”] since his service of *HaShem*-יהו"ה, blessed is He, lacks that which stems from the aspect of the “*Might-Eitan*-איתן” [of the soul], he therefore also lacks the matter of drawing down the aspect of “*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים).” This then, is the meaning of the verse,<sup>1673</sup> “For they have

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<sup>1671</sup> Isaiah 29:13; See Tanya, Likkutei Amarim, Ch. 39 (53b) and elsewhere.

<sup>1672</sup> Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15; Maamarei Admor HaZaken *ibid.* p. 219; Ohr HaTorah, Bechukotai *ibid.* p. 696.

<sup>1673</sup> Jeremiah 17:13

left *HaShem*-יהו"ה, the Source of living waters," and it is in regard to this that there must be repentance (*Teshuvah*), which is called "healing" (*Refu'ah*-רפואה).

6.

This then, is the meaning of the words, "Heal me, *HaShem*-יהו"ה, and I will be healed." That is, this is a supplication for there be an arousal from Above for repentance (*Teshuvah*), which is the matter of healing (*Refu'ah*).

This is as explained at length elsewhere<sup>1674</sup> about the difference between eating and healing. That is, the quantity of eating is measured, in a way of order and gradation, and generally is according to comprehension and understanding. In contrast, this is not so of healing, which is not measured quantitatively, in that even a single drop or one *kortov* [a small amount] can rectify a very great matter. Moreover, the healing does not specifically need to be accomplished through sweet substances, but on the contrary, most medicines come from bitter substances.

This is why repentance (*Teshuvah*) is called "healing" (*Refu'ah*), because repentance (*Teshuvah*) is not at all limited, since repentance (*Teshuvah*) can [take place] "in a single hour or a single moment,"<sup>1675</sup> and can be in a way that one acquires

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<sup>1674</sup> See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Viduy u'Teshuvah, Ch. 3 (39b); Discourse entitled "*Boreh Niv Sfatayim*" 5634 (Sefer HaMaamarim 5633 Vol. 2, p. 527 and on); 5698 (Sefer HaMaamarim 5698 p. 54 and on); 5648 Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 364 and on).

<sup>1675</sup> See Zohar I 129a and on.

the coming world in a single moment.<sup>1676</sup> That is, in a single moment a person can actualize the coming world in a way of acquisition etc.

However, the arousal to repent (*Teshuvah*) comes from Above, being that the state of his own service of *HaShem*-יהו"ה, blessed is He, is a state and about which the verse states, "They have left *HaShem*-יהו"ה, the Source of Living Waters." This is why arousal from Above is required. This refers to the "Heavenly Proclamation that issues from Mount Chorev<sup>1677</sup> and declares, 'Woe unto mankind for their contempt of Torah,'"<sup>1678</sup> and the Heavenly Proclamation,<sup>1679</sup> "Return O' wayward children."

These proclamations rouse one to serve *HaShem*-יהו"ה, blessed is He, by studying Torah and toiling in prayer, since they are sensed by the "Source of the Flow-*Mazal*-מזל"<sup>1680</sup> of his soul, as stated in the name of the Baal Shem Tov.<sup>1681</sup> Because of this, an arousal of repentance (*Teshuvah*) in the soul as it is below, is also caused.

Now, the arousal to repentance (*Teshuvah*) also relates to the aspect of the "Might-*Eitan*-איתן" of the soul. For, as explained before, repentance (*Teshuvah*) can be "in a single hour and a single moment," without any limitations. From this

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<sup>1676</sup> See Talmud Bavli, Avodah Zarah 17a

<sup>1677</sup> Mount Chorev is another name for mount Sinai.

<sup>1678</sup> Mishnah Avot 6:2

<sup>1679</sup> Jeremiah 3:14, 3:22; See Zohar III 126a; Pirkei d'Rabbi Eliezer, Ch. 15; Petichta d'Eichah Rabba 22; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 9; Devarim Vol. 1, p. 142 and elsewhere.

<sup>1680</sup> The word *Mazal*-מזל is related to the word *Nozel*-נזל, except that *Nozel*-נזל means "to flow down," whereas *Mazal*-מזל means that which causes the flow, that is, the source of the flow.

<sup>1681</sup> See Likkutei Torah, Teitzei 36d; Bamidbar 16a and on, 17a.

it is understood that the Heavenly Proclamation in regard to repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, that the "Source of the Flow-*Mazal*-מזל" of the soul hears, is on the singular *Yechidah* level of the soul, and even higher etc.

This is why returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) brings healing for having "left *HaShem*-יהו"ה, the Source of Living Waters." Thus through this, "I will be healed," meaning that the service of *HaShem*-יהו"ה, blessed is He, of those below will be in a way of drawing down "*HaShem*-יהו"ה, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים)."

[The verse continues], "Save me (*Hoshi'eini*-הושיעני), and I will be saved (*v'Ivashei'ah*-וואושעה)," the root of which is the same as in the verse,<sup>1682</sup> "And *HaShem*-יהו"ה accepted (*VaYeesha*-וישע) Hevel and his offering etc." This refers to an even loftier drawing down.

This is as understood from the matter of the *Sefirot*, in that Torah and *mitzvot* correspond to the ten *Sefirot*. The matter of healing (*Refu'ah*) corresponds to the Long Patient One (*Arich*-אריך), (as in the words "grant a cure-*v'Ha'aleh Aruchah*-והעלה ארוכה,"<sup>1683</sup> the words, "I am *HaShem* your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך,"<sup>1684</sup> are an acronym for "the Long Patient One-*Arich*-אריך"),<sup>1684</sup> and the matter of "salvation-*Yeshuah*-ישועה" corresponds to (the 370-ש"ע lights of) the Holy Ancient One-*Atika Kadisha*, which is the aspect of "My

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<sup>1682</sup> Genesis 4:4

<sup>1683</sup> See the "*Refa'einu*" blessing in the *Sefardic* version of the Amidah liturgy.

<sup>1684</sup> Me'orei Ohr, letter *Aleph*-א, Ya'ir Netiv section 124 (citing the students of the Arizal); Also see the later discourse of this year, 5721, entitled "*v'Heiseer*," Discourse 31, Ch. 7, (Sefer HaMaamarim 5721 p. 238).



holiness (*Kedushati*-קדושתי that is above [your holiness]),<sup>1685</sup> and even loftier than this, is the aspect of “Save me (*Hoshi’eini*-הושיעני), and I will be saved (*v’Ivashei’ah*-ואושעה).” The order is that there first must be the matter of “Save me (*Hoshi’eini*-הושיעני),” in a way of arousal from Above, followed by “and I will be saved (*v’Ivashei’ah*-ואושעה),” stemming from the service of *HaShem*-יהו"ה of the lower being.

[The verse continues], “For You are my praise.” Now about the matter of praises and tributes, as it relates to *HaShem*’s-יהו"ה Godliness above, as known,<sup>1686</sup> this is similar to the praises that the holy brotherhood would praise Rabbi Shimon bar Yochai with,<sup>1687</sup> [such as],<sup>1688</sup> “Who is ‘the face of the Lord *HaShem*-יהו"ה’?<sup>1689</sup> This refers to Rabbi Shimon bar Yochai,” and, “Rabbi Yehudah would call [Rabbi Shimon bar Yochai] ‘Shabbat.’”<sup>1690</sup> However, at first glance, these praises by which they praised Rabbi Shimon bar Yochai are not understood, being that he was in the ultimate state of self-nullification (*Bittul*) to *HaShem*-יהו"ה etc.

However, the explanation is that the general matter of praises by which students praise their teacher, and in the same

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<sup>1685</sup> Midrash Vayikra Rabba 24:9; Also see Bereishit Rabba 90:2; Also see the preceding discourse of this year 5721, entitled “*Kedoshim Tihiyu* – You shall be holy,” Discourse 23.

<sup>1686</sup> See Torah Ohr, 102a and on; Sefer HaMitzvot of the Tzemach Tzedek 118a and on; 148a and on.

<sup>1687</sup> See the discourse of Lag BaOmer in *Hemshech* “*v’Hechereem*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 318 and on); Discourse entitled “*Lehavin Inyan Rashbi*” 5745 (Torat Menachem, Sefer HaMaamarim Iyar, p. 276 and on, and elsewhere.

<sup>1688</sup> Zohar II 38a, explained in Maamarei Admor HaZaken 5564 p. 106; Discourse entitled “*Vayatzev Sham Mizbe’ach*” 5633, 5644, 5655, and elsewhere.

<sup>1689</sup> Exodus 23:17; 34:23

<sup>1690</sup> Zohar III 144b

vein, the praises that holy brotherhood praised Rabbi Shimon bar Yochai with, was in order to rouse the aspect of that which is concealed in him, not only that which is concealed but is ready to be revealed in him, but even concealment that transcends this, to the point of reaching the essentially concealed (*He'elem HaAtzmi*).

The same is so in regard to the praises of *HaShem*-יהו"ה, blessed is He, Above. That is, the matter of "praise-*Hillul*-הילול" is of the root,<sup>1691</sup> "When His flame shone (*b'heelo*-בהילול) above my head." This refers to drawing down the concealed (*He'elem*), including that which is concealed to the point of having no tangible existence, and to the point of drawing down that which is essentially concealed (*He'elem HaAtzmi*).

This then, is the matter of ("Heal me, *HaShem*-יהו"ה and I will be healed; Save me and I will be saved) (that is, "since") "my praise-*Tehilati*-תהלתִי," is in order to reveal that which is essentially concealed (*He'elem HaAtzmi*), (like the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*" etc.),<sup>1692</sup> [my praise] is "You-*Atah*-אתה," (which is revelation – with the letter *Hey*-ה).

## 7.

Now, we can connect this to the holidays of Passover and Shavuot. The distinction between the two, is that on

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<sup>1691</sup> Job 29:3; See Likkutei Torah, Shir HaShirim 48c

<sup>1692</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Passover, leaven is forbidden, whereas on Shavuot, there specifically must be leaven (*Chametz*).<sup>1693</sup>

The Zohar states<sup>1694</sup> that this is analogous to a king whose only son became sick and weak, so much so, that he was forbidden to eat regular food, but could only digest medicines. However, once he was healed, he again was permitted to eat healthy foods, and moreover, he was required to eat them, though it was forbidden for him to eat them before.

The likeness to this in the analogue, is that on Passover, it still is necessary to be healed. For, even though the “the King, King of kings was revealed upon them,”<sup>1695</sup> nevertheless, the revelation was solely from Above, and did not affect them in an inner way (*b’Pnimityut*), in their bodies and animalistic souls. This is why their departure from Egypt had to be in a way of, “the people fled.”<sup>1696</sup>

However, immediately afterwards, they began counting *Sefirat HaOmer*, which is the matter of healing (*Refu’ah*) etc. Thus, upon completion of the counting, on the holiday of Shavuot, when the healing is complete and one becomes healthy, it then is specifically necessary for there to be leaven (*Chametz*).

This is also the meaning of the verse,<sup>1697</sup> “Draw me, after You we shall run; The King has brought me to His

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<sup>1693</sup> Leviticus 23:17; Talmud Bavli, Menachot 52b; See Torah Ohr 116b; Likkutei Torah, Bamidbar 11d, 16d; Biurei HaZohar of the Mittler Rebbe 74a and on; Siddur Im Divrei Elohi”m Chayim 45b; Sefer HaMitzvot of the Tzemach Tzedek 25a and elsewhere.

<sup>1694</sup> Zohar II 183b

<sup>1695</sup> Haggadah, section of “*Matzah Zu*.”

<sup>1696</sup> Exodus 14:5; See Tanya, Ch. 31; Likkutei Torah, Vayikra 3a

<sup>1697</sup> Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on, and elsewhere.

chambers,” corresponding to these three time periods; Passover, the Counting of the Omer (*Sefirat HaOmer*), and Shavuot.

The word “Draw me (*Mashcheini*-משכני)” refers to the holiday of Passover, when revelation stems from Above. This is why the word “Draw me (*Mashcheini*-משכני)” is in the singular, being that revelation from Above solely relates to the Godly soul, stemming from the proclamation of the Heavenly voice heard by the “Source of the Flow-*Mazal*-מזל” of the soul above. However, in regard to the body and animalistic soul, the matter indicated by “the people fled,” is still necessary.

The words, “After You we shall run” refers to the toil of counting the Omer (*Sefirat HaOmer*), which is from below to Above. This is why it states “we shall run (*Narutzah*-נרוצה)” in the plural, since this toil also includes the animalistic soul, in which the service of *HaShem*-יהוה, blessed is He, is such that the Godly soul works together with the animalistic soul. This is why they both are included in a single word, “We shall run (*Narutzah*-נרוצה).”

Through this, on the holiday of Shavuot, there comes to be the aspect of “The King has brought me to His chambers,” in the plural, meaning a chamber within a chamber, referring to the revelation of the innermost aspect (*Pnimityut*) etc.

This likewise is the meaning of the verse,<sup>1698</sup> “Heal me, *HaShem*-יהוה, and I will be healed; save me, and I will be saved; for You are my praise.” That is, the word “Heal me” refers to the revelation and arousal from Above on the holiday of Passover. The word “and I will be healed” refers to serving

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<sup>1698</sup> Jeremiah 17:14 – This is the concluding verse of the *Haftorah* of the Torah portion of Bechukotai.

*HaShem*-יהו"ה, blessed is He, from below, during the counting of the Omer (*Sefirat HaOmer*). The words, “for You are my praise,” means that because of the praises and tributes, the aspect of “You-*Atah*-אתה,” is revealed, meaning a revelation of the innermost aspect (*Pnimityut*), “a chamber within a chamber,” which takes place at the giving of the Torah [on the holiday of Shavuot]. For, through the Torah there comes to be a union (*Yichud*) between the revealed and concealed aspects of the Jewish people, the Torah, and the Holy One, blessed is He, in a way that “they are entirely one.”<sup>1699</sup>

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<sup>1699</sup> See Zohar III 73a; Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.



## Discourse 25

### *“B’Sha’ah SheAlah Moshe LaMarom - When Moshe ascended on High”*

Delivered on the first night of Shavuot (toward morning), 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

It states in Talmud,<sup>1700</sup> “When Moshe ascended on High [to receive the Torah], the ministering angels said before the Holy One, blessed is He: “Master of the world, what is one born of a woman [doing here] amongst us?” [The Holy One, blessed is He] said to them: “He came to receive the Torah (on behalf of the Jewish people,” as in the teaching,<sup>1701</sup> “Moshe received Torah from Sinai and transmitted it to Yehoshua, Yehoshua to the elders, the elders to the prophets, and the prophets transmitted it to the men of the Great Assembly,” and they [in turn] transmitted it to all of Israel until the end of all generations).

The [angels] said before Him: “A hidden treasure that was concealed by You... from before the creation of the world, and You seek to give it to flesh and blood!?! ‘What is man that You are mindful of him, and the son of man that You think of him?’<sup>1702</sup> [Rather], ‘*HaShem*-יהוה, our Lord... set Your

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<sup>1700</sup> Talmud Bavli, Shabbat 88b and on

<sup>1701</sup> Mishnah Avot 1:1

<sup>1702</sup> Psalms 8:5

majesty over the heavens.’<sup>1703</sup> The Holy One, blessed is He, said to Moshe: “Respond to them with an answer.” Moshe’s response to them was, “Did you descend to Egypt...? Is there an evil inclination amongst you...?”

Now, Midrash Tehillim on the [above] verse, states<sup>1704</sup> “We find three places in which the angels judged against the Holy One, blessed is He, and they are: upon the creation of man, upon the giving of the Torah, and upon the making of the Tabernacle (*Mishkan*).

When the Holy One, blessed is He, sought to create man they said, ‘What is man that You are mindful of him?’ He then showed them that man’s wisdom is greater than theirs.<sup>1705</sup> When the Holy One, blessed is He, came to give the Torah to the Jewish people they said, ‘What is man that You are mindful of him...[rather] set Your majesty over the heavens,’ and they likewise argued this when He gave the commandment,<sup>1706</sup> ‘They shall make a Sanctuary for Me, and I shall dwell within them.’”

Now, the Talmudic teaching about the argument of the ministering angels which took place at the giving of the Torah, is expressed in Midrash in greater detail, that there were three places in which the angels objected. To preface, the verse states,<sup>1707</sup> “[Each ladle was] ten ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*.” That is, the Ten Utterances [of creation]

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<sup>1703</sup> Psalms 8:2

<sup>1704</sup> Psalms 8:2 *ibid*.

<sup>1705</sup> In that Adam, the first man, knew the names of all the animals, which they did not, as the verse states (Genesis 2:19), “Whatever the man called a living creature, that was its name.”

<sup>1706</sup> Exodus 25:8

<sup>1707</sup> Numbers 7:86



correspond to the Ten Commandments [given at Sinai].<sup>1708</sup> That is, the Ten Commandments are what sustain and give existence to the Ten Utterances [of creation].

This is because the fulfillment of *HaShem's* יהו"ה-s Supernal intent and the ultimate purpose for which the world was created is fulfilled through Torah. That is, the ultimate purpose for which the world was created is to make the world a dwelling place (*Mishkan*) and Holy Temple (*Mikdash*) for the Holy One, blessed is He, and this intention is fulfilled through Torah.

This is why the angels objected in three places; at the time of creation, at the building of the Tabernacle (*Mishkan*), (which is *HaShem's* יהו"ה-s ultimate intention in creating the world),<sup>1709</sup> and at the giving of the Torah, (since through Torah this intention is fulfilled).<sup>1710</sup>

## 2.

The explanation is that the objection of the angels in regard to giving the Torah to the Jewish people, was not over the fact that the Torah is given to souls (the Jewish people), since the angels are aware that souls are loftier than angels. Rather, their objection was over the fact that the Torah was being given to the body, as in the words of the Talmud, "You seek to give it to flesh and blood?" Moreover, even in regard to the body, their objection was not that the Torah was being

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<sup>1708</sup> Zohar III 11b and on.

<sup>1709</sup> See Likkutei Sichot Vol. 21, p. 150.

<sup>1710</sup> See Likkutei Sichot *ibid*.

given to the body in general (a spiritual body), but that the Torah was being given to the physical human body, as in the (above) words of Talmud, “You seek to give it to **flesh and blood?**”

The explanation<sup>1711</sup> is that the song of the angels is mentioned in the books of the Prophets. For, as stated in the Haftorah of the holiday of Shavuot,<sup>1712</sup> “Behind me I heard the sound of a great noise,” and it is written,<sup>1713</sup> “I heard the sound of their wings, like the sound of great waters, like the sound of the Almighty-*Shaday*-יְדֵי שָׁדַי etc.” It similarly states,<sup>1714</sup> “The *Ophanim* angels and the *Chayot HaKodesh* angels are with great commotion.” In contrast, we do not find the song of the souls mentioned anywhere in the Prophets.

That is, since the souls are in constant ascent, there also is the song of the souls. This is as stated in the verse,<sup>1715</sup> “They go from strength to strength,” and as another verse states,<sup>1716</sup> “It shall be that on every New Moon, and on every Shabbat, all flesh will come and prostrate before Me, says *HaShem*-יְהוָה.” This refers to the journey and ascent of the souls, which ascend to the upper Garden of Eden (*Gan Eden HaElyon*) and return to the lower Garden of Eden (*Gan Eden HaTachton*) and then ascend again to the upper Garden of Eden (*Gan Eden HaElyon*).

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<sup>1711</sup> See Likkutei Torah, Zot HaBrachah 98a and on; Discourse entitled “*Kol SheMa’asav Merubin*” 5633 (Sefer HaMaamarim 5633 Vol. 2, p. 268 and on); 5653 (Sefer HaMaamarim 5653 p. 216 and on); 5654 (Sefer HaMaamarim 5654 p. 253 and on); 5679 (Sefer HaMaamarim 5679 p. 399 and on).

<sup>1712</sup> Ezekiel 3:12

<sup>1713</sup> Ezekiel 1:24

<sup>1714</sup> See the liturgy of the “*Yotzer*” blessing *ibid*.

<sup>1715</sup> Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

<sup>1716</sup> Isaiah 66:23

Now, as known, all ascents are by way of song (*Shir-שיר*), as in the teaching,<sup>1717</sup> “all that have a chain (*Ba’alei Sheir-בעלי שיר*) may go out with a chain (*Sheir-שיר*) and may be pulled by the chain (*Sheir-שיר*),” [in that every [spiritual] journey and ascent is specifically through “song-*Shir-שיר*,” (and the same applies to drawing down from above to below)].<sup>1718</sup>

Now, since the ascent of the souls is loftier than the ascent of the angels, it also is understood that the song of the souls is greater than the song of the angels. This is why the song of the souls is not mentioned in the Prophets. The reason is further explained in Likkutei Torah,<sup>1719</sup> that since the angels possess a soul and body, in that even though the angels are also called “separate intellects” (*Sichliyim Nivdalim*),<sup>1720</sup> this specifically is only in comparison to the [physical] body as it is below. Nevertheless, the angels also possess a body, as the verse states,<sup>1721</sup> “He makes the wind His messengers, the flaming fire His attendants,” which Ramban<sup>1722</sup> explains refers to the body of the angels.

That is, it cannot be said that this refers to the souls of the angels, being that the matters of fire and wind are inapplicable to the souls of the angels. In other words, even

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<sup>1717</sup> Talmud Bavli, Shabbat 51b

<sup>1718</sup> See the teaching of the Maggid of Mezhritch cited in Likkutei Torah, Zot HaBrachah 98a; Also see the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace,” 5720, translated in The Teachings of The Rebbe, 5720, Discourse 6, Ch. 5, and elsewhere.

<sup>1719</sup> Likkutei Torah, Zot HaBrachah 98a and on ibid.

<sup>1720</sup> See Moreh Nevuchim 2:3-6; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & Vol. 3 (The Letters of Creation Parts 1 & 2); Likkutei Torah, Shlach 45a, 46a; Ohr HaTorah, Masei p. 1,398 and on; Sefer HaChakirah of the Tzemach Tzedek 13a.

<sup>1721</sup> Psalms 104:4

<sup>1722</sup> At the end of his Shaar HaGemul

though fire and wind are the two most refined elements, and in this itself, the angels are from the most refined elements, as clearly seen from the Ramban's explanation, nevertheless, they are of the elements.

This does not apply to the souls of the angels, which are the matter of the emotions of love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהוה, blessed is He; the camp of Michael being on the side of Kindness-*Chessed*, and the camp of Gavriel being on the side of Might-*Gevurah*.<sup>1723</sup>

This is especially so considering the explanation in Tanya,<sup>1724</sup> citing Zohar,<sup>1725</sup> that there are angels of intellect (*Sichliyim*), and in regard to the matter of emotions (*Midot*) even refined elements do not apply, and this certainly is so of the matter of intellect (*Sechel*). It therefore must be said that when the verse states, "He makes the wind His messengers, the flaming fire His attendants," this refers to the bodies of the angels.

Now, since the angels have bodies, therefore their song is heard by the ears of the prophets. In contrast, this is not so of the song of the souls, which do not have bodies whatsoever. The song of the souls is the matter of grasp (*Hasagah*), love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהוה, blessed is He, which a prophet cannot possibly hear.

Now, just as this is so in the matter of hearing (*Shmiyah*), this likewise is so in the matter of seeing (*Re'iyah*). That is, the angels are grasped through seeing (*Re'iyah*), as the

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<sup>1723</sup> See Likkutei Torah, Bamidbar 11b

<sup>1724</sup> Tanya, Likkutei Amarim, Ch. 39 (51b)

<sup>1725</sup> Zohar III 225a (Ra'aya Mehemna)

verse states,<sup>1726</sup> “He lifted his eyes and saw: and behold! Three men (angels) were standing over him.” For, since the angels have bodies, meaning that even in their own state and standing they possess bodies, it therefore is even possible for them to manifest lower, until they can be grasped through sight (*Re'iyah*) etc.

From all the above it is understood that the objection of the angels against giving the Torah to the Jewish people did not stem from the souls of the Jewish people, being that their souls are loftier than that of the angels, but rather stemmed from the body. In other words, the angels also knew that the Torah must specifically be given to souls in bodies.

However, they argued that the Torah should be given to them, being that they too had bodies. In other words, [they argued that] their bodies should be adequate for the Torah to be given to them, and that it is unnecessary to give the Torah to a body of flesh and blood, since, because of the flesh and the boiling [passion] of the blood, matters that are undesirable could possibly come about from this.

It is about this that [Moshe] responded, “Did you descend to Egypt...? Is there an evil inclination amongst you...?” That is, the constraints and limitations of the bodies of the angels is not sufficient, but there must constraints and limitations in which an evil inclination applies, such that the evil inclination must also be transformed to goodness.

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<sup>1726</sup> Genesis 18:2

This is like the teaching of the Baal Shem Tov<sup>1727</sup> on the verse,<sup>1728</sup> “Turn from evil and do good,” that one must “turn from the evil and make it into good.” This is why the Torah was specifically given to bodies of flesh and blood.<sup>1729</sup>

The same is so of the argument of the angels when the world was created and when the commandment to [build] the Tabernacle (*Mishkan*) was given. [For, as explained above, these three matters are related to each other, in that the sustainment of the Ten Utterances (by which the world is constantly created, is as taught by the Baal Shem Tov<sup>1730</sup> on the verse,<sup>1731</sup> “Forever *HaShem*-יהו"ה Your speech stands in the heavens,” that the speech of *HaShem*-יהו"ה, blessed is He, must constantly manifest within the created being to bring it into existence and vitalize and sustain it) is drawn from the Ten Commandments of the Torah.

That is, it is through Torah that *HaShem* 's-יהו"ה ultimate Supernal intent in creating the world and affecting it be a sanctuary and dwelling place (*Mishkan*) for Him, is fulfilled.] In other words, their argument was that the spiritual bodies of the angels are sufficient to bring this about.

About this [Moshe] responded that a [physical] body of flesh and blood is specifically necessary. For,<sup>1732</sup> “everything that the Holy One, blessed is He, created, He created solely for

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<sup>1727</sup> Keter Shem Tov, Section 69 & 89

<sup>1728</sup> Psalms 34:15; 37:27

<sup>1729</sup> Also see Likkutei Sichot, Vol. 18, p. 28 and on.

<sup>1730</sup> Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity & Faith, Ch. 1.

<sup>1731</sup> Psalms 119:89

<sup>1732</sup> Mishnah Avot 6:11

His glory,” as the verse states,<sup>1733</sup> ‘All who are called in My Name and for My glory, I created it, I formed it, I even actualized it (*Asitiv*-עשיתי),” and it similarly is written,<sup>1734</sup> “I made (*Asiti*-עשיתי) the earth and created man upon it,” in which the word “I made-*Asiti*-עשיתי” is like the teaching,<sup>1735</sup> “To make (*La’asot*-לעשות) [means] to repair-*Letaken*-לתקן.”

In other words, *HaShem*’s יהו"ה ultimate Supernal intent in the creation, is to repair and elevate all of creation through Torah and to make it into a Temple (*Mikdash*) and Tabernacle (*Mishkan*) for *HaShem*-יהו"ה, blessed is He. In order to do so, there necessarily must specifically be a body of flesh and blood, so that even the lowest aspects can be elevated.

This is known through the analogy<sup>1736</sup> of lifting of a building, that it specifically must be lifted from its base. In contrast, if the building is lifted from its middle, its base will not be elevated.

### 3.

Now, the empowerment to even repair and elevate the physical body of flesh and blood, is not within the capacity of the angels, but solely and specifically in the capacity of souls. The explanation<sup>1737</sup> is that generally, the whole of creation is

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<sup>1733</sup> Isaiah 43:7

<sup>1734</sup> Isaiah 45:12

<sup>1735</sup> See Midrash Bereishit Rabba 11:6 and Rashi there; Also see Sefer HaMaamarim 5653 *ibid.* p. 222; 5654 *ibid.* p. 259; Sefer HaMaamarim 5697 p. 214; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>1736</sup> Torah Ohr, Bereishit 4a and elsewhere.

<sup>1737</sup> Torah Ohr, Bereishit *ibid.* 3d and on.

divided into four classifications, these being the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*). Souls and angels are also included in these classifications.

These four classifications correspond to the four letters of the Name *HaShem*-יהו"ה.<sup>1738</sup> Now, though it sometimes is explained<sup>1739</sup> that the difference between angels and souls, is that angels are rooted in *HaShem*'s-יהו"ה title God-*Elohi*'m-אלהי"ם, as in the verse,<sup>1740</sup> "Give thanks to the God of the gods-*Eloh*'ei *HaElohim*-אלהי האלהים," whereas souls are rooted in the Name *HaShem*-יהו"ה, as in the verse,<sup>1741</sup> "The portion of *HaShem*-יהו"ה is His people," nevertheless, more generally, even angels are rooted in the Name *HaShem*-יהו"ה.

This is because the Name *HaShem*-יהו"ה is of the same root as "He who brings into being-*Mehaveh*-מהווה,"<sup>1742</sup> since He brings all novel existence into being. Therefore, the four classifications in creation are included in and correspond to the four letters of Name *HaShem*-יהו"ה.

The final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of Kingship-*Malchut*, corresponds to the inanimate class (*Domem*). The letter *Vav*-ו is the aspect of emotions (*Midot*) and corresponds to the vegetative class (*Tzome'ach*), in

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<sup>1738</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Tanya, Likkutei Amarim, Ch. 38 (50b).

<sup>1739</sup> See Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

<sup>1740</sup> Psalms 136:2

<sup>1741</sup> Deuteronomy 32:9

<sup>1742</sup> Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Zohar III 257b (Ra'aya Mehmna); Moreh Nevuchim 1:61; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4



that the emotions (*Midot*) develop and grow from immaturity and smallness to maturity and expansiveness.

The first letter *Hey-ה*, which is the aspect of Understanding-*Binah*, corresponds to the class of living animals (*Chai*), as the verse states about Chava, that she was “the mother of all living (*Chai*).”<sup>1743</sup> This refers to the *Sefirah* of Understanding-*Binah*. On a higher level, it also refers to the externality of Wisdom-*Chochmah*, since even the externality (*Chitzoniyut*) of Wisdom-*Chochmah* is included in the class of living animals (*Chai*), as the verse states,<sup>1744</sup> “Wisdom enlivens.”

(In other words, there are two levels in Wisdom-*Chochmah*. There is the letter *Yod-י* and the thorn of the letter *Yod-י*. Thus, when we say that Wisdom-*Chochmah* is also in the class of living animals (*Chai*), as it states, “Wisdom-*Chochmah* enlivens,” this refers to the externality (*Chitzoniyut*) of Wisdom-*Chochmah*.)

The angels are also called “vegetative” (*Tzome'ach*) and “living animals” (*Chai*), as the verse states,<sup>1745</sup> “Then all the trees of the forest will sing with joy.” They likewise are also called beasts, wild animals, and fowl,<sup>1746</sup> as in the verse,<sup>1747</sup> “A lion’s face to the right... and ox’s face to the left... and an eagle’s face etc.”

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<sup>1743</sup> Genesis 3:20

<sup>1744</sup> Ecclesiastes 7:12

<sup>1745</sup> Psalms 96:12; See Likkutei Torah, Pinchas 79b and on; Also see Sefer HaMaamarim 5696 p. 96.

<sup>1746</sup> See Tanya, Likkutei Amarim, Ch. 39; Torah Ohr *ibid.* 4b; Maamarei Admor HaEmtza’ee, Bereishit p. 121 and elsewhere.

<sup>1747</sup> Ezekiel 1:10

The letter *Yod-ו* and the thorn of the letter *Yod-ו* refer to the inner aspect (*Pnimityut*) of Wisdom-*Chochmah*, referring to the intellectual soul (*Nefesh HaSichlit*), called “the speaking soul” (*Nefesh HaMedaberet*).

Now, the letter *Vav-ו* and the first letter *Hey-ה* are bound to each other. This is like the classifications of vegetative (*Tzome'ach*) and living animal (*Chai*) which are close to each other, in that animals (*Chai*) also have the matter of growth. The same is so in the relationship between matters of emotion (*Midot*) and matters of intellect (*Sechel*), which are close to each other.

However, this is not so of the final letter *Hey-ה*, which is the aspect of Kingship-*Malchut*, and is not close to the letter *Vav-ו* or the first letter *Hey-ה*. Rather, its existence is brought forth from Wisdom-*Chochmah*, [specifically] from the inner aspect (*Pnimityut*) of Wisdom-*Chochmah*, as in the teaching,<sup>1748</sup> “The father (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” However, even then, the way it is brought into being is by way of distance.

This is similar to the manner that wisdom-*Chochmah* itself is brought into being, which [also] is by way of distance, as the verse states,<sup>1749</sup> “Wisdom-*Chochmah* is found from nothing (*Ayin*).” For, as known, the way Wisdom-*Chochmah* is brought into being from that which transcends Wisdom-

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<sup>1748</sup> Tanya, Iggeret HaKodesh, Epistle 5, citing Zohar III 248a; 256b; 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, and elsewhere.

<sup>1749</sup> Job 28:12; See Tanya, Iggeret HaKodesh, Epistle 17 (126a); Sefer HaMaamarim 5635 Vol. 2, p. 301, p. 319, p. 391; 5679 p. 484 and on; 5689 p. 20; p. 178 and on.

*Chochmah*, is unlike the way the other *Sefirot* below Wisdom-*Chochmah* are brought into being, such as how Understanding-*Binah* is brought into being from Wisdom-*Chochmah*, and similarly, how the emotions (*Midot*) come from the Understanding-*Binah*, and likewise, the inner aspect of Kingship-*Malchut* from the emotions (*Midot*).

Their existence is all in a way of cause and effect (*Ilah v'Alul*). However, this is not so of the coming into being of Wisdom-*Chochmah* from that which transcends it, which is in a way of something from nothing (*Yesh MeAyin*). In other words, the inner aspect (*Pnimityut*) of Wisdom-*Chochmah* relates to the “nothingness” (*Ayin*) from which it is found.

(That is, when it states “Wisdom-*Chochmah* enlivens,” this refers to the externality (*Chitzoniyut*) of Wisdom-*Chochmah*. In contrast, when it states “Wisdom-*Chochmah* is found from nothing (*Ayin*),” this refers to the inner aspect (*Pnimityut*) of Wisdom-*Chochmah*, which is the aspect of “What-*Ma*” *H-ה"מ*” in the Wisdom-*Chochmah*.)

This is as stated in Tanya,<sup>1750</sup> that the level of Wisdom-*Chochmah* is the sense that “He is alone, and there is nothing besides Him.” The same is so of the matter of “the father (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*),” that the existence of Kingship-*Malchut*, (meaning, the externality (*Chitzoniyut*) of Kingship-*Malchut*, which is the aspect of speech (*Dibur*) of Kingship-*Malchut*) is from the inner aspect (*Pnimityut*) of Wisdom-*Chochmah*, in a way of distance.

The explanation is that the externality (*Chitzoniyut*) of Kingship-*Malchut* is the aspect of the letters (*Otiyot*), and the

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<sup>1750</sup> Tanya, Likkutei Amarim, Ch. 35 (44b and on); Also see Ch. 18 there (23b).

coming into being of the letters (*Otiyot*) is not from the emotions (*Midot*) or the intellect (*Sechel*) in a way of cause and effect (*Ilah v'Alul*). The proofs for this are well-known, that if we were to say that the existence of the letters is from the emotions (*Midot*) or from the intellect (*Sechel*), this would necessitate that an intellect of Kindness-*Chessed* and an intellect of Judgment-*Din* would have different letters (*Otiyot*).

However, we see that, in actuality, the very same letters can garb both an intellect of kindness and an intellect of judgment, and only the permutation of the letters changes. However, the letters themselves are equal to both.

Beyond this, it states in Zohar<sup>1751</sup> and in Mikdash Melech, that there are letters of kindness-*Chessed* and letters of Judgment-*Din*. This being so, it certainly must be that an intellect of kindness-*Chessed* should specifically manifest in letters of kindness-*Chessed*, and the same in the reverse. However, we see that such is not the case.

This proves that the existence of the letters (*Otiyot*) is not from the intellect (*Sechel*), and certainly not from the emotions (*Midot*). Rather, they have a root unto themselves, and due to the essence of their root there are letters of kindness-*Chessed* and letters of judgment-*Din*.

Their root is rather in the pre-intellect (*Kadmut HaSechel*),<sup>1752</sup> (which transcends intellect-*Sechel*). For as known regarding the matter of “the father (*Wisdom-Chochmah*)

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<sup>1751</sup> Zohar I 16b

<sup>1752</sup> See Tanya, Iggeret HaKodesh, Epistle 5; Torah Ohr, Mikeitz 42a and on; Biurei HaZohar of the Mittler Rebbe 113b; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 557 and on; Sefer HaMaamarim 5635 Vol. 2, p. 340; Sefer HaMaamarim 5678 p. 345 and on.

founded the daughter (Kingship-*Malchut*),” the drawing down of the letters (the “daughter”) from Wisdom-*Chochmah* (the “father”) is from the pre-intellect (*Kadmut HaSechel*), and the way the letters come into being from the pre-intellect (*Kadmut HaSechel*) is by way of distance.<sup>1753</sup>

The same is so of the difference between the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*). That is, in the vegetative (*Tzome'ach*) and animal (*Chai*) classes, their bodies and souls are of relative comparison to each other, and (body and soul) were brought into being together, as the verse states,<sup>1754</sup> “Let the earth sprout vegetation etc.,” and,<sup>1755</sup> “Let the earth bring forth living creatures etc.” Even about the creatures of the concealed world (*Alma d'Itkasiya*) it states,<sup>1756</sup> “Let the waters teem with living creatures etc.,” such that they all were created in the state that they currently are in.

This is as our sages, of blessed memory, stated,<sup>1757</sup> “They all were created in their full stature and form.” The same is so of the angelic beings, in that their bodies and souls were brought into being together as one.

In contrast, in the creation of man, first his body was made, in and of itself, without a living soul within it, as the verse states,<sup>1758</sup> “And *HaShem* God-*HaShem Elohi*” מִן־אֱלֹהִים-יְהוָה formed the man of the dust of the earth.” Our sages, of blessed memory, similarly stated,<sup>1759</sup> “In the first hour, his dust was

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<sup>1753</sup> Also see Sefer HaMaamarim 5659 p. 3 and on.

<sup>1754</sup> Genesis 1:11

<sup>1755</sup> Genesis 1:24

<sup>1756</sup> Genesis 1:20

<sup>1757</sup> Talmud Bavli, Rosh HaShanah 11a; Chullin 60a

<sup>1758</sup> Genesis 2:7

<sup>1759</sup> Talmud Bavli, Sanhedrin 38b

gathered. In the second hour, he was made into an unshapen form (*Golem*),” (as in the verse,<sup>1760</sup> “Your eyes saw my unshaped form”). It was only after this that, “He blew the soul of life into his nostrils.”<sup>1761</sup>

Now, at first glance, this seems to be a diminishment, since there was a period of time that the body of man was just an unshaped clod [of earth] (*Golem*). However, in truth, it is specifically from this that we see the superiority of the speaking class (*Medaber*), and that the soul of man, which is loftier than the souls of the angels, specifically manifests in the body of man, which is the lowest of bodies. This is similar to the way that the existence of the letters (*Otiyot*) is specifically brought forth from the innermost (*Pnimityut*) aspect of Wisdom-*Chochmah*, being that “their beginning is wedged in their end, and their end in their beginning.”<sup>1762</sup>

#### 4.

The explanation of the human soul’s superiority over and above the souls of angels, is as previously explained, that angels are rooted in *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי"ם, whereas souls are rooted in His Name *HaShem*-יהו"ה. This gives additional insight as to why the song of the angels is heard by the ears of a prophet, whereas the song of the souls is not.

This is because the angels are rooted in *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי"ם,<sup>1763</sup> which is the aspect of the vessels

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<sup>1760</sup> Psalms 139:16

<sup>1761</sup> Genesis 2:7

<sup>1762</sup> Sefer Yetzirah 1:7

<sup>1763</sup> See Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

(*Keilim*), and vessels (*Keilim*) are in a state of measure and limitation. In contrast, this is not so of the souls, which are rooted in the Name *HaShem*-יהוה<sup>1764</sup>, which is the aspect of the lights (*Orot*), being that the lights (*Orot*) are not in a state of measure or limitation. This is to such an extent that sometimes it is explained<sup>1765</sup> that the lights (*Orot*) are simple.

Now, even according to the explanation elsewhere,<sup>1766</sup> that the souls are also in the vessels (*Keilim*), nevertheless, as known, the root of the souls is from the inner aspect (*Pnimityut*) of the vessels (*Keilim*).<sup>1767</sup> The difference between the inner aspect (*Pnimityut*) of the vessels (*Keilim*) and the outer aspect (*Chitzoniyut*) of the vessels (*Keilim*) is as we see even in vessels below.

That is, the inner surface of the vessel is unified with the liquid within it. In contrast, this is not so of the outer surface of the vessel, being that the [thickness of the] inner wall of the vessel separates between the liquid and the outer surface of the vessel. Moreover, the general purpose of the outer part of the vessel is to make it possible to transport the liquid to wherever a person wants to take it. In other words, its entire matter is for the other, meaning, for the purpose of revelation.

Now, the above refers to vessels that are external to man. However, the same is so of the vessels (*Keilim*) of man himself, meaning his limbs and organs. That is, the external

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<sup>1764</sup> See Tanya, Iggeret HaTeshuvah, Ch. 4 ibid.

<sup>1765</sup> See Ohr HaTorah, Pinchas p. 1,148 and on; Also see Sefer HaArachim Chabad, Vol. 4, section on "*Orot d'Sefirot*" – "*Peshitutam v'Tziyuram*," section 3.

<sup>1766</sup> See Ohr HaTorah, Vayikra p. 110.

<sup>1767</sup> See Etz Chayim, Shaar 28 (Shaar Halbburim) Ch. 1; Shaar 40 (Shaar Pnimityut v'Chitzoniyut) Drush 10; Pri Etz Chayim, Hakdamah L'Shaar HaShabbat, Ch. 10; Likkutei Torah, Re'eh 26c and on; Drushim L'Yom HaKippurim 70c.

part of the vessel (*Chitzoniyut HaKli*) is unlike the inner part of the vessel (*Pnimiyut HaKli*).

By way of analogy, this may be understood from the vessel (*Kli*) of the brain (*Mo'ach*). That is, the matter of the externality (*Chitzoniyut*) of the brain is to bestow influence to another. However, besides the fact that the general matter of the bestowal is only external, since “people do not write down [what is in] the inner chambers of their heart,”<sup>1768</sup> and “a person does not fathom the inner depth of his teacher’s intention,”<sup>1769</sup> therefore, even in regard to the externality (*Chitzoniyut*) itself, if the student does not already have intellect [in and of himself], the bestowal of intellect [from his teacher] will not be of benefit to him at all, as in the dictum,<sup>1770</sup> “A head one cannot give.”

It is only when the student already has intellect, in and of himself, that he will be capable of receiving the bestowal of his teacher. The reason is because the general matter of the bestowal, which stems from the externality of the vessel, is only its externality (*Chitzoniyut*).

However, this is not so of the bestowal of the seminal drop [of life] from the inner aspect (*Pnimiyut*) of the brain [during conception]. In this case, since this is the bestowal of the essence (*Hashpa'ah Atzmit*), he gives birth to one who is similar to himself. This is because the inner aspect (*Pnimiyut*) of the brain is unified with the inner aspect of the light (*Pnimiyut HaOhr*), up to and including the essence of the light (*Etzem HaOhr*), which itself is limitless.

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<sup>1768</sup> See Rashi to Talmud Bavli, Sanhedrin 35a; cited in Sefer HaMaamarim 5657 p. 46.

<sup>1769</sup> See Talmud Bavli, Avodah Zarah 5b

<sup>1770</sup> Sefer HaMitzvot of the Tzemach Tzedek 3a and elsewhere.



With the above in mind, we can understand the superiority of souls over angels. This is because the souls are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) which is unified to the essence of the light (*Etzem HaOhr*), in which there are no limitations at all.

To further explain, the angels are also limited in space, as in the teaching,<sup>1771</sup> “An angel takes up one-third of the world.” They likewise are limited in time, being that space and time are related [and integral] to each other.<sup>1772</sup> In contrast, this is not so of souls, which are neither limited to space nor time.

About this we recite,<sup>1773</sup> “the Holy ones praise You every day, forever (*Selah*-סלה).” However, in the recitation of [the *Kedushah* sanctification, in which we say], “Holy-*Kadosh*-קדוש,” “Blessed-*Baruch*-ברוך” and “*HaShem* will reign-*Yimloch HaShem*-יהו"ה-יהו"ה,” we make no mention of “forever-*Selah*-סלה.”

This is because “Holy-*Kadosh*-קדוש,” “Blessed-*Baruch*-ברוך” and “*HaShem* will reign-*Yimloch HaShem*-יהו"ה-יהו"ה,” refer to the songs of the *Seraphim* angels, the *Chayot* angels, and the *Ophanim* angels, whose song is limited, meaning that there is cessation to their song. In contrast, the words “the Holy ones praise You every day, forever (*Selah*-סלה),” refers to the song of the souls, who sing their song every day, and beyond this, their song is “forever-*Selah*-סלה.” This is because

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<sup>1771</sup> See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12

<sup>1772</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name “sphere-*Galgol*-גלגל,” and what it is; Also see *Likkutei Torah*, *Zot HaBrachah* *ibid*.

<sup>1773</sup> In the Amidah prayer.

wherever the words “*Netzach*-נצח,” “*Selah*-סלה,” or “*Va’ed*-ועד” are mentioned, it indicates that the matter never undergoes cessation.<sup>1774</sup>

The explanation is that, as previously explained, the angels were brought into being together with their bodies and souls as one. From this it is understood that just as their bodies are of comparable measure to their souls, so likewise, their souls are of comparable measure to their bodies.

The explanation of this matter, that the bodies of the angels are of comparable measure to their souls, is that this is why the angels recite song that stems from their soul, thereby also causing the nullification (*Bittul*) of their bodies to *HaShem*-יהו"ה, blessed is He.

This is as stated,<sup>1775</sup> “The hosts of the heavens bow to You,” referring to the celestial spheres (*Galgolim*) which revolve from east to west. For, as known,<sup>1776</sup> this is how they prostrate and become nullified to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, being that “the *Shechinah* is in the west.”<sup>1777</sup> This is due to the song recited by the souls of the celestial spheres. In other words, the recitation of the song stemming from their soul, affects that their bodies also prostrate, so that they revolve toward the west.

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<sup>1774</sup> Talmud Bavli, Eruvin 54a

<sup>1775</sup> Nehemiah 9:6

<sup>1776</sup> See Tanya, Likkutei Amarim, Ch. 42 in the note (61a)

<sup>1777</sup> Talmud Bavli, Bava Batra 25a; Sanhedrin 91b

This is why<sup>1778</sup> we find about Yehoshua, Moshe's student, (as in the teaching,<sup>1779</sup> "Moshe received the Torah at Sinai, and transmitted it to Yehoshua), that when he wanted the sun to stand still, he said,<sup>1780</sup> "Sun, be silent (*Dom*-דום) at Givon!" That is, he did not tell it to "stand still-*Amod*-עמוד," but told it to "be silent-*Dom*-דום," meaning, "Be silent (*Dom*-דום) from reciting [your] song,"<sup>1781</sup> as a result of which the [body of the] sun stood still in its motion.

This is because the movement of the sun stems from the song of the soul of the angel, which also affects the body of the angel, and this is what causes the celestial motion of the sphere of the sun. Thus, when the soul of the angel stopped reciting its song, it automatically caused the motion of the sun to stop as well.

From all the above it is understood that the body of the angel is of comparable relation to its soul. The same is also true in the reverse, that the soul of the angel is of comparable relation to its body. That is, just as its body is limited, so is its soul limited. This is why there is a limit and cessation to the song of angels, as mentioned above. For, even though their song stems from their souls, nevertheless, there is limit and cessation in this.

In contrast, the souls are not at all limited. That is, the human soul, which is completely unlimited, manifests in a

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<sup>1778</sup> See Siddur Im Divrei Elohi'm Chayim 142a and on; Sefer HaMitzvot of the Tzemach Tzedek 100a and on; Ohr HaTorah, Bamidbar p. 109 and on; Na"Ch Vol. 2, p. 738 and on, and elsewhere.

<sup>1779</sup> Mishnah Avot 1:1

<sup>1780</sup> Joshua 10:12

<sup>1781</sup> Rashi to Joshua 10:12

physical body of flesh and blood, specifically to repair and elevate it through Torah, through which *HaShem's* יהו"ה's general Supernal intention in the creation [of the world] is fulfilled.<sup>1782</sup>

This is like the above-mentioned analogy of a building, which must specifically be lifted from its base, meaning that this world specifically must be made into a dwelling place (*Mishkan*) for the Holy One, blessed is He, being that “their beginning is wedged in their end, and their end in their beginning.”<sup>1783</sup>

## 5.

This then, is why when Moshe ascended on High and the angels argued [with the verse],<sup>1784</sup> “What is man that You are mindful of him,” the Holy One, blessed is He told Moshe to answer them. That is, the answer specifically had to be given by a soul in a [physical] body. That is, it was specifically a soul in a body that showed them the superiority of the physical body, and then,<sup>1785</sup> “the angels agreed with him, as the verse states,<sup>1786</sup> ‘*HaShem*-יהו"ה, our Lord, how mighty is Your Name throughout the **earth**,’ in which the verse does not continue, ‘Set Your majesty over the heavens.’

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<sup>1782</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part Two), Section entitled “The twelve letters יהו"ה correspond to the twelve tribes of Israel.”

<sup>1783</sup> Sefer Yetzirah 1:7

<sup>1784</sup> Psalms 8:5

<sup>1785</sup> Talmud Bavli, Shabbat 88b-89a

<sup>1786</sup> Psalms 8:10

Immediately, each and every one [of the angels] became an admirer [of Moshe] and gave him something, as it states,<sup>1787</sup> ‘You ascended on High, you took a captive, you took gifts on account of man.’” Subsequently, they then gave gifts to all of Israel, about which it states, “six-hundred thousand ministering angels came and tied two crowns for each and every member of the Jewish people,”<sup>1788</sup> this being the assistance of the angels granted in man’s service of *HaShem*-יהו"ה, blessed is He.

In other words, instead of their original [objection and] prosecution, they themselves agree and assist man in his service of *HaShem*-יהו"ה, blessed is He. (This is similar to what was explained (in chapter two) on the verse, “Turn from evil and do good”).

Now, this acknowledgement took place when the Jewish people “gave precedence to ‘We will do (*Na’aseh*-נעשה)’ over ‘We will hear (*Nishma*-נשמע),”<sup>1789</sup> in which hearing (*Shmiya*-שמיעה) refers to the matter of understanding and grasping, which also is present in the angelic beings.

However, the Jewish people gave precedence to “We will do (*Na’aseh*-נעשה)” over “We will hear (*Nishma*-נשמע),” meaning that they showed the superiority of action (*Asiyah*-עשייה) and specifically the superiority of the inanimate (*Domem*). It was then that the angels agreed that the Torah should specifically be given below to the Jewish people.

This also included their acceptance of building the Tabernacle (*Mishkan*), (which was one of the three things that

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<sup>1787</sup> Psalms 68:19

<sup>1788</sup> Talmud Bavli, Shabbat 88a

<sup>1789</sup> Talmud Bavli, Shabbat 88a *ibid*.

the angels [objected to and] argued against the Holy One, blessed is He), for the Tabernacle (*Mishkan*) is *HaShem*'s-יהו"ה ultimate Supernal intent in creating the world.

However, *HaShem*'s-יהו"ה primary and ultimate intent was not for the Tabernacle (*Mishkan*) in the desert, but for the Tabernacle (*Mishkan*) at Shiloh, and even more so, for the “Eternal Home”<sup>1790</sup> (the Holy Temple). This is as stated,<sup>1791</sup> “For you have not yet come to the resting place or to the heritage etc.”

That is, the Tabernacle (*Mishkan*) was [only] a temporary dwelling.<sup>1792</sup> This is because the Tabernacle (*Mishkan*) was made of “standing acacia wood,”<sup>1793</sup> similar to<sup>1794</sup> the “standing *Seraphim* angels.”<sup>1795</sup> In the Tabernacle (*Mishkan*) at Shiloh, stones were also added [to its structure],<sup>1796</sup> and [afterwards] the Holy Temple was specifically made of stones (the inanimate-*Domem*),<sup>1797</sup> and this was its primary aspect.

[From this it is understood that if the dwelling (*Mishkan*) that man makes below, is primarily the aspect of the inanimate (*Domem*) rather than the vegetative (*Tzome'ach*),

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<sup>1790</sup> See Rashi to Exodus 25:9; Kings I 8:13

<sup>1791</sup> Deuteronomy 12:9; Talmud Bavli, Zevachim 119a; Shir HaShirim Rabba 1:16 (3); Also see Torah Ohr, Vayigash.

<sup>1792</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>1793</sup> Exodus 26:15; 36:20

<sup>1794</sup> See Midrash Shemot Rabba 33:4; 35:6; Likkutei Torah, Naso 20c; Zot HaBrachah ibid; Sefer HaMaamarim 5635 Vol. 2, p. 362.

<sup>1795</sup> Isaiah 6:2

<sup>1796</sup> Talmud Bavli, Zevachim 112b; Mishneh Torah, Beit HaBechirah 1:2.

<sup>1797</sup> See Torah Ohr, Vayigash ibid.; Likkutei Torah, Zot HaBrachah ibid.; Also see Likkutei Sichot, Vol. 6, p. 17, and elsewhere.

how much more so is it certainly so that the primary aspect [in creation] is not the angels.]

Additionally, included in their submission and agreement in regard to building the Tabernacle (*Mishkan*), was their submission and agreement to building the third Holy Temple. For, about the Tabernacle (*Mishkan*) the verse states,<sup>1798</sup> “So shall you do (*Ta’asu*-תעשו-),” which our sages, of blessed memory, explained means,<sup>1799</sup> “(So shall you do-*Ta’asu*-תעשו) for all generations.”

That is, *HaShem’s*-יהו"ה ultimate Supernal intention, blessed is He, is for the third Holy Temple, which will even be loftier than the Eternal Homes that preceded it. For, even though they too were built in a way of permanence, unlike the temporary [structure of the] Tabernacle (*Mishkan*), nonetheless, they were followed by destruction and exile, whereas only in the third Holy Temple,<sup>1800</sup> which will not be followed by any exile,<sup>1801</sup> will there be the primary matter of a permanent home, as a dwelling that is analogous to the dwelling of a king of flesh and blood, within which he dwells with his whole essence and being.<sup>1802</sup>

This matter was also included when the Torah was given. For, just as when the Torah was given, the utterance “I

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<sup>1798</sup> Exodus 25:9

<sup>1799</sup> Talmud Bavli, Shevuot 15a; Rashi to Exodus 25:9

<sup>1800</sup> Zohar III 221a and elsewhere.

<sup>1801</sup> See Mechilta to Exodus 15:1; Tosefot entitled “*Hachi Garsinan v’Nomar*” to Talmud Bavli, Pesachim 116b.

<sup>1802</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 489; Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3, and elsewhere.

am *HaShem*-יהו"ה" was heard from all six directions,<sup>1803</sup> so likewise in the coming future,<sup>1804</sup> "The Glory of *HaShem*-יהו"ה will be revealed, and all flesh shall see," in that they will perceive *HaShem*'s יהו"ה Godliness from all six directions.

Included in the submission and agreement of the angels to giving the Torah below, was also their submission and agreement to the construction of the third Holy Temple, at which time [the prophecy], "The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken," will be fulfilled, and,<sup>1805</sup> "*HaShem*-יהו"ה will be one and His Name one!"

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<sup>1803</sup> See Midrash Tanchuma, Shemot 25; Midrash Shemot Rabba 5:9; Tikkunei Zohar, Tikkun 22 (64b); Tanya, Likkutei Amarim, Ch. 36 (46a).

<sup>1804</sup> Isaiah 40:5

<sup>1805</sup> Zachariah 14:9



## Discourse 26

### “*VaEheyeh Etzlo Amon - I was then His nursling*”

Delivered on the second day of Shavuot, 5721<sup>1806</sup>

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

#### 1.

The verse states,<sup>1807</sup> “I was then with Him as His nursling, I was then His delight day by day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the children of man.” When the verse states “I was then with Him (*VaEheyeh Etzlo*-ואהיה אצלו),” this also refers to the continuation, “I was then His delight (*VaEheyeh Sha'ashuim*-ואהיה שעשועים),” meaning, “I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-ואהיה אצלו שעשועים).” In other words, even though it states, “My delights are with the children of man,” nevertheless, the “delights” (*Sha'ashuim*-שעשועים) are also “with Him (*Etzlo*-אצלו).”

This is as explained in Kuntres Acharon<sup>1808</sup> about [the teaching],<sup>1809</sup> “David called [the words of Torah] ‘songs-

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<sup>1806</sup> The Rebbe made some corrections to the original text of this discourse.

<sup>1807</sup> Proverbs 8:30-31

<sup>1808</sup> Tanya, Kuntres Acharon 160a and on; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Masa HaAron BaKatef, Ch. 1-2 (Derech Mitzvotecha p. 40b-41b).

<sup>1809</sup> Talmud Bavli, Sotah 35a

*Zemiroth* זמירות' when he said,<sup>1810</sup> 'Your statutes were songs (*Zemiroth* זמירות) to me in the house of my fears,'" being that all the worlds depend on [even] the slightest matter of exactness in Torah.

However, he was punished for this [statement],<sup>1811</sup> being that the most primary matter of Torah is not that the vitality of all worlds depends on it. Rather, the primary matter of Torah is that it gives joy to the heart and is the delight of the King, the Holy One, blessed is He, who delights in it.

This is the meaning of the verse, "I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim* ואהיה אצלו), (שעשועים)," specifically "with Him (*Etzlo* אצלו)," "playing before Him," specifically "before Him (*Lefanav* לפניו)," referring to the inner essence (*Pnimitiyut* פנימיות) of *HaShem* יהוה, the Unlimited One, blessed is He.

However, as explained elsewhere,<sup>1812</sup> there are several levels in this: [these being] "I was then with Him as His nursling," "I was then His delights," "playing before Him," "playing in the inhabited areas of His earth," and, "My delights are with the children of man." This being said, the aspect indicated by [the words], "My delights are with the children of man" is of utterly no comparison to the aspect of the essential

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<sup>1810</sup> Psalms 119:54

<sup>1811</sup> Talmud Bavli, Sotah 35a *ibid*.

<sup>1812</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 507 and on; Ohr HaTorah, Shir HaShirim Vol. 2m, p. 707 and on; Sefer HaMaamarim 5665 p. 73; *Hemshech* 5672 Vol. 1, p. 374; Discourse entitled "*Alphayim Shanah* – The Torah preceded the creation of the world by two-thousand years," 5711, translated in The Teachings of The Rebbe 5711, Discourse 11, Ch. 3 (Sefer HaMaamarim 5711 p. 94 and on); Discourse entitled "*VaEheyeh Etzlo Amon*" of the second day of Shavuot, 5743, and elsewhere.

delight (*Sha'ashu'im HaAtzmiyim*) in Torah, which is the primary aspect of the Torah.

Now, it can be suggested that this is also the meaning of the Baal Shem Tov's teaching,<sup>1813</sup> that just as all of Torah is included in the Ten Commandments, (as explained in the Azharot of Rabbi Saadya Gaon),<sup>1814</sup> in the same way, all of Torah is included in the [first] word [of the Ten Commandments], "אֲנֹכִי-I-Anochi."<sup>1815</sup>

For, at first glance, the word "אֲנֹכִי-I-Anochi" is as Zohar states,<sup>1816</sup> "The word 'I' means 'who I am' (*Anochi*; *Mi SheAnochi* יהו"ה-s-יה), referring to *HaShem*'s Essential Self, which is not hinted in any letter or even a thorn of a letter." However, the Torah is drawn all the way down below, to the aspect indicated by [the words], "My delights are with the children of man." This being so, what does it mean that all of Torah is included in the word "אֲנֹכִי-I-Anochi?"

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<sup>1813</sup> See Ben Porat Yosef (of Yaakov Yosef of Polnoye) 23d; Also see Likkutei Sichot Vol. 25, p. 382

<sup>1814</sup> Cited in Rashi to Exodus 24:12

<sup>1815</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1816</sup> 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* יהו"ה-ה-אשר אהייה, Zohar (III 11b) states, "The first name is *Eheye* יהו"ה (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* אֲנִי מִן דְּאֲנִי), 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* אֲשֶׁר, and *Binah* which likewise is called *Eheye* יהו"ה-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 [*HaShem* יהו"ה] which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc."

Now, it can be said that the explanation is that the entirety of Torah is the essential delights (*Sha'ashu'im HaAtzmiyim*) of the Holy One, blessed is He, as in the verse, “I was then **with Him** as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-אצלו),” [referring to this aspect of] “I-*Anochi*-אנכי.” This is why the word “I-*Anochi*-אנכי” is an acronym for the words,<sup>1817</sup> “I have placed My soul in My writings-*Ana Nafshi Katavit Yahavit*-יהביתי כתבתי נפשי אָנָא,” that “‘I am,’ meaning ‘who I am’ (*Anochi; Mi SheAnochi*-מי אנכי, שאנכי)” placed Himself in all of Torah.<sup>1818</sup>

Now, according to the well-known matter<sup>1819</sup> that the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*) are preparatory to the giving of the Torah, it is understood that the aspect of Torah indicated by the words, “I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-אצלו),” was also present during the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*).

This is why all three matters are called “Shabbat-שבת.”<sup>1820</sup> This is as stated,<sup>1821</sup> “You shall count for yourselves – from the morrow of the day of rest (*Shabbat*-שבת),” in which

<sup>1817</sup> Shabbat 105a (Ein Yaakov version)

<sup>1818</sup> See Likkutei Torah, Shlach 48d; Ohr HaTorah, Yitro p. 901; Degel Machaneh Ephraim, Parshat Tisa (section entitled “*v’HaMichtav*”).

<sup>1819</sup> See Likkutei Torah, Emor, discourse entitled “*U’Sefartem Lachem*” 35b, and elsewhere.

<sup>1820</sup> See the discourse entitled “*U’Sefartem Lachem*” of the second day of Shavuot 5678 (Sefer HaMaamarim 5678 p. 319 and on) – Some of the matters discussed in that discourse of 5678 also appear to be founded upon the discourse entitled “*v’Asita Chag Shavuot*” in Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 2, p. 816-817, and with the glosses etc., in Sefer HaMaamarim 5635 Vol. 2, p. 315-316.

<sup>1821</sup> Leviticus 23:15

the verse does not say, “From the morrow of the [holiday of] Passover-פסח,” but states, “From the morrow of the day of rest-Shabbat-שבת.” In other words, Passover, which is the matter of the exodus from Egypt, is called “Shabbat-שבת.”<sup>1822</sup>

Similarly, the verse [continues and] states,<sup>1823</sup> “Seven Shabbats (שבתות), they shall be complete,” and does not say, “Seven weeks (*Shavuot*-שבועות)” as another verse states,<sup>1824</sup> “You shall count seven weeks (*Shavuot*-שבועות) for yourselves.” Rather, here it specifies “Seven Shabbats (שבתות),” since the counting of the Omer (*Sefirat HaOmer*) is also an aspect of Shabbat. The verse likewise states,<sup>1825</sup> “Until the morrow of the seventh Shabbat (שבת) you shall count, fifty days,” in which it does not say, “Until the morrow of the seventh week (*Shavuah*-שבוע), but, “until the morrow of the seventh Shabbat (שבת),” referring to the holiday of Shavuot, the time of the giving of the Torah, which [also] is called Shabbat (שבת). [Moreover], all opinions agree that the Torah was given on Shabbat.<sup>1826</sup>

The reason is because in all three matters, the drawing down of the matter of “I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-ואהיה אצלו)” was present. They therefore are all called Shabbat, as will soon be explained.

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<sup>1822</sup> See Talmud Bavli, Menachot 65b and on; Torat Kohanim to Leviticus 23:15 *ibid.*

<sup>1823</sup> Leviticus 23:15

<sup>1824</sup> Deuteronomy 16:9

<sup>1825</sup> Leviticus 23:16

<sup>1826</sup> Talmud Bavli, Shabbat 86b

2.

The explanation is that the general revelation that took place at the giving of the Torah was not of the aspect of light (*Ohr*) that is within the parameters of revelation (*Giluy*), but was rather of the aspect of *HaShem's*-יהו"ה essential light (*Etzem HaOhr*) blessed is He, that entirely transcends the category of revelation (*Giluy*), meaning that which is essentially concealed, and ultimately is up to and including the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, about whom it states,<sup>1827</sup> “The word ‘I’ means ‘who I am’ (*Anochi; Mi SheAnochi*- אֲנֹכִי, מִי שְׂאֲנֹכִי), referring to *HaShem's*-יהו"ה Essential Self, which is not hinted by any letter or even a thorn of a letter.”

Now, this does not contradict what we explained before, that the revelation at the giving of the Torah came after the preparation of the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*). This is because, in addition to the fact that even in the aspects that transcend the chaining down of the world (*Hishtalshelut*), and even in the aspect of the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה that transcends revelation, there is order and gradation.

This is as explained elsewhere<sup>1828</sup> with an example from the matter of miracles, that although they transcend the chaining down of the worlds (*Hishtalshelut*), there nevertheless is order and gradation in them. Beyond all this, for the aspect of

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<sup>1827</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14) *ibid*.

<sup>1828</sup> See the discourse entitled “*V'Atah Im Na Matzati*” 5678 (Sefer HaMaamarim 5678 p. 222).

essential delights (*Sha'ashu'im HaAtzmiyim*) to be drawn down below, all the way to the aspect indicated by “My delight is with the children of man,” there must be order and gradation.

This is the meaning of the verse,<sup>1829</sup> “The voice of my Beloved, behold, it comes, skipping over mountains, jumping over hills.” The “voice of my Beloved (*Kol Dodi*-קול דודי)” refers to “the voice that is unheard.” For, the verse states,<sup>1830</sup> “The voice is the voice (*HaKol Kol*-הקול קול) [of Yaakov],” in which the first “voice-*Kol*” is written missing the letter *Vav* and the second “voice-*Kol*” is written with the letter *Vav*. These two voices refer to the “voice that is heard” and “the voice that is unheard.”<sup>1831</sup>

Now, the “voice that is heard” refers to the voice that is drawn from the intellect (*Sechel*), the emotions (*Midot*), or the intellect (*Sechel*) as it becomes revealed through the emotions (*Midot*). This voice is a voice that undergoes cessation. For, since it is the matter of revealing the intellect (*Sechel*) and emotions (*Midot*), which are measured and limited, therefore, when those matters that are drawn down and revealed through it conclude, the voice automatically ceases.

However, this is not so of the “voice that is unheard,” which transcends intellect. This voice, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is the cry of the heart, which transcends reason and intellect. Above in *HaShem*'s-יהו"ה Godliness, it is the matter of *HaShem*'s-יהו"ה essential

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<sup>1829</sup> Song of Songs 2:8

<sup>1830</sup> Genesis 27:22

<sup>1831</sup> See Zohar I 50b; 32a; 151a; 171a; Likkutei Torah, Shir HaShirim 15b; Ohr HaTorah, Vayishlach 263b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, and elsewhere.

light (*Etzem HaOhr*), blessed is He, which transcends revelation (*Giluy*). This is an unceasing voice, being that limitation or cessation is utterly inapplicable to it.

Thus, about the voice (*Kol*-קול) that was heard at the giving of the Torah, the verse states,<sup>1832</sup> “A great voice that did not cease.”<sup>1833</sup> This is because the revelation at the giving of the Torah was a drawing down of the Essential Self of *HaShem*-יהוה, blessed is He, which transcends revelation (*Giluy*) and is thus an unceasing voice. Moreover, since this voice itself is unceasing, in that change or cessation are utterly inapplicable to it, therefore, even in matters that are drawn forth through it, meaning the Torah, which was given with this voice, change is utterly inapplicable, Heaven forbid to think so. This is why the Torah will never be [changed or] exchanged.<sup>1834</sup>

Now, even though the drawing down of this voice transcends the parameters of the chaining down of the worlds (*Hishtalshelut*) and transcends the parameters of revelation (*Giluy*), the verse nevertheless states, “[The voice of my Beloved...] skipping over mountains, jumping over hills.” Now, skipping and jumping are both done with the feet. This is because every drawing down is drawn through the aspect of the foot, which is the lowest aspect.

In other words, this principle, that every drawing down is drawn through the aspect of the foot, does not only apply to the drawings down within the chaining down of the worlds (*Hishtalshelut*), in which the inner manifest aspect (*Pnimityut*)

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<sup>1832</sup> Deuteronomy 5:19

<sup>1833</sup> See Igrot Kodesh, Vol. 10, p. 210; Likkutei Sichot, Vol. 4 p. 1,095.

<sup>1834</sup> See the ninth principle of the thirteen principles of faith; See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 9, and elsewhere.



of the upper level becomes the encompassing transcendent aspect (*Makif*) of the lower level, and thus, the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the upper level, become the brains (*Mochin*) of the lower level.

It rather also applies to the drawing down that transcends the chaining down of the worlds (*Hishtalshelut*). For example, the drawing down from the aspect of the Ancient One-*Atik* is only from the letter *Tav*-ת. The same is so of the drawing down from the light that precedes the restraint of the *Tzimtzum*, that it only is from the aspect of Kingship-*Malchut* of Kingship-*Malchut*. Similarly, about Moshiach it is written,<sup>1835</sup> “His feet will stand.”

Now, in this drawing down itself there are two aspects. These are “Skipping (*Medaleg*-גדלג),” and “Jumping (*Mekapetz*-ץקפז),” as stated in Mishnah,<sup>1836</sup> “Skipping (*Medaleg*-גדלג) means ‘skipping with one foot, and jumping (*Mekapetz*-ץקפז) means ‘jumping’ with both feet.”

The difference is that when a person skips with one foot, besides the fact that his body remains where it is, and the drawing down is only in the aspect of the foot, in addition, even in regard to the feet themselves, one foot [always] remains on the ground, and that which is drawn down is only of a single foot. In contrast, when one leaps with both feet, even though the drawing down is by means of the feet, nonetheless, through his feet, his entire body is moved, meaning that his whole being is drawn down.

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<sup>1835</sup> Zachariah 14:4

<sup>1836</sup> Mishnah Ohalot 8:5 and Rabbi Ovadia Bartenura there, cited in Likkutei Torah, Shir HaShirim 15b

### 3.

Now, the explanation of the difference between these two matters, “Skipping (*Medaleg*-גללג),” and “Jumping (*Mekapetz*-צקפז),” (even though both refer to a drawing down from higher than the chaining down of the worlds *Hishtalshelut*), may be understood based on the well-known fact, that even in the encompassing aspect (*Makif*) which transcends the chaining down of the worlds (*Hishtalshelut*), there are two aspects. That is, there is the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

The close encompassing light (*Makif HaKarov*) means that it has some relation to the inner manifest light (*Ohr Pnimi*). In other words, even though it is encompassing (*Makif*), it nevertheless has some relation to the inner manifest aspect (*Pnimi*). Beyond this, the encompassing light (*Makif*) includes the inner manifest light (*Pnimi*) within itself in a concealed way, and subsequently, when there is a drawing down from it into the inner manifest aspect (*Pnimi*), the encompassing light (*Makif*) protects [the inner aspect]. In contrast, the distant encompassing light (*Makif HaRachok*) has utterly no relation to the inner manifest aspect (*Pnimi*).

The explanation of these matters, as they are in the human soul, is as stated by our sages, of blessed memory,<sup>1837</sup> “The soul is called by five names: *Nefesh*, *Ru’ach*, *Neshamah*,

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<sup>1837</sup> Midrash Bereishit Rabba 14:9 – Though in several places the ordering of these is different, nevertheless, this is the order as it is in Etz Chayim, Shaar 42 (Shaar Drushei ABY”A); Also see the beginning of Shaar HaGilgulim, and elsewhere; See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

*Chayah*, and *Yechidah*.” The *Nefesh*, *Ru'ach* and *Neshamah* are the inner manifest aspects (*Pnimiyyim*) of the soul, whereas the *Chayah* and *Yechidah* are its encompassing transcendent aspects (*Makifim*). However, the *Yechidah* is the distant encompassing light (*Makif HaRachok*) and the *Chayah* is the close encompassing light (*Makif HaKarov*). In other words, the encompassing light (*Makif*) of the *Chayah* is felt in the inner manifest aspects (*Pnimiyyim*).

This is as the verse states about Daniel,<sup>1838</sup> “I, Daniel, alone saw the vision; the people who were with me did not see the vision, but a great fear fell upon them and they fled into hiding.” About this Talmud asks,<sup>1839</sup> “Since they did not see the vision, why were they frightened?” The Talmud answers, “Even though they did not see, their *Mazal* [the source of the flow of the soul] saw.”

In other words, for Daniel the matter was manifest in an inner manifest way (*Pnimiyyut*), in a way of sight, as the verse states, “I saw,” whereas “The people who were with me did not see the vision.” However, even so, this encompassing light (*Makif*) was sensed by them, which is why, “a great fear fell upon them.” This is why the encompassing aspect (*Makif*) is called “*Mazal*-מזל” which is of the same root as, “*flow-Nozel*-נוזל,” in that it “flows” and “drips” into the inner manifest powers (*Pnimiyyim*) [of the soul].

Now, the affect brought about by sensing the encompassing aspect (*Makif*) was great fear and dread. About

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<sup>1838</sup> Daniel 10:7

<sup>1839</sup> Talmud Bavli, Megillah 3a

this it states,<sup>1840</sup> “Fear causes the blood to withdraw,”<sup>1841</sup> which is a matter of ingathering and concealment. In other words, because of the revelation of the transcendent encompassing aspect (*Makif*) this causes an ingathering and concealment in all the powers.

The explanation is that even in regard to the inner manifest powers of the soul, we see that when a higher power is revealed, the lower power becomes concealed. An example of this can be seen in the powers of Wisdom-*Chochmah* and Understanding-*Binah*.

The aspect of Wisdom-*Chochmah* is the perception of the essential being of the matter, and when the essential being of the matter is perceived, understanding and comprehension are utterly inapplicable. Only when the sight is withdrawn, so that all that remains is the intellectual axiom, is it then possible for there to be intellectual understanding, [However, since this is the aspect of Wisdom-*Chochmah*, it is not in a way of understanding, but in a way of a self-evident axiom.

However, even so, it is an intellectual axiom that already relates to intellect] and it is then possible for there to be intellectual understanding. We thus find that the revelation of the power of Understanding-*Binah* specifically comes after the [power of] Wisdom-*Chochmah* is concealed. However, when the Wisdom-*Chochmah* is revealed, the Understanding-*Binah* is concealed. The same is so of the matter of intellect (*Mochin*) and emotions (*Midot*). That is, the emotions (*Midot*) are

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<sup>1840</sup> Talmud Bavli, Niddah 9a

<sup>1841</sup> Which is why a person's face turns white when he is frightened.

revealed specifically after the brains and intellect (*Mochin*) are concealed in the “narrow of the neck” (*Meitzar HaGaron*).

Now, if this is so of the inner manifest powers of the soul (*Kochot Pnimiyyim*), that when the upper power is revealed, the lower power is concealed, it certainly is so when the encompassing light (*Makif*) is revealed all the inner manifest powers withdraw and are concealed.

An example can be seen in the power of desire (*Ratzon*). That is, when the desire (*Ratzon*) is revealed, the revelation of the inner manifest powers (*Pnimiyyim*), such as the revelation of intellect (*Sechel*), is not possible. Beyond this, even when the desire (*Ratzon*) relates to the intellect (*Sechel*), meaning that he desires to become wise, nonetheless, when this desire illuminates with strength and dominates, the revelation of intellect (*Sechel*) is then not possible.

This then, is why the fact that “their Mazal saw” caused “a great fear to fall upon them.” For, the Mazal is the encompassing light (*Makif*) of the *Chayah* level of the soul, and the revelation of the encompassing light (*Makif*) causes the concealment of all the inner powers (*Pnimiyyim*). This is why a great fear and dread fell upon them, and fear “causes the blood to withdraw,” referring to the concealment of all the powers, being that the vitality manifests in the blood.<sup>1842</sup> Thus, because of the withdrawal of the blood, all the vitality is withdrawn.

More specifically, the concealment caused by the withdrawal of the blood is in all three levels that manifest in the

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<sup>1842</sup> As stated in Deuteronomy 12:23, “For the blood is the soul.” Also see the discourse entitled “*U’Sefartem Lachem*” of the second day of Shavuot 5678 (Sefer HaMaamarim 5678 p. 319 and on).

body; the *Nefesh*, *Ru'ach*, and *Neshamah*. The explanation is that there are three general organs in the body, as in the teaching,<sup>1843</sup> “There are three rulers above; the brain, the heart, and the liver.” The three levels of the soul, the *Neshamah*, *Ru'ach*, and *Nefesh*, manifest in these three organs. That is, the *Neshamah* manifests in the brain (*Mo'ach*), the *Ru'ach* manifests in the heart (*Lev*), and the *Nefesh* manifests in the liver (*Kaved*).<sup>1844</sup>

Now, the manifestation of the *Nefesh* is in the blood in the liver (*Kaved*), and it therefore is simple to understand that the withdrawal of the blood causes the concealment of all the powers relating to the *Nefesh* level of the soul. The same is so of the *Ru'ach* level, which manifests in the heart (*Lev*), since the spirit (*Ru'ach*) in the right ventricle [of the heart] is bound to the spirit (*Ru'ach*) in the left ventricle, which is filled with blood.<sup>1845</sup> Likewise, in the *Neshamah*, which manifests in the brain (*Mo'ach*), we see that when a person fasts, which diminishes his blood, he is incapable of understanding and conceptualizing matters properly.

Now, all the above is in regard to the close encompassing light (*Makif HaKarov*) [of the Chaya level of the soul], which is felt and sensed by the inner manifest powers (*Pnimiyyim*). However, this is not so of the distant

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<sup>1843</sup> Zohar II 153a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27 and on.

<sup>1844</sup> See Rabbi Avraham Ibn Ezra to Exodus 23:25; Etz Chayim, Shaar 20 (Shaar HaMochin), Ch. 5; Shaar 49 (Shaar Kelipat Nogah), Ch. 1; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 3, p. 917; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 27 *ibid.* and on.

<sup>1845</sup> See Tanya, Likkutei Amarim, Ch. 9; See Sefer HaMaamarim 5635 *ibid.* (p. 315 note 30).

encompassing light (*Makif HaRachok*), which is the encompassing light (*Makif*) of the *Yechidah* level of the soul. That is, it is distant from the inner manifest powers (*Kochot Pnimiyyim*) and is not felt or sensed by them.

#### 4.

Now, the difference mentioned above between the two encompassing lights (the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*)), is as they relate to the inner manifest powers (*Kochot Pnimiyyim*), (meaning, [ as it is from the perspective of] the recipient). However, the difference between them, as they are from the perspective of the bestower, is that the close encompassing light (*Makif HaKarov*) is the direct encompassing light (*Makif HaYashar*), whereas the distant encompassing light (*Makif HaRachok*) is the rebounding encompassing light (*Makif HaChozar*).

The explanation is that the direct encompassing light (*Makif HaYashar*) is the matter of revelation, meaning that it is drawn in a direct manner to become revealed. That is, even though it is an encompassing light (*Makif*), nevertheless, its matter is to reveal (*Gilyu*). In other words, just as the matter of the inner manifest power (*Ko'ach Pnimi*) is to become revealed in an inner manifest way, so likewise, the matter of the encompassing light (*Makif*) is to become revealed in an encompassing way (*Makif*). However, even so, its matter is revelation (*Gilyu*).

However, this is not so of the rebounding encompassing light (*Makif HaChozer*), the matter of which is not revelation (*Giluy*) at all. Rather, the opposite is true, that is, the fact that it rebounds (*Chozer*) means that it ascends to the essence etc.

As these two aspects are in *HaShem's* יהו"ה Godliness Above, in the matter of the *Sefirot*, they are as follows: Wisdom-*Chochmah* is the beginning of the inner manifest powers (*Pnimiyyim*), whereas the Crown-*Keter* is the aspect of an encompassing light (*Makif*).

However, within the Crown-*Keter* itself, there are two aspects; the Ancient One-*Atik*, and the Long Patient One-*Arich*, these being the two encompassing aspects (*Makifim*) mentioned above. That is, the Long Patient One-*Arich* is the aspect of the close encompassing light (*Makif HaKarov*) and is the direct encompassing light (*Makif d'Ohr Yashar*). This is why it is called *Arich Anpin* (The Long Countenance), meaning that it relates to the aspect of *Zeir Anpin* (The Short Countenance), only that *Zeir Anpin* is in a state of smallness [and immaturity] (*Katnut*), whereas *Arich Anpin* is in a state of expansiveness [and maturity] (*Gadlut*). In contrast, the aspect of the Ancient One-*Atik* עתיק is removed-*Ne'etak* נעתק and transcendent.

These two aspects are likewise in the light (*Ohr*) of *HaShem* יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, there is the essence of the light (*Etzem HaOhr*), and there is the expression of the light (*Hitpashtut HaOhr*).

In regard to the expression of the light (*Hitpashtut HaOhr*), even though it precedes the restraint of the *Tzimtzum*, nonetheless, the very fact that it is called “the expression of the



light (*Hitpashtut HaOhr*),” indicates that its matter is that of revelation (*Giluy*), and through the restraint of the *Tzimtzum*, revelations are drawn down from it into the chaining down of the worlds (*Hishtalshehut*).

However, this is not so of the light (*Ohr*) that He set aside for Himself, and is certainly not so of *HaShem*'s-יהו"ה essential light (*Etzem HaOhr*). That is, they utterly transcend revelation (*Giluy*) altogether. In other words, they are the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), which rebounds and is ascendent and concealed in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One, blessed is He.

To further explain, in regard to the encompassing aspect of the direct light (*Makif d'Ohr Yashar*), even though it is in the category of revelation (*Giluy*), nevertheless, the way it is revealed is unlike the way the inner manifest light (*Ohr Pnimi*) is revealed. This is because the revelation of the inner manifest light (*Ohr Pnimi*) is by way of diminishment, through inner manifestation (*Hitlabshut*), and concealment.

In other words, as explained before, whatever is drawn down and revealed of the inner manifest light (*Ohr Pnimi*) to a lower power, is only the final most aspect of the upper power, which is a matter of **diminishment** (*Mi'ut*). Moreover, the way it is revealed is that it becomes **enclothed** (*Mitlabesh*) within the power below it, and thus becomes **concealed** (*Mit'alem*) within it.

In contrast, the revelation of the encompassing light (*Ohr Makif*) is in a way in which abundant light is drawn down,

but not in a way of inner enclothement (*Hitlabshut*) or concealment (*He'elem*).

This may be understood from the fact that it sometimes is stated<sup>1846</sup> that “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) suckle from the Mazal.” That is, “the father-*Abba* (Wisdom-*Chochmah*) suckles from the eighth Mazal ‘ונוצר-*v'Notzer*,’ and the mother-*Imma* (Understanding-*Binah*) suckles from the [thirteenth Mazal] ‘ונוקה-*v'Nakeh*.’”<sup>1847</sup> However, it sometimes states that “the

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<sup>1846</sup> See Etz Chayim, Shaar 14 (Shaar Abba v'Imma) Ch. 8, Klall 3; Shaar 15 (Shaar HaZivugim) Ch. 2; Shaar 29 (Shaar HaNesirah) Ch. 3, and elsewhere; Also see Zohar III 292a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1847</sup> There are Thirteen Attributes of Mercy that HaShem revealed to Moshe (Exodus 34:6-7). They are:

1. *E-L*-א"ל - Benevolent God
2. *Rachum*-רחום - Compassionate
3. *V'Chanun*-וחנון - and Gracious
4. *Erech*-ארך - Long (slow)
5. *Apayim*-אפים - Suffering (to anger)
6. *V'Rav Chesed*-ורב חסד - and Abounding in Kindness
7. *V'Emet*-ואמת - and Truth
8. *Notzer Chesed*-נוצר חסד - He Preserves Kindness
9. *L'Alaphim*-לאלפים - for two thousand generations
10. *Noseh Avon*-נשא עון - Pardoning Iniquity
11. *VaPeshah*-ופשע - and Transgression
12. *V'Chata'a*-והטאה - and Sin
13. *V'Nakeh*-ונקה - and He Cleanses.

These “Thirteen Attributes of Mercy” are referred to as “the Thirteen Fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth attributes, “*Notzer*-ונוצר” and “*V'Nakeh*-ונוקה,” are referred to as “*Mazalot*-מזלות.” The word “*Mazal*-מזל” is of the same root as the word “*Nozel*-נזול” which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of Wisdom-*Chochmah* and Understanding-*Binah*. (They are also referred to as the “Hairs-*Sa'arot*-שערות” of the beard of *Arich Anpin*. This is because a hair is a narrow tube, which indicates an issuance of constricted influence down, just as the hairs of the beard grow downward etc.) See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and the notes there.

father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothe the ‘arms’<sup>1848</sup> of *Arich Anpin*.”<sup>1849</sup>

Now, at first glance, it would seem that the suckling of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) from the Mazalot, is lower than when they enclothe the “arms” of *Zeir Anpin*. For, the suckling from the Mazalot, which are the aspect of “hairs” (*Sa’arot*-שערות), is only the drawing down of a glimmer of radiance, and moreover, this comes about through the separation of the skull (*Gulgolet*-גלגלת). However, this is not so when “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothe the ‘arms’<sup>1850</sup> of *Arich Anpin*.” For, the matter of “enclothing” (*Hitlabshut*) means that the essential being of the thing is enclothed etc.

However, on the other hand, the matter of “enclothing” (*Hitlabshut*) is in a way that the light becomes enclothed and concealed. However, this is not so of the matter of “suckling” from the Mazal. For, even though this only is a “suckling” of a glimmer of radiance, nevertheless, it is in a way of abundant light, and does not become enclothed or concealed whatsoever. This is why for there to be an [inner] union (*Yichud*) of the

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<sup>1848</sup> The “Arms” of *Arich Anpin* refers to the aspects of Kindness-*Chessed* and Might-*Gevurah* of *Arich Anpin* (the desire).

<sup>1849</sup> See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 8, Klall 3; Shaar 15 (Shaar HaZivugim) Ch. 2; Shaar 29 (Shaar HaNesirah) Ch. 3, and elsewhere; Also see Zohar III 292a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid.* and the notes there; Also see Imrei Binah of the Mittler Rebbe, Shaar HaTefillin 116c.

<sup>1850</sup> The “Arms” of *Arich Anpin* refers to the aspects of Kindness-*Chessed* and Might-*Gevurah* of *Arich Anpin* (the desire).

father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*), this comes about specifically through their “suckling” from the Mazal.

This is because the drawing down from the “arms” of *Arich Anpin* (through “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothing the ‘arms’ of *Arich Anpin*”) is in such a way that it causes division between Wisdom-*Chochmah* and Understanding-*Binah*. That is, from the aspect of Kindness-*Chessed* of *Arich Anpin*, Wisdom-*Chochmah* is drawn down, and from the aspect of Might-*Gevurah* of *Arich Anpin*, Understanding-*Binah* is drawn down, and they are separate from each other.

In contrast, the drawing down to the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) by their “suckling” from the “Mazal” is such that they are in a state of oneness and inter-inclusion with each other. In other words, not only does the drawing down from the Mazal not cause division in them, but on the contrary, their “suckling” from the Mazal of *Arich*, causes union and inter-inclusion, even in the division that there previously was between them. This is to such an extent that their “suckling” from the Mazal of *Arich* causes the birth of offspring, of giving birth to one similar to oneself.

The reason is because, in regard to the “arms of *Arich Anpin*,” even though they are of the aspect of the Long Patient One-*Arich Anpin*, which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, within the aspect of *Arich Anpin* itself, this is the aspect of the chaining down (*Hishtalshelut*) [as it is within it]. In other words, they are the

aspect of the inner manifest light (*Ohr Pnimi*) and therefore, their revelation is in a way of inner enclothing (*Hitlabshut*) and concealment (*He'elem*).

In contrast, when the drawing down is from the aspect of *Arich Anpin* itself, (meaning that in *Arich* itself, it is from the transcendent encompassing aspect (*Makif*) that transcends the chaining down of the worlds (*Hishtalshelut*)), then even though the drawing down is in a way of “suckling,” meaning, only a glimmer of radiance (of the Mazalot, which are called “hairs” (*Sa'arot*-שערות)), nevertheless, it is not in a way of inner manifestation to become enclothed and concealed.

However, even so, the aspect of *Arich* itself is also the close encompassing light (*Makif HaKarov*), meaning, the encompassing aspect of the direct light (*Makif d'Ohr Yashar*). Therefore, its revelation is in a way of “suckling” a glimmer of radiance alone. In contrast, the aspect of the Ancient One-*Atik* is the distant encompassing light (*Makif HaRachok*), which is the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), that is not at all in the category of revelation (*Giluy*). Thus, when He is drawn down, He is drawn down with the totality of His Essential Self and Being.

This then, is the difference between “Skipping (*Medaleg*-מדלג),” and “jumping (*Mekapetz*-מקפץ).” That is, “skipping” (*Medaleg*-מדלג) is only drawn down with one foot, (meaning that He is not brought down as He essentially is). This is similar<sup>1851</sup> to the aspect of “the father-*Abba* (Wisdom-

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<sup>1851</sup> Edit of the Rebbe: But is not exactly similar. For, the drawing down indicated by “skipping-*Medaleg*-מדלג” is also with an **abundance** of light (and not in a manner of “suckling-*Yenikah*). Moreover, the foot is a limb (and is thus not similar to the aspect of the Mazalot which are the “hairs-*Sa'arot*-שערות).

*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) suckling from the Mazal.” In contrast, the drawing down [indicated by] “Jumping (*Mekapetz-זקפץ*)” is with both feet,<sup>1852</sup> meaning that his entire body becomes elevated and removed, this being the drawing down of the distant encompassing light (*Makif HaRachok*), which when drawn down, is a drawing down of the totality of His essence and being.<sup>1853</sup>

This is why “skipping (*Medaleg-לגדל*) over mountains” refers to the exodus from Egypt, (as in the teaching of our sages, of blessed memory,<sup>1854</sup> on the verse, “skipping over mountains,” that, “He skipped over the fixed time (*Keitz-זק*)”). In contrast, “jumping (*Mekapetz-זקפץ*) over hills” refers to the giving of the Torah. This is because the revelation at the exodus from Egypt was the revelation of the aspect of the direct encompassing light (*Makif HaYashar*), whereas the revelation at the giving of the Torah was the revelation of the rebounding encompassing light (*Makif HaChozer*), to the point that there

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<sup>1852</sup> Mishnah Ohalot 8:5 and Rabbi Ovadia Bartenura there, cited in Likkutei Torah, Shir HaShirim 15b

<sup>1853</sup> Edit of the Rebbe: Even though the revelation of “Jumping” (*Mekapetz-זקפץ*) is also through the aspect of the feet, nevertheless, since by means of “jumping” (*Mekapetz-זקפץ*) his **whole body** becomes elevated and removed, it is understood that His whole essence is present in this, only that it comes forth in the form of the feet. This is similar to what was explained in the Sichah-talks (that preceded the discourse) [Ch. 5 – Torat Menachem, Vol. 31, p. 31 and on] in regard to the teaching that “when one takes hold of a small part of the Essence, one takes hold of the whole Essence.” That is, the explanation of “a small part” stems from the manner of its revelation below, that due to the revelation it comes into the category of form and division, and this is what is meant by the matter of “a small part.” However, even so, the whole Essence is present in this. This is similar to the matter of the soul which is Godliness that has become a soul.

<sup>1854</sup> See Midrash Shir HaShirim Rabba 2:8 (1); Also see Likkutei Torah, Shir HaShirim 14c.

was the revelation of “אֲנֹכִי-אֲנֹכִי-אֲנֹכִי,”<sup>1855</sup> meaning,<sup>1856</sup> “I – who I am” (*Anochi; Mi SheAnochi-אֲנֹכִי מִי שְׂאֲנֹכִי*,” referring to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem-יהוה*, the Unlimited One Himself, blessed is He.

## 5.

The explanation is that, as previously explained, these three matters; the exodus from Egypt, the counting of the Omer (*Sefirat HaOmer*), and the giving of the Torah, are all called “Shabbat-שַׁבָּת.” Now, there are two aspects in the matter of Shabbat. There is the rest and tranquility which follows the labor and toil, and there is essential tranquility.

The tranquility that follows labor and toil, is like the verse,<sup>1857</sup> “Six days shall you work... but the seventh is the day rest (*Shabbat*) etc.” It similarly states,<sup>1858</sup> “For six years you shall sow your field... but the seventh year shall be a complete rest etc.” Now, at first glance, it is not understood why there is a commandment in regard to labor during the six days and the six years. However, the inner explanation is well known, that this refers to the toil of affecting refinements (*Birurim*).

Indeed, affecting refinements (*Birurim*) is a very lofty matter, to such an extent that the descent of the soul to below – “from a high peak to a deep pit”<sup>1859</sup> – is entirely worthwhile for this, and moreover, the giving of the Torah is entirely

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<sup>1855</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1856</sup> See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a

<sup>1857</sup> Exodus 20:9-10; Deuteronomy 5:13-14

<sup>1858</sup> Leviticus 25:3-4

<sup>1859</sup> Talmud Bavli, Chagigah 5b

worthwhile for this. However, to affect the refinements (*Birurim*) there must be an descent to below, and to be engaged in the thirty-nine forms of mundane labor. This must then be followed by the ascent to above, which is the matter of the rest and tranquility of Shabbat that follows the labor, as a result of which, there is a revelation of the pleasure (*Taanug*).

By way of analogy, this may be understood through man below. That is, while he is engaged in labor, his power of action descends to manifest in the labor he is engaged in. When he then rests from engaging in the labor, his power of action ascends and becomes included in his soul as before, and as a result, he becomes filled with pleasure.

The same is understood in regard to how it is Above in *HaShem*'s-יהו"ה Godliness. That is, even though "the Holy One, blessed is He, did not create His world with toil or difficult labor,"<sup>1860</sup> it nonetheless is written,<sup>1861</sup> "By the word of *HaShem*-יהו"ה the heavens were made," and "the speech of the Holy One, blessed is He, is considered to be an action."<sup>1862</sup> It thus is necessary for there to be the matter of rest and tranquility, which is the matter of ascent to Above, through which there is a drawing down of pleasure (*Taanug*).

However, in truth, there not only must be the matter of rest and ascent of the power of action (*Ma'aseh*) alone, but of the higher powers as well. By way of analogy, this is like a person who is engaged in performing a labor or craft. While he

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<sup>1860</sup> Midrash Bereishit Rabba 3:2; 12:10

<sup>1861</sup> Psalms 33:6

<sup>1862</sup> See Midrash Bereishit Rabba 44:22



is engaged in this, not only has his power of action descended, but his other powers have also descended.

This is because his engagement in this act of labor is because he is in a motion of closeness to the general matter as a whole, meaning that his emotions (*Midot*) are involved as well. Furthermore, for the action to be performed properly, his power of intellect (*Sechel*) must also be manifest while he actually is doing it, and though the intellect (*Sechel*) that manifests in this, is only intellect that relates to action (*Ma'aseh*), nonetheless, while he is engaged in it, the totality of his intellect (*Sechel*) is occupied in the action.

Moreover, he necessarily must also have desire (*Ratzon*) in the labor or craft, as well as pleasure (*Taanug*), because of which, he does it in the first place. We thus find that while engaging in the labor, all the powers of his soul are in a state of descent, and when he then rests and is tranquil, all his powers ascend.

From this example we can also understand how it is Above, in *HaShem's*-יהו"ה Godliness. That is, the matter of resting on Shabbat is not just [the resting of] the power of the Actor within the acted upon, which stems from *HaShem's*-יהו"ה title God-*Elohi''m*-אלהי"ם, but also [relates] to His Name *HaShem*-יהו"ה, as the verse states,<sup>1863</sup> “[The seventh day is] Shabbat to *HaShem*-יהו"ה.”

In other words, even though actual existence is brought about through His title God-*Elohi''m*-אלהי"ם, nonetheless, the true matter of bringing novel existence into being is from His

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<sup>1863</sup> Exodus 20:9-10; Deuteronomy 5:13-14

Name *HaShem*-יהו"ה, as the verse states,<sup>1864</sup> "By the word of *HaShem*-יהו"ה the heavens were made," and it similarly states,<sup>1865</sup> "[Let them praise the Name *HaShem*-יהו"ה], for He commanded, and they were created," in that His Name *HaShem*-יהו"ה means, "He who brings into being-*Mehaveh*-מהורה."<sup>1866</sup>

There therefore must also be rest in the Name *HaShem*-יהו"ה, in all four letters of the Name *HaShem*-יהו"ה, since the existence of novel being is brought about from all four letters. That is, existence is not brought forth solely from its final letter *Hey*-ה, which is the *Sefirah* of Kingship-*Malchut*, as the verse states,<sup>1867</sup> "When they were created-*BeHeebaram*-בהבראם," [which our sages, of blessed memory, explained means],<sup>1868</sup> "He created them with the *Hey*-ה-*B'Hei Baram*-בה' בראם," (referring to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה).

Rather, it also was brought forth from the letter *Vav*-ו-6, which is the matter of the [six] emotions, as the verse states,<sup>1869</sup> "For, six days *HaShem*-יהו"ה made [the heavens and the earth] etc." The verse does not say "in six days-*b'Sheshet Yamim*-בששת ימים," but specifies "six days-*Sheshet Yamim*-ששת ימים etc."<sup>1870</sup>

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<sup>1864</sup> Psalms 33:6

<sup>1865</sup> Psalms 148:5

<sup>1866</sup> Zohar III 257b; 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.

<sup>1867</sup> Genesis 2:4

<sup>1868</sup> Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

<sup>1869</sup> Exodus 20:11; 31:17

<sup>1870</sup> Zohar I 247a; Zohar III 208b, and elsewhere; Also see Sefer HaMaamarim 5708 p. 272.

Now, in addition, there also is the matter of the existence of novel being as it is brought forth from the intellectual aspects (*Mochin*) of Wisdom-*Chochmah* (the *Yod-* of the Name *HaShem*-יהו"ה) and Understanding-*Binah* (the upper *Hey-*ה of the Name *HaShem*-יהו"ה). This is as stated in *Zohar*<sup>1871</sup> about the words [throughout the act of creation], “And God-*Elohi*”מ-אלהים said,” that, “The father-*Abba* (Wisdom-*Chochmah*) said to the mother-*Imma* (Understanding-*Binah*).” Our sages, of blessed memory, similarly stated<sup>1872</sup> that [it is written],<sup>1873</sup> “You actualized them all with Wisdom-*Chochmah*,” [as it manifests] in Understanding-*Binah*.

However, ultimately, the primary existence of novel being is brought forth from the letter *Yod-* (of the Name *HaShem*-יהו"ה), which indicates the constancy of the act [of creation], being that [the letter *Yod-* makes the matter a constant, similar to how Rashi explains] the verse,<sup>1874</sup> “Thus does Iyov do (*Ya'aseh*-יעשה) all the days.” This refers to the matter expressed in the words,<sup>1875</sup> “In His goodness, He renews the act of creation every day, constantly.”

Thus, the matter of “rest” in all four letters of the Name *HaShem*-יהו"ה is not just in regard to their manifestation in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*,

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<sup>1871</sup> This is as stated in various places; See Maamarei Admor HaZaken 5568 Vol. 1, p. 350; 5569 p. 34; Maamarei Admor HaEmtza'ee, Bereishit p. 4; Vayikra Vol. 2, p. 625; Also see *Zohar* I 22a

<sup>1872</sup> *Zohar* III 43a

<sup>1873</sup> Psalms 104:24

<sup>1874</sup> Job 1:5; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

<sup>1875</sup> In the blessings of the *Shema* recital in the morning prayers.

*Asiyah*), but even in the world of Emanation (*Atzilut*). For, it states,<sup>1876</sup> “You actualized them **all** with Wisdom-*Chochmah*,” meaning that even the world of Emanation (*Atzilut*) [is considered to be an action] like the world of Action (*Asiyah*).

Moreover, according to what it states in Etz Chayim,<sup>1877</sup> that the Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) manifests in the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) etc., the “rest” is also in the aspect of Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*).

However, in truth, in the loftier aspects the pleasure (*Taanug*) of rest is much greater. That is, even though in the loftier levels the descent is not as far down as it is the power of action, nevertheless, for the loftier powers, even a slight descent is a great descent, much greater than the descent of the power of the Actor in the acted upon. Therefore, the pleasure and delight (*Taanug*) of resting is much greater.

However, all the above refers to the matter of rest and tranquility that follows labor and toil. However, essential tranquility is like what the verse states about Shlomo,<sup>1878</sup> “He will be a man of tranquility.” What this means is not that he will wage wars and then have rest and tranquility from war, but that he will essentially be in a state of rest and tranquility. Now, the pleasure in essential tranquility is much greater than the pleasure of tranquility that follows toil, and is the aspect of pleasure that is unsensed and unfelt.

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<sup>1876</sup> Psalms 104:24

<sup>1877</sup> Etz Chayim, Shaar 3 (Shaar Sefer Atzilut), Ch. 1

<sup>1878</sup> Chronicles I 22:9

To explain, our sages, of blessed memory, said<sup>1879</sup> that on every Shabbat there are two Shabbats. That is, there is Shabbat evening and Shabbat day. Shabbat evening is the matter of ascent from below to Above, whereas Shabbat day is the matter of drawing down from Above to below. More specifically, each has both matters, and each has the aspect of rest and tranquility that follows labor and toil, as well as essential rest and tranquility.

To further explain, the difference between the prayers of Shabbat and the festive meals of Shabbat is well known.<sup>1880</sup> That is, prayers are the matter of ascent from below to Above, and are also the matter of simple pleasure (*Oneg Pashut*) [that is not tangibly felt]. In contrast, the Shabbat meals are the matter of drawing down from Above to below, and are also the matter of [composite] pleasure that is [tangibly] felt (*Oneg Murgash*). Now, both on Shabbat evening and on Shabbat day, there are both matters; the festive meal, as well as prayer.

Now, the primary revelation of essential tranquility will take place in the coming future, on “the day that is entirely rest (Shabbat) and tranquility.”<sup>1881</sup> However, even now, there is a similarity to this that specifically radiates and illuminates during the third Shabbat meal, the time [called], “The desire of all desires” (*Ra’ava d’Kol Ra’avin*),<sup>1882</sup> which is the aspect of the [simple] pleasure that is not [tangibly] felt.

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<sup>1879</sup> Talmud Bavli, Shabbat 118b, explained in Likkutei Torah Behar, discourse entitled “*Et Shabtotai*” 41a and on.

<sup>1880</sup> Imrei Binah, Shaar HaKriyat Shema, Ch. 5 (17d)

<sup>1881</sup> Talmud Bavli, Tamid 33b

<sup>1882</sup> Zohar II 88b

The verse thus states,<sup>1883</sup> “Today you shall not [find it in the field].” It is also because of this that in the afternoon-*Minchah* prayer of Shabbat we recite, “their rest is from You,” and, “A perfect rest, that is desirable to You.” The meaning of “A perfect rest from You,” is that it refers to the matter of essential tranquility (*Menuchah b’Etzem*).

To explain, the root of these two aspects of rest and tranquility is that they are from the aspect of the direct encompassing light (*Makif HaYashar*) and the rebounding encompassing light (*Makif HaChozer*). The direct encompassing light (*Makif HaYashar*) is light (*Ohr*) in the category of revelation (*Giluy*). Therefore, from this light (*Ohr*) comes the rest and tranquility that follows labor and toil.

In contrast, the rebounding encompassing light (*Makif d’Ohr Chozer*) transcends revelation (*Giluy*) and it is utterly inapplicable for it to undergo any matter of constriction or concealment. Thus, from this light (*Ohr*) there is a drawing down of essential tranquility (*Menuchah b’Etzem*), which is pleasure that is not tangibly felt (*Taanug HaBilti Murgash*).

## 6.

With the above in mind, we can understand the difference between the exodus from Egypt and the giving of the Torah. That is, the exodus from Egypt was the aspect of “skipping” (*Medaleg*-לג-מדלג), whereas the giving of the Torah was the aspect of “jumping” (*Mekapetz*-ץ-מקפץ).

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<sup>1883</sup> Exodus 16:25

To explain, even though in the exodus from Egypt there were revelations that transcended the order of the chaining down of the worlds (*Hishtalshehut*), as the verse states,<sup>1884</sup> “I shall go through the land of Egypt on this night etc.,” about which we recite,<sup>1885</sup> “I and not an angel... I and not a fiery-*Saraph*... I and not an emissary... I, and no other,” nevertheless, all those revelations were (primarily) for the purpose of negating and nullify the evil.

This is as stated,<sup>1886</sup> “Egypt shall know (*v’Yadoo*-וידעו),” (in which the term “knowledge-*Da’at*-דעה” means “a breaking-*Shevirah*-שבירה”).<sup>1887</sup> The **complete** negation and nullification of the evil, took place during the plague of the death of the firstborn, at which time the matter of, “I shall go through the land of Egypt on this night... I and not an angel... I and not a *Saraph*... I and not an emissary... I, and no other,” was necessary.

The revelation that occurred for the Jewish people at that time was because the Jewish people needed protection from these plagues, [as the verse states],<sup>1888</sup> “I shall make a distinction between [My people and between your people].” This was especially so during the plague of the death of the firstborn, which was “affliction for Egypt and healing for the Jewish people.”<sup>1889</sup>

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<sup>1884</sup> Exodus 12:12

<sup>1885</sup> Haggadah Shel Pesach, Vayotzi’einu section.

<sup>1886</sup> Exodus 7:5; 14:4, 14:18; Also see Likkutei Torah, Shmini Atzeret 88c

<sup>1887</sup> See Sefer HaMaamarim 5680 p. 54 – As in the verse (Judges 8:16), “He punished-*VaYoda*-וידע the people of Sukkot with them.”

<sup>1888</sup> Exodus 8:19

<sup>1889</sup> See Isaiah 19:22; Zohar II 36a

Now, at first glance, it is not understood why such a lofty revelation was necessary. For, even within the chaining down of the worlds (*Hishtalshelut*), our sages, of blessed memory, stated,<sup>1890</sup> “The Holy One, blessed is He, stretched out His little finger and burned them.” That is, when there was a revelation of light (*Ohr*) beyond their capacities, even though it only was a revelation of “His little finger” (Kingship-*Malchut*), they nevertheless were nullified.

This being so, why was this revelation of “I shall go through the land of Egypt etc.,” necessary, which in the *Sefirot* refers to drawing down the Crown-*Keter*, up to and including the uppermost aspect of the Crown-*Keter*. Why was it not sufficient for there to be a revelation from within the chaining down of the worlds (*Seder Hishtalshelut*)?

However, the explanation is that the entire chaining down of the worlds (*Seder Hishtalshelut*) is with measure and limitation. The root of the measure is from the aspect of the Measuring Line (*Kav HaMidah*), which gives measure to the *Sefirot* and measure to the worlds.<sup>1891</sup> The reason is because the Line-*Kav* itself has the aspects of above and below. That is, since its beginning adheres [to the surrounding light of the Great Circle (*Igul HaGadol*)], whereas its end is not in a state of adhesion,<sup>1892</sup> therefore there are the aspects of above and below in it.

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<sup>1890</sup> Talmud Bavli, Sanhedrin 38b

<sup>1891</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-16.

<sup>1892</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2 and elsewhere.



As a result, this is also caused the aspects of above and below in the *Sefirot* and in the worlds.<sup>1893</sup> That is, those worlds that are closer to the beginning [of the line] are in the aspect of “above.” The general totality of novel existence (including the worlds and *Sefirot* that are in the aspect of “above”) brought forth by the *Line-Kav*, is because its head and beginning is in a state of adhesion, whereas its end is not in a state of adhesion.

That is, the adhesion at its beginning does not illuminate at its end, and as a result, room is created for [the possibility of] the chaining down (*Hishtalshelut*) [of the worlds]. In contrast, this would not be so if the adhesion at its beginning would also illuminate at its end, in which case there would be no room for novel being to exist.

This may be better understood from the explanation (in chapter three) about Wisdom-*Chochmah* and Understanding-*Binah*. Namely, that from the aspect of Wisdom-*Chochmah* itself, which is the sight and perception of the essential being of the matter, the existence of Understanding-*Binah* is not possible.

Only when the sight [of Wisdom-*Chochmah*] is concealed, so that all that remains is the self-evident axiom, can it then be made into an intellectual axiom, and from this, intellectual understanding is made, which is the aspect of Understanding-*Binah*. However, if there is an illumination of the sight and perception of the essential being, which is the beginning of the Wisdom-*Chochmah*, the existence of Understanding-*Binah* is not possible.

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<sup>1893</sup> See Etz Chayim *ibid*.

The same is so of the *Line-Kav*, that it necessarily must be in a way that its end is not in a state of adhesion, meaning that the adhesion at its beginning not be felt at its end. From this it is understood that from the perspective of the *Line-Kav*, it is impossible to change the existence of the worlds. For, since the *Line-Kav* itself is in a state of measure and limitation, in that its beginning is in a state of adhesion, whereas its end is not in a state of adhesion, because of this, in the worlds there necessarily must be the matters of “above” and “below.”

Beyond this, even in regard to the aspect of the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*, to which the *Line-Kav* adheres, even in regard to this light (*Ohr*) there already is measure, in the sense that it only is the beginning of the *Line-Kav* that must adhere to it. Thus, even from the perspective of this light (*Ohr*) there already is a root and source for the existence of the worlds.

Thus, in the plague of the death of the firstborn, when it was necessary to completely drive off and nullify the external husks of *Kelipah*,<sup>1894</sup> a revelation of the limitless light of *HaShem*-יהוה, the Unlimited One, blessed is He, which transcends the root and source of the *Line-Kav* was necessary.<sup>1895</sup>

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<sup>1894</sup> Note of the Rebbe: At the time that they were in their full strength – so it seems appropriate to state – even though it was not expressly stated in the discourse – due to the great novelty in this.

<sup>1895</sup> Note of the Rebbe: In regard to the fact to nullify the angels, it was sufficient for there only to be a revelation of “His little finger,” which is the inner manifest light (*Ohr Pnimi*) – it is explained elsewhere [see *Sefer HaMaamarim* 5678 p. 324] that the revelation of “His little finger” stems from the aspect of the **elevated exaltedness** (*Romemut*) of Kingship-*Malchut*, meaning, the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). (It may be stated that this is also related to the matter of the chaining down

In any event, ultimately, the revelation that took place in Egypt was for the sake of driving off the external husks of *Kelipah*. In other words, this is the matter of rest and tranquility that follows the labor and toil, which at its root, stems from the aspect of the direct encompassing light (*Makif HaYashar*), as explained above. In contrast, the revelation at the giving of the Torah was from the aspect of the rebounding encompassing light (*Makif HaChozzer*), meaning, the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the category of revelation. Even though the matter of Torah is also “to separate between the impure and the pure,”<sup>1896</sup> the intention in this is not to drive off the evil, but to refine the sparks and elevate them to holiness. Additionally, even this is not the intention of the inner aspects (*Pnimityut*) of Torah, but [its intention] is to increase the light of *HaShem*'s-יהו"ה Godliness in the inner aspect (*Pnimityut*) of the Jewish people, (and thereby, in the entire chaining down of the worlds – *Hishtalshelut*).

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of the Crowns-*Ketarim* one from the other). However, here it seems that the intention is that in Egypt it was necessary for there to be the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) due to the fact that from the perspective of the Measuring Line (*Kav HaMidah*) it is not applicable for there to be any revelation **at all** in a place full of idolatry as the land of Egypt. In other words, as is explained about the statement, “[I] and not an angel,” this is because even an angel would have become swallowed up and entrenched there (cited in *Likkutei Torah*, Tzav 16a). It could also be said that this was because they [Egypt] were still in their full strength, not having reached their full measure, [and with this we may also understand the distinction [between what occurred in Egypt and] what occurred with the camp of Sanchev.]

<sup>1896</sup> Leviticus 11:47

## 7.

Now, the preparation for receiving the Torah is the matter of counting the Omer (*Sefirat HaOmer*). To explain, counting the Omer (*Sefirat HaOmer*) is the matter of affecting refinements (*Birurim*). About this the verse states,<sup>1897</sup> “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת).” That is, the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” is loftier than the aspect of Shabbat [itself].

That is, the aspect of Shabbat (referred to here) is the matter of the rest and tranquility that follows the labor and toil. In contrast, the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” refers to essential rest and tranquility (*Menuchah b’Etzem*), which is the matter of essential pleasure. From this there is a drawing of the empowerment to bring about all the refinements (*Birurim*).

This is similar to what we explained before about the matter of engaging in labor, that one’s involvement in the labor is because of the pleasure he has in the matter, on account of which he descends to manifest in his power of action and all the other powers of his soul, in order to do the labor. In the same way, this matter is understood as it is Above in *HaShem*’s יהו"ה Godliness, that the power for the descent to engage in the labor of affecting refinements (*Birurim*) is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” meaning the essential pleasure (*Etzem HaTa’anug*).

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<sup>1897</sup> Leviticus 23:15

This then, is the meaning of “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת).” That is, it is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” that empowerment is drawn down for all the toil in affecting refinements (*Birurim*) during the counting of the Omer (*Sefirat HaOmer*).

The explanation of the word “counting-*Sefirat*-ספירת” is as explained by his honorable holiness, the Alter Rebbe,<sup>1898</sup> that it is of the root “*Sapeeroot*-ספירות” meaning “brilliance” and “radiance.” This is to say that it is necessary to refine all the emotional qualities (*Midot*) and affect them to be “brilliant” and “radiant.” Through doing so, there subsequently is a drawing down of the aspect of the rebounding encompassing light (*Makif HaChozar*) on the holiday of Shavuot.

This is the meaning of the continuation,<sup>1899</sup> “Until the morrow of the seventh Shabbat, you shall count fifty days,” referring to the revelation of the aspect of pleasure that is not tangibly felt (*Taanug HaBilti Murgash*). This revelation will primarily take place in the coming future, on “the day that is entirely Shabbat and rest.”<sup>1900</sup> However, even now, on the third meal of Shabbat there is an illumination similar to this, as discussed before. Even during the day of Shabbat itself, there is an illumination similar to this, which is why we recite,<sup>1901</sup> “A

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<sup>1898</sup> Likkutei Torah, Emor, discourse entitled “*U’Sefartem Lachem*” 35b; Also see HaYom Yom, 10 Iyyar.

<sup>1899</sup> Leviticus 23:16

<sup>1900</sup> Talmud Bavli, Tamid 33b

<sup>1901</sup> Psalms 92; Sefer HaMaamarim 5678 *ibid.* p. 326, p. 327.

psalm, a song for the Shabbat day,” a “day that is entirely Shabbat and rest.”<sup>1902</sup>

Now, we can say that the fact that the exodus from Egypt was preparatory to the giving of the Torah, and that the preparation must bear some similarity to that which one is preparing for, is because even in the exodus from Egypt, the aspect of essential tranquility, that is, the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, was [already] present (in a concealed way).<sup>1903</sup>

About this the verse states,<sup>1904</sup> “When you take the people out of Egypt, you will serve God on this mountain.” For, even in the exodus from Egypt there [already] was the presence of the [same] matter that illuminated at the giving of the Torah, only that in the exodus from Egypt this was in a state of concealment, whereas at the giving of the Torah it was drawn into revelation.

This then, is the meaning of [the verse],<sup>1905</sup> “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מהרת השבת).” That is, the fact that the exodus from Egypt is also called “the morrow of the day of rest (*Macharat HaShabbat*-מהרת השבת)” is because in the exodus from Egypt there also was the presence of the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, that is, the aspect of essential tranquility (*Menuchah b'Etzem*).

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<sup>1902</sup> See Sefer HaMaamarim 5678 *ibid.* p. 327.

<sup>1903</sup> Note of the Rebbe: As per the language of our sages, of blessed memory (in the Pesach Haggadah) that “He took us out... Himself (*b'Atzmo*-בעצמו).”

<sup>1904</sup> Exodus 3:12

<sup>1905</sup> Leviticus 23:15

However, at that time, all that was drawn into revelation was for the sake of the plague of the death of the firstborns, which is the tranquility that follows the battle. However, in a way of concealment, there also was the presence of the aspect of essential tranquility (*Menuchah b'Etzem*).

Furthermore, since it is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” of the exodus from Egypt that empowerment for the counting of the Omer (*Sefirat HaOmer*) was drawn down, [as the verse states], “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” therefore, there also is a likeness to this during the counting of the Omer (*Sefirat HaOmer*).

For, about the counting of the Omer (*Sefirat HaOmer*) the verse states,<sup>1906</sup> “Seven Shabbats (שבטות), they shall be complete (*Temimot*-תמימות),” meaning that each count must be “complete (*Temimot*-תמימות).” It is for this reason that if a person missed counting a single day, this causes a lacking in all the days of counting.<sup>1907</sup> This is because each count must be whole and complete (*Temimot*-תמימות).

[The true meaning of “complete-*Temimot*-תמימות” is (not just that there is no lacking, but) it also is the matter of wholeness and perfection (*Shleimut*-שלימות). This is like the teaching of the Baal Shem Tov<sup>1908</sup> on the verse,<sup>1909</sup> “The Torah

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<sup>1906</sup> Leviticus 23:15

<sup>1907</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 489:23

<sup>1908</sup> See the end of Ma'or Einayim; Sefer Yismach Lev of Rabbi Nochum of Chernobyl.

<sup>1909</sup> Psalms 19:8

of *HaShem*-יהו"ה is perfect (*Temimah*-תמימה),” that, “It is complete (*Shleimah*-שלימה),” as explained before.<sup>1910</sup>

Based on this, we can say that the fact that each count (*Sefirah*) must have “completion” (*Temimot*-תמימות) is (not only that there should be no lacking, but also) that it should have the matter of wholeness and perfection (*Shleimut*-שלימות).] The matter of perfection (*Temimut*-תמימות) and wholeness (*Shleimut*-שלימות) is the matter of essential tranquility (*Menuchah b'Etzem*).

Through this there subsequently is a drawing down of the aspect of “the morrow of the seventh Shabbat (שבת),”<sup>1911</sup> meaning, the revelation of the essential pleasure (*Taanug HaAtzmi*) which was revealed when the Torah was given.

## 8.

This then, is the meaning of the verse,<sup>1912</sup> “I was then with Him as His nursling, I was then His delight etc.” That is, when the Torah was given, there was a drawing down of the essential delights (*Sha'ashu'im HaAtzmiyim*). This is the meaning of “I am *HaShem*-יהו"ה your God,” in which the word, “I am-*Anochi*-אנכי” means “who I am-*Mi SheAnochi*-מי שאנכי” referring to *HaShem*'s-ה"ה Essential Self, which is not hinted in any letter or even in a thorn of a letter.<sup>1913</sup>

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<sup>1910</sup> See the Sichah talk that preceded the discourse (Torat Menachem, Vol. 31, p. 28 and on).

<sup>1911</sup> Leviticus 23:16

<sup>1912</sup> Proverbs 8:30-31

<sup>1913</sup> 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'h*”-אהייה"ה אשר אהייה” Zohar (III 11b) states, “The first name is *Eheye'h*-אהייה”



In other words, at the giving of the Torah there was a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, only that it first the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*) were necessary. Only after these preparations was there the revelation of the giving of the Torah, the [revelation of] pleasure that is not [tangibly] felt (*Taanug HaBilti Murgash*), this being the matter of essential tranquility (*Menuchah b'Etzem*).

The same will take place in the coming redemption, for Moshiach is a man of peace, which is the matter of essential tranquility (*Menuchah b'Etzem*). However, in the coming future itself, there will be various levels,<sup>1914</sup> as our sages, of blessed memory, taught,<sup>1915</sup> “In the coming future the Holy One, blessed is He, is destined to make a feast for His righteous servants,” this being similar to the tranquility that follows battle and is a tangibly felt pleasure (*Taanug Murgash*).

However, after this, there will be “the day that is entirely rest (*Shabbat*) and tranquility,”<sup>1916</sup> which is pleasure that is not

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(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*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheyeh*” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-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*-יהוה, 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.”

<sup>1914</sup> See *Hemshech* 5666 p. 97

<sup>1915</sup> Midrash Vayikra Rabba 13:3

<sup>1916</sup> Talmud Bavli, Tamid 33b

tangibly felt (*Taanug Bilti Murgash*). There then will be the fulfillment of *HaShem's*-יהו"ה Supernal intent in creating [the world] and the fulfillment of His ultimate intention in giving the Torah. That is, there will be [the fulfillment of the prophecy],<sup>1917</sup> “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” so that,<sup>1918</sup> “*HaShem*-יהו"ה will be one and His Name one,” and,<sup>1919</sup> “I will be called as I am written.”

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<sup>1917</sup> Isaiah 40:5; Also see the discourse entitled “*v’Nigleh*” 5698 (*Sefer HaMaamarim* 5698 p. 211 and on).

<sup>1918</sup> Zachariah 14:9; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>1919</sup> Talmud Bavli, *Pesachim* 50a

## Discourse 27

### “*Shlach Lecha Anashim - Send for men yourself*”

Delivered on Shabbat Parshat Shlach,  
Shabbat Mevarchim Tammuz, 5721  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1920</sup> “Send men for yourself and they will spy the land of Canaan that I am giving to the children of Israel.” Rashi comments on this saying, “Send for yourself (*Shlach Lecha*-שלח לך) – according to your own judgement.” From this it is understood that they had to have some relation to [the stature of] Moshe, meaning [that they had to be people [of stature] like him - the people of Moshe.<sup>1921</sup>

Now, we must understand why they needed to have some relation to Moshe’s [stature]. We also must understand<sup>1922</sup> why the verse uses the word “and they will scout” - “וַיִּתְּרוּ-*Yatooroo*,” rather than the [clearer word] “and they will spy-וַיִּרְגְּלוּ-*Yeragloo*.” That is, we must understand the use of the word, “וַיִּתְּרוּ-*Yatooroo*.”

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<sup>1920</sup> Numbers 13:2

<sup>1921</sup> See *Mechilta Beshalach* 17:9; *Sefer HaMaamarim* 5709 p. 51 (b).

<sup>1922</sup> See the beginning and end of the discourse entitled “*Shlach Lecha*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,029; p. 1,035 and on).

Now, at the beginning of Midrash Shir HaShirim Rabba,<sup>1923</sup> on the verse,<sup>1924</sup> “I set my mind to seek and probe wisdom,” it states, “What is the meaning of [the word] ‘to probe-*LaTur* (לתור)’? It means to become a ‘scout-*Tayar* (תייר)’ in wisdom, as written, ‘and they will scout (*v’Yaturu*-ויתורו) the land of Canaan.” (That is, it explains that the term “*v’Yaturu*-ויתורו” is of the root “scout-*Tayar* (תייר),” as stated in Talmud,<sup>1925</sup> “A scout (*Tayar*-תייר) who goes ahead of them,” upon which Rashi comments, “to show them the way.”)

The Midrash continues, “Another explanation of the words ‘to seek and probe (*LaTur*-לתור),’ is that it means ‘to fill the quota (*Latur*-לתור) and go beyond it (*Lehotir*-להותיר)” (that is, “to add”). We thus find that the word “*v’Yaturu*-ויתורו” has three meanings. It means “to spy (*Leragel*-לרגל),” “to scout and show the way (*Lehorot Derech*-להורות דרך),” and to “bring about an increase (*Yitron*-יתרון).”

Now, according to the third explanation, the matter of “and they will spy out (*v’Yaturu*-ויתורו) the land of Canaan” means that they were meant to bring about additional advantage (*Yitron*-יתרון) to the land of Canaan. This is similar to the verse,<sup>1926</sup> “The advantage (*Yitron*-יתרון) of land is over everything,” meaning<sup>1927</sup> that it is necessary to affect an additional advantage and superiority (*Yitron*-יתרון) in the aspect of the land (*Eretz*-ארץ).

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<sup>1923</sup> Midrash Shir HaShirim Rabba 1:7

<sup>1924</sup> Ecclesiastes 1:13

<sup>1925</sup> Talmud Bavli, Bava Kamma 116b

<sup>1926</sup> Ecclesiastes 5:8

<sup>1927</sup> See Biurei HaZohar of the Mittler Rebbe 129d; Sefer HaMaamarim 5630 p. 19 and on.

This advantage and superiority (*Yitron*-יתרון) is brought about through the toil of affecting refinements (*Birurim*). This is similar to the verse,<sup>1928</sup> “I perceived the advantage of wisdom (*Yitron*-יתרון) from foolishness,” in which the advantage of wisdom-*Chochmah* is specifically from the refinement of the foolishness.

This is as stated about Shlomo,<sup>1929</sup> “Shlomo’s wisdom surpassed the wisdom of all the peoples of the East,” meaning that through refining and clarifying the wisdom of the people of the East, there came to be an advantage (*Yitron*-יתרון) in the wisdom of Shlomo. In other words, this was brought about specifically through refining the foolishness.

For, as stated in Zohar,<sup>1930</sup> what is meant here is not actual foolishness and folly, as might be literally understood, but rather, the wisdom-*Chochmah* of the side opposite holiness, which also is called “foolishness” (*Sechloot*-סכליות). Thus, through the refinement and clarification of the wisdom-*Chochmah* of the side opposite holiness, there comes to be “an advantage of wisdom from foolishness, like the advantage of light from darkness.”

This is also the meaning of the teaching,<sup>1931</sup> “Whoever of you has transformed darkness into light and the taste of bitterness into sweet [before coming here, may enter].” That is, it is specifically by refining the darkness that we reach the

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<sup>1928</sup> Ecclesiastes 2:13

<sup>1929</sup> Kings I 5:10

<sup>1930</sup> Zohar III 47b; See Sefer HaMaamarim 5709 p. 52 (b)

<sup>1931</sup> Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10 (15a and on)

addition and advantage (*Yitron*-יתרון) of the light. This is the level of “men of ascent, who are few.”<sup>1932</sup>

## 2.

Now, by way of analogy, the superiority of affecting refinements (*Birurim*)<sup>1933</sup> may be understood from man below, who is called “*Adam*-אדם,” as in the verse,<sup>1934</sup> “I am likened (*Adameh*-אדמה) to the Most High.” That is, man’s vitality, which bonds the soul and the body, comes about through [the act of] eating, which is the matter of affecting refinements (*Birurim*).

This is because the food is processed and refined in the stomach and the waste product is pushed out, whereas its choicest aspects are turned into blood and ascend to the liver, which is entirely [filled] of blood. There, the choicest elements [are further processed and] ascend to the heart, which is the sanctuary for the spirit of life drawn down from the brain to the heart, and is absorbed in the blood, as in the verse,<sup>1935</sup> “For the blood is the soul.”

We thus find that through eating, which is the matter of affecting refinement (*Birur*), the waste product is excreted out, whereas the choicest aspects ascend to the heart, thereby

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<sup>1932</sup> Talmud Bavli, Sukkah 45b; Tanya, Ch. 10 *ibid*.

<sup>1933</sup> See *Hemshech* 5672 Vol. 2 *ibid*. p. 1,037 and on.

<sup>1934</sup> Isaiah 14:14; See Sefer Asarah Maamarot of Rabbi Menachem Azaria de Fano, Ma’amar “*Eim Kol Chai*” 2:33; Shnei Luchot HaBrit 3a, 20b, 301b, and elsewhere.

<sup>1935</sup> Deuteronomy 12:13

drawing down vitality [from the brain] and bonding the soul with the body.

Now, just as it so physically, so it is in man's spiritual service of *HaShem*-יהו"ה, blessed is He. That is, the drawing down comes about through serving *HaShem*-יהו"ה in prayer, which is the matter of refining and clarifying (*Birur*), and is the matter of war (*Milchamah*), as in the teaching,<sup>1936</sup> "One who wishes to eat bread must do so by blade of the sword."

This war takes place during prayer, which is why it too is called "eating," as in the verse,<sup>1937</sup> "I ate my honeycomb (*Ya'ari*-יערי) with my honey," in which the word "my honeycomb-*Ya'ari*-יערי" [which is of the same root as forest-*Ya'ar*-יער] refers to the angels, as in the verse,<sup>1938</sup> "Then all the trees of the forest (*Atzei Ya'ar*-יער עצי) will sing with joy," [referring to the angels]. This refers to the contemplation (*Hitbonenut*) about the nullification (*Bittul*) of the angels to *HaShem*'s-יהו"ה Godliness, at the beginning of the blessings of the *Shema* recital.

In other words, even the loftiest angels, these being the fiery-*Seraphim* angels, who are situated in the world of Creation (*Briyah*), become utterly nullified of their existence (*Bittul b'Metziyut*) because of their grasp of *HaShem*'s-יהו"ה Godly wondrousness. This nullification (*Bittul*) is of their

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<sup>1936</sup> Zohar III 188b (Yenuka); Also see the discourse entitled "Natata L'Yerei'echa – You have given those who fear You a banner to be raised" 5711, translated in The Teachings of The Rebbe – 5711, Discourse 13; Discourse entitled "Vayeishev Yaakov – Yaakov Settled," 5712 translated in The Teachings of The Rebbe – 5712, Discourse 6, Ch. 9, and elsewhere.

<sup>1937</sup> Song of Songs 5:1

<sup>1938</sup> Psalms 96:12; See Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, Emor p. 381.

whole essence and being, to the point that they become completely consumed in their grasp, which is why they are called “fiery-*Seraphim*.”<sup>1939</sup>

Now, this contemplation (*Hitbonenut*) [during prayer] of the nullification of the angels to *HaShem*-יהו"ה, such as the fiery-*Seraphim* and the cycles-*Ophanim* etc., also has an effect on the animalistic soul, so that he too should be nullified to *HaShem*'s-יהו"ה Godliness.

This is analogous to a king of flesh and blood in relation to a simpleton, that since the simpleton is so completely simple, it is inapplicable for him to grasp the greatness of the king and become excited by it. This is because he has utterly no grasp of the greatness of the king. Nevertheless, when he sees that all the great and honored ministers prostrate to the king and are nullified to him,<sup>1940</sup> from the very fact that he sees the nullification of the ministers etc., this even affects the simpleton.

The same is so of the animalistic soul. Even though, in and of himself, he utterly has no grasp of *HaShem*'s-יהו"ה Godliness, nevertheless, when he contemplates and grasps the nullification of the angels to *HaShem*-יהו"ה, blessed is He, this affects him as well.

Besides this, as known, the root of the animalistic soul is from the excretion of the cycle-*Ophanim* angels. Therefore, when he grasps how the root [of the cycle-*Ophan* angel] is nullified to *HaShem*-יהו"ה, blessed is He, this causes him to become nullified to *HaShem*-יהו"ה as well. On the contrary, this

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<sup>1939</sup> See Likkutei Torah, Naso 28d

<sup>1940</sup> Also see Tanya, Likkutei Amarim, Ch. 42 in the note (61a)



knowledge, that the angels are the root of the animalistic soul, affects an even stronger nullification (*Bittul*) in the animalistic soul etc.

This toil is called “eating,” as in the verse,<sup>1941</sup> “I ate my honeycomb (*Ya’ari*-יערי).” This is because the action brought about through the contemplation (*Hitbonenut*) has a similarity and likeness to the contemplation (*Hitbonenut*) itself. This is as explained above, that nullification (*Bittul*) is also caused in the animalistic soul. This is why this is called “eating” (*Achilah*), the matter of which is that the food becomes part and parcel of one’s own flesh and blood.

Now, when the verse states, “I ate my honeycomb (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי),” “honey” is the matter of sweetness and pleasure, referring to the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He. This nullification (*Bittul*) is not in a way of self-restraint (*Itkafiya*), but is in a way that the Godly soul has a grasp of *HaShem*’s-יהו"ה Godliness and delights in this.

When the Godly soul then explains this to the animalistic soul, so that *HaShem*’s-יהו"ה greatness is even understood in his human intellect, the animalistic soul is then also caused to have the taste of sweetness and pleasure etc.

Now, before this, the verse states, “I have gathered my myrrh (*Mori*-מורי),” in which the word “myrrh-*Mori*” is a term of “bitterness-*Merirut*-מרירות.”<sup>1942</sup> This refers to the teaching of our sages, of blessed memory,<sup>1943</sup> “One should only

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<sup>1941</sup> Song of Songs 5:1

<sup>1942</sup> See Talmud Bavli, Shabbat 30b

<sup>1943</sup> Mishnah Brachot 5:1

stand to pray from an approach of gravity and humility.” That is, the preparation for prayer is the matter of bitterness and lowliness, through which we nullify all undesirable matters that obstruct our service of *HaShem*-יהו"ה, blessed is He, during prayer. After this preparation there then must be contemplation (*Hitbonenut*) during prayer, as indicated by [the continuation of the verse], “I ate my honeycomb (*Ya'ari*-יערי) with my honey (*Divshi*-דבשי).”

We therefore find that the general matter of serving *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of refinement (*Birur*), which is similar to eating. This is as explained above, that eating is a matter of refinement (*Birur*), such that the waste matter is excreted out, whereas the choice elements ascend to the heart etc.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in prayer. That is, the waste matter, which refers to matters that are undesirable, is pushed out through the gravity and humility that precedes prayer, and the choice aspects become included and ascend while serving *HaShem*-יהו"ה, blessed is He, in prayer.

Now, just as this is so in man, so it is in the worlds. That is, during the six mundane days of the week, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are in a state of descent, intermingled with good and evil etc. However, about Shabbat it is written,<sup>1944</sup> “And the heavens and the earth were finished, and all of their hosts.”

That is, [on Shabbat] all the worlds ascend and become included in the world of Emanation (*Atzilut*). This is why upon

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<sup>1944</sup> Genesis 2:1-3

welcoming the Shabbat we recite three times,<sup>1945</sup> “Render unto *HaShem-Havu LaHaShem*-ה'הו"ה,” referring to the ascent of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). We then say,<sup>1946</sup> “Prostrate yourselves before *HaShem*-ה'הו"ה in His intensely holy place.” This refers to the matter of prostration and complete nullification of independent existence (*Bittul b'Metziyut*) upon their ascent to the world of Emanation (*Atzilut*).

Now, just as this is so of the worlds [of Creation, Formation and Action], it likewise is so of the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*). That is, during the six mundane days of the week, she descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), [about which it states],<sup>1947</sup> “Her feet descend unto death,” in order to affect refinements (*Birurim*), which is the meaning of the verse,<sup>1948</sup> “She rises while it still is night and gives food (*Teref*-תרף) to her household.”<sup>1949</sup> Afterwards, on Shabbat, she ascends to the world of Emanation (*Atzilut*).

Now, through the refinement (*Birur*) and ascent (*Aliyah*), this causes a drawing forth of pleasure (*Taanug*) in *HaShem*'s-ה'הו"ה Godliness Above. Moreover, the pleasure drawn by the toil of affecting refinements (*Birurim*) is a much loftier pleasure than even the pleasure at the conclusion and

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<sup>1945</sup> Psalms 96:7-8

<sup>1946</sup> Psalms 96:9

<sup>1947</sup> Proverbs 5:5

<sup>1948</sup> Proverbs 31:15

<sup>1949</sup> The numerical value of the word “food-*Teref*-תרף-289” is equal to the 288-ה' sparks with the inclusion of the word (*Kolel*) itself. See Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a.

culmination of creation, about which the verse states,<sup>1950</sup> “And God saw all that He had made and behold it was very good.” This refers to the pleasure stemming from the culmination and completion of creation, but even so, the pleasure stemming from the toil of affecting refinements (*Birurim*) is even loftier and greater.

### 3.

The explanation is that pleasure (*Taanug*) spreads throughout all the powers [of the soul], and as a result, this causes the growth and expansion of its powers. An example of this can be observed in the power of intellect (*Sechel*), as in the teaching of our sages, of blessed memory,<sup>1951</sup> “A person should always learn Torah from a place that his heart desires (*Chafetz-רצה*),” and as known, the word “desire-*Chafetz-רצה*” refers to the matter of pleasure (*Taanug*). Now, when a person has delight and pleasure (*Taanug*) in his intellect (*Sechel*), the revelation of the intellect will then be with much greater strength and success.

The same is so of the emotions (*Midot*). Even though the emotional character traits (*Midot*) have an existence of their own, even absent of pleasure (*Taanug*), nonetheless, there is a spreading forth of the pleasure (*Taanug*) in them. We find this with our forefather Avraham, who was a man of kindness

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<sup>1950</sup> Genesis 1:31

<sup>1951</sup> Talmud Bavli, Avodah Zarah 19a

(*Chessed*), that when he did not have someone to bestow kindness to, he was anguished by this.<sup>1952</sup>

This is why the Holy One, blessed is He, showed him three angels in the appearance of men.<sup>1953</sup> However, at first glance, this is not understood, because the matter of the emotional character traits (*Midot*) is entirely for the other. This being so, it would seem that [the emotional character traits] would be in a way that if there is someone to bestow [the kindness to], he would then bestow, and if there is no one to bestow [the kindness] to, he would then not bestow. However, why should he be anguished if there is no one to bestow [the kindness to]?

However, the explanation is because there is a radiance of the pleasure (*Taanug*) in the emotional character traits (*Midot*). Thus, when the expression of the emotion (*Midah*) is not possible, the expression of the pleasure (*Taanug*) is likewise not possible, and he therefore will be anguished over this, being that anguish is the opposite of pleasure.<sup>1954</sup>

Now, just as this is so of a person who is kind, it likewise is so of a person who is cruel, Heaven forbid. That is, even though the emotional character trait only applies to action if there is someone else, nevertheless, there is a spreading forth of the pleasure in it. Therefore, not only does he derive pleasure when he acts cruelly and oppresses his fellow, but even when he is unable to act cruelly and oppress him, he will be anguished

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<sup>1952</sup> Rashi to Genesis 18:1

<sup>1953</sup> See Genesis 18:2 and on, and Rashi there.

<sup>1954</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.

by this and will seek ways to oppress him.<sup>1955</sup> The example given<sup>1956</sup> for this are those “sons of God-*Bnei Elohi*”- בני אלהים,<sup>1957</sup> whose matter is to do evil, which why they mislead, accuse, and prosecute etc., in order to then be able to do the evil.<sup>1958</sup>

Now, just as this is so of the emotional character traits (*Midot*), it likewise is so of all of the powers [of the soul]. That is, in all of them there is a spreading forth and expression of the pleasure (*Taanug*), to the point that even in the power of action (*Ma'aseh*), which is the lowest power, there is a spreading forth of pleasure.

This is as stated in Talmud that,<sup>1959</sup> “The laborers of Mechoza would become ill if they had no work.” That is (according to Rashi) the laborers of Mechoza were “accustomed to carrying heavy burdens,”<sup>1960</sup> or (according to Rambam) “they were earth diggers.”<sup>1961</sup> According to both opinions, their labor was solely with the power of action (*Ma'aseh*), which is the lowest power. For, as known, action is a separate power.<sup>1962</sup> However, even so, there is a spreading forth of pleasure in it, which is why, (if they did not work) they

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<sup>1955</sup> Also see Sefer HaMaamarim 5689 p. 33 and on; p. 134 and on.

<sup>1956</sup> See Sefer HaMaamarim 5689 ibid. p. 34 and on

<sup>1957</sup> Job 2:1; See Sefer HaMaamarim 5689 ibid. p. 30.

<sup>1958</sup> This refers to the angel Samael-סמאל and his minions, who has three roles. As the evil inclination-*Yetzer Hara*-יצר הרע, he first misleads a person into sin, as Satan-שטן he accuses and prosecutes the person for having sinned, and as the angel of death-*Malach HaMavet*-מלאך המות he metes out the punishment for the sin. See Talmud Bavli, Bava Batra 16a

<sup>1959</sup> Talmud Bavli, Bava Metziyah 77a

<sup>1960</sup> See Rashi to Bava Metziya 77a ibid.

<sup>1961</sup> Mishneh Torah, Hilchot Sechirut 9:7

<sup>1962</sup> As we see from the verse (Isaiah 43:7), “All that is called by My Name and for My glory, I created it, I formed it, I even did it.”

became ill, because of the anguish, which is the opposite of pleasure.

However, that which spreads forth and is expressed in all the powers is only a glimmer of the radiance of the pleasure. The example for this, as it is Above in *HaShem*'s יהו"ה Godliness, is the verse,<sup>1963</sup> "And God saw all that He had made and behold it was very good," which only refers to the expression and spreading forth of the pleasure. In contrast, pleasure (*Taanug*) that stems from affecting refinements (*Birurim*) is the essence of pleasure (*Etzem HaTaanug*).

To further explain, the pleasure that spreads forth in all the powers [of the soul] is just a glimmer of radiance (*Ha'arah*) and we therefore observe division and differentiation in it. That is, the spreading forth of pleasure in *Wisdom-Chochmah* is unlike the spreading forth of pleasure in *Understanding-Binah*, and is certainly unlike the pleasure in the power of action (*Ma'aseh*). The reason is because only a glimmer of radiance (*Ha'arah*) manifests in the powers, which is why it undergoes division and differentiation according to the manner and essence of each power.

From this example we can understand the matter as it is Above in *HaShem*'s יהו"ה Godliness, in regard to the matter of drawing down the pleasure (*Taanug*) into the worlds. That is, even though the drawing down of the pleasure (*Taanug*) transcends the vitality of the worlds themselves, being that vitality (*Chayut*) is that which is necessary, whereas pleasure (*Taanug*) is an additional bestowal – as known regarding the

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<sup>1963</sup> Genesis 1:31

Tur's<sup>1964</sup> explanation of the blessing, “*Boreh Nefashot* – Who creates many souls and their lackings, for everything that You created by which to enliven the soul of every living being,” that “their lackings” refers to everything they lack (absent of this), whereas “everything You have created by which to enliven the soul” refers to all matters that are meant only for pleasure – and this being so, the vitality (*Chayut*) is solely to fill that which is lacking, which is why the vitality of the worlds is limited, whereas the pleasure (*Taanug*) is an additional bestowal that brings expansiveness.

(This is as explained before, that the pleasure (*Taanug*) is what brings about the expansiveness of the powers [of the soul].) In other words, it is the matter of wealth, and is not merely the matter of filling a lacking that is missing. Still and all, this is only a glimmer of the radiance of the pleasure (*Taanug*), and therefore, how it is in Wisdom-*Chochmah* is unlike how it is in Understanding-*Binah* etc.

In contrast, the pleasure (*Taanug*) stemming from the toil of affecting refinements (*Birurim*) is the matter of essential pleasure (*Etzem HaTaanug*). This is also the meaning of the statement in the Discourse of Eliyahu (*Patach Eliyahu*),<sup>1965</sup> “He is the watering of the tree... just as water irrigates a tree with its flow and it grows by that irrigation...” and then continues and repeats, “which waters the tree through that fountain, and that fountain is as the soul is to the body, which is the life of the body,” referring to the two above-mentioned aspects.

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<sup>1964</sup> Tur, Orach Chayim 207; See Likkutei Torah, Beshalach 1c and elsewhere.

<sup>1965</sup> Introduction to Tikkunei Zohar 17a



That is, “the life of the body” is similar to the vitality (*Chayut*) (referred to in the “*Boreh Nefashot*” blessing), and refers to the matter of drawing down the pleasure (*Taanug*), but merely a glimmer of its radiance, which is limited commensurate to the measures of the worlds, as explained before. In contrast, when it states, “He is the watering of the tree,” this refers to drawing down the essence of the pleasure (*Etzem HaTaanug*) in which there are no limitations whatsoever.

Now, [as mentioned there] this matter is drawn down through the Line-*Kav*. In other words, even though the Line-*Kav* concludes in the world of Emanation (*Atzilut*), nevertheless in the Line-*Kav* itself, there is the inner aspect (*Pnimiyut*) of the Line-*Kav*, and from the perspective of the inner aspect (*Pnimiyut*) it is limitless, and the essence of the pleasure (*Etzem HaTaanug*) is drawn down in it.

#### 4.

Now, the drawing down of the essence of the pleasure (*Etzem HaTaanug*) is in the aspect of Kingship-*Malchut*. For, just as it so with the creation of novel existence, that as known,<sup>1966</sup> the creation of novel existence is exclusively within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in that it solely is in His power and ability to create

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<sup>1966</sup> Tanya, Iggeret HaKodesh, Epistle 20; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

something from absolute zero and nothingness, and the power of His Essential Self in bringing forth existence from nothing is manifest in the aspect of Kingship-*Malchut*, this is likewise so in the matter of drawing down the essence of the pleasure (*Etzem HaTaanug*), that it specifically is drawn down in the aspect of Kingship-*Malchut*.

The reason is because “their beginning is wedged in their end, and their end in their beginning.”<sup>1967</sup> That is, the beginning radiates at the end to a greater degree than [it does] at the head and beginning of the spreading forth. This is because the head and beginning of the spreading forth is the aspect of Wisdom-*Chochmah*, and the drawing forth of pleasure (*Taanug*) in it is not to such a great degree as it is in Kingship-*Malchut*.

That is, even though Wisdom-*Chochmah* is the aspect of the beginning (*Reishit*), and the spreading forth of pleasure (*Taanug*) in it is far greater than it is in the other powers, as explained before, nonetheless, this is only in regard to the **expression** of the pleasure, which only is a glimmer of its radiance. However, the **essence** of the pleasure (*Etzem HaTaanug*) is specifically in Kingship-*Malchut*, and the drawing down of the essence of the pleasure (*Etzem HaTaanug*) is due to the refinements (*Birurim*).

The explanation is that our sages, of blessed memory, stated,<sup>1968</sup> “I do not know which of them He desires, the deeds of the righteous or the deeds of the wicked. However, since the

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<sup>1967</sup> Sefer Yetzirah 1:7

<sup>1968</sup> Midrash Bereishit Rabba 2:5; 3:8

verse states,<sup>1969</sup> ‘God saw that the light was good,’ it must be said that He desires the deeds of the righteous.”

In other words, from the perspective of the desire (*Ratzon*) [itself], it cannot be known which of them He desires, and it only is from the perspective of the pleasure (*Taanug*), particularly the essence of the pleasure (*Etzem HaTaanug*) which illuminates and radiates in the desire (*Ratzon*), that we know that He desires the deeds of the righteous. In other words, specifically because of the essence of the pleasure (*Etzem HaTaanug*) there comes to be the refinement and clarity (*Birur*) of the differentiation between good and evil etc.

Now, this does not contradict the explanation elsewhere,<sup>1970</sup> that the existence of the external husks (*Kelipot*) comes from the absence of His desire, (from which it is understood that even in the desire (*Ratzon*) [itself] there is a matter of clarification and refinement (*Birur*) etc.).

However, what is meant here is the inner aspect (*Pnimityut*) of the desire (*Ratzon*), which is why the terminology stated about this is, “these He derives satisfaction from, and these He does not derive satisfaction from.”<sup>1971</sup> This is because satisfaction (*Hana'ah*-הנאה) is the matter of the inner aspect (*Pnimityut*) of the desire (*Ratzon*) within which there is an illumination of the pleasure (*Taanug*) in the desire (*Ratzon*). However, in relation to the externality (*Chitzoniyut*) of the desire (*Ratzon*), it all is equal etc.

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<sup>1969</sup> Genesis 1:4

<sup>1970</sup> See Sefer HaSichot Torat Shalom p. 134 and elsewhere.

<sup>1971</sup> That is, the external husks of evil derive their existence from the aspect of “these He does not derive satisfaction from,” meaning, the absence of desire, that is, negative desire etc.

This similarly is the explanation of what is known about the matter of refinements (*Birurim*), that it is of the aspect of the Concealed Wisdom (*Chochmah Stima'ah*). This is because in the Concealed Wisdom (*Chochmah Stima'ah*) the aspect of the Might-*Gevurah* of the Ancient One-*Atik* illuminates and radiates.<sup>1972</sup>

As known, the Might-*Gevurah* of the Ancient One-*Atik* is the aspect of the essence of the Ancient One-*Atik*, meaning, the essential pleasure (*Etzem HaTaanug*). (In contrast, this is not so of the Kindness-*Chessed* of the Ancient One-*Atik*, which only is a revelation of a glimmer of the radiance [of the pleasure].) In the soul of man, this is literally the aspect of the essence of the soul.

Thus, since the aspect Might-*Gevurah* of the Ancient One-*Atik* illuminates within the Concealed Wisdom (*Chochmah Stima'ah*), it therefore is specifically in this aspect that there is the matter of refinements (*Birurim*), through which the essence of the pleasure (*Etzem HaTaanug*), called the “Crystal Dew” (*Tala d'Bedolcha*), by which the dead are destined to be resurrected, is revealed.<sup>1973</sup>

This is because the sparks that fell down into physical things are the aspect of the “dead,” being that “one who falls from his level is called dead,”<sup>1974</sup> and the refinement of the sparks stems from the aspect of the “Crystal Dew” (*Tala d'Bedolcha*).

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<sup>1972</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25.

<sup>1973</sup> See *Zohar III* (Idra Rabba) 128b; 135b, and elsewhere.

<sup>1974</sup> See *Likkutei Torah*, *Chukat* 56d and on; *Zohar III* *ibid.* 135b; *Etz Chayim*, Shaar Shevirat HaKeilim, Ch. 2.

This then, is the meaning of the verse,<sup>1975</sup> “The advantage (*Yitron*-יתרון) of land is over everything.” That is, the land (*Eretz*-ארץ) refers to the aspect of Kingship-*Malchut*,<sup>1976</sup> whose “feet descend unto death” in order to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The same is so of the Godly soul, which descends into the body and animalistic soul, and cannot be compared to the soul as it is Above in *HaShem*'s-יהו"ה Godliness. However, it is [specifically upon its descent] that the matter of refinements (*Birurim*) is applicable in it, due to its manifestation in the body and animalistic soul, especially the clarification of the Godly spark that enlivens physical things, which is in a state of exile in them.

All this is due to the descent of the aspect of Kingship-*Malchut*. However, as a result of the refinements (*Birurim*) in the aspect of Kingship-*Malchut*, there comes be addition and advantage (*Yitron*-יתרון) in it, in that it ascends to an aspect that is even loftier than Wisdom-*Chochmah*.

This is also the explanation of the teaching,<sup>1977</sup> “The Concealed Wisdom (*Chochmah Stima'ah*) is quietly tranquil in its place, like good wine that rests upon its sediment,” referring to the matter of refining and separating (*Birur*) the dross. That is, it is specifically through this that it is “quietly tranquil in its

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<sup>1975</sup> Ecclesiastes 5:8

<sup>1976</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere.

<sup>1977</sup> Zohar III 128b (Idra Rabba); See Biurei HaZohar of the Mittler Rebbe 88d and on.

place etc.,” in that the essence of the pleasure (*Etzem HaTaanug*) is revealed.

However, for there to be the refinement (*Birur*) of the sparks and their transformation to holiness in a way of ascent (*Ha'ala'ah*) from below to Above, there first must be a drawing down (*Hamshachah*) from Above to below. This drawing down is what grants empowerment for the entire toil of ascending from below to Above.

This is why in the prayers that we welcome the Shabbat (*Kabbalat Shabbat*) we recite, “Come my Beloved, to greet the Bride.” For, even though the day of Shabbat is the matter of ascent from below to Above, (as explained before, that the mundane days of the week are the days that “her feet descend etc.,” whereas Shabbat is the matter of ascent to Above), nevertheless, we recite “Come my Beloved, to greet the Bride,” which is a matter of drawing down from Above to below, being that this is what grants the empowerment for the ascent from below to Above.<sup>1978</sup>

## 5.

This then, is the meaning of the verse,<sup>1979</sup> “Send for yourself men and they will spy out the land of Canaan which I am giving to the children of Israel.” That is, the general matter of entry into the land of Israel is the matter of serving *HaShem*-

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<sup>1978</sup> See the end of the discourse entitled “*Shlach*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 *ibid.* p. 1,036); Also see the discourse entitled “*Shlach* – Send forth men for yourself,” 5711, translated in *The Teachings of The Rebbe, Discourse 12, Ch. 3* (*Sefer HaMaamarim* 5711, p. 105 and on).

<sup>1979</sup> Numbers 13:2

יהו"ה, blessed is He, through the toil of affecting refinements (*Birurim*).<sup>1980</sup>

In other words, as long as they were in the desert, the Jewish people did not relate to physicality in such a way, whereas upon their entry into the land of Israel [when they started being engaged in the thirty-nine forms of physical labor], “the order of which is derived according to the sequence of making bread, that is, plowing, sowing etc.”<sup>1981</sup> the matter of toiling in refining and separating (*Birurim*) began.

However, it is specifically through this that we reach even higher. In other words, even though on a revealed level, this is a descent to manifest in physical things etc., nevertheless, it is specifically then that a much greater addition (*Yitron*-יתרון) is caused. This is as explained before, that the matter of refinements (*Birurim*) stems from the Might-*Gevurah* of the Ancient One-*Atik*, which is the aspect of the essence of the Ancient One-*Atik*.

This then, is the meaning of the word “ויתורו-*Yaturu*” as a word meaning “and they will spy-*v’Yeraglu*,” referring to the matter of toiling in affecting refinements (*Birurim*). Through this, the matter of “ויתורו-*Yaturu*” as a word meaning “added benefit-*Yitron*,” referring to the addition (*Yitron*-יתרון) drawn down through the refinements (*Birurim*), comes about, as explained before.

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<sup>1980</sup> See Likkutei Torah, Shlach 36c and on, 37b and on, and elsewhere.

<sup>1981</sup> Talmud Bavli, Shabbat 74b

Now, since the matter of refinements (*Birurim*) stems from the aspect of Wisdom-*Chochmah*, as it states,<sup>1982</sup> “They are refined and clarified with wisdom-*Chochmah*,” because of this Moshe sent the spies of his own accord and judgment, meaning that the spies relate to Moshe. This is because Moshe is the aspect of Wisdom-*Chochmah* and “they are refined and clarified with Wisdom-*Chochmah*.”

Now, based on the explanation above, that for there to be refinement and clarification (*Birur*) by way of ascent from below to Above, there first must be a drawing down from Above to below, which grants the empowerment for the refinement, therefore the meaning of the word “וִיתוּרוֹ-*Yaturu*” as it means a “scout-*Tayar*,” who “shows the way” also applies.

Now, they also received this matter from Moshe, being that his form of toil was in a way of from Above to below, in a way of sight (as explained in Likkutei Torah on the Torah portion of Va’etchanan).<sup>1983</sup> Due to this the spies went, in accordance to Moshe, through which they thereby were able to show the way, which is the matter of the drawing from Above to below.

However, the ultimate explanation is that “וִיתוּרוֹ-*Yaturu*” means “to spy-וִירגְלוּ-*Yeraglu*,” which refer to the matter of serving *HaShem*-יהו"ה, blessed is He, with the toil of affecting refinements (*Birurim*). Through this, the third meaning of “וִיתוּרוֹ-*Yaturu*” comes about, as a word that means

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<sup>1982</sup> Tanya, Iggeret HaKodesh, Epistle 28 (148a) citing Zohar – See Zohar II (*Heichalot*) 254b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

<sup>1983</sup> Likkutei Torah, Va’etchanan 2d



“to go beyond (*Lehotir*-להותיר)” and “bring about an increase (*Yitron*-יתרון),” as explained above on the verse,<sup>1984</sup> “The advantage (*Yitron*-יתרון) of land is over everything.”

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<sup>1984</sup> Ecclesiastes 5:8



## Discourse 28

“*Lo Heebeet Aven b’Yaakov -  
He perceived no iniquity in Yaakov*”

Delivered on the 2<sup>nd</sup> day of the week of Parshat Balak,  
12<sup>th</sup> of Tammuz, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

The<sup>1985</sup> verse states,<sup>1986</sup> “He perceived no iniquity in Yaakov, and saw no toil in Israel. [*HaShem*-יהוה his God is with him, and the King’s friendship is in him].” Now, the difference between Yaakov and Israel is emphasized in all the prophecies of the Torah portion of Balak (and Bilaam).<sup>1987</sup> These are ordered and generally included in five verses, beginning with the verse in which Bilaam relates why he was summoned, stating,<sup>1988</sup> “From Aram, Balak king of Moav led me from the mountains of the east [saying], ‘Come curse Yaakov for me, come bring anger upon Israel.’”

This verse indicates the state of the world as it is at the start of serving *HaShem*-יהוה, blessed is He, (before the refinement (*Birurim*) of the sparks come about), at which time

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<sup>1985</sup> This discourse is a continuation of the preceding discourse “*Shlach – Send for yourself men*,” Discourse 27.

<sup>1986</sup> Numbers 23:21

<sup>1987</sup> See Rambam, Hilchot Melachim 11:1; Also see Likkutei Sichot Vol. 23, p. 171, note 56.

<sup>1988</sup> Numbers 23:7

the sparks of holiness are in a state about which it states, “One who falls from his level is called ‘dead.’”<sup>1989</sup> We see that even on this level there already is a difference in the language regarding Yaakov and Israel.

Immediately after, while still in the first prophecy, Bilaam explains the result of Balak’s [request], “Come curse... come bring anger etc.” – about which the verse states,<sup>1990</sup> “[But *HaShem*-יהו"ה your God refused to listen to Bilaam, and *HaShem*-יהו"ה your God], transformed the curse into a blessing for you, [because *HaShem*-יהו"ה your God, loves you]” – that instead [of cursing, Bilaam] said,<sup>1991</sup> “Who has counted the dust of Yaakov or numbered a fourth of Israel.” This refers to the many of sparks of holiness refined through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He.

Through this we come to the fourth level, “a fourth (*Rova*-רובע) of Israel.”<sup>1992</sup> (This also grants empowerment for the toil of affecting refinements (*Birurim*), namely, knowledge of the elevation brought about by this.) In this too there is a distinction between Yaakov and Israel.

He then continued to explain the **manner** of engaging in this service of *HaShem*-יהו"ה, blessed is He, stating,<sup>1993</sup> “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, there is a type of toil in which, in and of itself, the matter of iniquity (*Aven*-און) applies, and it therefore is necessary to

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<sup>1989</sup> See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2.

<sup>1990</sup> Deuteronomy 23:6

<sup>1991</sup> Numbers 23:10

<sup>1992</sup> See the beginning of the discourse entitled “*Mi Manah*” in Likkutei Torah, Balak 67a-b.

<sup>1993</sup> Numbers 23:21

negate the matter of iniquity (*Aven*-און). However, even after we negate the matter of iniquity (*Aven*-און), the matter of “toil” (*Amal*-עמל) is still present. However, after this there also is a manner of serving *HaShem*-יהו"ה, blessed is He, in which there is no “toil” (*Amal*-עמל).

After this, he continues and explains what is brought about through serving *HaShem*-יהו"ה, blessed is He, in the ways indicated by the verse, “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, he states,<sup>1994</sup> “How goodly are your tents, O’ Yaakov, your dwelling places, O’ Israel.”

This verse hints at the totality of the matter of Torah and *mitzvot*, including the matter of repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, which is preliminary to serving Him, as in the words of our sages, of blessed memory,<sup>1995</sup> [“One hour of] repentance (*Teshuvah*) and good deeds (*Ma’asim Tovim*) [in this world is more beautiful than the entire coming world.”]<sup>1996</sup>

This then, generally includes all our service of *HaShem*-יהו"ה throughout the duration of exile, until the time appointed for the redemption, at which time [the prophecy],<sup>1997</sup> “I will remove the spirit of impurity from the land” [will be fulfilled]. There then will be the fulfillment of the prophecy,<sup>1998</sup> “A star

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<sup>1994</sup> Numbers 24:5

<sup>1995</sup> Avot 4:17

<sup>1996</sup> In which repentance (*Teshuvah*) comes before good deeds (*Ma’asim Tovim*). Also see Likkutei Torah, Balak 73a and on.

<sup>1997</sup> Zachariah 13:2

<sup>1998</sup> Numbers 24:17; Talmud Yerushalmi, Taanit 4:5; Mishneh Torah, Hilchot Melachim 11:1 *ibid*.

has issued from Yaakov, a scepter bearer from Israel,” until “Israel will attain success.”<sup>1999</sup>

In other words, there then will be the reign and dominion of the Jewish people, (in that they will be in the state indicated by the verse, “Israel will attain success”) over the entire world. In this too, there likewise is a distinction between the “star” of Yaakov and the “scepter” of Israel.

## 2.

Now, on the verse,<sup>2000</sup> “He perceived no iniquity in Yaakov, and saw no toil in Israel,” Likkutei Torah explains at length<sup>2001</sup> why in regard to Yaakov the verse only negates the matter of “iniquity” (*Aven*-און), (“He perceived no iniquity (*Aven*-און) in Yaakov”), whereas in regard to Israel, even the matter of “toil” (*Amal*-עמל) is negated.

That is, when our state and level is that of Yaakov,<sup>2002</sup> [who is called],<sup>2003</sup> “My servant Yaakov,” there is room to be fearful of the matter of “iniquity” (*Aven*-און). It is only because [as the verse continues], “*HaShem*-יהוה his God is with him” that He therefore “perceived no iniquity (*Aven*-און) in Yaakov.” In contrast, when our service of *HaShem*-יהוה, blessed is He, is on the level of Israel, only the matter indicated by “toil” (*Amal*-עמל) is possible, (but not the matter of “iniquity” (*Aven*-און)).

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<sup>1999</sup> Numbers 24:18

<sup>2000</sup> Numbers 23:21

<sup>2001</sup> Likkutei Torah, Balak 72a-b

<sup>2002</sup> Regarding the distinction between the levels of Yaakov and Yisroel, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 and the introductions and notes there.

<sup>2003</sup> Isaiah 41:8

The verse therefore comes to negate this stating, “[He] saw no toil (*Amal*-עמל) in Israel.”

The inner matter is like the difference between service of *HaShem*-יהוה, blessed is He, during the mundane days of the week, and service of Him on the day of Shabbat. That is, during the mundane days of the week there is room to be fearful of the matter of “iniquity” (*Aven*-און), referring to the side opposite holiness, (being that this is one of the names that our sages, of blessed memory, called [the evil inclination]).<sup>2004</sup>

For, since [at this point] a person is only on the level of a servant (*Eved*), meaning that, in and of himself, he is not in a state of having grasp and understanding etc., he therefore only fulfills the edicts and commands of his Master because the fear of his Master is upon him. However, because of this, there is the possibility of “iniquity” (*Aven*-און) having a hold on him, in that it can possibly dominate him, Heaven forbid, not just in a way that “both this one and that one [the good inclination and the evil inclination] judge him.”<sup>2005</sup>

Nevertheless, about this the verse states, “*HaShem*-יהוה his God is with him,” meaning that “The Holy One, blessed is He, assists him,”<sup>2006</sup> [as written,<sup>2007</sup> “For He stands to the right of the destitute], to save him from those who judge his soul,” which is why, “He perceived no iniquity in Yaakov.”

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<sup>2004</sup> See Zohar II 67b; Torat Chayim, Yitro 400b and on (p. 274a and on in the new edition, explaining the language of the Zohar there); Biurei HaZohar of the Tzemach Tzedek to Zohar II 67b (Vol. 1, p. 251).

<sup>2005</sup> Talmud Bavli, Brachot 61b; See Tanya, Likkutei Amarim, Ch. 13

<sup>2006</sup> Talmud Bavli, Sukkah 52b; See Tanya, Likkutei Amarim, Ch. 13 *ibid*.

<sup>2007</sup> Psalms 109:31; Talmud Bavli, Brachot 61b *ibid*; Tanya, Ch. 13 *ibid*.

However, the general manner of serving *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, is only in a way that "He perceived no iniquity in Yaakov," meaning that He "saves him from those who judge his soul," so that the matter of "iniquity" (*Aven*-און) has no dominion over Yaakov.

Nevertheless, the matter of "toil-*Amal*-עמל" is still present, this being the toil of affecting refinements (*Birurim*). For, about the six mundane days of the week, the verse states,<sup>2008</sup> "Six days shall you work, and accomplish all your work." That is, one must engage in matters relating to the world of Action (*Asiyah*), which only has a minority of good in it,<sup>2009</sup> and moreover, that minority of good is intermingled with the majority etc., to the extent that [in the world of Action-*Asiyah*] the external husks of *Kelipah* dominate,<sup>2010</sup> and there thus must be the matter of toil (*Amal*-עמל).

In other words, a person's general service of his Maker must specifically be in a way of toil (*Avodah*-עבודה), which is of the same root as, "the working of hides (*Eevood Orot*-עיבוד עורות),"<sup>2011</sup> which is a very difficult toil, so much so, that it is called,<sup>2012</sup> "Crushingly harsh labor (*Avodat Parech*-פרך)," that requires very great toil (*Amal*-עמל)."

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<sup>2008</sup> Exodus 20:9-10; Deuteronomy 5:13-14

<sup>2009</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot) in the introduction to the Drush; Shaar 47 (Shaar Seder ABY" A), Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>2010</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 4; Tanya, Ch. 6 (10b and on), Ch. 24 (30a); Also see Shaar HaYichud, Ch. 54 *ibid*.

<sup>2011</sup> Likkutei Torah, Balak 72c; Also see Torah Ohr, Bereishit 5b; Mishpatim 76a.

<sup>2012</sup> See Exodus 1:13-14



However, about Shabbat [the verse states],<sup>2013</sup> “The heavens and the earth and all of their hosts were finished, and God-*Elohi*”*m*-אלהי”*m* ceased.” This means that<sup>2014</sup> the matter of the restraint of the *Tzimtzum* and concealment brought about through *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m*, which was used throughout the act of creation, (in the thirty two times that [the title] “God-*Elohi*”*m*-אלהי”*m*” is mentioned in the act of creation) ceased.<sup>2015</sup>

This is indicated by the verse,<sup>2016</sup> “For you have striven with God-*Elohi*”*m*-אלהי”*m*-86 and with man and have prevailed,” at which point there is an illumination of the Name *HaShem*-יהו”ה for him, which means “He is and He was and He will be as One (*Hoveh v’Hayah v’Yihyeh*-ויהי”ה והי”ה ויהי”ה),”<sup>2017</sup> to the point that he comes to transcend the natural order-*HaTeva*-הטבע-86.

It is at this point that, “[He] saw no toil (*Amal*-עמל) in Israel.” This is because on Shabbat, the service of *HaShem*-יהו”ה, blessed is He, is not a matter of refining and separating (*Birurim*), (which is why the act of separating (*Borer*) is forbidden on Shabbat).<sup>2018</sup> Instead, “you shall proclaim

<sup>2013</sup> Genesis 2:2-3

<sup>2014</sup> Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Likkutei Torah, Balak 72a *ibid*.

<sup>2015</sup> *Zohar* Chadash 94a, 96b, and they are enumerated there on 113c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

<sup>2016</sup> Genesis 32:29

<sup>2017</sup> *Zohar* III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser vLo Teisha), Ch. 9; Tanya, Shaar HaYichud v’HaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

<sup>2018</sup> Tur, Shulchan Aruch, and Alter Rebbe’s Shulchan Aruch, Orach Chayim 319.

Shabbat a pleasure (*Oneg*),”<sup>2019</sup> (as explained at length in the previous discourse).<sup>2020</sup>

### 3.

However, at first glance, based on the above, it is not understood why in the Holy Temple, even on Shabbat, there was the service of the sacrificial offerings (*Korbanot*).<sup>2021</sup> This is because, the sacrificial offerings (*Korbanot*) are entirely the matter of affecting refinements (*Birurim*). This accords with the well-known explanation of the verse,<sup>2022</sup> “A permanent flame shall remain on the Altar,” that it refers to the five judgments-*Gevurot* of the aspect of Kingship-*Malchut*, through which refinement is affected etc., and that this is the matter of the fire of the altar, which refines the fire of the side opposite holiness.

Moreover, even after the Holy Temple was destroyed, there nevertheless is the matter of eating on Shabbat, which is a part of the service of *HaShem*-יהוה, blessed is He, of every Jew. As explained at length before,<sup>2023</sup> eating is the matter of affecting refinements and separations (*Birurim*), as in the teaching,<sup>2024</sup> “Whosoever wishes to eat bread must do so by the blade of the sword.”

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<sup>2019</sup> Isaiah 58:13

<sup>2020</sup> See the preceding discourse “*Shlach* – Send for yourself men,” Discourse 27, Ch. 2.

<sup>2021</sup> See Maamarei Admor HaZaken 5564 p. 78 and on, and with additions and glosses in Ohr HaTorah, Vayakhel p. 2,136 and on.

<sup>2022</sup> Leviticus 6:6

<sup>2023</sup> See the preceding discourse “*Shlach* – Send for yourself men,” Discourse 27, Ch. 2.

<sup>2024</sup> Zohar III 188b (Yenuka)

That is, this is like eating in the most literal sense, in that the food becomes refined and separated in the stomach and the waste product is pushed out, whereas the choice elements [of the food] become included in the liver and then ascend to the heart and the brain, and from there, vitality is drawn to all the limbs and organs of the body, in that “the heart spreads out to all the extremities.”<sup>2025</sup>

In other words, after the toil of refinement (*Birurim*), the food comes to vitalize the body. However, since the act of separating (*Borer*) is forbidden on Shabbat, how is there a matter of eating on Shabbat? In the same vein, how is there a matter of offering sacrifices (*Korbanot*) in the Holy Temple [on Shabbat]?

As known, the explanation is that the matter of separating (*Borer*) can take place in one of two ways. The first is when there is both food and dross, and it therefore is necessary to separate them. In this itself there [also] are two ways. There is a refinement (*Birur*) from Above to below, or a refinement (*Birur*) from below to Above. That is, one can either separate the good from the dross, or separate the dross from the good. As this relates to serving *HaShem*-יהוה, blessed is He, this is explained elsewhere at length.<sup>2026</sup> However, all this refers to separation and refinement (*Birur*) in something within which the matter of dross and waste matter applies.

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<sup>2025</sup> See Zohar III 161b, 221b (Ra'aya Mehmena); Tanya, Iggeret HaKodesh, Epistle 31; Torah Ohr, Bereishit 7d; Likkutei Torah, Shir HaShirim 29b and on, 31a and on.

<sup>2026</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 162 and on; Sefer HaMaamarim 5663 p. 51 and on.

However, the second way, is the separation of good food from another good food. This kind of separation (*Birur*) also applies on Shabbat, and is also the matter of the sacrificial offerings (*Korbanot*) in the Holy Temple. However, at first glance, this too is not understood. For, since it already is good food (rather than dross or waste product), why is the matter of refinement and separation (*Birur*) necessary?

#### 4.

Now, to understand this, we first must preface with a known matter about the ascent of the soul. That is, even after the soul leaves its imprisonment in the body, it undergoes ascent from level to level, (as in the verse,<sup>2027</sup> “They go from strength to strength”). This takes place at fixed and auspicious times.

Even when the soul is already in the lower Garden of Eden (*Gan Eden HaTachton*) and must ascend to the upper Garden of Eden (*Gan Eden HaElyon*), [these being the two general categories of the Garden of Eden (*Gan Eden*), though more specifically, in each of these categories there are myriads of levels to no end and limit],<sup>2028</sup> the general ascent from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*) comes about through an intermediate process, this being immersion in the River of Fire (*Nehar Deenur*).<sup>2029</sup>

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<sup>2027</sup> Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

<sup>2028</sup> See Tanya, Iggeret HaKodesh, Epistle 17; Torah Ohr, Tetzaveh 81c, and elsewhere.

<sup>2029</sup> See Zohar I 201a; Zohar II 211b, 247a; Torah Ohr Mikeitz 31a, 32d; Megillat Esther 96a, and elsewhere.

Now, this must be better understood. For, it states in Talmud, Tractate Chagigah,<sup>2030</sup> “[The verse states],<sup>2031</sup> ‘A river of fire (*Nehar Dinur*) streamed forth etc.’ From where does this river flow? From the perspiration of the *Chayot* angels. And where does it flow to? It lands upon the heads of the wicked.”<sup>2032</sup> Now, at first glance, this is not at all understood. How does the matter of the River of Fire (*Nehar Dinur*) landing on the heads of the wicked apply, given that what we are discussing here is a soul that is already present in the lower Garden of Eden?

However, the explanation is that there are two aspects of the River of Fire (*Nehar Dinur*). There is the lower River of Fire (*Nehar Dinor HaTachton*), meaning that after the soul has left the body and has gone through refinement in Purgatory (*Gehinom*), there also is immersion in the River of Fire (*Nehar Dinur*), following which it ascends to the lower Garden of Eden (*Gan Eden HaTachton*).

In addition, there also is a River of Fire (*Nehar Dinur*) between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*),<sup>2033</sup> as well as a pillar (*Amud*) between them,<sup>2034</sup> as explained in Torah Ohr, in the discourse entitled “*u’BaZeh HaNa’arah Ba’ah*.”<sup>2035</sup>

The explanation is that in regard to the ascent of the soul from the lower world, after its descent “from a high peak to a

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<sup>2030</sup> Talmud Bavli, Chagigah 13b

<sup>2031</sup> Daniel 7:10

<sup>2032</sup> Jeremiah 23:19

<sup>2033</sup> See Zohar II 212a

<sup>2034</sup> See Zohar II 211a; Zohar I 219a

<sup>2035</sup> Torah Ohr 100b and on

deep pit,”<sup>2036</sup> since it became attached to the physicality and coarseness of the flesh of the body, especially if a person has sinned, blemished, and left the path, [going in a way that is] the opposite of *HaShem*’s-יהו"ה Supernal will, blessed is He, it then is necessary for [it to go] through the fires of Purgatory (*Gehinom*).

This is comparable to physical fire below, which removes stains from clothing. The same is so of the fire of Purgatory (*Gehinom*), which is a refined spiritual fire. It removes the stains brought about by the “alien fire,” meaning passion for any matters that are not directed to serving *HaShem*-יהו"ה, blessed is He.

(As known,<sup>2037</sup> Purgatory (*Gehinom*) is not just the matter of punishment, Heaven forbid, for since Torah is the Torah of kindness (*Torat Chessed*),<sup>2038</sup> even the punishments of Torah are kindness (*Chessed*), in that their purpose is to remove stains and blemishes etc.)

However, even after stains from matters that are in opposition to *HaShem*’s-יהו"ה Supernal will have been removed, nonetheless, coarseness and grossness stemming from permissible lusts still remain, such as one’s eating and drinking [kosher food], even though it was not done in a forbidden way, Heaven forbid. Rather, it simply was done for the sake of eating and drinking, to strengthen the physical health of the body. However, it was not done for the sake of [having the strength to] serve *HaShem*-יהו"ה, blessed is He. Because of

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<sup>2036</sup> Talmud Bavli, Chagigah 5b

<sup>2037</sup> See Likkutei Sichot Vol. 22, p. 71 and on.

<sup>2038</sup> Proverbs 31:26

one's lust in this, this caused the matter of grossness and coarseness in him, especially if he became entrenched in this lust [of eating] etc.

Beyond this, simply because of the general matter of descending into the physical body, even the Godly soul becomes coarse and physical in comparison to its previous state and standing. This is why even one's grasp of matters of *HaShem's* יהו"ה Godliness does not at all reach the state and standing that the soul was on before it descended into the body, about which the verse states,<sup>2039</sup> "As *HaShem*-יהו"ה, God of Israel lives, before Whom I stood."

At that time, [before the descent of the soul] its grasp of matters of *HaShem's* יהו"ה Godliness was in an entirely different way. In contrast, when [the Godly soul] became manifest in the body and animalistic soul, even its grasp of *HaShem's* יהו"ה Godliness became coarse and grasped through matters of physicality, including all their limitations etc.

This is why there must be the matter of [immersion in the] River of Fire (*Nehar Dinur*), which flows from the perspiration of the *Chayot* angels. The example for this is well known, that as we see below, when a person becomes so excited and passionate about something that he is consumed by it, because of his great passion and excitement for it, he is caused to stand in total opposition to anything that opposes it.

The same is so of the *Chayot* angels above, about whom the verse states,<sup>2040</sup> "The *Chayot* angels were running to and fro (*Ratzo v'Shov*)."<sup>2040</sup> It is from the perspiration of the *Chayot*, this

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<sup>2039</sup> Kings I 17:1

<sup>2040</sup> Ezekiel 1:14

being the waste product that chains down from their service of *HaShem*-יהו"ה, blessed is He, of "running" (*Ratzo*) and "returning" (*Shov*), that the matter of the River of Fire (*Nehar Dinur*) is drawn down, this being the opposition and accusation that "lands upon the heads of the wicked."<sup>2041</sup>

However, what is meant by "the wicked" here, refers to those who already have been refined in Purgatory (*Gehinom*), and are only called "wicked" because of the coarseness and grossness that remains stemming from permissible lusts, which also are included in the category of "turning to wickedness," this being the matter of turning from the straight path, about which the verse states,<sup>2042</sup> "To keep [to] the path of *HaShem*-יהו"ה, doing charity and justice."

For, although it was permissible, nevertheless, there was no toil of refinement and separation (*Borer*) in it, [and it therefore was not for the sake of serving *HaShem*-יהו"ה, blessed is He. It therefore caused him to become coarse and gross, as explained above]. Therefore the matter of immersion in the River of Fire (*Nehar Dinur*) must take place "to forget the sights [and perceptions] of this world."<sup>2043</sup>

Now, all the above only applies because of the body and animalistic soul, and likewise because of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in general. This is because even the world of Creation (*Briyah*),

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<sup>2041</sup> Jeremiah 23:19

<sup>2042</sup> Genesis 18:19

<sup>2043</sup> See Zohar II 211b



which only has a minority of evil,<sup>2044</sup> nevertheless contains evil. There thus must be immersion in the River of Fire (*Nehar Dinur*) to utterly nullify the matter of “the wicked,” even as it exists in permissible matters, as explained above.

However, when there is ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), about which the verse states,<sup>2045</sup> “Evil shall not dwell with You,” as this is in man’s service of *HaShem*-יהו"ה, blessed is He, the matter of “the wicked” becomes utterly inapplicable, and then the purpose of immersion in the River of Fire (*Nehar Dinur*) is in order to forget the visions [and perceptions] of the lower Garden of Eden (*Gan Eden HaTachton*). (This is similar to the immersion in the [lower] River of Fire (*Nehar Dinur*) for the purpose of forgetting the sights [and perceptions] of this world.) This is necessary upon his ascent to the Garden of Eden (*Gan Eden*) that is above him.

We find an example that is similar to this in man’s service of *HaShem*-יהו"ה, blessed is He. That is, there is a kind of service of *HaShem*-יהו"ה in which an admixture of dross is applicable, (and it then is necessary for there to be the River of Fire (*Nehar Dinor*) that “lands on the heads of the wicked”). However, there is another kind of service of *HaShem*-יהו"ה, blessed is He, in which it is altogether inapplicable for there to be any admixture of dross, (and in this case, the River of Fire (*Nehar Dinor*) is for the purpose of ascending from the lower

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<sup>2044</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), in the introduction to the Derush; Shaar 47 (Shaar Seder ABY”A), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

<sup>2045</sup> Psalms 5:5

Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*). This is the general difference between serving *HaShem*-יהו"ה in prayer, and serving of Him in [the study of] Torah.

To explain, serving *HaShem*-יהו"ה, blessed is He, in prayer, is in a way of ascent from below to Above. Therefore, various preparations are necessary for this, so much so, that it states,<sup>2046</sup> “One should only stand to pray from an approach of gravity and humility.” In contrast, this is not so of serving Him through Torah [study], being that,<sup>2047</sup> “Words of Torah do not contract ritual impurity, as the verse states,<sup>2048</sup> ‘Behold! My word is like fire! – The word of *HaShem*-יהו"ה.’” However, this too is a matter of the River of Fire (*Nehar Dinur*), [as it states,<sup>2049</sup> “The primary] immersion is in fire.” However, this only is for the purpose of coming to a much loftier level.

This is similar to what we find about Rav Zeira,<sup>2050</sup> that when he ascended from Babylonia to the Land of Israel (*Eretz Yisroel*) he fasted one-hundred fasts to forget the Babylonian Talmud, so that he could learn the Jerusalem Talmud. That is, even though both (the Talmud Bavli and the Talmud Yerushalmi) are matters of toiling in the study of Torah, which is entirety “bread from heaven”<sup>2051</sup> [that is, Manna] “that became [fully] absorbed in the limbs and organs [of the body]

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<sup>2046</sup> Mishnah Brachot 5:1; Talmud Bavli, Brachot 30b

<sup>2047</sup> Talmud Bavli, Brachot 22a

<sup>2048</sup> Jeremiah 23:29

<sup>2049</sup> Talmud Bavli, Sanhedrin 39a – [The Holy One, blessed is He, immerses in fire.]

<sup>2050</sup> Talmud Bavli, Bava Metziya 85a; *Hemshech* 5672 *ibid.* p. 1,050.

<sup>2051</sup> *Shnei Luchot HaBrit*, Mesechet Pesachim 165b

without any dross or waste,”<sup>2052</sup> nevertheless, in this itself, there is ascent from level to level, until there is ascent to a level beyond all comparison, in that it is impossible to unify with it until the level before it is nullified. This is why he had to forget the Talmud Bavli to come to the elevation of the Talmud Yerushalmi.

This is similar to the immersion in the River of Fire (*Nehar Dinur*) between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), for the purpose of forgetting the sights [and perceptions] of the lower Garden of Eden (*Gan Eden HaTachton*).

## 5.

Now, to understand this on a deeper level, we first must explain the general difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). The verse states,<sup>2053</sup> “*HaShem God-HaShem Elohi*” *m-אלהי"ם-יהו"ה* planted a garden in Eden, to the east... A river issued forth from Eden to water the garden.” About this, Zohar states<sup>2054</sup> that there are two aspects of Eden (עֵדֶן); the upper Eden (*Eden Ila'ah*) and the lower Eden (*Eden Tata'ah*).

The upper Eden (*Eden Ila'ah*) refers to the aspect of the Hidden Brain (*Mocha Stima'ah*) and the matter of Wisdom-

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<sup>2052</sup> Talmud Bavli, Yoma 75b

<sup>2053</sup> Genesis 2:8-10

<sup>2054</sup> Zohar III 290a (Idra Zuta); Also see 128b (Idra Rabba); cited in *Hemshech* 5672 *ibid*.

*Chochmah* in general. The lower Eden (*Eden Tata'ah*) refers to the aspect of *Zeir Anpin*. Similarly, there are two aspects of the Garden (*Gan-גן*), which receives from Eden, these being the aspect of Understanding-*Binah* and the aspect of Kingship-*Malchut*, these being the Concealed World (*Alma d'Itkasiya*) and the Revealed World (*Alma d'Itgaliya*), respectively. In other words, the aspect of Understanding-*Binah* receives from the upper Eden (*Eden Ila'ah*), (which is the aspect of Wisdom-*Chochmah*), and the aspect of Kingship-*Malchut* receives from the lower Eden (*Eden Tata'ah*), (which is the aspect of *Zeir Anpin*).

The explanation is that generally, Eden (עדן) is the matter of pleasure (*Taanug*), which is the aspect of the Ancient One-*Atik*.<sup>2055</sup> Though it was explained before that Eden (עדן) is the aspect of the Hidden Wisdom (*Chochmah Stima'ah*) and in Wisdom-*Chochmah* in general, as known, even the aspect of Wisdom-*Chochmah*, as it is the beginning of the *Sefirot*, its general matter is as the Ancient One-*Atik* (pleasure-*Taanug*) becomes Wisdom-*Chochmah*, only that it comes forth in a different way etc.<sup>2056</sup>

This also is why the beginning of the revelation of the pleasure (*Taanug*) is in Wisdom-*Chochmah*. For example, “When [Rabbi Abahu] found a new Tosefta (and not a simple direct wisdom (*Sechel Yashar*) in which the pleasure is not revealed) his face shone”<sup>2057</sup> because of the revelation of the

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<sup>2055</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

<sup>2056</sup> See *Hemshech* 5666 p. 95 and on, and elsewhere.

<sup>2057</sup> See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Tzav 9a; Masei 93b, and elsewhere.

pleasure. This is why the aspect of Wisdom-*Chochmah* is also called “Eden-עֵדֶן.”<sup>2058</sup>

About this the verse states, “A river (*Nahar*-נְהַר) went forth from Eden (עֵדֶן) to water the garden (*Gan*-גַּן),” in that it is drawn into the aspect of Understanding-*Binah*. For, even though the general matter of Understanding-*Binah* is grasp and comprehension, nevertheless, “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”<sup>2059</sup>

In other words, when the grasp and comprehension of Understanding-*Binah* is in a way that the point (*Nekudah*) of Wisdom-*Chochmah* is preserved in it, [referred to as],<sup>2060</sup> “The Point within the Sanctuary (*Nekudah b’Heichala*),” then the pleasure (*Taanug*) (which is first revealed in Wisdom-*Chochmah*) comes in a way of spreading forth and expression etc.

This is the matter of the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of bestowal from the upper Eden (*Eden HaElyon*), and is the aspect of Wisdom-*Chochmah* as the aspect of the Ancient One-*Atik* is in it, which in man’s service of *HaShem*-יהוה, blessed is He, is the matter of pleasure (*Oneg*).

The lower Garden of Eden (*Gan Eden HaTachton*) is the matter of the bestowal from the lower Eden (*Eden HaTachton*), which is the aspect of *Zeir Anpin*, called “the small

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<sup>2058</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on “Eden-עֵדֶן.”

<sup>2059</sup> Zohar III 178a; See Torah Ohr, Lech Lecha 11b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

<sup>2060</sup> See Zohar I 6a; Tikkunei Zohar, Tikkun 40; Tanya, Iggeret HaKodesh, Epistle 5 (107a), and elsewhere.

countenance,” and is the general matter of the emotions (*Midot*), but as they relate to the intellect (*Mochin*). (For, as known, there is intellect (*Mochin*) that relates to emotions (*Midot*.)

In them too, there is a drawing forth of a radiance of the pleasure (*Taanug*). This is as explained in the previous discourse,<sup>2061</sup> that even in the emotions (*Midot*) there is a glimmer of radiance (*Ha'arah*) of the pleasure (*Taanug*), even though this is not in the same way as it is in Wisdom-*Chochmah* and Understanding-*Binah*, but below them.

From there the pleasure (*Taanug*) is drawn down into the lower Garden of Eden (*Gan Eden HaTachton*), which is the aspect of Kingship-*Malchut*. For, even though the aspect of Kingship-*Malchut* is called “Action” (*Asiyah*), nevertheless, as previously explained<sup>2062</sup> even in action (*Asiyah*) there is a radiance of the pleasure (*Taanug*), as we find that,<sup>2063</sup> “The laborers of Mechoza would become ill if they did not work,” which came about from the anguish [of not working], which is the opposite of pleasure, as it is in action (*Asiyah*).

This then, is the matter of drawing the pleasure into the lower Garden of Eden (*Gan Eden HaTachton*), brought about by “the river that goes forth from” the lower Eden, which is the aspect of the Foundation-*Yesod* of *Zeir Anpin*. (This is similar to the drawing down in the upper Garden of Eden (*Gan Eden HaElyon*), which is Understanding-*Binah*, from the aspect of the Foundation-*Yesod* of Wisdom-*Chochmah*.) That is, even in

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<sup>2061</sup> Discourse 27 of this year 5721, Ch. 3

<sup>2062</sup> See Discourse 27 of this year 5721, Ch. 3 *ibid*.

<sup>2063</sup> Talmud Bavli, Bava Metziyah 77a

Kingship-*Malchut* [and action (*Asiyah*)] there is a radiance (*Ha'arah*) of the pleasure (*Taanug*).

Therefore, even the lower Garden of Eden (*Gan Eden HaTachton*) cannot be a place of souls, until they first have undergone [the refinement of] Purgatory (*Gehinom*) followed by [immersion in the] River of Fire (*Nehar Dinur*), not only to nullify the stains etc., but also to nullify the refined coarseness and grossness, because of the greatness and elevation of the Garden of Eden (*Gan Eden*). For, even in regard to the earthly Garden of Eden (*Gan Eden*), as known, the floor of the Garden is the spiritual aspect of the foundational element of earth (*Afar*).<sup>2064</sup> How much more is this so regarding the lower Garden of Eden (*Gan Eden HaTachton*).

This may be better understood based on what Likkutei Torah explains at length in the discourse entitled “*Eileh Pekudei*.”<sup>2065</sup> Namely, that in man’s service of *HaShem*-יהוה, blessed is He, there is grasp and understanding of *HaShem*’s-יהוה Godliness in a way of positive knowledge (*Yediyat HaChiyuv*), and there is grasp and understanding of *HaShem*’s-יהוה Godliness in a way of knowledge through negation (*Yediyat HaShelilah*).

As explained there, positive knowledge (*Yediyat HaChiyuv*) is knowledge of that which tangibly exists (*Yesh*), in that one grasps and has a hold of the matter in all its six intellectual directions. However, in knowledge that comes through negation (*Yediyat HaShelilah*), the grasp is solely of the

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<sup>2064</sup> Also see Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 703; Sefer HaMaamarim 5662 p. 299, and elsewhere.

<sup>2065</sup> Likkutei Torah 6c

matters that he negates, meaning that he grasps them and then negates what must be negated of them.

The same is so of the general difference between the Lens that does not illuminate (*Aspaklariya SheEino Me'irah*), about which the verse states,<sup>2066</sup> “I saw [the Lord-*Adona*]”y-*אדוני*] etc.,” and the Lens that illuminates (*Aspaklariya HaMe'irah*), about which the verse states,<sup>2067</sup> “No man shall see Me etc.,” (as stated in Tractate Yevamot).<sup>2068</sup>

That is, in the Lens that does not illuminate (*Aspaklariya SheEino Me'irah*), since the light (*Ohr*) of *HaShem*-יהוה, blessed is He, is not openly revealed, this gives room for matters of which there is positive grasp and tangible existence. In contrast, in the Lense that Illuminates (*Aspaklariya HaMe'irah*) the matter of sight is utterly inapplicable, since tangible existence is inapplicable when the light (*Ohr*) of *HaShem*-יהוה, blessed is He, is revealed.

This is also the general difference between the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). To explain, our sages, of blessed memory, stated,<sup>2069</sup> “Know from where (*Me'Ayin*-מאין) you came, and to where (*LeAn*-לאן) you are going.” The words, “From where (*Me'Ayin*-מאין) you came,” refer to the root of the soul Above, which is hewn from beneath the Throne of Glory,<sup>2070</sup> and generally refers to the *Sefirah* of Understanding-

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<sup>2066</sup> Isaiah 6:1

<sup>2067</sup> Exodus 33:20

<sup>2068</sup> Talmud Bavli, Yevamot 49b

<sup>2069</sup> Mishnah Avot 3:1

<sup>2070</sup> Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 7; Also see Zohar III 29b, 123b.



*Binah*,<sup>2071</sup> which is the upper Garden of Eden (*Gan Eden HaElyon*). The words, “To where (*LeAn-לָאן*) you are going,” refer to the lower Garden of Eden (*Gan Eden HaTachton*), in which there is the beginning of the ascent of the soul after having toiled below with the body in fulfilling Torah and *mitzvot*.

This emphasizes the vast difference between the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). That is, the upper Garden of Eden (*Gan Eden HaElyon*) is called “nothingness-*Ayin-אין*,” in that it is the matter of the negation of existence. This is because the existence of the upper Garden of Eden (*Gan Eden HaElyon*) is the revelation of the river (*Nahar-נָהַר*) that issues from Eden (*עֵדֶן*) and is the revelation of the aspect of “Wisdom-*Chochmah* is found from nothing-*Ayin-אין*.”<sup>2072</sup>

In other words, this does not refer to the revelation of the tangible aspect and existence of Wisdom-*Chochmah*, but rather, to the Godly “nothingness-*Ayin-אין*” within the Wisdom-*Chochmah*. Therefore, even as it issues “to water the Garden (*Gan-גַּן*,” (meaning, the upper Garden of Eden (*Gan Eden HaElyon*)), it is in a way that negates existence.

In contrast, the lower Garden of Eden (*Gan Eden HaTachton*) is called “where-*An-אָן*” (or “to where-*LeAn-לָאן*”), indicating the [positive] existence of space (*Makom-מָקוֹם*), as explained at length in Likkutei Torah, in the discourses of the Torah portion Bamidbar.<sup>2073</sup>

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<sup>2071</sup> See *Hemshech* 5666 p. 456 and on, and elsewhere.

<sup>2072</sup> Job 28:12

<sup>2073</sup> Likkutei Torah, Bamidbar 2b

From this it is understood that when it is necessary to move from a place, about which we say “to where-*LeAn*-לאן,” in which space (*Makom*-מקום) exists, to a place called “nothingness-*Ayin*-אין,” meaning, from the aspect of the Lens that does not illuminate (*Aspaklariya SheEino Me’irah*) to the aspect of the Lens that illuminates (*Aspaklariya HaMe’irah*), or from the lower Garden of Eden (*Gan Eden HaTachton*) (which is the aspect of Kingship-*Malchut*, called “action-*Asiyah*”) to the upper Garden of Eden (*Gan Eden HaElyon*) – there first must be immersion in the River of Fire (*Nehar Dinur*). This must be followed by the ascent in the pillar that [stands] between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

About this the verse states,<sup>2074</sup> “And with this (*Zeh*-זה) the girl came to the king,” specifying “with this-*Zeh*-זה.” This is because the difference between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) is like the difference between the word “Thus-*Koh*-כה,” (in that all prophets [except for Moshe] prophesied with the word “Thus-*Koh*-כה”),<sup>2075</sup> and the word “This-*Zeh*-זה.” That is, the lower Garden of Eden (*Gan Eden HaTachton*) is the aspect of “Thus-*Koh*-כה,” which is the *Sefirah* of Kingship-*Malchut*. In contrast, the upper Garden of Eden (*Gan Eden HaElyon*) is the aspect of “This-*Zeh*-זה.”

In other words, they are two levels of ascent. First there is the matter of immersion in the River of Fire (*Nehar Dinur*) to forget the sights [and perceptions] of the lower Garden of Eden

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<sup>2074</sup> Esther 2:13

<sup>2075</sup> Sifri and Rashi to Matot 30b

(*Gan Eden HaTachton*), so that will be possible to ascend and unify with the upper Garden of Eden (*Gan Eden HaElyon*). There then is the matter of ascent in the pillar (*Amud*) that stands between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of the ascent and inclusion into the upper level.<sup>2076</sup>

## 6.

This then, is the general difference between service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, the matter of which is the toil of affecting refinements (*Birurim*-בירורים), and service of Him on the day of Shabbat, when the act of separating (*Borer*-בורר) is forbidden. This is because on Shabbat there is the ascent of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*) in which “evil shall not dwell with You,”<sup>2077</sup> (as explained before in chapter four).

This is to such an extent that even the *Sefirah* of Kingship-*Malchut*, which is the Lens that does not illuminate (*Aspaklariya SheEina Me'irah*) is called,<sup>2078</sup> “I represent the loyal, faithful [people] of Israel,” since she is in a state of oneness with them, in that Kingship-*Malchut* too is included in the World of Oneness (*Olam HaAchdut*) [that is, in the world of Emanation-*Atzilut*]. This is even true in the lower Garden of

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<sup>2076</sup> Also see *Hemshech* 5666 p. 15, and elsewhere.

<sup>2077</sup> Psalms 5:5

<sup>2078</sup> Samuel II 20:19; Zohar III 180b

Eden (*Gan Eden HaTachton*), and even more so in the upper Garden of Eden (*Gan Eden HaElyon*).

The explanation is that the general service of *HaShem*-יהוה, blessed is He, during the mundane days of the week, is in a way that it is necessary to negate the matter of “the heads of the wicked,” (as in the verse,<sup>2079</sup> “It lands on the heads of the wicked”), so that one does not come to an actual state of wickedness, Heaven forbid.

There rather should be the state [about which the verse states],<sup>2080</sup> “He perceived no iniquity in Yaakov,” due to the fact that “*HaShem*-יהוה his God is with him,” “to save him from those who judge his soul.”<sup>2081</sup> In other words, since the toil of [the aspect of] Yaakov is in mundane matters – as explained in *Likkutei Torah*, that upon the conclusion of Shabbat a person must return and descend to the aspect of “My servant Yaakov” throughout the six days of action, to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) – we therefore say,<sup>2082</sup> “Fear not, My servant Yaakov,” meaning [do not fear] descending to there etc. Nevertheless, the matter of “toil-*Amal*-עמל,” is still necessary, meaning that he must labor in the toil of affecting refinements (*Birurim*).

However, about the day of Shabbat it, is written, “[He] saw no toil in Israel.” That is, [on Shabbat] there is no matter of toiling and laboring in the work of affecting refinements (*Birurim*), but rather, the general service of *HaShem*-יהוה,

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<sup>2079</sup> Jeremiah 23:19

<sup>2080</sup> Numbers 23:21

<sup>2081</sup> Psalms 109:31; Talmud Bavli, Brachot 61b; Tanya, Ch. 13.

<sup>2082</sup> Isaiah 44:2; Jeremiah 30:10, 46:27-28

blessed is He, is that of separating good food from good food. This is because, even within the food itself there are various levels, to the point that there are differentiations that are altogether beyond comparison. This is like the difference between the lower Garden of Eden (*Gan Eden HaTachton*), called “to where-*LeAn*-לאן”, which is the matter of the existence of space (*Makom*-מקום), and the upper Garden of Eden (*Gan Eden HaElyon*), which is the matter of the negation of existence altogether.

The explanation as this matter is in man’s service of *HaShem*-יהו"ה, blessed is He, is that even in the work of Yaakov of affecting refinements (*Birurim*) during the mundane days of the week, [about which it states],<sup>2083</sup> “Whoever wishes to eat bread must do so by the blade of the sword,” the refinement and separation (*Birur*) is not just that there should not be matters that are not directed to serving *HaShem*-יהו"ה, blessed is He, in that they are the opposite of *HaShem*’s-יהו"ה will, blessed is He, but even in matters that are permissible it is necessary to separate and refine them of dross and coarseness, until one can ascend to the lower Garden of Eden (*Gan Eden HaTachton*), (as explained in chapter four).

This also is so of the service of *HaShem*-יהו"ה, blessed is He, on the day of Shabbat in [the aspect of] Israel, in a way of separating good food from good food. For, even when one serves *HaShem*-יהו"ה, blessed is He, with love and fear of Him, and with true understanding and grasp, he nevertheless still has

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<sup>2083</sup> Zohar III 188b (Yenuka)

the sense of his own existence, that “closeness to God is good for me.”<sup>2084</sup>

Though this is a true service of *HaShem*-יהו"ה, blessed is He, about which the verse states,<sup>2085</sup> “If only their heart would be so... all the days,” nevertheless, there is a time when it is necessary to ascend to a higher level. At such a time there must be service of *HaShem*-יהו"ה, blessed is He, in which one even negates the sense that “closeness to God is good for me,” (even though it is not in a way of toil and labor) but to rather be in a state of “nothingness-*Ayin*-איך” and the negation of existence.

That is, he does not even sense the matter of “closeness to God is good for me,” being that he is nullified of his own existence, with complete nullification of his existence (*Bittul b'Metziyut*). This is the true matter of the pleasure (*Taanug*), [about which the verse states],<sup>2086</sup> “you will proclaim Shabbat a pleasure (*Oneg*),” namely, true absence of existence (*He'eder HaMetziyut*). Not just the nullification of [his] “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, but the complete nullification of [his] existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

## 7.

Now, as known, through our actions and toil throughout the time of exile we come to the days of Moshiach.<sup>2087</sup> Therefore, just as from the perspective of exile there are two

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<sup>2084</sup> Psalms 73:28; Also see *Torat Menachem*, Vol. 25 p. 240.

<sup>2085</sup> Deuteronomy 5:26

<sup>2086</sup> Isaiah 58:13

<sup>2087</sup> See *Tanya*, *Likkutei Amarim*, Ch. 37

forms of labor – the toil of refining food that has relation to dross (whether through separating the dross from the good, or separating the good from the dross), and the toil of separating good food from good food, (as explained before in short, about the way these matters are in man’s service of *HaShem*-יהו"ה, blessed is He). Therefore, upon the coming of Moshiach there will be two similar matters.

It is in regard to this that, at first, Moshiach will “fight the wars of *HaShem*-יהו"ה,” as stated in Rambam.<sup>2088</sup> After this, the prophecy,<sup>2089</sup> “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be one and His Name one,” will be fulfilled. The Jewish people will then dwell securely and tranquilly,<sup>2090</sup> as the Rambam explains at length that,<sup>2091</sup> “The sages and prophets did not yearn for the days of Moshiach [in order to have dominion over the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink, and celebrate.]

Rather, their desire was to be free to be involved in the study Torah and its wisdom,” and, “To have tranquility and increase their wisdom.”<sup>2092</sup> In other words, our service of *HaShem*-יהו"ה, blessed is He, will then specifically be in a state of tranquility, rather than in a way of toil (*Amal*-עמל). This is because even the service of *HaShem*-יהו"ה, blessed is He, in matters of goodness and closeness to God itself, is not because “closeness to God is good for **me**,” but because of the essential

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<sup>2088</sup> Mishneh Torah, Hilchot Melachim 11:4

<sup>2089</sup> Zachariah 14:9

<sup>2090</sup> Mishneh Torah, Hilchot Melachim 12:1

<sup>2091</sup> Mishneh Torah, Hilchot Melachim 12:4

<sup>2092</sup> Mishneh Torah, Hilchot Teshuvah 9:2

goodness of *HaShem*'s-יהו"ה Godliness, being that man is nullified of his own existence.

We likewise find this about the coming future, that after the completion of the matter of refinements (*Birurim*), there also will be the matter of refining and separating (*Birur*) good food from good food. This is the general matter of the feast of the Leviathan (*Livyatan*) and the Wild Ox (*Shor HaBar*).<sup>2093</sup> The explanation is that the verse states,<sup>2094</sup> “And you will eat the eater (*v'Achaltem Achol*-ואכלתם אכול-etc.)”

In other words, we will eat that which previously was on a level of the eater, as the verse states,<sup>2095</sup> “From the eater came forth food.” This is explained at length in Likkutei Torah, in the discourse entitled “*v'Achaltem Achol*.”<sup>2096</sup> It is explained there that the souls as they are now, will become the aspect of “food,” [both] fish and meat, (the Leviathan and the Wild Ox), for the souls of the coming future.

Now, at first glance, this is not understood, and requires additional explanation. That is, food comes from the categories of; animal (*Chai*), vegetable (*Tzome'ach*), and mineral (*Domem*), whereas man is the “eater.” This being so, how is it applicable that souls as they are now, who are the aspect of man, will become the “food” of the souls of the coming future?

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<sup>2093</sup> See Talmud Bavli, Bava Batra 74b and on.

<sup>2094</sup> Yoel 2:26

<sup>2095</sup> Judges 14:14

<sup>2096</sup> Likkutei Torah, Tzav 7c and on, 8b and on; See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2, p. 640 and on; Also see the discourse entitled “*v'Achaltem Achol*” 5747.



The essential point that explains this is the verse,<sup>2097</sup> “I shall sow the house of Israel... the seed of man and the seed of animal.” Here, the “seed of animal (*Zera Beheimah*-זרע בהמה)” does not refer to the animalistic soul, being that the verse states, “I will sow-*ע’Zarati*,” referring to, “light sown (*Zaru’a*-זרוע) for the righteous,”<sup>2098</sup> [and],<sup>2099</sup> “the righteous (*Tzaddik*) is the foundation of the world.”

Rather, amongst the souls themselves, there is “the seed of man (*Zera Adam*-זרע אדם)” and “the seed of animal (*Zera Beheimah*-זרע בהמה).” This refers to souls that primarily are from the aspect of *Zeir Anpin*, referring to *HaShem*’s-יהו"ה Name of *Ma”H*-מ"ה-45 (י"ד ה"א ו"א ו"י ה"א),<sup>2100</sup> and souls that primarily are from the aspect of Kingship-*Malchut*, referring to *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).<sup>2101</sup>

In comparison to each other, they are like “the seed of man” and “the seed of animal.” However, about this the verse states,<sup>2102</sup> “You save both man (*Adam*-אדם-45) and beast (*Beheimah*-בהמה-52),” meaning, that both man (*Adam*-אדם) and animal (*Beheimah*-בהמה) are as one. This is because they both are in the world of Emanation (*Atzilut*), which is the World of Oneness (*Olam HaAchdut*) about which the verse states,<sup>2103</sup> “Evil shall not dwell with You.” It only is that in the world of Emanation (*Atzilut*) itself, there is a difference between “the

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<sup>2097</sup> Jeremiah 31:26; Also see Likkutei Torah Tzav ibid. 8b, (which also cites Torah Ohr, Mishpatim 74c and on, 76c).

<sup>2098</sup> Psalms 97:11

<sup>2099</sup> Proverbs 10:25

<sup>2100</sup> The numerical value of “man-*Adam*-אדם-45.”

<sup>2101</sup> The numerical value of “animal-*Beheimah*-בהמה-52.”

<sup>2102</sup> Psalms 37:87; See Maamarei Admor HaEmtza’ee ibid. p. 641

<sup>2103</sup> Psalms 5:5

seed of man (*Zera Adam*-זרע אדם)” and “the seed of animal (*Zera Beheimah*-זרע בהמה).”

The general explanation is similar to the explanation before (in chapter six), that when one’s service of *HaShem*-יהו"ה, blessed is He, is in the way [indicated by the verse], “Closeness to God is good for **me**,” in which “for **me**-*Lee*” is specified, then the sense of one’s own existence is present, and when there is some existence below, it is not possible to take the true matter of the Upper Existence as it truly is, in and of itself. Therefore, it only is the aspect of “the seed of animal (*Zera Beheimah*-זרע בהמה).”

With the above in mind, it is understood how it applies that the souls of the present will be the “food” of souls of the coming future. For, since they are the aspect of “the seed of animal (*Zera Beheimah*-זרע בהמה),” they will be “food” relative to the souls that are of the aspect of “the seed of man (*Zera Adam*-זרע אדם).”

This is similar to what was explained before (in chapter four), that even after [immersion in the] River of Fire (*Nehar Dinur*), which, like eating, is a matter of refinement and separation (*Birur*), there must be an additional refinement and “eating,” [as in the verse],<sup>2104</sup> “And you will eat the eater (*v’Achaltem Achol*-ואכלתם אכול) [to your satisfaction, and you shall praise the Name of *HaShem*-יהו"ה your God who has acted wondrously with you etc.”]

This then transforms to become part and parcel of one’s own “flesh and blood” relative to an even loftier level. This is the matter of the ascent to the upper Garden of Eden (*Gan Eden*

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<sup>2104</sup> Yoel 2:26

*HaElyon*), in a way that,<sup>2105</sup> “They go from strength to strength,” with many ascents going higher and higher.

8.

Now, we can say that even during the time of exile it is similarly so. However, [to understand this] we must preface with the explanation in Shaar HaYichud VeHaEmunah,<sup>2106</sup> on the teaching of our sages, of blessed memory that,<sup>2107</sup> “[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this], so He included the quality of compassion (*Rachamim*)” – this being the revelation of *HaShem*’s יהוה”ה Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.

This is especially so through miracles that are revealed to the righteous *Tzaddikim*,<sup>2108</sup> the leaders of the generation, and through them, are also drawn to all those who are connected to them, being that “the body follows the head.”<sup>2109</sup> In other words, [the righteous-*Tzaddikim*] draw down – into the natural order of the world – that even here, it should be conducted in a way that transcends the natural order, this being the matter of miracles, as in the language of the verse<sup>2110</sup> that comes in continuation to the statement “And you will eat the eater

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<sup>2105</sup> Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

<sup>2106</sup> Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

<sup>2107</sup> Pesikta Rabbati 41:2; Midrash Bereishit Rabba 12:15; Rashi to Genesis 1:1

<sup>2108</sup> Such as the miraculous redemption of the Rebbe Rayatz on the 12<sup>th</sup> of Tammuz, which is being celebrated on this date.

<sup>2109</sup> Talmud Bavli, Eruvin 41a

<sup>2110</sup> Yoel 2:26

(*v'Achaltem Achol-ואכלתם אכול*),” [which states] “and you shall praise the Name of *HaShem-יהו"ה*, your God] who has acted wondrously with you (*Asher Asah Eemachem LeHaflee- אשר עשה עמכם להפליא*).” That is, they affect a drawing down from the aspect of the Supernal “wonder-*Pele-פלא*” to be “with you-*Eemachem-עמכם*,” in a way that it is drawn all the way down to the world of Action-*Asiyah* (“who has acted-*Asah-עשה*”).

This matter, (including just the knowledge of it) grants empowerment to each and every Jew to serve *HaShem-יהו"ה*, blessed is He, according to his state and standing, and according to his time and place, both serving Him by affecting refinements (*Birurim*) in a way that, “He perceives no iniquity in Yaakov,” as well is serving Him in a way of “You shall eat the eater etc.,” in which “[He] sees no toil in Israel.”

## 9.

This then, is the explanation of the verse,<sup>2111</sup> “He perceived no iniquity in Yaakov, and saw no toil in Israel.” That is, on all levels, whether presently or whether in the days of Moshiach, there are the two matters of Yaakov and Israel. That is, when there is the matter of Yaakov (*יעקב*), who is called such because “his hand was grasping the heel (*Akev-עקב*) [of Esav],” the service is in a way of “My servant Yaakov,” and it then is necessary to say,<sup>2112</sup> “Fear not, My servant Yaakov,” and to affect the matter of “He perceived no iniquity (*Aven-און*) in Yaakov.” Nevertheless, there still must be the matter of toil

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<sup>2111</sup> Numbers 23:21

<sup>2112</sup> Isaiah 44:2; Jeremiah 30:10, 46:27-28

(*Amal*-עמל), and there also must be the “fire of holiness” in order to negate the possibility of the “fire of the side opposite holiness.”

The same will likewise be so of the days of Moshiach, that Moshiach will “wage the wars of *HaShem*-יהוה.” This is to such an extent that about how it is Above, the verse states,<sup>2113</sup> “Who is this who coming from Edom, with sullied garments from Batzrah... why is there red on Your garment...?” This refers to the powers of *Might-Gevurot*, which is the matter of<sup>2114</sup> the “permanent flame [that] shall remain aflame on the Altar,” (as explained in chapter three).

All this is brought about through the service of *HaShem*-יהוה, blessed is He, that precedes this, beginning with the toil which takes place in the state of,<sup>2115</sup> “Come curse... come bring anger etc.,” in matters about which it states,<sup>2116</sup> “One who falls from his level is called dead,” which must be transformed into “the dust of Yaakov” and “the quarter of Israel,” in a way that, “who has enumerated,”<sup>2117</sup> is to such an extent that even in the aspect of numbers (*Mispar*) there should be a drawing down of the aspect that transcends this, and is in a state that is absent of enumeration (*Mispar*), as explained in *Likkutei Torah*.<sup>2118</sup>

This is brought about through the two ways of serving *HaShem*-יהוה, blessed is He. That is, serving Him during the

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<sup>2113</sup> Isaiah 63:1 and on; See *Ohr HaTorah*, *Emor* Vol. 1 p. 151 and on; *Na”Ch* Vol. 1, p. 299 and on; *Sefer HaMaamarim* 5629 p. 190 and on.

<sup>2114</sup> Leviticus 6:6

<sup>2115</sup> Numbers 23:7

<sup>2116</sup> See *Likkutei Torah*, *Chukat* 56d and on; *Zohar* III *ibid.* 135b; *Etz Chayim*, *Shaar Shevirat HaKeilim*, Ch. 2.

<sup>2117</sup> Numbers 23:10

<sup>2118</sup> *Likkutei Torah*, *Balak* 68a, discourse entitled “*Mi Manah*”

mundane days of the week, in a way of “He perceived no iniquity (*Aven*-און) in Yaakov,” and serving Him on Shabbat, in a way of “[He] saw no toil (*Amal*-עמל) in Israel,” brought about through “*HaShem*-יהו"ה his God is with him.”

Thus through our deeds and toil in serving *HaShem*-יהו"ה, blessed is He, we bring about and uphold,<sup>2119</sup> “Your tents, O’ Yaakov, your dwelling places, O’ Yisroel,” as explained at length in Likkutei Torah<sup>2120</sup> about the four matters of serving *HaShem*-יהו"ה, blessed is He, that are present in this.

Through this, we thereby come to the fulfillment of the prophecy,<sup>2121</sup> “A star has issued from Yaakov, a scepter bearer from Israel,” first in the way of a star (*Kochav*-כוכב) which is small, as it states,<sup>2122</sup> “How will Yaakov rise, for he is small,” which only is the beginning of the path, in which he “[is a star that] shoots like an arrow” (as Rashi explains),<sup>2123</sup> referring to the matter of war, in that Moshiach “will fight the wars of *HaShem*-יהו"ה.”

After this “a scepter bearer will arise from Israel.” This scepter refers to the “the staff called ‘pleasantness-*No’am*-נועם,”<sup>2124</sup> which is the staff of Moshiach, as explained in the continuum of discourses (*Hemshech*) called “*v’Kachah*,”<sup>2125</sup> and in the continuum of discourses (*Hemshech*) called “*v’Hechereem*.”<sup>2126</sup> It then will no longer be necessary to be

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<sup>2119</sup> Numbers 24:5

<sup>2120</sup> Likkutei Torah, Balak 73b and on, discourse entitled “*Mah Tov*”

<sup>2121</sup> Numbers 24:17; Talmud Yerushalmi, Taanit 4:5; Mishneh Torah, Hilchot Melachim 11:1 *ibid*.

<sup>2122</sup> Amos 7:2, 7:5

<sup>2123</sup> Rashi to Numbers 24:17 *ibid*.

<sup>2124</sup> See Zachariah 11:7; Talmud Bavli, Sanhedrin 24a

<sup>2125</sup> 5637, Ch. 116-128 (Sefer HaMaamarim 5637 Vol. 2, p. 676 and on)

<sup>2126</sup> Sefer HaMaamarim 5631 Vol. 1, p. 287-304

the “staff of destroyers (*Chovlim*-הובלים),”<sup>2127</sup> being that,<sup>2128</sup> “I will remove the spirit of impurity from the land,” with the coming of our righteous Moshiach, speedily in our time, when there will be the fulfillment of the verse,<sup>2129</sup> “Israel will attain success.”

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<sup>2127</sup> See Zachariah 11:7; Talmud Bavli, Sanhedrin 24a

<sup>2128</sup> Zachariah 13:2

<sup>2129</sup> Numbers 24:18





## Discourse 29

*“Kodesh Yisroel LaHaShem -  
Israel is holy to HaShem”*

Delivered on Shabbat Parshat Pinchas,  
Shabbat Mevarchim Menachem-Av, 5721  
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of  
the date of this publication.



## Discourse 30

### “*U’Mikneh Rav - An abundance of livestock*”

Delivered on Shabbat Parshat Matot-Masei,

2<sup>nd</sup> of Menachem-Av, 5721

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

#### 1.

The verse states,<sup>2130</sup> “The children of Reuven and the children of Gad had much livestock... They saw the land of Ya’zer and the land of Gil’ad, and found that the place was a [good] place for livestock... They said to Moshe... let this land be given to your servants as a permanent holding; do not bring us across the Jordan.” Moshe responded with words of rebuke, [reminding them of the misdeeds of the spies]. However, he finally said,<sup>2131</sup> “If you arm yourselves before *HaShem*-יהוה for war... and the Land will be conquered before *HaShem*-יהוה... then you will be vindicated... and this Land will be your permanent holding.”

Now, we must understand<sup>2132</sup> why the children of Gad and the children of Reuven chose [to reside on] the other side

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<sup>2130</sup> Numbers 32:1 and on

<sup>2131</sup> Numbers 32:20-22

<sup>2132</sup> See the discourse entitled “*U’Mikneh Rav*” 5666 (*Hemshech* 5666 p. 308); Also see the discourse entitled “*U’Mikneh Rav – An abundance of livestock*” 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 25 (Sefer HaMaamarim 5720, p. 196 and on); *Likkutei Sichot* Vol. 8 p. 189.

of the river Jordan, rather than enter the Land of Israel (*Eretz Yisroel*), for, this took place after “the end of the entire generation”<sup>2133</sup> during which there was the sin of the spies. This being so, how was it possible that they did not want to enter the Land of Israel (*Eretz Yisroel*)?

What is even more difficult to understand is that they told Moshe,<sup>2134</sup> “We shall arm ourselves swiftly [in the vanguard of the children of Israel until we have brought them to their place etc.]” In other words, in and of themselves, (even before Moshe made this stipulation with them),<sup>2135</sup> they were in the state and standing of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). This being so, how is it possible that they did not want to enter the Land of Israel (*Eretz Yisroel*)?

We also must understand Moshe’s response to them, “If you arm yourselves before *HaShem*-יהו"ה for war... and the Land will be conquered before *HaShem*-יהו"ה... then you will be vindicated... and this Land will be your permanent holding.” In other words, Moshe had no doubt that they were in a state and standing of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and yet he also sought that they serve *HaShem*-יהו"ה, blessed is He, in the way indicated by the words, “before *HaShem-Lifnei HaShem*-יהו"ה” meaning,<sup>2136</sup> higher than the [lower] Name *HaShem*-יהו"ה.

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<sup>2133</sup> Numbers 32:13

<sup>2134</sup> Numbers 32:17

<sup>2135</sup> Numbers 32:20

<sup>2136</sup> See the beginning and end of the discourse entitled “*U’Mikneh Rav*” 5629 (Sefer HaMaamarim 5629 p. 258, p. 263).

This is similar to what the verse states in regard to Avraham,<sup>2137</sup> “Walk before Me (*Lefnai*-לפני) and be perfect,” specifying “before Me-*Lefnai*-לפני,” meaning, “ahead of Me.” This is as in the well-known<sup>2138</sup> explanation of the verse,<sup>2139</sup> “Before *HaShem* (*Lifnei HaShem*-יהו"ה) you shall be purified,” meaning, “Higher than the [lower] Name *HaShem*-יהו"ה.”<sup>2140</sup> Yet, even so, what ultimately resulted from this, is that “this Land will be your permanent holding,” specifically on the other side of the river Jordan.

## 2.

This may be understood by prefacing with a teaching of the Alter Rebbe<sup>2141</sup> regarding the difference between Yosef’s service of *HaShem*-יהו"ה and the service of *HaShem*-יהו"ה of the other tribes. That is, the other tribes where shepherds, meaning that they chose an occupation for themselves that allowed them to be in a state of seclusion from the world. This is because their service of *HaShem*-יהו"ה, blessed is He, was in the aspect

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<sup>2137</sup> Genesis 17:1

<sup>2138</sup> Likkutei Torah, Acharei 26c and on; 27d, and elsewhere.

<sup>2139</sup> Leviticus 16:30

<sup>2140</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), section on “The Essence of The Heavens-*Etzem HaShamayim*-עצם השמים.”

<sup>2141</sup> Maamarei Admor HaZaken 5565 Vol. 1, p. 192 and on; Also see the discourse entitled “*Ben Porat Yosef*” in Torat Chaim, Vayechi 102b and on; Ohr HaTorah, Mikeitz Vol. 6, p. 1,102a and on; Discourse entitled “*V’Lo Zachar Sar HaMashkeem*” 5633 (Sefer HaMaamarim 5633 Vol. 1, p. 63 and on); Discourse by the same title 5677 (Sefer HaMaamarim 5677 p. 103 and on); 5688 (Sefer HaMaamarim 5688 p. 23 and on); Discourse entitled “*U’Mikneh Rav*” Ohr HaTorah, Matot, p. 1,339; 5629 (Sefer HaMaamarim 5629 p. 258); 5720 (Sefer HaMaamarim 5720 *ibid.*) translated in The Teachings of The Rebbe 5720, Discourse 25.

of a Chariot (*Merkavah*),<sup>2142</sup> such that the totality of their occupation was involved in Godliness.

They therefore did not desire to be in the world, so that the world would not distract them from being a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. In contrast, "Yosef was the ruler over the land"<sup>2143</sup> of Egypt, to the point that [Pharaoh told him],<sup>2144</sup> "Without you no man may raise his hand or foot in all of the land of Egypt."

Moreover, even before this, when he was in the house of Potiphar, he was engaged in worldly matters. This is as our sages, of blessed memory, taught<sup>2145</sup> about the verse,<sup>2146</sup> "He entered the house to do his work," that, "He came to check the accounting books." However, even so, worldly matters did not at all distract him, so that at the very same time, he was a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness.

The distance between these two forms of serving *HaShem*-יהו"ה, blessed is He, is self-understood. This is why the verse states,<sup>2147</sup> "[Yosef recognized his brothers], but they did not recognize him." That is, the brothers did not recognize Yosef, but thought he was an Egyptian. This is because they did not recognize or grasp the level of Yosef's service of *HaShem*-יהו"ה, blessed is He, that he could be engaged in worldly matters, and simultaneously be a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. This is because Yosef's soul

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<sup>2142</sup> See Torah Ohr, Vayeitzei 24a; Vayeishev 28a and on.

<sup>2143</sup> Genesis 42:6

<sup>2144</sup> Genesis 41:44

<sup>2145</sup> Targum Onkelus to Genesis 39:11; Also see Mechilta d'Rabbi Shimon bar Yochai to Exodus 35:3 (*Vayakhel*).

<sup>2146</sup> Genesis 39:11

<sup>2147</sup> Genesis 42:8

was from the aspect of the world of Emanation (*Atzilut*), whereas the souls of the other tribes were from the aspect of the world of Creation (*Briyah*).

Now, this general difference between the two above-mentioned forms of serving *HaShem*-יהו"ה, blessed is He, is present even in our times. That is, there are souls who must be in a state of seclusion from the world, (and no matter how great they are, they certainly are not loftier than the souls of the tribes, which were souls of the world of Creation-*Briyah*, for whom worldly matters cause distraction and confusion). Then there are those souls who can be involved with the world to a greater extent [without being distracted] (similar to souls of the world of Emanation-*Atzilut*).

### 3.

With the above in mind, we can understand why the children of Gad and the children of Reuven did not want to enter the land. This is because they desired to serve *HaShem*-יהו"ה, blessed is He, in the aspect of a Chariot (*Merkavah*). Therefore, even though they knew that they specifically needed to be within the world, nevertheless, in this itself, they chose to be shepherds, and to receive a portion on the other side of the river Jordan, which is a land that is good for livestock. This was in order to keep their involvement with the physicality of the world to the utmost minimum. (That is, they wanted to have as little to do with physicality as possible.)

However, in truth, when involvement with the physical is minimal, it is impossible to reach the ultimate elevation

brought about through the form of serving *HaShem*-יהו"ה, blessed is He, in which there is involvement with the physical, and in which the physical will even cause distraction and confusion etc., but even so, through this the physical is refined and elevated.

This is like the teaching,<sup>2148</sup> “According to the difficulty is the reward.” In other words, it is much easier to serve *HaShem*-יהו"ה, blessed is He, in a way of solitude. However, to come to a much greater level of elevation specifically requires involvement in refining the physical.

It is about this that Moshe specifically told them, “If you arm yourselves before *HaShem*-יהו"ה.” For, since they wanted their involvement with physicality to be at the utmost possible minimum, therefore, for them to also come to have a loftier aspect of spirituality, which usually is attained through involvement in refining physicality, it was necessary for there to be a special and unique form of serving *HaShem*-יהו"ה, blessed is He.

This refers to serving Him as indicated by the words, “before *HaShem-Lifnei HaShem*-יהו"ה,” which is even loftier than serving Him with self-sacrifice (*Mesirat Nefesh*). It is through such service that, even while on the other side of the river Jordan, they would have the ability to attain a lofty level, similar to the level attained through serving *HaShem*-יהו"ה, blessed is He, in the land of Canaan.

Nonetheless, even so, it does not reach the level of the land of Canaan, within which *HaShem's*-יהו"ה Supernal intent of refining actual physicality is fulfilled. The Midrash therefore

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<sup>2148</sup> Mishnah Avot 5:21



states<sup>2149</sup> that the verse,<sup>2150</sup> “An inheritance hastily seized at its beginning, [will not be blessed at its end],” refers to the children of Gad and the children of Reuven. This is similar to the world of Chaos-*Tohu*,<sup>2151</sup> whereas *HaShem*’s-יהוה” Supernal intent blessed is He, is specifically for the world of Repair-*Tikkun*. This is why the destruction and exile began with the children of Gad and the children of Reuven.<sup>2152</sup>

#### 4.

The lesson from this is not like the view of those who argue that it is better for them to close themselves within their four cubits, [and say], “To what end must we specifically travel to a distant place?” Rather, they should know that though it is easier to remain in their four cubits, nonetheless, this is not *HaShem*’s-יהוה” ultimate Supernal intent, blessed is He. Rather, His Supernal intent is that they travel as emissaries to a distant place and spread the wellsprings<sup>2153</sup> to the outside.<sup>2154</sup>

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<sup>2149</sup> Midrash Bamidbar Rabba 22:9; Tanchuma, Matot 7

<sup>2150</sup> Proverbs 20:21

<sup>2151</sup> See Midrash Bereishit Rabba 83:1; Also see the end of the discourse entitled “*U’Mikneh Rav* – An abundance of livestock” 5720, translated in The Teachings of The Rebbe 5720, Discourse 25 (Sefer HaMaamarim 5720, p. 201).

<sup>2152</sup> See Midrash Tanchuma Matot ibid. 5; Rashi to Proverbs 20:21 ibid.

<sup>2153</sup> See the Holy Letter of the Baal Shem Tov, printed at the end of Ben Porat Yosef; Sefer Ginzei Nistarot (Yerushalayim 5684), Vol. 1, Section 65; Keter Shem Tov (Kehot), Section 1; Also translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzava’at HaRivash, and elsewhere.

<sup>2154</sup> The remainder of this discourse is missing.



## Discourse 31

*“v’Heiseer HaShem Meemcha Kol Choli -  
HaShem will remove every sickness from you”*

Delivered on Shabbat Parshat Eikev,  
Shabbat Mevarchim Elul, 5721  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>2155</sup> “*HaShem*-יהו"ה will remove every sickness from you; and (continues and concludes:) all the bad maladies of Egypt that you knew – He will not place them upon you, [but will place them upon all your enemies].” In other words, there are two manners in the matter of healing. The first is indicated by the words, “*HaShem*-יהו"ה will remove every sickness from you.” That is, first there is sickness, and then healing removes the sickness. The second is [indicated by the words], “He will not place them upon you,” meaning that there is no sickness in the first place.<sup>2156</sup> This is also stated in the book of Exodus (*Shemot*),<sup>2157</sup> “All the sicknesses that I placed in Egypt, I will not bring upon you, [for I am *HaShem*-יהו"ה, your Healer].”

The substance of these two aspects as they are in our service of *HaShem*-יהו"ה, blessed is He, is that they are the two

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<sup>2155</sup> Deuteronomy 7:15

<sup>2156</sup> Also see Ohr HaTorah, Na”Ch Vol. 1, p. 360.

<sup>2157</sup> Exodus 15:26

modes of serving Him, that of the righteous (*Tzaddikim*) and that of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). That is, the matter of repentance (*Teshuvah*) is that at first, one was sick, and then by returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) the sickness is removed.<sup>2158</sup> In contrast, one who is righteous (*Tzaddik*) is essentially pious (*Chassid*),<sup>2159</sup> meaning that in all his days he has never sinned.

## 2.

Now, to understand these two matters in greater depth, as well as to understand the general matter of sickness, [as known] the root of sickness is the matter of “love sickness” (*Cholat Ahavah*).<sup>2160</sup> This refers to great yearning and thirst to the point of becoming sick etc.<sup>2161</sup> In the *Sefirot*, this refers to the yearning of the *Sefirah* of Kingship-*Malchut*,<sup>2162</sup> as the verse states,<sup>2163</sup> “So that my soul might sing to You and not be stilled, [*HaShem*-יהו"ה, my God, forever will I thank you].” For, “the lower flame constantly yearns for the upper flame and is not stilled,”<sup>2164</sup> referring to the thirst and yearning of the *Sefirah* of Kingship-*Malchut*.

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<sup>2158</sup> See Talmud Bavli, Yoma 86a

<sup>2159</sup> Rashi to Talmud Bavli, Sukkah 53a

<sup>2160</sup> Song of Songs 2:5; 5:8

<sup>2161</sup> See Rashi to Samuel II 13:2

<sup>2162</sup> See the discourse entitled “*Lech Lecha*” and “*v’HaShem Amar HaMechaseh*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,192 and on).

<sup>2163</sup> Psalms 30:13

<sup>2164</sup> See Zohar II 140a; Zohar I 178b; 77b; 86b

About this our sages, of blessed memory, stated,<sup>2165</sup> “There are three yearning desires... the yearning of a woman for her husband etc.” The word “woman-*Ishah*-השא” is of the root “fire-*Aish*-שא,” and is the matter of the fire (*Aish*-שא) of yearning desire etc. The matter of the yearning of a woman (*Ishah*-השא) for the man (*Ish*-שיא), is the matter of the yearning of the “fire of the *Hey-Aish Hey*-השא” for the “fire of the *Yod-Aish Yod*-יאשא.” In general, this also is the yearning of the aspect of the “black fire” (*Aish Shechorah*) for the aspect of the “white fire” (*Aish Levanah*).

### 3.

The explanation is that the verse states,<sup>2166</sup> “And there was evening and there was morning.” About this, our sages, of blessed memory, stated,<sup>2167</sup> “Like the creation of the world, at first it was darkness and then light returned.” “The creation of the world” here refers to the general totality of the chaining down of the worlds (*Seder HaHishtalshelut*), which begins with the restraint of the *Tzimtzum* and the withdrawal (*Siluk*) of the light (*Ohr*), so that all that remained were the letters (*Otiyot*) and impression (*Roshem*).<sup>2168</sup> This is the meaning of “at first it

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<sup>2165</sup> See Midrash Shir HaShirim Rabba 7:11 and the commentators there; Also see Bereishit Rabba 20:7 and the commentators there.

<sup>2166</sup> Genesis 1:5 and elsewhere in the act of creation.

<sup>2167</sup> Talmud Bavli, Shabbat 77b

<sup>2168</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-14.

was darkness.” [The continuation], “and then light returned,” refers to the drawing down of the light of the Line-Kav.<sup>2169</sup>

To explain, the letters (*Otiyot*) and impression (*Roshem*) are the aspect of “at first it was darkness.” This is because, in the matter of lights (*Orot*) and vessels (*Keilim*), the impression (*Roshem*) and letters (*Otiyot*) are the vessels (*Keilim*), the matter of which is concealment (*He’elem*). For, even though the letters (*Keilim*) were brought into being from the light (*Ohr*), and thus also from the Luminary (*Ma’or*), nevertheless, their existence comes about through the withdrawal (*Siluk*), and their matter is that of concealment (*He’elem*).

In other words, even though Above in *HaShem*’s יהוה Godliness, the way the vessels are brought into existence is dissimilar to the way the body is brought into existence below, in that the body’s existence below is not from the soul, nevertheless, above in *HaShem*’s יהוה Godliness, the existence of “bodies,” meaning vessels (*Keilim*), is from the lights (*Orot*).<sup>2170</sup> This is like the verse,<sup>2171</sup> “You enliven them all,” about which it states,<sup>2172</sup> “Do not just read it as ‘enliven-

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<sup>2169</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15

<sup>2170</sup> See *Etz Chayim*, Shaar 6 (Shaar HaAkudim), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 28 and on; *Sefer HaMaamarim* 5670 p. 33; 5689 p. 347; Also see the preceding discourse of this year, 5721, entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moons renewal,” Discourse 1, Ch. 4 (*Sefer HaMaamarim* 5721, p. 8 and on); Discourse entitled “*Bati LeGani* – I have come to My garden,” of this year 5721, Discourse 14, Ch. 5 (*Sefer HaMaamarim* 5721, p. 102).

<sup>2171</sup> Nehemiah 9:6

<sup>2172</sup> Pardes Rimomim, Shaar 6 (Shaar Seder Amidatan), Ch. 8; Reishit Chochmah, Shaar HaKedushah, Ch. 7; Shnei Luchot HaBrit 48b, 70a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity & Faith*, Ch. 2 (77b).

*Mechayeh*-מהיה,' but read is as, 'bring into being-*Mehaveh*-מהוה.'”

Nevertheless, the coming into being of the vessels (*Keilim*) is dissimilar to the coming into being of the ray of sunlight from the sun. For, the drawing down of the sunlight from the sun is from the revelation of the sun, only that it comes by way of the [the sun's] sheath. In contrast, the vessels (*Keilim*) are brought into being from the concealment and withdrawal of the light (*Ohr*), which is the matter of “at first it was darkness.”

The words, “and then light returned,” refer to the fact that after the restraint [and concealment] of the *Tzimtzum*, the Line-*Kav* was drawn down.<sup>2173</sup> To explain, even the light (*Ohr*) of the Line-*Kav* was drawn down through the restraint [and concealment] of the *Tzimtzum*, which is why it is a short line (*Kav Katzar*), the matter of which is to illuminate the darkness of the *Tzimtzum*.

Because of this it is called “black fire” (*Aish Shechorah*). In other words, even though it is light (*Ohr*), nevertheless, since its matter is to illuminate the blackness and darkness of the *Tzimtzum*, it therefore is called “black fire” (*Aish Shechorah*). In general, this is the aspect of the light of *HaShem*-יהוה that fills all worlds (*Memaleh Kol Almin*).

In contrast, the “white fire” (*Aish Levanah*) is the aspect of the light of *HaShem*-יהוה that transcends all worlds (*Sovev Kol Almin*).<sup>2174</sup> This refers to the light of *HaShem*-יהוה that

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<sup>2173</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15

<sup>2174</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

precedes the restraint of *Tzimtzum* and transcends the matter of *Tzimtzum*. Even though this light (*Ohr*) was also “touched” by the *Tzimtzum*, nevertheless, as known, the *Tzimtzum* did not affect this light itself.

Rather, the effect of the *Tzimtzum* is wholly and solely in relation to the “empty space” (*Challal*). That is, at first [before the *Tzimtzum*] the light spread throughout the “empty space” (*Challal*), whereas the *Tzimtzum* affected that the light should not illuminate within the “empty space” (*Challal*). However, the light (*Ohr*) itself did not undergo any change whatsoever.

Now, because of the vast distance of comparison between the aspect of the “black fire” (*Aish Shechorah*) and the aspect of the “white fire” (*Aish Levanah*), the aspect of the “black fire” (*Aish Shechorah*) is in a state of yearning desire and thirst for the aspect of the “white fire” (*Aish Levanah*).

To further explain, in the chaining down of the worlds (*Hishtalshelut*) in general, the aspect of the “black fire” (*Aish Shechorah*), which is the light of the Line-*Kav*, is in a state of yearning desire for the aspect of the “white fire” (*Aish Levanah*), which is the light that precedes and transcends the *Tzimtzum*. The same is so of the particular levels after the restraint of the *Tzimtzum* itself, that a lower aspect is in a state of yearning desire for the aspect above it. For, this matter of “at first it was darkness and then the light returned” applies to all levels throughout the chaining down of the worlds (*Seder HaHishtalshelut*).

This may be understood through the analogy of a teacher and student. That is, at first the student only receives



the letters (*Otiyot*) [of his teacher's speech] and subsequently grasps the simple meaning of the intellect (*Sechel*) within them. Only afterwards does he grasp the depth (*Omek*) of the intellect, to the point that it states,<sup>2175</sup> "After forty years a person grasps the [ultimate] depth of his teacher's intent."

The same is so Above in *HaShem's* יהו"ה Godliness, that initially there only are the vessels (*Keilim*), and afterwards there is an illumination of a lower light etc., until there finally is an illumination of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. Therefore, on all levels and aspects there is a yearning for the aspect of the light (*Ohr*) above that transcends it.

This is primarily so of the *Sefirah* of Kingship-*Malchut*, which is the lowest aspect. That is, in the *Sefirah* of Kingship-*Malchut* there is the greatest yearning desire and thirst, about which it states,<sup>2176</sup> "The lower flame constantly yearns for the upper flame and is not stilled." For, since the aspect of Kingship-*Malchut* is of no comparison whatsoever, therefore the thirst and yearning desire is also constant and unceasing, in a way that is "is not stilled," meaning that it is impossible to relax or quiet her.

#### 4.

Now, from this aspect of "love sickness" in Kingship-*Malchut*, "love sickness" is drawn down in man's service of *HaShem*-יהו"ה, blessed is He. This refers to the great yearning

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<sup>2175</sup> Talmud Bavli, Avodah Zarah 5b

<sup>2176</sup> See Zohar II 140a; Zohar I 178b; 77b; 86b

desire and thirst for *HaShem*'s יהו"ה Godliness. For, since he grasps the vast distance of any comparison etc., therefore, whatever he does grasp is in a way that “the eyes of man are not sated.”<sup>2177</sup>

Quite the contrary, the more that he ascends in his grasp, the more he feels the distance of any comparison, and his yearning desire and thirst automatically grows. This yearning desire and thirst grows until he becomes sick – “love sick” (*Cholat Ahavah*-חולת אהבה)<sup>2178</sup> – similar to what the verse states about Moshe,<sup>2179</sup> “Moshe pleaded-*Vayechal*-ויחל,” meaning,<sup>2180</sup> “until he became sick-*Choli*-חולי.” This is brought about by the grasp of the utter lack of relative comparison etc.

The explanation is that, as known,<sup>2181</sup> the word “sick-*Choleh*-חולה-49” has the numerical value of 49-מ"ט. That is, he possesses the forty-nine Gates of Understanding<sup>2182</sup> but is missing the fiftieth Gate (*Shaar HaNun*) and is therefore called “sick-*Choleh*-חולה-49.” For, even though the forty-nine Gates of Understanding (*Shaarei Binah*) are very lofty and holy, so much so, that this the highest level of attainment that can be revealed through one's own toil from below to Above, nevertheless, he lacks the Fiftieth Gate (*Shaar HaNun*). Therefore, even though he has all forty-nine gates, and even though he even has a radiance of the Fiftieth Gate (*Shaar*

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<sup>2177</sup> Proverbs 27:20

<sup>2178</sup> Song of Songs 2:5; 5:8

<sup>2179</sup> Exodus 32:11

<sup>2180</sup> See Talmud Bavli, Brachot 32a

<sup>2181</sup> Likkutei Torah of the Arizal, Parshat Vayera; Me'orei Ohr, Ma'arechet Chet, Section 35; Also see the discourse entitled “*Kara Shachav K'Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 3

<sup>2182</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32 and the notes and citations there.

*HaNun*) as it is drawn into the forty-nine gates, this being the radiance of Wisdom-*Chochmah* within the Understanding-*Binah*, which is the aspect of “Be wise in understanding,”<sup>2183</sup> (as explained in Likkutei Torah in the discourses on Sefirat HaOmer),<sup>2184</sup> nevertheless, since he lacks the essence of the Fiftieth Gate (*Shaar HaNun*), he is in a state of “sickness-*Choleh*-חולה-49.”

This certainly is so if he does not even have the radiance of Wisdom-*Chochmah* as it is within the Understanding-*Binah*, so that his entire grasp stems from the Understanding-*Binah* alone, which only is understanding and comprehension, and being that the whole matter of grasp and comprehension is inherently limited, he therefore in a state of yearning desire and thirst for the Essential Self of *HaShem*-יהו"ה, blessed is He, which itself is the elevated level of the Fiftieth Gate (*Shaar HaNun*).

That is, it is the matter of sight (*Re'iyah*), through which one sees the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, [without this], the more one grasps, the more he senses his distance from the Essential Self of *HaShem*-יהו"ה, blessed is He, and that the Essential Self of *HaShem*-יהו"ה, utterly transcends all revelations (*Giluyim*), since even in the highest revelations of the Garden of Eden (*Gan Eden*) etc., *HaShem's*-יהו"ה Essential Self is not grasped.

He thus in a state of yearning desire etc., as the Alter Rebbe would say about the verse,<sup>2185</sup> “Who have I in the

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<sup>2183</sup> Sefer Yetzirah 1:4; Also see Sefer HaMaamarim 5659 p. 73; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

<sup>2184</sup> Likkutei Torah, Bamidbar 12a and on, and elsewhere.

<sup>2185</sup> Psalms 73:25

heavens [but You], and but for You, I desire nothing on earth,” – [“I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!”]<sup>2186</sup> Thus, one’s love and yearning desire increases so much that he becomes “love sick” (*Cholat Ahavah*).

The remedy for this thirst is as stated in the verse,<sup>2187</sup> “Sustain me with dainty cakes, spread fragrant apples around me, for I am sick with love.” “Dainty cakes” are food, whereas “apples” are fragrant. In terms of our service of *HaShem*-יהו"ה, blessed is He, this refers to serving Him by fulfilling Torah and *mitzvot*, which are “food,” and serving Him by repenting (*Teshuvah*), which is “fragrance,” that is, “the scent of His traitors (*Rei'ach Bogdav*-ריח בוגדיו).”<sup>2188</sup> Through this, one takes hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, and quenches his thirst.

## 5.

Now, since all matters come in an order of chaining down (*Hishtalshelut*) from Above to below, therefore, from the aspect of the above-mentioned love sickness there further chains down an aspect of sickness that is the source of sickness. This is because there are various matters in sickness,<sup>2189</sup> as our

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<sup>2186</sup> Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefilah, Ch. 40 (copied in HaYom Yom for the 18<sup>th</sup> of Kislev).

<sup>2187</sup> Song of Songs 2:5

<sup>2188</sup> Genesis 27:27; See Talmud Bavli, Sanhedrin 37a; Likkutei Torah, Shir HaShirim 32b, 33b; Sefer HaMaamarim 5635 Vol. 2, p. 383.

<sup>2189</sup> See the discourse entitled “*v’Heiseer*” 5653 & 5654; Also see the beginning and end of the discourse by the same title of the year 5670.

sages, of blessed memory, taught,<sup>2190</sup> “Sickness refers to the evil inclination,” meaning, that which gives room for the [existence of the] evil inclination. Even though the beginning of the enticement and temptation of the evil inclination is that “today it tells him to do this [and tomorrow tells him to do that, until it finally tells him to worship idolatry],” meaning that as our Rebbes and leaders explain,<sup>2191</sup> [at first] the evil inclination consents to one’s involvement in matters of holiness, but nonetheless, since he gives room for the evil inclination [to exist], this causes that, “Sickness refers to being cold,”<sup>2192</sup> meaning, cold to matters of holiness. As a result, this causes him to lack the strength of desire in his service of *HaShem*-יהוה, blessed is He, such that he requires the consent of the evil inclination.

This in turn brings about that, “Sickness refers to burning [with fever].”<sup>2193</sup> That is, because he lacks the heat and passion for holiness, meaning that there is a part of his level of being that lacks warmth and passion for holiness, therefore, because “the might shall pass from one regime to the other,”<sup>2194</sup> he thereby is caused to have the warmth and passion of the “alien fire” of the side opposite holiness.

This in turn chains down further to, “Sickness refers to worry.”<sup>2195</sup> That is, on the side of the external husks of *Kelipah* the order is backward. That is, the matter begins with the lusts

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<sup>2190</sup> Talmud Yerushalmi, Shabbat 14:3; Midrash Vayikra Rabba 16:8

<sup>2191</sup> Sefer HaMaamarim 5689 p. 172 and on

<sup>2192</sup> Talmud Bavli, Bava Metziya 107b

<sup>2193</sup> Talmud Yerushalmi, Shabbat 14:3 *ibid.*

<sup>2194</sup> Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

<sup>2195</sup> Talmud Yerushalmi, Shabbat 14:3 *ibid.*

of the heart and then ascends from there to the brain. Thus, the passion of the “alien fire” comes to also affect the brain, which is the meaning of, “Sickness refers to worry.” That is, his thoughts are worried within him, and he finds no respite and tranquility in his soul.

This stems from lack of knowledge (*Da'at*). As explained at length in the continuum of discourses (*Hemshech*) of the year 5670,<sup>2196</sup> on the teaching in Zohar,<sup>2197</sup> “[He adheres to] ‘the other god-*el acher*-אל אחר’ who is a eunuch and produces no fruits.” That is, the external husks of *Kelipah* only possess the brains of Wisdom-*Chochmah* and Understanding-*Binah*, but lack the brain of Knowledge-*Da'at*, which is the aspect [of the intellect] that is capable of rendering a decision (*Hachra'ah*). Thus, since he lacks the aspect of Knowledge-*Da'at*, and does not have the ability to render a decision (*Hachra'ah*), his thoughts [constantly] wander within him, and he finds no respite and tranquility in his soul.

This chains down even further until he comes to the aspect of, “Sickness is bitterness.” That is, he no longer feels that,<sup>2198</sup> “The lips of the forbidden woman drip honey,” and he already realizes that<sup>2199</sup> “Her end is as bitter as wormwood,” but even so, he remains entrenched in the sickness etc., as explained in Kuntres Eitz HaChayim.<sup>2200</sup>

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<sup>2196</sup> Sefer HaMaamarim 5670, p. 138

<sup>2197</sup> Zohar II 103a

<sup>2198</sup> Proverbs 5:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"י-26.

<sup>2199</sup> Proverbs 5:4

<sup>2200</sup> Kuntres Eitz HaChayim, Ch. 3, p. 21.

All this chains down from the above-mentioned aspect of love-sickness (*Cholat Ahavah*), namely, that he lacks the Fiftieth Gate (*Shaar HaNun*) [of Understanding-*Binah*]. In other words, his service of *HaShem*-יהו"ה, blessed is He, only stems from the aspect of “hearing” (*Shmiyah*) and comprehension, and not from the aspect of “seeing” (*Re'iyah*). Thus, since he lacks the “sight” (*Re'iyah*) and perception of *HaShem*'s-יהו"ה Godliness, the above-mentioned aspects of sickness can possibly chain down.

This is like what is known about the cause of the sin of the golden calf. That is, when the Torah was given, they had the matter of sight (*Re'iyah*-ראיה), as the verse states,<sup>2201</sup> “The entire people saw (*Ra'ah*-ראה).” However, after the Torah was given, when they no longer had the matter of seeing (*Re'iyah*), but only of hearing (*Shmiyah*), this is what caused the sin of the golden calf.

The reason is because the matter of hearing (*Shmiyah*) is such, that after one hears something, it is can be that if challenged about it, he can come to have questions and contradictions [in his mind about it] etc. However, this not so of seeing it, in which case, questions or contradictions do not apply for him etc. The same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, when one's service of *HaShem*-יהו"ה only stems from the aspect of “hearing” (*Shmiyah*), it is possible to fall from this etc.

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<sup>2201</sup> Exodus 20:15

Now, the general matter of thirst in the aspect of “love sickness” (*Cholat Ahavah*) is that one has a yearning desire and thirst for the Essential Self of *HaShem*-יהו"ה, blessed is He, and that the Fiftieth Gate (*Shaar HaNun*) should illuminate for him, this being the aspect of sight (*Re'iyah*), rather than only grasp and comprehension. Above in *HaShem*'s-יהו"ה Godliness, this refers to the thirst of the *Sefirah* of Kingship-*Malchut*, which is the aspect of the “fire of the *Hey-Aish Hey*-ה' אש,” and is the aspect of “at first there was darkness.”

This is because the letter *Hey*-ה is just the aspect of the breath,<sup>2202</sup> which is the gross matter (*Chomer*) that carries the speech and the divisions of the letters from each other, this being the form (*Tzurah*) of the speech as it is expressed in enunciation. However, in the gross matter (*Chomer*) of the letters (*Otiyot*), which is the aspect of the letter *Hey*-ה, they all are equal.

The order in speech (*Dibur*) is that first there is the gross matter (*Chomer*) of the letters (*Otiyot*), which is then followed by the form (*Tzurah*) of the letters (*Otiyot*), and only afterwards does one grasp the light (*Ohr*) and inner content of the letters (*Otiyot*). This is the meaning of “at first it was darkness, and then the light returned.” Thus, since the aspect of Kingship-*Malchut*, which is the letter *Hey*-ה, and is the gross matter (*Chomer*) of the speech (*Dibur*), is in a way of “at first it was

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<sup>2202</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cholem vowel; Also see Tanya, *Iggeret HaKodesh*, Epistle 5 (108b).



darkness,” it therefore has a great yearning desire and thirst. This thirst of Kingship-*Malchut* is for the Essential Self of *HaShem*-יהו"ה, blessed is He.

That is, her thirst cannot possibly be satisfied by the revelations (*Gilyim*) of *Zeir Anpin*, being that the thirst is specifically for the Essential Self of *HaShem*-יהו"ה. This is because Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d'Lo Ityada – RaDL" A*). For, as known,<sup>2203</sup> all the [other] *Sefirot* are rooted in the Long Patient One-*Arich*, which is the root of the emanated, whereas Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d'Lo Ityada – RaDL" A*). Therefore, even the revelation of the Long Patient One-*Arich* will not satisfy her thirst.

This is because the aspect of the Long Patient One-*Arich* cannot compare to the aspect of the Ancient One-*Atik* or the Unknowable Head (*Reisha d'Lo Ityada – RaDL" A*). This thirst of Kingship-*Malchut* even chains down below in man's service of *HaShem*-יהו"ה, blessed is He, and manifests as the thirst of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), in whom the thirst [for *HaShem*'s-יהו"ה Godliness] is very great.<sup>2204</sup>

## 7.

This then, is the meaning of the verse,<sup>2205</sup> “*HaShem*-יהו"ה will remove every sickness from you.” This verse is stated

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<sup>2203</sup> Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

<sup>2204</sup> See Tanya, Likkutei Amarim, Ch. 7.

<sup>2205</sup> Deuteronomy 7:15

in the book of [Deuteronomy – *Devarim*, which begins with the verse],<sup>2206</sup> “These are the words (*Devarim*) that Moshe spoke to all Israel etc.,” at which time the Jewish people served *HaShem*-יהו"ה, blessed is He, in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is why it states, “*HaShem*-יהו"ה will remove every sickness from you.”

In contrast, in the book of Exodus (*Shemot*) it states,<sup>2207</sup> “All the sicknesses that I placed in Egypt, I will not bring upon you,” since there it is discussing the service of *HaShem*-יהו"ה, blessed is He, of the righteous (*Tzaddikim*) who has never sinned in all his days (as explained before).

This is because the book of Exodus (*Shemot*) discusses the matters of the exodus from Egypt and the giving of the Torah, at which time the Jewish people served *HaShem*-יהו"ה, blessed is He, in the mode of the righteous (*Tzaddikim*), through which there only was caused to be the drawing down of the aspect of the Long Patient One-*Arich*, which is why the verse concludes, “I am *HaShem*, your healer-*Ani HaShem Rofecha*-אני יהו"ה רופאך” which forms the acronym “the Long Patient One-*Arich*-אריך”).<sup>2208</sup>

In contrast, through the service of *HaShem*-יהו"ה, blessed is He, of those who return to Him in repentance (*Baalei Teshuvah*), indicated by the verse, “*HaShem*-יהו"ה will remove

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<sup>2206</sup> Deuteronomy 1:1

<sup>2207</sup> Exodus 15:26

<sup>2208</sup> Me'orei Ohr, letter *Aleph*-א, Ya'ir Netiv section 124 (citing the students of the Arizal); Also see the later discourse of this year, 5721, entitled “*v'Heiseer*,” Discourse 31, Ch. 7, (Sefer HaMaamarim 5721 p. 238); Also see Kuntres Etz HaChayim *ibid*.

every sickness from you,” the drawing down of the aspect of the Ancient One-*Atik* is caused.<sup>2209</sup>

## 8.

This likewise explains the seven [weeks] of consolation that follow the three [weeks] of suffering. For, initially the Torah was given, followed by the sin of the golden calf and the three [weeks] of suffering, and then the seven [weeks] of consolation. The matter of consolation (*Nechamah*) is that a much loftier light (*Ohr*) is drawn down than there was before the descent. This is as stated in Midrash,<sup>2210</sup> “The Holy One, blessed is He, told Moshe: Do not be anguished that you broke the first Tablets, since they only contained the Ten Commandments.”

[Elsewhere it states<sup>2211</sup> “Had the Jewish people not sinned, they only would have been given the five books of the Torah and the book of Yehoshua.”] [The Midrash continues], “On the second tablets that I am giving you there will be *Halachot*, *Midrash*, and *Aggadot*. About this the verse states,<sup>2212</sup> ‘He would relate to you the hidden recesses of wisdom, for His sagacity is manifold.’” This too is a matter of

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<sup>2209</sup> About this it was also mentioned that in the coming future even the righteous *Tzaddikim* will come to attain the service of *HaShem*-יהוה, blessed is He, in the mode of repentance and return (*Teshuvah*), as it states “Moshiach will bring the righteous *Tzaddikim* to repentance (*Teshuvah*).” [Also see Likkutei Torah, Drushim L’Rosh HaShanah 58d; Ha’azinui 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b.

<sup>2210</sup> Midrash Shemot Rabba 46:1; See *Hemshech* 5666 p. 86 and on; Sefer HaMaamarim 5677 p. 31 and on; 5689 p. 69 and on, and elsewhere.

<sup>2211</sup> Talmud Bavli, Nedarim 22b

<sup>2212</sup> Job 11:6

consolation (*Nechamah*), about which the verse states,<sup>2213</sup> “Console, be consoled (*Nachamu Nachamu*) My people,” which repeats the word “console-*Nachamu*-נחמו” twice, as in “His sagacity is manifold.”

However, as of yet, we do not even suffice ourselves with this. For, as it states in *Pesikta*,<sup>2214</sup> the assembly of the souls of the Jewish people argues,<sup>2215</sup> “Zion-*Tziyon*-ציון said, ‘*HaShem*-יהוה has left me,’” meaning, “I will not be appeased by the consolations of the prophets.” That is, even after the consolations of the prophets, nevertheless, *Tziyon* (ציון), which refers to the essential point of the heart of the Jewish soul,<sup>2216</sup> (as the verse states,<sup>2217</sup> “*Tziyon* (ציון) will be redeemed through justice”), is not appeased by the consolations of the prophets, since there is [still] room in this for her to say, “*HaShem*-יהוה has left me.” She thus arouses the consolation of [the verse],<sup>2218</sup> “I (*Anochi*-אנכי), [only] I (*Anochi*-אנכי) am He who comforts you.” In other words, the comfort is from the Holy One, blessed is He, Himself, and moreover, not only “I-*Anochi*” once, as was said at the giving of the Torah,<sup>2219</sup> “I-*Anochi*-אנכי am *HaShem*-יהוה your God,” but twice “I-*Anochi*-אנכי.”<sup>2220</sup>

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<sup>2213</sup> Isaiah 40:1

<sup>2214</sup> Cited in Avudraham, *Seder HaParshiyot v’HaHaftarot* (p. 303).

<sup>2215</sup> Isaiah 49:14

<sup>2216</sup> See the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYiochud* (*Ner Mitzvah v’Torah Ohr*), translated as *Essential Faith*.

<sup>2217</sup> Isaiah 1:27

<sup>2218</sup> Isaiah 51:12

<sup>2219</sup> Exodus 20:2; Deuteronomy 5:6

<sup>2220</sup> Also see *Likkutei Torah*, *Nitzavim* 45c and on; *Drushim L’Shabbat Shuva* 65b and on.

This is similar to what is written about the coming future,<sup>2221</sup> “And they will say on that day: ‘Behold, this (*Zeh-זה*) is our God, [we hoped to Him that He would save us]; This (*Zeh-זה*) is *HaShem-יהוה* to Whom we hoped [let us exult and be glad in His salvation].” In other words, this is unlike the splitting of the sea, at which it is written,<sup>2222</sup> “This (*Zeh-זה*) is my God and I shall glorify Him,” in which “This-*Zeh-זה*” is only stated once. Rather, [here it states] “This-*Zeh-זה*” twice.<sup>2223</sup>

This is the matter of the manifold consolation (*Nechamah*) that will take place in the coming future with the coming of our righteous Moshiach, which will be [preceded] by Eliyahu “the herald of goodness.”<sup>2224</sup> For, about Eliyahu it is written,<sup>2225</sup> “He repaired the ruined altar of *HaShem-יהוה*.” The “altar-*Misbe’ach-מזבה*” refers to the aspect of Kingship-*Malchut*,<sup>2226</sup> and the “ruined altar” refers to the fact that Kingship-*Malchut* was in a state of descent and fall, due to which the Jewish people were also caused to be in a state of “dancing indecisively between two opinions.”<sup>2227</sup> However, through Eliyahu performing wonders and miracles, he brought them to return to *HaShem-יהוה*, blessed is He in repentance

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<sup>2221</sup> Isaiah 25:9

<sup>2222</sup> Exodus 15:2; See *Shnei Luchot HaBrit* 40a

<sup>2223</sup> Midrash *Shemot Rabba* 23:15

<sup>2224</sup> See Rashi to *Bechukotai* 26:42

<sup>2225</sup> Kings I 18:30; Also see the discourse entitled “*Refa’ei*” and “*Vayikach Eliyahu*” 5635 (*Sefer HaMaamarim* 5635 Vol. 2, p. 304 and on).

<sup>2226</sup> See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

<sup>2227</sup> Kings I 18:21 and Rashi there.

(*Teshuvah*), until they all said,<sup>2228</sup> “*HaShem-יהו"ה*, He is the God, *HaShem-יהו"ה*, He is the God,” twice.<sup>2229</sup>

This likewise is the general matter of the doubled consolation (*Nechamah*), that will be brought about through Eliyahu, “the herald of goodness,” so that “each person will point with his finger,”<sup>2230</sup> meaning, with the physical finger, and say “This-*Zeh-זה*” twice, meaning, “This (*Zeh-זה*) is our God, [we hoped to him that He would save us]; This (*Zeh-זה*) is *HaShem-יהו"ה* to Whom we hoped, let us exult and be glad in His salvation.”

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<sup>2228</sup> Kings I 18:39

<sup>2229</sup> See Rashi to Judges 5:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

<sup>2230</sup> Midrash Shemot Rabba 23:15; Talmud Bavli, Taanit 31a

## Discourse 32

*“Atem Nitzavim Hayom Kulchem, Lifnei HaShem -  
You are standing this day, all of you, before HaShem”*

Delivered on Shabbat Parshat Nitzavim,

28<sup>th</sup> of Elul, 5721

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

### 1.

The verse states,<sup>2231</sup> “You are standing this day, all of you, before *HaShem*-יהוה your God; your leaders, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” Now, this must be better understood. For, since the verse began by stating “all of you,” which is the matter of the general whole (*Klall*), why did it then enumerate, “Your leaders, your tribes etc.,” which is the division into particulars (*Pratim*)? The question is especially [strengthened] by the fact that,<sup>2232</sup> as known, this Torah portion is always read before Rosh HaShanah.<sup>2233</sup> That is, when it states, “You are standing this day (*HaYom*-היום),” it refers to the day of Rosh HaShanah.<sup>2234</sup> This is as the verse

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<sup>2231</sup> Deuteronomy 29:9-10

<sup>2232</sup> See Liukkutei Torah, Nitzavim 44a

<sup>2233</sup> Tosefot to Talmud Bavli, Megillah 31b; Mishneh Torah, Hilchot Tefilinah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4

<sup>2234</sup> Pa’aneach Raza, Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Aseere*-עשירי,” p. 60d.

states,<sup>2235</sup> “It happened on **the** day (*HaYom*-היום),” which Targum translates, “It was the great day of judgment,” referring to Rosh HaShanah.<sup>2236</sup>

Now, the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is as in the teaching,<sup>2237</sup> “The *mitzvah* of the day is with the Shofar,” which is the horn of an animal. This refers to the matter of a simple cry with a simple voice that has no divisions of levels, as known,<sup>2238</sup> that the whole service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah is in a general way (*Klall*) stemming from the essential self of the soul.

This is as explained elsewhere<sup>2239</sup> about the difference between accepting the yoke of *HaShem*'s-יהו"ה Kingship throughout the rest of the year, and accepting the yoke of His Kingship on Rosh HaShanah. That is, on Rosh HaShanah the acceptance of the yoke of His Kingship is in a general way, stemming from the essential self of the soul.

Similarly, the entire service of *HaShem*-יהו"ה on Rosh HaShanah, stems from the essential self of the soul, in which there utterly are no divisions of levels. This being so, it is not understood why the verse states, “Your leaders, your tribes etc.,” which is a matter of division into particulars (*Pratim*).

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<sup>2235</sup> Job 2:1

<sup>2236</sup> See Zohar II 32b and Ramaz there; Zohar III 231b

<sup>2237</sup> Mishnah Rosh HaShanah 3:3; Talmud Bavli, Rosh HaShanah 26b

<sup>2238</sup> See the end of the discourse entitled “*Atem Nitzavim*” 5675 (*Hemshech* 5672, Vol. 2, p. 1,139 and on).

<sup>2239</sup> See Sefer HaMaamarim 5699 p. 12 and on, and elsewhere.



## 2.

Now, to understand this, we first must preface with a general explanation of the matter of service of *HaShem*-יהו"ה, blessed is He. For in Zohar, on the Torah portion of Va'era, it states,<sup>2240</sup> “[It is written,<sup>2241</sup> ‘I shall take you to Me for a people and I shall be a God to you; and you shall know that I am *HaShem*-יהו"ה your God.’] This *mitzvah* is the first of all *mitzvot*. That is, the first of all *mitzvot* is to know the Holy One, blessed is He, [both] in particular (*Prat*) and in general (*Klall*)...and that “*HaShem*-יהו"ה, He is the God-*HaElohi*”*m*-האלהי"ם,<sup>2242</sup> is a particular (*Prat*).”

The teaching there continues,<sup>2243</sup> “The verse,<sup>2244</sup> ‘You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*HaElohi*”*m*-האלהי"ם,’ means that *HaShem*-יהו"ה and God-*Elohi*”*m*-אלהי"ם are all one.” In other words, the general matter of service of *HaShem*-יהו"ה, blessed is He, is the knowledge that “*HaShem*-יהו"ה and God-*Elohi*”*m*-אלהי"ם are all one.”

However, this must be understood,<sup>2245</sup> for the Name *HaShem*-יהו"ה is the matter of mercy (*Rachamim*),<sup>2246</sup> and is the aspect of His limitlessness (*Bli Gvul*). In contrast, His title God-

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<sup>2240</sup> Zohar II 25a

<sup>2241</sup> Exodus 6:7

<sup>2242</sup> Deuteronomy 4:39

<sup>2243</sup> Zohar II 26b

<sup>2244</sup> Deuteronomy 4:39

<sup>2245</sup> See the discourse entitled “*Atem Nitzavim*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 *ibid.*, p. 1,132 and on).

<sup>2246</sup> Midrash Bereishit Rabba 12:15; Pesikta Rabbati 41:2; Zohar I 173b; 251b; Zohar II 47b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

*Elohi*”m-אלהי”m is the matter of constriction (*Tzimtzum*) and judgments (*Dinim*), which is the matter of concealment and hiddenness, to the point of the concealments and hiddenness of the natural order-*HaTevah*-הטבע, in that His title God-*Elohi*”m-אלהי”m-86 shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”<sup>2247</sup> This being so, not only are they two separate matters, but they even are opposites. Therefore, how can it possibly be said that “*HaShem*-יהו”ה and God-*Elohi*”m-אלהי”m are all one”?

The same is so in the matter of the lights (*Orot*) and vessels (*Keilim*). That is, the Name *HaShem*-יהו”ה is the matter of the lights (*Orot*), whereas His title God-*Elohi*”m-אלהי”m is the matter of the vessels (*Keilim*),<sup>2248</sup> these being two opposite motions. For, the motion of the lights (*Orot*) is like “the spirit of man that ascends above,”<sup>2249</sup> whereas the motion of the vessels (*Keilim*) is like “the spirit of the beast that descends below.”<sup>2250</sup> This being so, how are they “all one”?

This may be better understood by prefacing with an explanation of the Name *HaShem*-יהו”ה and His title God-*Elohi*”m-אלהי”m as they are in the world of Repair-*Tikkun*. That

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<sup>2247</sup> Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

<sup>2248</sup> Torah Ohr, Yitro 69d; Likkutei Torah, Balak 73b; Sefer HaMaamarim 5657 p. 46, and elsewhere.

<sup>2249</sup> See Ecclesiastes 3:21

<sup>2250</sup> See Ecclesiastes 3:21 *ibid*.

is, the verse states,<sup>2251</sup> “For *HaShem* God-*HaShem Elohi*”*m-*ם יהו"ה אלהי"ם is a sun and a shield.” In other words, the Name *HaShem*-יהו"ה and His title God-*Elohi*”*m-*ם אלהי"ם are compared to the sun and its shield.

Just as the matter of the shield (the sun’s sheath) is to act as a shield, so that it will be possible to withstand and receive the light of the sun, so likewise *HaShem*’s-יהו"ה title God-*Elohi*”*m-*ם אלהי"ם is a shield over the Name *HaShem*-יהו"ה, through which it is possible to receive the light of the Name *HaShem*-יהו"ה.

The explanation is that since the name *HaShem*-יהו"ה and His title God-*Elohi*”*m-*ם אלהי"ם are two opposites, how is it possible for the light of the Name *HaShem*-יהו"ה to illuminate by means of His title God-*Elohi*”*m-*ם אלהי"ם? For, at first glance, when the Name *HaShem*-יהו"ה is dominant, there should then be a revelation of His limitless light, and when His title God-*Elohi*”*m-*ם אלהי"ם is dominant, there should then be complete concealment and hiddenness.

This being so, how is it possible that the light of the Name *HaShem*-יהו"ה illuminates through His title God-*Elohi*”*m-*ם אלהי"ם, to the point that specifically by means of this, His light illuminates in every place, similar to the shield [of the sun] through which the light of the sun can be received?

However, this proves that, in truth, they are not two opposites. In other words, the matter of the ascent of the light is not the true intention or inner aspect of the light (*Ohr*).

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<sup>2251</sup> Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4; Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 84:12, and elsewhere.

Rather, the true inner intent is to be drawn down to illuminate below. Moreover, the light and revelation should not be with an over-abundance of light (*Ohr*) which causes the nullification of the recipients, but it should rather illuminate in a way that becomes settled in the recipients.

This itself is the difference between the light of the world of Repair-*Tikkun* and the light of the world of Chaos-*Tohu*. For, the light of the world of Chaos-*Tohu* is such that it illuminates in a limitless way. In contrast, the light of the world of Repair-*Tikkun* is such that it illuminates in a way that is settled in the vessels (*Hityashvut*).

This may be compared to a king of flesh and blood who reveals his wealth and the splendor of his greatness. He may do so in one of two ways. The first way is that he reveals his wealth and the splendor of his greatness with full strength and dominance, (with great commotion), without taking the state and standing of the recipients into account at all. In such a case the recipients become completely nullified.

The second way is that he reveals his wealth and great splendor in a way that the recipients can grasp and comprehend it. About this we plead and request,<sup>2252</sup> “Reveal the glory of Your Kingship upon us... so that all that has been made will know that You have made it.” The word, “has been made-*Pa’ul*-פְּעוּל” [specifically] refers to the lower creatures, but even so, “all that has been made will know that You have made it.”

Now, since *HaShem*’s-ה' inner Supernal intention in the light (*Ohr*) is for it to illuminate in the vessels (*Keilim*) in a settled way (*Hityashvut*), it therefore is measured and limited

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<sup>2252</sup> In the *Musaf* liturgy of Rosh HaShanah

by the vessels (*Keilim*). Likewise, even from the angle of the vessels (*Keilim*) and *HaShem*'s יהו"ה title *God-Elohi*"מ-אלהי"ם, the inner intention in them is not the matter of descent and complete concealment and hiddenness. This is because even His title *God-Elohi*"מ-אלהי"ם is one of the seven holy names that are not to be erased.<sup>2253</sup>

Rather, the inner intention in them is that through them the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, should be revealed, which is why the vessels grasp the light and reveal it. Thus it is in this regard that "*HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם are all one." That is, the intention in both is one intention, which is how things specifically are in the world of Repair-*Tikkun*.

However, in the world of Chaos-*Tohu*, when the quality of Kindness-*Chessed* illuminated, (the matter of which is revelation-*Gilyu*), the quality of Might-*Gevurah* had no room to exist. The opposite is also true, [that when the quality of Might-*Gevurah* illuminated, the quality of Kindness-*Chessed* had no room to exist]. Thus, [about the world of Chaos-*Tohu*] the verse states,<sup>2254</sup> "He reigned... and he died."

In contrast, the world of Repair-*Tikkun* is the world of inter-inclusion (*Hitkallelut*). This matter of inter-inclusion (*Hitkallelut*) in the world of Repair-*Tikkun*, in which the light (*Ohr*) becomes limited by the vessel (*Kli*) and the vessel (*Kli*)

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<sup>2253</sup> Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

<sup>2254</sup> Genesis 36:32; See Likkutei Torah of the Arizal, Parshat Vayishlach; Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 1 & Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there, and elsewhere.

takes hold of the light (*Ohr*), proves that in both, the inner intention is one.

This then, is the general matter of toiling in serving *HaShem*-יהו"ה, blessed is He, through the knowledge that “*HaShem*-יהו"ה and God-*Elohi*”מ-אלהי"ם are all one.” That is, the toil is to affect the vessels (*Keilim*) which, in and of themselves, are in a motion of “the spirit of the animal descends below,” to come to have a matter of ascent and be receptacles for the light (*Ohr*). Likewise, the light (*Ohr*), which in and of itself, is in a motion of ascent, should be drawn down and settle within the vessels (*Keilim*).

Now, the primary matter of the toil is to affect the repair of the vessels (*Keilim*). As this relates to the descent of the Godly soul into the body and animalistic soul, the Godly soul is the matter of lights (*Orot*) and the body and animalistic soul are the matter of vessels (*Keilim*). Now, being that the Godly soul itself does not require repair, its descent was not for its own sake, but entirely for the sake of repairing the body and animalistic soul.<sup>2255</sup>

The same is so Above in *HaShem*'s-יהו"ה Godliness, that the primary toil is in repairing the vessels (*Keilim*). Through the repair of the vessels (*Keilim*) they become fitting receptacles for the lights (*Orot*), and then *HaShem*'s-יהו"ה inner Supernal intention in the light (*Ohr*), that it should illuminate below, is automatically revealed.

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<sup>2255</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

That is, *HaShem* 's-יהו"ה inner Supernal intent is for “a dwelling place in the lower worlds.”<sup>2256</sup> However, the primary toil is to affect the repair of the vessels (*Keilim*), so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) toward the light (*Ohr*). In our service of *HaShem*-יהו"ה, blessed is He, this matter is the repair of the body and the animalistic soul, so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) [to *HaShem*-יהו"ה].

### 3.

Now, regarding the nullification (*Bittul*) and “running” (*Ratzo*) [to *HaShem*-יהו"ה] that must be affected in the vessels (*Keilim*), there are three levels.<sup>2257</sup> This may be understood from the “running” (*Ratzo*) [to *HaShem*-יהו"ה] of Shabbat. As known, Shabbat is a matter of the “running” (*Ratzo*) and ascent of all the worlds, as the verse states,<sup>2258</sup> “And the heavens and the earth were finished, and all of their hosts.” Now, there are three levels in the ascents of Shabbat. There is the entrance into Shabbat on Shabbat evening, there is the day of Shabbat, and there is [Shabbat afternoon,] the time of “the desire of all desires” (*Ra'ava d'Kol Ra'avin*).

With the completion of separating food from the dross and waste [during the mundane days of the week], the entrance into Shabbat on Shabbat evening completes the ascent from

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<sup>2256</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>2257</sup> See *Hemshech* 5672 Vol. 2 *ibid.* p. 1,129 and on (and before that see p. 1,096 and on); Vol. 3, p. 1,207 and on.

<sup>2258</sup> Genesis 2:1-3

below to Above.<sup>2259</sup> The day of Shabbat is the matter of separating good food from good food, [as explained<sup>2260</sup> on the verse],<sup>2261</sup> “And you will eat the eaten (*v’Achaltem Achol-* ואכלתם אכול etc.” This is as explained in the discourse entitled “*Mi Manah*,”<sup>2262</sup> that in the matter of separation and refinement (*Birurim*) there are two ways. There is the separation of food from the dross and waste, and there is the separation of good food from good food. This is the difference between Shabbat evening and Shabbat day. However, [Shabbat afternoon,] the time of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*) transcends the matter of affecting refinements (*Birurim*) altogether.

In regard to the ascent of the vessels (*Keilim*), the explanation of these three matters is as follows: The matter of repairing the vessels (*Keilim*) begins in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because the motion of the descent of the vessels (“the spirit of the animal that descends below”), is primarily in the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, they first must undergo the toil of repair, so that they will be affected to be in a motion of

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<sup>2259</sup> See the prior discourse of this year, 5721, “*Shlach Lecha* – Send men for yourself,” Discourse 27 and on.

<sup>2260</sup> See the preceding discourse of this year, 5721, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 28, Ch. 7 and on.

<sup>2261</sup> Joel 2:26

<sup>2262</sup> Of the year 5775 (*Hemshech* 5672 Vol. 2 p. 1,053 and on); See at length in the preceding discourse of this year, 5721, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 28 (Sefer HaMaamarim 5721, p. 219 and on), as well as in the discourse entitled “*Shlach Lecha* – Send men for yourself,” Discourse 27.



ascent (*Aliyah*), through which they then will be capable of receiving a much higher light (*Ohr*).

Higher than this is the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) for, though they are Godliness, nonetheless, even the vessels of the world of Emanation are in a state of novel existence. This is why we say,<sup>2263</sup> “He and His life force are one, and He and His organs are one,” stating twice that He is “one” with them. This is because, as known, the vessels (*Keilim*) are in a state of novel existence.<sup>2264</sup> Therefore the vessels (*Keilim*) of the world of Emanation (*Atzilut*) must also be repaired, through which they become fitting to receive and be illuminated by the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and transcends vessels (*Keilim*).

In other words, through the repair of the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there comes to be a drawing down of the light (*Ohr*) of the world of Emanation (*Atzilut*), which relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is the matter of the surrounding transcendent light (*Ohr Sovev*), as known.<sup>2265</sup> However, through the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) there is a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*), that entirely transcends manifestation within vessels (*Keilim*).

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<sup>2263</sup> Introduction to Tikkunei Zohar 3b

<sup>2264</sup> See *Hemshech* “*Mayim Rabim*” 5636 Ch. 32; *Hemshech* 5672 Vol. 1, p. 43; p. 304 and on, and elsewhere.

<sup>2265</sup> *Hemshech* 5672 Vol. 1, p. 107; *Sefer HaMaamarim* 5689 p. 356, and elsewhere.

Now, the repair of the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is similar to the ascent on Shabbat evening, at which time the food has [already] been refined and separated (*Birur*) from the dross and waste. This is because, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) the existence of evil is applicable.<sup>2266</sup> The repair of this comes about through their refinement and separation (*Birur*) from the waste and evil, so that they will be capable of receiving the light (*Ohr*) of the world of Emanation (*Atzilut*).

However, the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is similar to Shabbat day, at which time there is the refinement and separation (*Birur*) of good food from good food. For it states about the world of Emanation (*Atzilut*),<sup>2267</sup> “Evil shall not dwell with You.” Therefore, in the world of Emanation (*Atzilut*) the matter of refining and separating (*Birur*) the good from the dross and waste, is not applicable. Rather, the [in the world of Emanation] the repair of the vessels (*Keilim*) is for them to be capable of receiving the light of *HaShem*-יהויה, blessed is He, that surrounds and transcends all worlds.

Now, there is an even loftier ascent, which is the matter of repairing the lights (*Orot*). For, even the light of *HaShem*-יהויה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) has some relation to vessels (*Keilim*). This

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<sup>2266</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot) in the introduction to the Drush; Shaar 47 (Shaar Seder ABY”A), Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3; Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

<sup>2267</sup> Psalms 5:5; See Likkutei Torah Bamidbar 3c and on *ibid.* and elsewhere.

is why it is called the “surrounding light” (*Sovev*). Moreover, the entire matter of light (*Ohr*-אור) is that it only is a radiance (*Ha'arah*-הארה) [of the Luminary]. That is, the very name “light-*Ohr*-אור” indicates that it only is a “radiance-*Ha'arah*-הארה” [from the Luminary]. Thus, the matter of repairing the lights (*Orot*-אורות) is so that they will become included in the Luminary (*Ma'or*-מאור), and even higher, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, the explanation of these three matters as they are in the drawing down of the *Sefirot*, Above in *HaShem*'s-יהו"ה Godliness, is as follows: The first drawing down is from the root of the created beings, meaning, up to the aspect of the Long Patient One-*Arich*, which is the root of the created beings. This is drawn down through the toil of refining and separating the food from the dross and waste.

The second drawing down is from the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, that manifest in the Understanding-*Binah* of the Ancient One-*Atik*. This is the matter of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, which transcends manifestation in vessels (*Keilim*). However, even so, it still has some relation to vessels (*Keilim*). For, as known, Understanding-*Binah* is the beginning of the vessels (*Keilim*). Therefore, even the aspect of the Understanding-*Binah* of the Ancient One-*Atik* has some relation to vessels (*Keilim*).

The third drawing down is literally the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, which is the matter of drawing down the Essential Self of the Singular

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

Now, these three matters as they are in our toil of repairing the body and animalistic soul, (which as explained above, is the matter of repairing the vessels (*Keilim*) and the ascent brought about in *HaShem*'s-יהו"ה title God-*Elohi*"מ-ם (אלהי"ם), is the matter of the three loves mentioned in the verse,<sup>2268</sup> "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being."

Serving *HaShem*-יהו"ה, blessed is He, "with all your heart" stems from the inner manifest powers [of the soul], meaning the ten powers as they each include ten. This form of serving Him is limited, and it therefore is possible for a person to attain this by his own power.

However, serving Him "with all your soul" is the matter of the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and is "the desire of the heart" (*Re'uta d'Leeba*), which transcend the inner manifest powers [of the soul]. This cannot be attained through one's own efforts, but must come from Above. However, though this form of serving *HaShem*-יהו"ה is not limited by the limitations of the inner manifest powers [of the soul], nevertheless, even in the "desire of the heart" (*Re'uta d'Leeba*) the desire is sensed and felt, and therefore this feeling must also be nullified.

One then comes to love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בכל מאדך), in that he becomes included in the Essential Self of *HaShem*-יהו"ה, blessed is He, with no sense or feeling whatsoever. This is the

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<sup>2268</sup> Deuteronomy 6:5

matter of “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*), which is the pleasure of the essential self (*Taanug Atzmi*) [of the soul].

To further explain, sometimes the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and “the desire of the heart” (*Re'uta d'Leeba*), are also called, “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*).<sup>2269</sup> Still and all, this stems from the felt pleasure (*Taanug Murgash*) and the composite pleasure (*Taanug Murkav*) in the “abundant love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. However, the true matter of the “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*) is the pleasure of the essential self (*Taanug Atzmi*) which is unfelt, meaning that he has no feeling whatsoever, being that he has become included in the Essential Self of *HaShem*-יהו"ה, blessed is He.

#### 4.

This may be understood in greater detail from the general matter of the toil of affecting the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*”*m*-אלהי"ם, which began in the exodus from Egypt. In contrast, when the Jewish people were still in exile in Egypt, they had no relation to this knowledge. This is understood from the statement in Zohar on the Torah portion of Vayetztei,<sup>2270</sup> “When the Jewish people left Egypt, they had no knowledge at all, until the Holy One, blessed is He, gave them the taste of bread (*Lechem*-לחם) etc.”

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<sup>2269</sup> See Tanya, Likkutei Amarim, Ch. 43 (62a) and elsewhere.

<sup>2270</sup> Zohar I 156b

This brought drew knowledge down to them, to know *HaShem*-יהוה, blessed is He.

The explanation is that, as known, exile is compared to sleep.<sup>2271</sup> During sleep, all the inner and higher powers [of the soul] withdraw, and the lower powers [of the soul] dominate etc. For example, during sleep, the digestive powers are more active than while awake. This is similar to what is known, that through eating coarse and heavy foods, vapor ascends to the brain, causing distraction to the grasp of the power of intellect.<sup>2272</sup> The same is so in the reverse, that because of the withdrawal of the higher [soul] powers, the lower powers become dominant, being that the two are inter-twined and inter-dependent etc. The same is so in a time of exile, that all the higher [spiritual] lights are withdrawn and concealed, thus causing physicality to be dominant etc.

In addition, the time of exile is compared to the gestation of a fetus (*Ibur*).<sup>2273</sup> (That is, the exodus from Egypt is compared to the matter of “conversion,”<sup>2274</sup> and as known,<sup>2275</sup> “A proselyte who converts is considered to be like a newborn infant.” Therefore, the period that precedes this is compared to the gestation of a fetus.)

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<sup>2271</sup> See the discourse entitled “*Balayla HaHoo* – That night the king’s sleep was disturbed” of last year, 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 13, Ch. 2, and the citations there (Sefer HaMaamarim, 5720, p. 109). Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 and the notes and citations there.

<sup>2272</sup> See Chavatzelet HaSharon of the holy Alshich to Daniel 1:5; Also see the discourse entitled “*HaBa'im Yashreish Yaakov*” 5691 (Sefer HaMaamarim 5691 p. 161).

<sup>2273</sup> Torah Ohr, Va'era 55a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 and the notes and citations there.

<sup>2274</sup> See *Likkutei Sichot*, Vol. 18, p. 119

<sup>2275</sup> Talmud Bavli, Yevamot 22a

During gestation, the head of the fetus is between its knees.<sup>2276</sup> That is, the higher powers [of the soul] are concealed, and only the aspects of *NeHi"Y* are revealed.<sup>2277</sup> The same was so during the exile in Egypt, that the higher powers of the Jewish people were in a state of concealment, and only the matter of faith (*Emunah*) was revealed, as the verse states,<sup>2278</sup> “And the people believed.”<sup>2279</sup>

Even though faith (*Emunah*) is an extremely great matter, and it is in the merit of their faith (*Emunah*) that the Jewish people were redeemed from Egypt,<sup>2280</sup> so much so, that even during the three weeks [between the 17<sup>th</sup> of Tammuz and the 9<sup>th</sup> of Av] (*Bein HaMetzarim*), when we want to recall the praise of the Jewish people, we [specifically] recall their great faith (*Emunah*) [and recite the verse],<sup>2281</sup> “I recall for you the kindness of your youth... your following Me into the wilderness, into an unsown land.”

This refers the departure of the Jewish people from Egypt in that, as the verse states, “they did not even prepare provisions for themselves,”<sup>2282</sup> but “had faith and went.”<sup>2283</sup>

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<sup>2276</sup> Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

<sup>2277</sup> These are lower “gut emotions” of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*; See Shaar HaYichud of the Mittler Rebbe *ibid*.; Also see the discourse entitled “*Na’aseh Na Aliyat Kir*” 5691, Ch. 5 (Sefer HaMaamarim 5691 p. 209, and elsewhere).

<sup>2278</sup> Exodus 4:31

<sup>2279</sup> Also see the introduction of the Mittler Rebbe to Shaar HaEmunah and Shaar HaYichud (*Ner Mitzvah v’Torah Ohr*), translated as Essential Faith.

<sup>2280</sup> Yalkut Shimoni, Beshalach, Remez 240

<sup>2281</sup> Jeremiah 2:2 – The first *Haftorah* that is read during the “three weeks” (*Bein HaMetzarim*).

<sup>2282</sup> Exodus 12:39

<sup>2283</sup> Rashi to Exodus 12:39

This was because of the great strength of their faith (*Emunah*). Nevertheless, the inner manifest powers were in a state of concealment in them, and therefore, at that time, it did not apply for them to have knowledge that “*HaShem*” יהוה, He is the God-*Elohi*”m-אלהים.”

It automatically follows that they also did not have the refinement of the emotions (*Midot*) brought about specifically by this knowledge. For, as known, the departure of the Jewish people from Egypt had to be in a way that “the people fled,”<sup>2284</sup> being that [the influence of] the evil [of Egypt] was still in full force,<sup>2285</sup> and had they not left by fleeing etc., (who knows what would have happened) etc.

Only after they departed from Egypt did the toil of counting the Omer (*Sefirat HaOmer*) begin.<sup>2286</sup> The Omer is [an offering] of barley, which is animal fodder.<sup>2287</sup> This refers to the matter of refining (*Birur*) the emotions (*Midot*) of the animalistic soul.

Now, even though they were very lofty souls, for as explained elsewhere about the generation of the desert, which is called “the generation of Knowledge” (*Dor De’ah*),<sup>2288</sup> they were very lofty souls.<sup>2289</sup> Nonetheless, during their exile in Egypt, their brains and hearts were in the ultimate state of concealment etc. This is why exile is compared to sleep, since

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<sup>2284</sup> Exodus 14:5

<sup>2285</sup> See Tanya, Ch. 31; Likkutei Torah, Vayikra 3a

<sup>2286</sup> See Likkutei Torah, Vayikra ibid., and elsewhere.

<sup>2287</sup> Mishnah Sotah 2:1; Talmud Bavli, Sotah 14a; Pesachim 3b; See Likkutei Torah, Emor 35d, 36a and on, and elsewhere.

<sup>2288</sup> Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

<sup>2289</sup> See Etz Chayim, Shaar HaKlallim, Ch. 11; “*Bati LeGani* – I have come to My garden,” 5720, translated in The Teachings of The Rebbe, 5720, Discourse, Discourse 10, Ch. 4 (Sefer HaMaamarim 5720, p. 84, and elsewhere).



during sleep the general life-force [of the soul] is withdrawn, and all that remains is the “impression of life” (*Keesta d’Chayuta*).<sup>2290</sup>

Therefore, when the Jewish people left Egypt, Moshe began teaching them the knowledge that “יהו"ה-*HaShem*, He is the God-*Elohi*”מ-אלהי”מ,” which is what brings the refinement (*Birur*) of the emotions (*Midot*) about, as explained above, this being the general matter repairing the body and animalistic soul.

## 5.

Now, (as mentioned before) upon leaving Egypt, their toil [in serving *HaShem*-יהו"ה] began with the counting of the Omer (*Sefirat HaOmer*). The matter of bringing the Omer offering is to affect the repair and ascent of Kingship-*Malchut* (because this is the primary matter in affecting the repair of the vessels-*Keilim*.)

This is because Kingship-*Malchut* is *HaShem*'s-יהו"ה Name of *Ba"N*-בין-52 [יריד ה"ה ויו ה"ה], about which the verse states, “The spirit of the animal (*Beheimah*-בהמה-52) descends below.” This refers to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) even for the purpose of bringing about their novel existence, where she is concealed and hidden in the novel existence.

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<sup>2290</sup> Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

This cannot compare to existence as it is brought forth from the aspect of *Zeir Anpin*, about which the verse states,<sup>2291</sup> “For, six days *HaShem*-ה' יהו"ה made heaven and earth etc.,” to which *Zohar*<sup>2292</sup> explains that the verse specifies “six days-*Sheishet Yamim*-ששת ימים” rather than “in six days-*b'Sheishet Yamim*-בששת ימים.” This aspect is not in a way of concealment (*He'elem*) nor inner manifestation (*Hitlabshut*), but rather, is as the verse states,<sup>2293</sup> “He commanded, and they were created,” automatically.<sup>2294</sup>

However, what is meant here is not the same automatic way stemming from *HaShem*'s-ה' יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), in that He does not constrict Himself to bring novel existence into being and actualize it, but remains utterly concealed relative to the created being, so that the created being has no sense of Him at all.

Rather, the coming into being stemming from the aspect of *Zeir Anpin* is similar to cause and effect. That is, even though the Cause constricts in order to bring about the effect, nonetheless, the revelation of the Cause brings the effect automatically.

An example is the [relationship between] the intellect (*Sechel*) and the emotions (*Midot*). That is, the existence of the emotions (*Midot*) is specifically brought about due to the sense of the intellect (*Sechel*). Nevertheless, they are brought into

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<sup>2291</sup> Exodus 20:11; 31:17

<sup>2292</sup> *Zohar* I 247a; *Zohar* III 298b, and elsewhere; Also see *Sefer HaMaamarim* 5708 p. 272 and elsewhere.

<sup>2293</sup> Psalms 148:5

<sup>2294</sup> See *Torah Ohr*, *Megillat Esther* 96c; *Likkutei Torah*, *Re'eh* 20c, 26d; *Shir HaShirim* 14c, 41d; *Sefer HaMaamarim* 5692 p. 345.

being automatically. That is, when the intellect (*Sechel*) is revealed, the emotions (*Midot*) follow automatically. This is how novel existence is brought into being from the aspect of *Zeir Anpin*.

In contrast, the way novel existence comes into being from Kingship-*Malchut* is by way of the inner manifestation of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNif'al*). This is a hidden and concealed way, in that the Godly power is hidden in the novel created being, who does not sense this Godly power.

In other words, though he indeed senses that there is vitality and power within him, especially while contemplation the verse,<sup>2295</sup> “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu, HaShem Echad* שמע ישראל יהוה אחד” [in which the word “our God-*Elohei'nu*” אלהינו] means “our strength and our vitality,”<sup>2296</sup> nonetheless, it only in a way that he senses that he has vitality. However, he does not sense that this vitality is Godliness. This is because of the concealment and hiddenness in existence as it is brought forth from the aspect of Kingship-*Malchut*.

Now, the concealment and hiddenness of the aspect of Kingship-*Malchut* does not just apply to the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are brought into being from the aspect of

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<sup>2295</sup> Deuteronomy 6:4

<sup>2296</sup> See Tur and Shulchan Aruch, Orach Chayim 5; Likkutei Torah *ibid.* 18a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title “God-*Elohi'm*” אלהים is a term of “strength-*Aleem*” אלים as per the dictum (*Gittin* 60b and elsewhere), “Whoever is stronger-*Aleem*” אלים prevails.”

Kingship-*Malchut*, but also applies to all levels of Kingship-*Malchut*, up to and including the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, which precedes and transcends the restraint of the *Tzimtzum*.

That is, the totality of revelation drawn down in the worlds from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, comes about by being preceded by the constriction of the *Tzimtzum* and the withdrawal (*Siluk*) [of the light], and all that is drawn down is just the aspect of the short line-*Kav*, stemming from the concealment of Kingship-*Malchut*.

Nevertheless, this concealment is not yet the true matter of concealment (*He'elem*). For, even after the restraint of *Tzimtzum*, revelations of light (*Ohr*) are still drawn down, such as the drawing down of the Line-*Kav*. For, although it is a short line-*Kav*, it nevertheless is a drawing down of light (*Ohr*). It thus, is only called “concealment” in general, similar to what is stated about the Supernal Crown-*Keter* that, “Even though it is a primordial light, a brilliant light, and a radiant light, nonetheless, before the Cause of all causes, it is darkness.”<sup>2297</sup> That is, even though “before the Cause of all causes it is darkness,” nonetheless, “It is a primordial light, a brilliant light, and a radiant light.”

The same is so of the drawings down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the aspect of Kingship-*Malchut*. That is, even after the concealments of Kingship-*Malchut*, there nevertheless are revelations. In other words, the matter of the concealment is

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<sup>2297</sup> Tikkunei Zohar, Tikkun 70 (135b)

only in relation to the light (*Ohr*) that preceded the concealment of Kingship-*Malchut*. Nevertheless, even after the concealment of Kingship-*Malchut* this still is the aspect of a revelation of light. However, during exile there is another way in the concealment of Kingship-*Malchut*, as indicated by the verse, “her feet descend unto death,”<sup>2298</sup> which the matter of complete hiddenness and concealment.

The explanation of these two ways of concealment (*He'elem*) may be understood by what is known about the matter of inner manifestation itself (*Hitlabshut*). That is, there are two ways of inner manifestation (*Hitlabshut*). The first is that, that which is garbed rules over that which garbs it. An example is the inner-manifestation (*Hitlabshut*) of intellect (*Sechel*) in the emotions (*Midot*). For, even though the intellect (*Sechel*) is garbed in the emotions (*Midot*), nevertheless, the brain rules over the heart.<sup>2299</sup>

This is because, in and of themselves, the arousal of the emotions (*Midot*) is unrestrained and without limit, but even so, the brain rules over them, so that they should be as is desirable. The same is so on an even lower level, in regard to the manifestation of the power of thought (*Machshavah*) within the power of action (*Ma'aseh*), such as the power of writing or the power of drawing. That is, the action will accord to the thought.

The second way is that, that which is garbed is ruled by that which garbs it. An example is the matter of reincarnations

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<sup>2298</sup> Proverbs 5:5; *Ohr HaTorah*, Na"Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

<sup>2299</sup> Tanya, *Likkutei Amarim*, Ch. 12 (17a) citing *Zohar* (Ra'aya Mehemena) 224a.

(*Gilgulim*), may the Merciful One save us, which is extremely painful to the soul.<sup>2300</sup>

In this same way, we can understand the two ways of concealment in the *Sefirah* of Kingship-*Malchut*. In the first way, even though the Godly power is manifest and concealed in the created being, it nevertheless is somewhat revealed and has dominion and rule over the created beings. In contrast, this is not so of the second way, during the time of exile, in which “her feet descend unto death”, in that, that which is garbed is ruled by that which garbs it, this being the matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.<sup>2301</sup>

For, even in the time of exile *HaShem* 's-יהו"ה Supernal desire, blessed is He, that there should “only be good to Israel”<sup>2302</sup> is powerful and strong, not only spiritually, but also physically. Nonetheless, because of the manifestation within the seventy ministering angels [of the nations], (in that each land has a ministering angel who rules over it etc.),<sup>2303</sup> it is possible for it to be different [than His Supernal desire], Heaven forbid, this being the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

The same is so of the manifestation of the Godly soul within the body and animalistic soul, that there are various possible ways in this. In the highest way the Godly soul reigns

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<sup>2300</sup> See at greater length in the preceding discourse of this year, 5721, entitled “*Lachein Emor* – Therefore say to the Children of Israel: I am *HaShem*,” Discourse 13, Ch. 4, and the explanation and citations there.

<sup>2301</sup> See Talmud Bavli, Megillah 29a; Zohar I 120b

<sup>2302</sup> Psalms 73:1

<sup>2303</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and Gate Five (*Tiferet*), and elsewhere.

and rules over the body and animalistic soul constantly. Lower than this is the way indicated by the verse,<sup>2304</sup> “the might shall pass from one regime to the other,” in that sometimes...etc. Even lower is when the body and animalistic soul reign over the Godly soul etc., Heaven forbid.

## 6.

Now, the repair of the vessels (*Keilim*) is primarily in the lowest aspect, meaning, in the *Sefirah* of Kingship-*Malchut* as “her feet descend unto death.” The same is so of the repair of the body and animalistic soul, that the primary aspect of this is in regard to the manifestation of the Godly soul in the lowest way. It is here where the toil of repairing the vessels (*Keilim*) is necessary, so that there will be no motion of “the spirit of the animal descends below.” There should rather be the ascent of the vessels (*Keilim*) so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He.

Now, this matter began upon their departure from Egypt, through the consumption of the Matzah, “bread from the earth.” This refers to the matter of toiling in service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers [of the soul], which one is capable of attaining through toiling by his own power, as explained before.

This is then followed by the consumption of the Manna, “bread from heaven.”<sup>2305</sup> This refers to the matter of toiling in

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<sup>2304</sup> Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

<sup>2305</sup> Exodus 16:4

service of *HaShem*-יהו"ה, blessed is He, with the “desire of the heart” (*Re'uta d'Leeba*), which comes from Above, until one ultimately comes to serve Him “with all your being,” in that he becomes included in the Essential Self of *HaShem*-יהו"ה, blessed is He (as discussed in chapter three).

## 7.

Now, the order of serving *HaShem*-יהו"ה, blessed is He, from below to Above, is that one first begins by toiling with the inner manifest powers [of the soul], followed by toiling with the “desire of the heart” (*Reu'ta d'Leeba*), and ultimately toiling in a way that stems from the essential self. However, there also must be a drawing down from Above to below, to draw down the toil that stems from the essential self of the soul into the inner manifest powers.

This then, is the meaning of the verse,<sup>2306</sup> “You are standing this day, all of you.” “This day-*HaYom*-היום” refers to the day of Rosh HaShanah, at which time the service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul. That is, the souls of the Jewish people “are standing” and ascend to the Source from whence they were hewn, that is, “before *HaShem*-יהו"ה your God.”

This is as explained before about the difference between accepting the yoke of *HaShem*'s-יהו"ה Kingship throughout the whole year, and accepting the His yoke on Rosh HaShanah. That is, it was explained that accepting the yoke of His Kingship throughout the year is in regard particular powers and particular

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<sup>2306</sup> Deuteronomy 29:9-10



matters, whereas the service of accepting the yoke of His Kingship on Rosh HaShanah stems from the essential self of the soul, which transcends the particular manifest powers. This is also why the verse states, “all of you,” meaning, all individuals literally as one. This is because when it comes to the essence, different levels are not applicable.

Thus, the toil is to draw down the aspect of “all of you,” which stems from the essential self of the soul, into the inner manifest powers. About this the verse continues, “Your leaders, your tribes etc.,” enumerating ten levels,<sup>2307</sup> these being the ten inner manifest powers of the soul, so that even in them, there should be a drawing forth of the essential self of the soul.<sup>2308</sup>

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<sup>2307</sup> See Likkutei Torah, Nitzavim 44a

<sup>2308</sup> The conclusion of this discourse is missing.