

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5722
(Volume 1)

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson
The Lubavitcher Rebbe

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ISBN: 978-1-304-54606-7

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Gates of Light – ספר שערי אורה באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
The Gate of Unity – שער היחוד המבואר
The Gateway to Understanding – פתח השער לאמרי בינה
Universal Principles of Faith – קונטרס עקרי הדת
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* Discourses 22 through 42 are printed in The Teachings of The Rebbe 5722, Volume 2.

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

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

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-שׁוֹת, for we must not (orally) make mention with the Name *HaShem*!’”⁵

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it forbidden to orally mention His Name *HaShem*-ה'יהוה. Therefore, when we pray or read the Torah, we must be silent-שׁוֹת-65, by saying His title Lord-*Adonay*-י-אדוני-65 instead. However, since His title Lord-*Adonay* is also holy,

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

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

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

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

therefore, in regular conversation, we say *HaShem*, which means “The Name.” See Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach,

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

Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁴ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁵ ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

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

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy

¹² Maimonides

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

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

¹⁵ Isaiah 11:9

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

hand. In it,¹⁷ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, “Master, when will you come?” To which Moshiach responded, “By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents like you. In that time all the husks of evil (*klipot*) will cease to be, and it will be a time of grace and salvation.”

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

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

It is to this end, that is, to spread the knowledge of *HaShem*, which is **the** essential component of the true and

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

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

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being discussed.¹⁸ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

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

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

¹⁹ Pronounced Jikatiya

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

that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

Although this work was mostly hidden for almost 800 years, in it, he reveals the three methods and the three holy names hinted at by the Baal Shem Tov, which are the foundations of the teachings of Chassidus. It is no wonder then, that Rabbi Yitzchak of Acco, the successor of the Ramban,²¹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²² As the Rebbe points out in a discourse from the year 5720,²³ in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the ultimate and most essential knowledge of *HaShem*, and the Rebbe instructs us to draw these teachings forth into revelation.

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

²¹ Nachmanides

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

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

²⁴ *Sefer HaSichot* 5691, p. 162-163

is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

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

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

However, it should be pointed out that, as the sixth Lubavitcher Rebbe continued to state, now that we are in the Messianic era, this is no longer a prerequisite. Rather, it now is our obligation and duty to fulfill the pledge to spread the wellsprings of these teachings outward and to open the doors to all who desire closeness to *HaShem*, blessed is He.²⁸ Nevertheless, it is clear from his words that the importance of

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

²⁶ *HaYom Yom*, 7 Tammuz

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

²⁸ *Sefer HaSichot* 5691 *ibid.* p. 163

these foundations is in no way diminished today, only that they no longer are prerequisites that might inhibit a person from beginning to study the words of the Living God, as conveyed in these teachings.

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

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

Thus, having made these foundational works readily available, our approach in adapting the teachings of the Rebbe

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

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

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

This having been said, we must state that although we have done our utmost to clarify the text itself and to incorporate elucidating notes wherever necessary, our explanations will be brief, as these matters have already been explained, at great length, in our other translations and commentaries.³¹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the gateways of knowledge and understanding to you and will greatly assist you in your path to attaining true closeness to *HaShem*, blessed is He.

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

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

discourse, will be explained by the Rebbe with greater clarity, in a subsequent discourse. Since we can be quite certain that the order in which they were said is not arbitrary, but that they are ordered according to the Supernal Intent, it is recommended that the approach to the study of these teachings also be orderly.

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

The 18th of Iyyar, Lag BaOmer, 5784

ח"י אייר, ל"ג בעומר תשפ"ד, שנת את"ך אנ"י נא"ם יהו"ה להציל"ך

The Translators

³² Isaiah 11:9

Discourse 1

“*Toov Ta’am v’Da’at Lamdeini...*
Teach me good reasoning and knowledge”

Delivered on the 2nd day of Rosh HaShanah, 5722

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

1.

The verse states,³³ “Teach me good reasoning and knowledge, for I had faith in Your commandments.” Now, this is one of the verses recited before sounding the Shofar [on Rosh HaShanah]. About this, his honorable holiness, my father-in-law, the Rebbe, explains in the continuum of discourses (*Hemshech*) of Rosh HaShanah 5696,³⁴ that there are two types of verses in relation to sounding the Shofar. There are the verses of Kingship (*Malchiyot*), Remembrances (*Zichronot*), and *Shofarot* recited in the [*Musaf*] prayers and blessings of Rosh HaShanah and there are the verses recited [immediately] before sounding the Shofar.

Now, the general matter of reciting verses is as our sages, of blessed memory, taught³⁵ “Recite before Me verses of kingship (*Malchiyot*), so that you will crown Me as King over you; verses of remembrance (*Zichronot*), so that your

³³ Psalms 119:66

³⁴ Kuntres 118 (subsequently printed in *Sefer HaMaamarim*, *Kuntreisim* Vol. 3, p. 147 and on, and the beginning of *Sefer HaMaamarim* 5696).

³⁵ Talmud Bavli, Rosh HaShanah 34b

remembrance will rise before Me for the good; and with what? With the Shofar.”

In other words, even though the actual coronation and drawing down of *HaShem*'s-יהו"ה Kingship is brought about through the **actual** blowing of the Shofar,³⁶ nonetheless, these verses must also be recited. For, in order for the sounding of the Shofar to affect the drawing down of *HaShem*'s-יהו"ה Kingship upon the Jewish people, and thereby upon the whole world, all accusers, concealments, and hiddenness, must first be removed. This comes about through saying these verses. Then, once the accusers etc. have been removed the act of sounding the Shofar draws it down.

This then, is the meaning of what the Rambam writes,³⁷ “Even though the sounding of the Shofar on Rosh HaShanah is a scriptural decree, it contains an allusion. It is as if [the call of the Shofar] is saying: Wake up you sleepy ones from your sleep, and you who slumber, arise,” referring to the matter of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.³⁸ However, at first glance, the sounding the Shofar is the matter of crowning *HaShem*-יהו"ה and drawing down His Kingship, blessed is He. This being so, how is it related to the matter of repentance?

However, the explanation is that for the Holy One, blessed is He, to accept the coronation to be our King, we first must repent and return (*Teshuvah*) to Him, by which all the

³⁶ See Rabbi Sa'adya Ga'on cited in Avudraham, Taamei HaTekiyot, HaInyan HaRishon, and elsewhere.

³⁷ Mishneh Torah, Hilchot Teshuvah 3:4

³⁸ Also see *Hemshech* 5666 p. 2 and on; Sefer HaMaamarim 5710 p. 8 and on, and elsewhere.

concealments and hiddenness are removed. It specifically is then that the sounding of the Shofar affects the coronation.

To explain, the accusers etc. are removed primarily by saying the verses [immediately] before the sounding of the Shofar. This is because the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and *Shofarot*, that follow the sounding of the Shofar and were established by Rabbinic ordinance, come in continuation and in assistance to the sounding of the Shofar.

However, the primary removal of the accusers is not brought about by reciting those verses, but by reciting the verses before the sounding of the Shofar, that are only customary (*Minhag*) as preparation for sounding the Shofar. It is specifically these verses that remove all the barriers. This is explained at length in the above-mentioned continuum (*Hemshech*) that with the very first sigh [of repentance and return to *HaShem*-יהו"ה] of the Jewish people before the Shofar is blasted, the Holy One, blessed is He, rises from His throne of judgment and sits upon His throne of mercy,³⁹ thereby removing all accusations.

Now, the difference between the verses that precede the sounding of the Shofar and the verses that are said [afterwards] as part of the [*Musaf*] prayer, is that the verses of the [*Musaf*] prayer mention the superiority of the matters of Kingship (*Malchiyot*), Remembrance (*Zichronot*) and *Shofarot*. In contrast, in the verses before the sounding of the Shofar, there is no mention of anything having to do with this whatsoever. Yet, even so, it is specifically through these

³⁹ See Midrash Vayikra Rabba 29:3; Zohar III 99a

verses that we prepare for the sounding of the Shofar, by removing all obstructions and concealments etc., [as explained above].

2.

Now, it is explained in the continuum (*Hemshech*) there,⁴⁰ about the matter of reciting those verses that come [immediately] before the sounding of the Shofar, that each verse in particular, is a matter unto itself, separate and apart from the other verses of the portion [it was taken from]. It thus follows automatically that these verses do not bear the full understanding and comprehension of the whole portion [that each verse was taken from].

An example is that it is like disparate letters that are separated from a certain word, so that when one letter is separated from the other letters in that word, it does not bear the inner substance of the word, but only an impression of the substance of the word when the letter was joined with its other letters. We thus find that upon reciting that individual letter alone, the intention in it is not to the understanding and grasp contained in the [full] word, but is to the substance of that letter, as it is, in and of itself.

The same is so of verses that are separated from other verses of that portion, that their substance is not one with [the] understanding and comprehension [as they are in the context of the whole portion], being that they no longer are within the

⁴⁰ In the discourse entitled “*Tuv Ta’am v’Da’at*,” Ch. 7 – Sefer HaMaamarim 5696 p. 15.

context of the other verses of that portion. For, it only is specifically then, that they bear the understanding and meaning in context with the whole portion.

Now, although it is true that the verses of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and *Shofarot*, are also separated from the context of the other verses in the portions they were taken from, nonetheless, their inner substance bears the understanding and grasp of the matters of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and *Shofarot*. This is because the matter of Kingship (*Malchiyot*) is not mentioned in the other verses of the portions from which these verses are taken, but only in these verses that we recite during the [*Musaf*] prayer. This being so, in these verses the understanding of the matter of Kingship (*Malchiyot*) remains fully intact and whole. The same is so of the matter of Remembrance (*Zichronot*). It remains fully intact and whole in the verses of Remembrance (*Zichronot*), and the same applies to the verses of *Shofarot*.

In contrast, this is not so of the verses that come before the sounding of the Shofar, in which there is no mention of the matters of Kingship (*Malchiyot*), Remembrance (*Zichronot*), and *Shofarot*, as explained before. This being so, the entire matter that lends itself to understanding them, is solely the substance matter and context of the other verses of the portions [from which they were gleaned], and when they are separate from the context [of those passages], there then is no understanding in them whatsoever. This proves that the matter of the verses recited before sounding the Shofar is not a

matter of understanding or comprehending the Torah, but their substance is rather [like] the letters (*Otiyot*) of the Torah.

3.

Based on the above, we must understand why before sounding the Shofar we recite the verse,⁴¹ “Teach me good reasoning and knowledge.” For, the substance of this request of King Dovid on behalf of the assembly of the souls of all Israel, as well as on behalf of each and every Jew individually, is to understand and comprehend, [that is] “Teach me.”

However, the entire substance of reciting these verses is that they are not a matter of understanding and comprehension, but are solely a matter of [reciting the] letters (*Otiyot*) of Torah. This being so, what is the meaning of this request, “Teach me”? This [question] is especially strengthened by the fact that it states, “good (*Toov*-טוב) [reasoning],” using the *Melupum* [*Shoorook*] vowel, indicating ultimate goodness.⁴² This refers to the matter of the source, root, and inner aspect of the intellect (*Pnimiyut HaSechel*) which itself transcends the matter of intellect (*Sechel*). This being so, what is the meaning of the word, “Teach me,” which indicates that which specifically comes into comprehension and grasp?

To explain, we also find that [in the same Psalm] King Dovid pleads for that which is not a matter of grasp and

⁴¹ Psalms 119:66

⁴² See the discourse entitled “*Tuv Ta’am*” 5696 p. 23; Also see Shnei Luchot HaBrit (ShaLa”H) 368b; Likkutei Torah, Shir HaShirim 10d

comprehension, but is rather a matter of seeing and gazing, as it states,⁴³ “Unveil my eyes, that I may gaze upon wonders from Your Torah.” This is similar to how Torah will be studied in the coming future, about which the verse states,⁴⁴ “They will no longer teach – [each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהו"ה!’ For they all will know Me, from their smallest to their greatest – the word of *HaShem*-יהו"ה.” For, as known,⁴⁵ in that time the learning (will not be in a way of understanding and comprehension, but) in a way of seeing. However, here the plea is “Teach me,” meaning that it specifically should be in a way of comprehension.

We also must understand⁴⁶ why Dovid states, “[Teach me good reasoning and knowledge, for] I had faith in Your commandments.” That is, we must understand what King Dovid’s superiority is in stating about himself, “I had faith in Your commandments,” being that the matter of faith (*Emunah*) is present in every single Jew, in that “all Israel are the faithful, the children of the faithful,”⁴⁷ to the point that even the most simple people amongst them have a most complete and perfect faith (*Emunah Sheleimah*). This being so, why does King Dovid emphasize that his [personal] superior and elevated quality is that, “I had faith in Your commandments”?

⁴³ Psalms 119:18

⁴⁴ Jeremiah 31:33; See the discourse entitled “*Tuv Ta’am*” 5696 *ibid.* p. 22

⁴⁵ Likkutei Torah, Tzav 17a-b and elsewhere

⁴⁶ See the discourse entitled “*Tuv Ta’am*” 5696 *ibid.* p. 12 and on.

⁴⁷ See Talmud Bavli, Shabbat 97a

Now, it could possibly be explained that the words “I had faith in Your commandments” refers to faith (*Emunah*) that follows after having attained completeness in understanding and grasp. In other words, after having attained completeness in the understanding and comprehension of those levels that are possible to be grasped, there then comes faith in the higher level that cannot be grasped. This is why whosoever has attained a much greater grasp and comprehension will also come to have a much higher level of faith (*Emunah*).

This is as explained in Likkutei Torah,⁴⁸ on the verse,⁴⁹ “You shall know this day, and set it upon your heart [that *HaShem*-יהוה, He is the God],” that when matters that at first were [accepted] only by way of faith, come into grasp and comprehension, the faith is then of much higher levels etc. The same is so of the particulars within the Jewish people themselves. That is, one who has a much greater grasp and comprehension, will also have a much higher level of faith.

In other words, that which a person of lesser comprehension and grasp accepts by way of faith, a person of greater comprehension grasps by way of comprehension, whereas his faith (*Emunah*) is of a much higher level. Thus, since this faith (*Emunah*) comes after perfecting the comprehension, therefore, according to the differences and distinctions there are in the comprehension, there likewise will be differences and distinctions in the faith. With this in mind,

⁴⁸ Likkutei Torah, Va’etchanan 7b-c; Also see Torat Menachem, Sefer HaMaamarim Tishrei p. 159

⁴⁹ Deuteronomy 4:39

it could be explained that King Dovid's praise in stating, "I had faith in Your commandments," is that since he has much greater grasp and comprehension, it follows that his faith is of a much loftier aspect.

However, in truth, this cannot be said, because the **true** superiority of faith (*Emunah*) is [found] specifically in simple people. For, as his honorable holiness, my father-in-law, the Rebbe, cites⁵⁰ from the words of the Alter Rebbe - who said this in the name of his teacher, the Rav, the Maggid of Mezhritch, whose soul is in Eden, who himself received this from his teacher, the Baal Shem Tov, whose soul is in Eden - that the service of *HaShem*-יהו"ה, blessed is He, of simple people who serve *HaShem*-יהו"ה, blessed is He, with simplicity, is the receptacle for the Simple Essence of *HaShem*-יהו"ה, may He be blessed and elevated.

This⁵¹ also is why the verse states,⁵² "Now the man Moshe was exceedingly humble, more than any person," and it also states,⁵³ "[Moshe said,] 'Six hundred thousand foot-soldiers are the people in whose midst I am.'" That is, even though Moshe had a very great level of grasp and comprehension [of *HaShem*'s-יהו"ה Godliness], to the point that even while being below in a physical body, he literally was in the state of wisdom-*Chochmah* of the world of Emanation (*Atzilut*) – and in this itself, he was not just in the state of the aspect of the strength-*Ko'ach*-יהו"ה of wisdom-*Chochmah*-חכמה, but he also was in the aspect of the 'what-

⁵⁰ See the discourse entitled "*Tuv Ta'am*" 5696 *ibid.* p. 13.

⁵¹ Also see *Sefer HaMaamarim* 5679 p. 464; 5689 p. 69; p. 299.

⁵² Numbers 12:3

⁵³ Numbers 11:21

*Ma"h-h-*מ"ה-ה' of wisdom-*Chochmah*-חכמה, as the verse states,⁵⁴ "For what (*Ma"h-h-*מ"ה-ה') are we" – nevertheless, he was "exceedingly humble, more than any person."

This was due to the superiority of the strength of simple faith (*Emunah Peshutah*) that specifically simple people have, which is the meaning of the words, "Six hundred thousand foot-soldiers are the people (*Ragli HaAm*-רגלי העם) in whose midst I (*Anochi*-אנכי) am." That is, specifically the aspect of the "feet" (*Raglayim*-רגלים) [of the people] is what drew down the aspect of "I-*Anochi*-אנכי"⁵⁵ in Moshe.

The reason is because essential strength and simplicity of faith is more present in simple people than in those who have grasp and comprehension. For, even though those of grasp and comprehension can have faith in a higher level [of *HaShem*'s-יהו"ה Godliness], as explained above, nonetheless, the essential superiority of strength and simplicity of faith (*Emunah*) is much greater in simple people.

The reason is because in regard to those who are masters of intellect, especially a person who toils with all his strengths over a matter of intellect, each and every matter that relates to him, especially that which touches him personally, especially that which touches him in an inner way; the foundation of each particular for him is the matter of intellect (*Sechel*), since that is his essence. This is why a master of intellect requires special toil and labor to come to the [level of] simplicity and strength of faith of simple people.

⁵⁴ Exodus 16:7-8

⁵⁵ See Exodus 20:2; Deuteronomy 5:6

This is why the verse states, “Now the man Moshe was exceedingly humble, more than any person.” For, when Moshe beheld the generation of the footsteps of Moshiach, that it would be a generation of concealments and hiddenness [about which the verse states],⁵⁶ “We have not seen our signs... and there is none amongst us who knows until what-*Ma”H*-ה”מ,” that there would be trials, decrees and attempts to convert the Jews etc., and that even so, the Jewish people would stand up to the test, to the point of public sanctification of *HaShem*’s-יהו”ה Name, to the point of actual self-sacrifice, without taking any consideration of questions, such as,⁵⁷ “Why should the gentiles say, ‘[Where now is their God],” nor the questions posed by “the [personal] gentile inside of yourself,”⁵⁸ but on the contrary, this itself rouses the strength of their self-sacrifice for the Name *HaShem*-יהו”ה, blessed is He, to an even greater extent - on account of which “Moshe was exceedingly humble.”

For, true strength and simplicity of faith (*Emunah*) in *HaShem*-יהו”ה, blessed is He, is specifically in the simple people, being that their faith reaches much higher. This is as explained before, that the simple service of *HaShem*-יהו”ה, blessed is He, of the simple people who serve *HaShem*-יהו”ה, blessed is He, with simplicity, is the receptacle for the Simple Essence of *HaShem*-יהו”ה, may He be blessed and elevated.

To further explain, in intellect itself there are three matters, these being the knowledge (*Mada*-מדע), the knower

⁵⁶ Psalms 74:9

⁵⁷ Psalms 115:2

⁵⁸ See Torah Ohr, Bereishit 2b; Likkutei Torah, Tavo 42b

(*Yode'a*-ידוע), and the known (*Yadu'a*-ידוע).⁵⁹ The essence of intellect, as it is unto itself, is called knowledge (*Mada*-מדע), the manner in which it is conceptualized and grasped is called the known (*Yadu'a*-ידוע), and the one who grasps the intellect as it is conceptualized is called the knower (*Yode'a*-ידוע).

In the same way, in each and every service (*Avodah*) of *HaShem*-יהו"ה, blessed is He, there also are these three matters. That is, service of *HaShem*-יהו"ה, blessed is He, in and of itself, is when it is a simple service (*Avodah Peshutah*-עבודה פשוטה), and the way of serving Him is with simplicity, meaning simplicity in serving Him (*Psheetut HaAvodah*-פשיטות העבודה), which comes from simple people (*Anasheem Peshutim*-אנשים פשוטים). It is specifically this [type of service] that becomes the receptacle for the Simple Essence (*Etzem Pashut*-עצם פשוט) of *HaShem*-יהו"ה, may He be blessed and elevated.

This then, is the meaning of the verse, “Now the man Moshe was exceedingly humble.” At first glance this is not understood, being that Moshe himself also had this level of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. This is as stated,⁶⁰ “A fool will believe everything,” about which Midrash states,⁶¹ “This refers to our teacher Moshe.” Even so, he was “exceedingly humble,” since the true superiority of the strength and simplicity of faith is specifically in simple people.

⁵⁹ See Moreh Nevuchim 1:68; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Eloket, Ch. 3 and on; Likkutei Sichot, Vol. 20 p. 260.

⁶⁰ Proverbs 14:15

⁶¹ Midrash Shemot Rabba 3:1

However, because he was “exceedingly humble, more than any person,” he also attained this aspect, as it states, “Six hundred thousand foot-soldiers are the people (*Ragli HaAm-העם הרגלי*) in whose midst I (*Anochi-אנכי*) am.” That is, it was specifically the “feet” (*Raglayim-הרגלים*) of the Jewish people – referring to the simple people – who drew down the aspect indicated by “I-*Anochi-אנכי*”⁶² within Moshe– referring to the inner aspect (*Pnimityut*) of the Crown-*Keter*.

With all the above in mind, there is cause to wonder what exactly King Dovid’s superiority was in stating, “I had faith in Your commandments.” For, we see that faith (*Emunah*) in *HaShem-יהוה*, blessed is He, is present in all Jewish people, even the simple people. On the contrary, the superiority of the faith (*Emunah*) of simple people is even greater, as explained above. This being so, what is the meaning of, “I had faith in Your commandments.”

We also must understand why he states, “for (*Ki-כי*) I had faith in Your commandments,” in which he gives the reason for his request, “Teach me good reasoning and knowledge.” For, as known, every arousal from Above is commensurate and according to the manner of arousal from below.

This also is as simply understood from the matter of reason (*Sibah-סיבה*), in that that the reason (*Sibah-סיבה*) must be akin to that which is brought about by the reason (*Mesuvav-מסובב*). This being so, it is not understood why he gives the reason that because “I had faith in Your commandments” – wherein faith (*Emunah*) is a transcendent encompassing aspect

⁶² See Exodus 20:2; Deuteronomy 5:6

(*Makif*) – it therefore should follow [to say that You should] “teach me good reasoning and knowledge,” in a way of understanding and comprehension.

4.

However, the explanation is as explained in the above-mentioned continuum of discourses (*Hemshech*),⁶³ that there are various different levels in Torah. There is the aspect of Torah as it is below, within understanding and comprehension, and there is the root of Torah in the aspect of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*). This is as explained⁶⁴ about the matter of [the words],⁶⁵ “And for Your Torah that You have taught us,” that the words, “for Your Torah,” [refer to the Torah] of the world of Emanation (*Atzilut*), “that You taught us” in the world of Creation (*Briyah*).

The order of the levels from below to Above is that there is the level of the Torah as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and higher than this, there is the Torah as it is in the world of Emanation (*Atzilut*), and even in the world of Emanation (*Atzilut*) itself, it is precise in stating “Your Torah” (*Toratecha*-תורתך), (not simply stating “wisdom-*Chochmah*,” but rather, “**Your** Torah”), referring to the aspect of the Upper Wisdom (*Chochmah Ila’ah*) of the world of Emanation (*Atzilut*).

⁶³ See the discourse entitled “*Tuv Ta’am*” 5696 *ibid.* p. 10 and on.

⁶⁴ See *Likkutei Torah*, Eikev 17b; *Drushim L’Sukkot* 81d, and elsewhere; (Also see the citations in *Sefer HaMaamarim* 5696 *ibid.*)

⁶⁵ In the second blessing of the grace after meals (*Birkhat HaMazon*)

Higher than this, there is Torah as it is in the aspect of the Primordial Wisdom (*Chochmah HaKedoomah*-הַחִכְמָה הַקְדוּמָה), which is why the Torah is called “The Primordial Allegory” (*Mashal HaKadmoni*-מִשְׁלַל הַקְדָמוֹנִי).⁶⁶

Now, in addition to the general matter of the wisdom in Torah, there also is the matter of the reasons (*Ta'amim*) of Torah. In the matter of the reason (*Ta'am*) itself, there are various different manners. However, the general matter of the reasons (*Ta'amim*) is that they relate to the pleasure (*Ta'anug*),⁶⁷ and are the matter of the pleasure (*Ta'anug*) in Torah.

It is in this regard that King Dovid said,⁶⁸ “Your statutes were songs to me.” For, the matter of songs is that one sings a song several times over because of the pleasure in it, and this matter is the pleasure in Torah.⁶⁹ It is about this matter that he praised the elevated level of Torah. For, it was when King Dovid was in a state that was the opposite of openly revealed and apparent goodness that he said, “Your statutes were songs to me,” referring to the pleasure in Torah. For, the totality of the chaining down of the worlds depends on a single [seemingly] minor precision of Torah, and it was in this that he took comfort. For, of what consideration are all worldly matters relative to the pleasure in Torah?⁷⁰ It was

⁶⁶ Samuel I 24:14; Rashi to Exodus 21:13; Torah Ohr, Megillat Esther 98b and elsewhere. (Also see the citations in Sefer HaMaamarim 5696 *ibid.*, p. 7).

⁶⁷ The word “*Ta'am*” טַעַם can also mean “flavor.”

⁶⁸ Psalms 119:54

⁶⁹ Likkutei Torah, Bamidbar 18a

⁷⁰ Tanya, Kuntres Acharon, p. 161a; Sefer HaMitzvot of the Tzemach Tzedek 41a and on; *Hemshech* 5672 Vol. 1 p. 346 and on.

through this that he also affected a drawing down to below, for the good to be openly apparent and revealed.

However, even so, he was punished for [stating] this.⁷¹ This is because all this stems from the aspect of Torah as it relates to the person who studies it, which is the aspect of the pleasure as it comes into the aspect of the Primordial Wisdom (*Chochmah HaKedoomah*). However, the true matter of Torah is as the verse states,⁷² “I was then with Him... I was His delight,” which is higher than the aspect indicated [in the continuation],⁷³ “My delights are with the children of man,” but rather, “I was then **with Him** (*Etzlo*-אצלו),” specifically. This refers to the aspect of the essential pleasure (*Ta’anug Atzmi*) that is not drawn down into the aspect of Wisdom-*Chochmah*.

Now, even though the pleasure (*Ta’anug*) drawn down from the aspect of the Primordial Wisdom (*Chochmah HaKedoomah*) is also an essential pleasure, as in the teaching,⁷⁴ “The inner aspect of the Father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik* [Pleasure-*Taanug*],” nonetheless, as known, the inner aspect of the Ancient One-*Atik* as it comes into the inner aspect of the Father-*Abba* (Wisdom-*Chochmah*) is not at all comparable to the inner aspect of the Ancient One-*Atik* as it is in its own place and level,⁷⁵ to the point that the difference between them

⁷¹ See Talmud Bavli, Sotah 35a, and the citations in the previous note.

⁷² Proverbs 8:30

⁷³ Proverbs 8:31

⁷⁴ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah Nitzavim 49d and elsewhere.

⁷⁵ Sefer HaMaamarim 5696 ibid. p. 9 and on; Also see *Hemshech* 5666 p. 95 and on, and elsewhere.

is like the vast distance between one extreme and the other extreme. This is why Dovid was punished with forgetfulness, being that forgetfulness and remembrance are two opposites, from one extreme to the other extreme.

5.

Now, the difference between these two aspects of Torah is similar to what we explained before⁷⁶ about the matter of the general pleasure (*Taanug*) that transcends the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people in affecting refinements (*Birurim*), in which there are various levels.

To elucidate, the general matter of the completion of the toil of affecting refinements (*Birurim*) is on Shabbat. This is as the verse states,⁷⁷ “And the heavens and the earth were finished (*Vayechulu*-ויכלו) and all their hosts,” in which there are two explanations [of the word “*Vayechulu*-ויכלו”].⁷⁸ The first is that it is a term of completion (*Gemar*-גמר) and the second is that it is a term of pleasure (*Taanug*-תענוג). In other words, due to the completion (*Gemar*-גמר) of the refinements (*Birurim*) there is a drawing down of pleasure (*Taanug*) from Above.

Moreover, there are various levels in the pleasure of Shabbat itself. There is Shabbat evening, there is Shabbat day,

⁷⁶ In the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in *The Teachings of The Rebbe 5721*, Discourse 32 (Sefer HaMaamarim 5721 p. 243 and on).

⁷⁷ Genesis 2:1

⁷⁸ See *Ohr HaTorah, Bereishit* Vol. 1 p. 42b and on; Vol. 3, p. 505b and on.

and there then is [Shabbat afternoon, the time of] “The desire of all desires” (*Ra’ava d’Kol Ra’avin*). Shabbat evening is the particular pleasure stemming from the matter of the toil of affecting refinements (*Avodat HaBirurim*), as in the teaching,⁷⁹ “One who toils on the eve [before] Shabbat will eat on Shabbat.” Shabbat day is the aspect of the essential pleasure (*Taanug Atzmi*). In other words, the drawing down of the particular pleasure stemming from the toil of affecting refinements (*Avodat HaBirurim*) is what prepares and subsequently allows for the drawing down of the general and essential pleasure on Shabbat day. However, even so, this general pleasure is still related and bound, albeit with a distant bond, to the aspect of the pleasure (*Taanug*) stemming from the refinements (*Birurim*).

This is why there also are various distinctions in it, in that according to the distinctions in the manner by which the toil of refinements (*Birurim*) was affected, so likewise, there will be distinctions of levels in the pleasure (*Taanug*). This is similar to the inner aspect (*Pnimityut*) of the Ancient One-*Atik* as it comes into the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*). However, the aspect of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*) is the drawing down of the actual essential pleasure (*Taanug Atzmi*) itself, which utterly transcends the matter of the toil of created beings altogether.

About this the verse states,⁸⁰ “and He rested on the seventh day.” About this Mizrachi⁸¹ explains that “He also

⁷⁹ Talmud Bavli, Avodah Zarah 3a

⁸⁰ Genesis 2:2

⁸¹ See Mizrachi to Genesis 2:2 *ibid*.

rested from the tranquility (*Menuchah*).” In other words, the general matter of the seventh day is the matter of tranquility (*Menuchah*). However, the matter of tranquility (*Menuchah*) also relates to the existence of the worlds, as in the teaching,⁸² “What was the world lacking? Tranquility (*Menuchah*)! When Shabbat came, tranquility (*Menuchah*) came.”

This then, refers to the aspect of the pleasure of Shabbat evening, as well as to the pleasure of Shabbat day, which has some relation to the matter of affecting refinements (*Birurim*), as explained above. That is, these two aspects are the aspects of rest and tranquility that follow toil and labor, as well as the essential tranquility as it relates to the tranquility following labor. About these aspects the verse states, “He rested on the seventh day,” referring to drawing down the actual essential pleasure (*Ta’anug Atzmi*) itself, which is the aspect of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*) and is the aspect of the essential tranquility itself, literally.

We previously explained⁸³ the matter of the three above-mentioned aspects as they are in the matter of the *Sefirot*. The first drawing down is of the aspect of the root of the created beings, up to the aspect of the Long Patient One-*Arich*, which has a relation and relativity to novel created beings.

The second drawing down is of the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, as they manifest in the aspect of the Understanding-*Binah* of the Ancient One-*Atik*.

⁸² Rashi to Genesis 2:2 *ibid.*; Also see Midrash Bereishit Rabba 10:9

⁸³ In the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 32 (Sefer HaMaamarim 5721 p. 243 and on).

For, although it is the aspect of Understanding-*Binah* of the Ancient One-*Atik*, nevertheless, through numerous veils, screens, separations, and cessations, it becomes the source of understanding and comprehension. This is similar to the manner in which the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*).

The third drawing down is of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* itself, literally, which utterly and completely transcends the entire matter of novel creations.

6.

Now, the drawing down of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* itself, which is the aspect of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*), is in a way that “the end action arose first in thought.”⁸⁴ In other words, the drawing down of the aspect of “first in thought” (*Machshavah Techilah*), which [itself] transcends the aspect of thought (*Machshavah*), and even transcends the beginning of thought (*Machshavah*), is specifically brought about through “the end action” (*Sof Ma’aseh*).⁸⁵

The explanation is that when it comes to the three matters of thought, speech, and action (*Machshavah, Dibur, Ma’aseh*), “action (*Ma’aseh*) is primary.”⁸⁶ Moreover, in

⁸⁴ See the *Lecha Dodi* hymn in the Shabbat evening liturgy.

⁸⁵ See *Hemshech* 5672 Vol. 2 p. 1,117 and on.

⁸⁶ See Mishnah Avot 1:17

action itself, “the end action” (*Sof Ma’aseh*) [is primary]. That is, this does not refer to action (*Ma’aseh*) as there is a manifestation of intellect (*Sechel*) or emotions (*Midot*) in it, but rather refers to the matter of action (*Ma’aseh*) as it is, in and of itself, as a simple service (*Avodah Peshutah*) of *HaShem*-יהו"ה, blessed is He.

In other words, in actual deed, the reason for the action (*Ma’aseh*) does not stem from the desire (*Ratzon*) and the pleasure (*Taanug*), and does not even stem from the inner manifest powers [of the soul]. It rather is in a way of accepting the yoke of serving *HaShem*-יהו"ה, blessed is He, by way of simple faith (*Emunah Peshutah*). This is the aspect of serving *HaShem*-יהו"ה, blessed is He, with simplicity, and is the manner of serving Him as actualized by simple people. Specifically though this we reach the aspect of “first in thought” (*Machshavah Techilah*). For, as explained above, this is what creates the receptacle for the Simple Essence of *HaShem*-יהו"ה, may He be blessed and elevated.

The same is so in relation to the Torah. That is, to literally draw down the aspect of the essential pleasure in Torah itself, which is not even drawn down into the aspect of the Primordial Wisdom (*Chochmah HaKedoomah*), this does not come about through understanding and comprehending the Torah, but solely through engaging in the study of Torah by way of accepting the yoke (*Kabbalat Ol*). In general, this also is the matter of the letters (*Otiyot*) of Torah. It is specifically through this that we literally draw down the aspect of the essential pleasure (*Taanug Atzmi*).

This then, is the inner substance of King Dovid's request,⁸⁷ "Teach me good reasoning and knowledge," in which the word "good (*Toov*-טוב) [reasoning]," using the *Melupum* [*Shoorook*] vowel, refers to the root, source, and inner aspect of the intellect, namely, the aspect of the actual essential pleasure (*Taanug Atzmi*) itself, which does not even come into the Primordial Wisdom (*Chochmah HaKedooma*) in a concealed manner. The inner substance of his request is that even this aspect should literally come into revelation in actual comprehension and grasp, which is the meaning of the word "Teach me."

Now, he specifies, "[Teach me good reasoning] and knowledge (*Da'at*-דעת)." In other words, the "good reasoning" (*Toov Ta'am*-טוב טעם) – which refers to the simple pleasure (*Taanug Pashut*) – should be similar⁸⁸ to the matter of Knowledge-*Da'at*-דעת.

⁸⁷ Psalms 119:66

⁸⁸ Note: The comparison to the matter of knowledge-*Da'at* is solely that even though it is like the inner aspect (*Pnimityut*) of the Crown-*Keter*, nevertheless, it comes into the understanding-*Binah* (and is amongst the count of the *Sefirot*). However, when it comes to the matter of knowledge-*Da'at*, the inner aspect (*Pnimityut*) of the Crown-*Keter* comes in a way of descent, similar to the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which is not comparable to the inner aspect (*Pnimityut*) of the Ancient One-*Atik* as it is in its own place and level (as explained before in chapter four). In contrast, the aspect of "good reasoning" (*Toov Ta'am*-טוב טעם) that comes into the understanding is the aspect of the simple pleasure (*Taanug Pashut*), meaning, the inner aspect (*Pnimityut*) of the Ancient One-*Atik* itself, as it is in its place and level, without any descent whatsoever, and it is in this manner that it comes into the understanding. (See the end of the above-mentioned discourse entitled "*Toov Ta'am*," after chapter 11[Sefer HaMaamarim 5696 p. 23]).

To explain, Knowledge-*Da'at* is similar to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, which is why when the Crown-*Keter* is counted, Knowledge-*Da'at* is not counted, and when Knowledge-*Da'at* is counted, the Crown-*Keter* is not counted.⁸⁹ As known, when the Crown-*Keter* is not counted, this refers to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, and then Knowledge-*Da'at* is counted.

We thus find that Knowledge-*Da'at* is similar to the inner aspect (*Pnimiyut*) of the Crown-*Keter*. However, even though Knowledge-*Da'at* is similar to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, it nevertheless is counted in the count of the *Sefirot*, meaning, it comes into understanding.

The same is so of the “good reasoning” (*Tuv Ta'am-טוב טעם*), which is the simple pleasure (*Taanug Pashut*), that it should be in a way of “Teach me,” meaning that it should come into understanding and comprehension, all the way to the aspect of the “foot” of Wisdom-*Chochmah*, referring to the revealed aspect of the soul that comes into complete understanding and grasp, not only in the concealed, inner aspects of Torah, but even in the revealed aspects of Torah, and even into the human intellect of the animalistic soul, and even into the physical brain in the human body, in the three chambers of the physical brain; the brain of Wisdom-*Chochmah*, the brain of Understanding-*Binah*, and the brain of Knowledge-*Da'at*.⁹⁰

⁸⁹ Etz Chayim, Shaar 23 (Shaar Mochin d'Tzelem), Ch. 8; Mishnat Chassidim, Mesechet Briyat Adam Kadmon 1:4; Torah Ohr, Megilat Esther 91c; Likkutei Torah, Shlach 49c, and elsewhere.

⁹⁰ See Zohar III 136a

That is, the simple pleasure (*Taanug Pashut*) should be drawn into all these aspects, not just in a way of intellectual sight, and not only in a way of actual sight, but specifically with actual grasp with human intellect in the physical brain.

Now, this matter is loftier than the reasons of Torah that will be revealed in the coming future in a way of seeing. This is because the reasons of the Torah that will be revealed in the coming future are not yet the aspect of the essential pleasure (*Taanug Atzmi*) itself, in the most literal sense. This is why there will still be differentiations in levels then. For, although about the coming future the verse states,⁹¹ “The earth will be filled with the knowledge of *HaShem*-יהוה” as the waters cover the ocean floor,” nevertheless, as known, there are mountains and valleys even in the sea.⁹²

(That is, this will be similar to the pleasure (*Taanug*) of Shabbat day, in which there are different levels, as explained before in chapter five.) Rather, the request of “Teach me good reasoning and knowledge” is that there should be a drawing down of the actual essential pleasure (*Taanug Atzmi*) itself, and that this pleasure should come into revelation in the human intellect in the physical brain.

The reason is “for I had faith in Your commandments.” To explain, in general the *mitzvot* [divide into three categories;] rational laws (*Mishpatim*), testimonies (*Edut*) [as signs of remembrance], and super-rational statutes (*Chukim*). King Dovid’s superiority was that, for him, all *mitzvot* were

⁹¹ Isaiah 11:9

⁹² See Maamarei Admor HaZaken, HaKetzarim p. 141 (in explanation of the verse, “The earth will be filled etc.”)

done in a way of simple faith (*Emunah*) and with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship.

Likewise, regarding the matter of Torah, which involves understanding and comprehension, its foundation must be by way of simple faith (*Emunah*) and the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship.⁹³ Thus, even though Dovid grasped the loftiest revelations in Torah, as in the teaching,⁹⁴ “Dovid would bond the Torah above with the Holy One, blessed is He,” nonetheless, the foundation of all his matters was “for I had faith in Your commandments.” Due to this, the matter of “Teach me good reasoning and knowledge,” is caused.

8.

This then, is also the meaning of the verse,⁹⁵ “You are standing this day, all of you, before *HaShem*-יהו"ה 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.” That is, all of you as individuals are literally as one, which is a matter stemming from the essence.

This likewise must be drawn down into the particular powers, such as “Your leaders, [your tribes] etc.” Through doing so there is a renewal (not only of the aspect of “your wood-cutter to your water drawer,” but also of) “your leaders

⁹³ See Kuntres Etz HaChayim, Ch. 12.

⁹⁴ See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shelach 47c, 51a

⁹⁵ Deuteronomy 29:9-10

(ראשיכם-*Rosheichem*),” referring to those who are masters of intellect (*Baalei Sechel*), so that they too reach and attain the aspect of the strength and simplicity of simple faith in *HaShem*-יהו"ה, blessed is He. For, even in Torah study there must be the strength of faith (*Emunah*), and the toil of engaging in Torah study should be with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship.

This then, is the general matter of [reciting the] verses that precede the sounding of the Shofar, the substance of which is the letters (*Otiyot*) of Torah, as explained above. For, through this we affect the matter indicated by the verse, “Teach me good reasoning and knowledge.” It is through this toil of reciting the letters (*Otiyot*) of Torah that we affect the fulfillment of the verse,⁹⁶ “God has ascended with the cry; *HaShem*-יהו"ה with the voice of the Shofar,” so that He rises from the throne of judgment and sits upon the throne of mercy.⁹⁷

This itself is the preparation for the crowning of *HaShem*-יהו"ה, blessed is He, and the drawing down of His Kingship through sounding the Shofar, so that this is drawn down throughout the whole year, to be a year filled with Torah. This is as stated,⁹⁸ “I will raise the cup of salvations, and I will call in the Name *HaShem*-יהו"ה.” That is, the Torah is the “cup of salvations,” for it is through Torah that we affect the drawings down throughout the whole year, so that it is a good and sweet year [filled with blessings in] children, health,

⁹⁶ Psalms 47:6

⁹⁷ See Midrash Vayikra Rabba 29:3; Zohar III 99a

⁹⁸ Psalms 116:13

and abundant sustenance, with openly apparent and revealed goodness.

Discourse 2

“*Shuvah Yisroel Ad HaShem Elohecha...*
Return, Israel, until HaShem, your God”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Teshuvah, 6th of Tishrei, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁹ “Return, Israel, until *HaShem*-יהוה, your God.” It states in *Likkutei Torah*¹⁰⁰ that we must understand why the verse states “until *HaShem-Ad HaShem*-עד יהוה,” when seemingly it should have said, “to *HaShem-L’HaShem*-להוה,” similar to what it states in the next verse,¹⁰¹ “Return to *HaShem-El HaShem*-אל יהוה.” We can add to this and state that the term “until-*Ad*-עד” indicates limitation, such as “come up until here (*Ad Poh*-עד פה) and no further.”¹⁰²

However, more specifically there are two manners in this, there is “up until but not including,” and there is “up until and including.”¹⁰³ The matter of “up until but not including”

⁹⁹ Hosea 14:2 – The *Haftorah* of Shabbat Teshuvah

¹⁰⁰ *Likkutei Torah*, *Drushim L’Shabbat Shuvah* 66b

¹⁰¹ Hosea 14:3

¹⁰² *Likkutei Torah*, *Pekudei* 5a, 7b

¹⁰³ See the beginning of the discourse entitled “*Shuvah*” 5666; Also see “*Shuvah Yisroel*” of Shabbat Parshat Ha’azinu 5737 (Torat Menachem, *Sefer HaMaamarim Tishrei* p. 96 and on; *Sefer HaMaamarim* 5637 p. 18 and on); Also see *Likkutei Torah* *ibid*.

is certainly a matter of limitation, in that one should come “up until here and no further.” However, even the manner of “up until and including” is a matter of limitation. For, from the very fact that it is necessary to emphasize and state “up until and including,” it is understood that there is the possibility to think or say “up until but not including,” which stems from the limitation in the thing.

Beyond this, it is known about the matter of the “seventy facets of Torah,”¹⁰⁴ that all the explanations (facets) are related to each other.¹⁰⁵ From this it is understood that whenever the word “until-*Ad-עד*” is stated, it includes both manners, that of “up until and including,” and that of “up until and not including.” We therefore find that the manner of “up until and including” is related to the manner of “up until and not including,” in which the matter of limitation is emphasized.

With the above in mind, the question is further exacerbated as to why the verse uses the word “until-*Ad-עד*” in regard to the matter of repenting and returning (*Teshuvah*) to *HaShem-יהוה*, (in stating, [“Return, Israel, until *HaShem-Ad HaShem-יהוה עד* your God”). This is because the matter of repentance and return (*Teshuvah*) in its entirety, particularly the repentance and return (*Teshuvah*) of the ten days of repentance, and especially the repentance and return of Shabbat Shuvah, stems from the innerness (*Pnimitiyut*) of the soul,¹⁰⁶ the entire substance of which is the very opposite of

¹⁰⁴ See Midrash Bamidbar Rabba 13:16

¹⁰⁵ See Likkutei Sichot Vol. 3 p. 782

¹⁰⁶ This was explained at length in the Sichah talk that preceded the discourse (printed in Likkutei Sichot, Vol. 14, p. 143 and on).

form and limitation, meaning that it is a departure from his existence, to the extent that there should not even be the aspect of “there is one who loves etc.”¹⁰⁷ This being so, why is it that about the matter of repentance and return (*Teshuvah*) the verse uses the word “until-*Ad-עד*,” which indicates a matter of limitation?

2.

However, the explanation¹⁰⁸ is that Likkutei Torah explains that the word “*Ad-עד*” also indicates eternity, as in the words,¹⁰⁹ “Forever (*L’Adei Ad-עד* לעדי) will He reign,” and as the verse states,¹¹⁰ “*HaShem-יהוה* will reign for all eternity-*Le’Olam Va’ed-ועד* לעולם,” in which the root of the word “eternity-*Va’ed-ועד*” stems from the word “*Ad-עד*.”¹¹¹

Now, there is a bond and inter-inclusion of two opposites in the matter of eternity (*Nitzchiyut*), these being limitation and limitlessness. For, eternity (*Nitzchiyut*) is a matter that specifically applies within the parameters of time, for if something completely transcends time the term “eternity” does not apply to it, being that it altogether is not within the parameters of time.

¹⁰⁷ See Torah Ohr, Hosafot p. 114d

¹⁰⁸ See *Hemshech* 5672 Vol. 3 p. 1,345 and on; See Ohr HaTorah, Shabbat Shuvah p. 1,520 and on; Sefer HaMaamarim 5668 p. 182 and on.

¹⁰⁹ See the Rosh HaShanah Musaf liturgical hymn “*Melech Elyon*”

¹¹⁰ Exodus 15:18

¹¹¹ See Likkutei Torah *ibid*.

An example is the matter of intellectual truths, such as the intellectual truth that a part is smaller than the whole,¹¹² or the intellectual truth that in regard to an essence, if one takes hold of some of it, one takes hold of all of it.¹¹³ Being that these matters are not within the parameters of time, it does not apply to say that they are “eternal.”

It only is in regard to a matter that is within the parameters of time that it applies to state the matter of “eternality” (*Nitzchiyut*) in describing it. In other words, even though all things that are within the parameters of time are composed into existence and then decompose and are lost [from existence], nevertheless, there are matters that, as a result of the will of the Creator, *HaShem*-יהוה, blessed is He, will not have the matter of decomposition and become lost, but will be eternal.¹¹⁴ For example, [the verse states],¹¹⁵ “But You remain the same, and Your years will never end.” That is, even though days and years are the aspect of limitations within time, nevertheless, “Your years will never end,” in that they will never be extinguished or cease.

Now, generally, time is the matter of limitation, as well as the matter of change. This is because each day is dissimilar to a different day, as in the teaching,¹¹⁶ “Each and every day serves its function.” [This also is the explanation of the

¹¹² See *Shem Tov* to *Moreh Nevuchim*, Part 2, Introduction 1, and Part 2:12, cited in *Sefer HaChakirah* of the *Tzemach Tzeddek* 2a, 31a and on.

¹¹³ *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1 p. 415, 553; Vol. 2 p. 1,081; *Sefer HaMaamarim* 5678 p. 338; See *Sefer HaSichot* 5701 p. 32, note 19.

¹¹⁴ See Ch. 3 of this discourse.

¹¹⁵ *Psalms* 102:28; Also see *Ohr HaTorah*, *Tavo* Vol. 5 p. 2,069 and on; *Sefer HaMaamarim* 5632 Vol. 2 p. 483 and on; 5678 p. 419 and on.

¹¹⁶ *Zohar* III 94b

verse,¹¹⁷ “Now Avraham was old, well on in days (*Ba BaYamim*-בא בימים.” That is, one must have days that are whole and filled with Torah and *mitzvot*, and there should not be a lacking of even one day.¹¹⁸

However, at first glance, this is not understood. For, even if one day is lacking in one’s study of his portion of Torah, he can fulfill it by studying a double portion of Torah the next day. This itself is the general matter of repentance (*Teshuvah*), as explained in *Iggeret HaTeshuvah*¹¹⁹ with the example of a rope that becomes severed, which one returns and ties together again. Namely, in the place of the knot, the section is doubled and quadrupled.

However, the explanation¹²⁰ is that in each and every day there must be service of *HaShem*-יהו"ה, blessed is He, appropriate to that day. Therefore, even if he studies a doubled portion the next day, he nevertheless is lacking [the Torah of] the preceding day. The same is so in regard to the root of time, which is the matter of “running” (*Ratzo*) and “returning” (*Shov*),¹²¹ these being two opposite motions, this being the matter of change.

However, at the very same time, the matter of eternity (*Nitzchiyut*), (which specifically is within the parameters of time), is a matter of limitlessness, as well as the

¹¹⁷ Genesis 24:1

¹¹⁸ See Zohar I 224a; Torah Ohr, Chayei Sarah 16a; Mishpatim 76c, 79a

¹¹⁹ Tanya, *Iggeret HaTeshuvah*, Ch. 9

¹²⁰ See Ohr HaTorah, *Mishpatim* p. 1,122; *Shavuot* p. 91; *Balak* p. 948; Discourse entitled “*Avraham Zaken*” 5638 (*Torat Menachem*, *Sefer HaMaamarim Cheshvan* p. 307 and on).

¹²¹ See *Maamarei Admor HaEmtza’ee*, *Dvarim* Vol. 3, p. 800; *Biurei HaZohar of the Tzemach Tzedek*, Vol. 1, p. 257 and on.

absence of change. For, the true matter of eternity (*Nitzchiyut*) is not just that the thing is eternal in general, but that all its particulars are eternal. Thus, if we would say that that which is eternal undergoes change, meaning that it was different in the past than how it presently is, and that it will be different in the future than how it presently is, we therefore find that its state as it was in the past has been lost, and is therefore not eternal. It thus must be said that something that is eternal does not undergo change. From this it is understood that in the matter of eternity (*Nitzchiyut*) there is a bond and inter-inclusion of limitation with limitlessness.

3.

Now, the root of the inter-inclusion between limitation and limitlessness as it is in the *Sefirot*, and even higher, as it is in the holy names, is the matter of the union of the Name *HaShem*-יהו"ה and His title God-*Elohi"m*-אלהי"ם.

The explanation is that His Name *HaShem*-יהו"ה indicates that He transcends time, in that “He was and He is and He will be, as One (*Hayah v’Hoveh v’Yihyeh*-הו"ה והי"ה והיה)”.¹²² In other words, all three matters of “He was and He is and He will be, as One (*Hayah v’Hoveh v’Yihyeh*-הו"ה והי"ה והיה),” (past, present, and future), are included in a single word, in that they are one and constant. This is

¹²² 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).

indicated by the prefix of the letter *Yod*-י [of the Name *HaShem*-יהו"ה], which indicates Being-הוה in the present and constant tense.¹²³ All this indicates the absence of limitation.

In contrast, His title God-*Elohi*"מ-אלהי"ם indicates the matter of limitation. This is because the title God-*Elohi*"מ-אלהי"ם is plural,¹²⁴ and plurality specifically stems from limitation and division.¹²⁵ Beyond this, His title God-*Elohi*"מ-אלהי"ם-86 shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”¹²⁶ and the term “*Teva*-טבע” is of the same root as in the verse,¹²⁷ “Her gates have sunken (*Tavoo*-טבעו) into the earth.” In other words, the Godly vitality is sunken and concealed in the physical thing that covers over it,¹²⁸ which is the ultimate state of limitation.

Nevertheless, there is a matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi*"מ-אלהי"ם. This is as explained before,¹²⁹ that the general matter of toiling in service of

¹²³ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹²⁴ See Rashi to Genesis 35:7; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

¹²⁵ See Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

¹²⁶ 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. Also see the discourse entitled “*Shuvah Yisroel*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 76b).

¹²⁷ Lamentations 2:9

¹²⁸ See Ohr HaTorah, Shir HaShirim Vol. 1 p. 315; Sefer HaMaamarim 5678 p. 89; 5698 p. 167 and on; Also see the discourse entitled “*Shuvah Yisroel*” 5690 *ibid.*, and elsewhere.

¹²⁹ In the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 32 (Sefer HaMaamarim 5721 p. 241 and on).

HaShem-יהו"ה, blessed is He, is in order to affect the union (*Yichud*) of *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi"m*-אלהי"ם, this being the union of the Unlimited One with the limited, as it is in the matter of the holy names. It is from this union of *HaShem*-יהו"ה and *Elohi"m*-אלהי"ם, which is the matter of the union (*Yichud*) of the Unlimited with the limited as it is in the matter of the holy names, that there also is a drawing down of the union of the Unlimited with the limited in novel creations as well.

More specifically, there is the union (*Yichud*) of the Unlimited with the limited in novel spiritual beings as well. This is as explained in Tanya¹³⁰ citing the statement in Talmud,¹³¹ that one verse states,¹³² "Is there a number to His troops?" whereas another verse states,¹³³ "A thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him." The Talmud answers this stating, "The verse 'A thousand thousands ministered to Him' refers to the number [of angels] in a single troop, [but in regard to the number of troops it states], 'And to His troops there is no number.'" In other words, even though each troop has a limited number, nonetheless, the abundance of the troops is unlimited. This is a matter of the union of the limited with the Unlimited.

There likewise is the union of the Unlimited and the limited within the novel creations of this physical world. To

¹³⁰ Tanya, Likkutei Amarim, Ch. 46

¹³¹ Talmud Bavli, Chagigah 13b (see "Marei Mekomot, Hagahot, v'Ha'arot Ktzarot L'Sefer Shel Beinonim" there p. 300 and on).

¹³² Job 25:3

¹³³ Daniel 7:10

preface, we will cite the words of Rabbi Menachem Azaria da Fano,¹³⁴ (cited in Likkutei Torah, Pekudei),¹³⁵ “[The Rambam did not include the eternity of God amongst the fundamental principles of faith, since it is obvious that He is eternal, for He is Preexistent (*Kadmon*-קדמון)] and that which is in the category of Preexistent (*Kadmon*-קדמון) is certainly eternal, whereas not all that is in the category of the eternal is preexistent. For, there are many novel creations that can be eternal by the will of the Creator, though none of them are preexistent, since they are newly brought into being from nothing to something, meaning, they have a beginning.”

This is similar to the matter of time, in that it has a beginning, and from this fact itself it is understood that it is limited. In other words, there are a limited number of hours and seconds that have passed since the beginning of time.¹³⁶ This is explained at length by the Tzemach Tzedek in his *Sefer HaChakirah*,¹³⁷ namely, that anything that is composed of parts necessarily has a beginning and has enumeration. This is why it is impossible to depict a limitless number.

This being so, there necessarily must be limitation to the duration of time, that it will be drawn out and lengthened for such and such a period of time, after which it ceases and is nullified. However, even so, by the will of the Creator, *HaShem*-יהו"ה, blessed is He, time can be in a state of

¹³⁴ Pelach HaRimon, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 3

¹³⁵ Likkutei Torah, Pekudei 5a; 7b

¹³⁶ See *Sefer HaMitzvot* of the Tzemach Tzedek 57a and on; *Sefer HaChakirah* of the Tzemach Tzedek 30a and on.

¹³⁷ *Sefer HaChakirah* 4b and on

eternality, so that it never undergoes cessation, this being a matter of limitlessness.¹³⁸

Beyond this, even now, the unlimited is present within novel creations. This is as stated in Talmud Yerushalmi¹³⁹ on the verse,¹⁴⁰ “These are the products of the heavens and the earth when they were created,” that, “They are as strong [today] as they were on the day they were created.” That is, they undergo no loss.

This is because loss is such that over the course of the time of its existence, it undergoes loss. This is like the teaching of Rebbeinu Bachaye,¹⁴¹ that from the moment a child is born [his body] begins to deteriorate. That is, throughout the course of its existence within time it gradually deteriorates until it is completely lost. However, being that the heavens and earth are “as strong as the day they were created,” their existence is therefore in a way that there is the absence of loss, this being the matter of eternality (*Nitzchiyut*).

This only stems from the will of the Creator, *HaShem*-יהוה, blessed is He, who wants them to have an element of eternality (*Nitzchiyut*).¹⁴² In other words, even though the existence of novel created beings is in a way of limitation and change, nevertheless, because of the will of the Creator, *HaShem*-יהוה, blessed is He, they too may also have an

¹³⁸ Also see Igrot Kodesh, Vol. 6 p. 270; Vol. 3, p. 291

¹³⁹ Talmud Yerushalmi, Brachot 1:1

¹⁴⁰ Genesis 2:4

¹⁴¹ “This possibly refers to what the Bacheye writes in his commentary to Genesis 1:28.” See the note of the Rebbe to Sefer HaMaamarim cited in the next note.

¹⁴² See Sefer HaChakirah of the Tzemach Tzeddek 4a; *Hemshech* 5672 Vol. 2, Ch. 333; Also see the second discourse entitled “*Ein Aroch*” 5694 (Sefer HaMaamarim 5711 p. 142 and on).

element of limitlessness. This is as explained before, that the root of the matter is the union of His Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, due to which a bond is caused of the Unlimited with the limited, even in novel created beings.

4.

However, everything stated above is not the true matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. To explain, the true matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם is that His title God-*Elohi*"m-אלהי"ם should be utterly transparent to *HaShem*-יהו"ה, meaning that His title God-*Elohi*"m-אלהי"ם should not at all conceal His Name *HaShem*-יהו"ה. Rather, its entire matter should solely be that through it the Name *HaShem*-יהו"ה should be revealed.

The likeness to this, as it relates to the bond of the Unlimited with the limited, is that the limited itself should come to be in a state of limitlessness. This is like the matter of time, in that time itself should be in a state that transcends time. The explanation is that when we explained before that time could be drawn in a way that is eternal, this is in a way that time itself essentially is limited. That is, every day and every year is in a state of limitation, only that because of the will of the Creator, *HaShem*-יהו"ה, blessed is He, it is drawn forth in a way of constancy and is eternally unceasing.

In other words, the matter of its eternality (*Nitzchiyut*) is not in a way that time itself is actually limitless. For, since

each unit of time is limited, therefore, even as additional days and years are added to it, nevertheless, it all is still in a state of limitation. Rather it only is that there is the potential for time to continue without limit. In other words, the limitlessness is only in reference to the future and is only in potential, whereas what is currently drawn forth in actual [time] is itself in a state of limitation.

The same is so in regard to the heavens and the earth, which are as strong as the day they were created. That is, their limitlessness is only in regard to the absence of deterioration and loss in them. Nevertheless, they each exist in a state of limitation. The same is so in regard to spiritual creatures. That is, even though “there is no number to His troops,” nevertheless individually, each troop is indeed limited.

We thus find that in all the above-mentioned manners, a bond is made between the Unlimited and the limited, only in a way that the limitation does not completely conceal the Unlimited, but it is sensed that there also is an element of the Unlimited in this. However, the matter of the Unlimited is not within the limitation itself, since the limitation itself remains in its state of limitation.

The likeness to this in the union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם is that the limitation of His title *God-Elohi*"מ-אלהי"ם does not completely conceal, but it also is sensed that there is the limitlessness of His Name *HaShem*-יהו"ה, but that even so, there still is the limitation of His title *God-Elohi*"מ-אלהי"ם.

It thus follows automatically that this is not the true union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi*"מ-

אלהי"ם, which is in way that His title God-*Elohi*"m-אלהי"ם (does not only not completely conceal, but beyond that, it) does not conceal the Name *HaShem*-יהו"ה whatsoever, and its entire matter is solely to be the vehicle through which the Name *HaShem*-יהו"ה illuminates. From this aspect it is necessary that the bond between the Unlimited and the limited be in a manner in which the matter of the Unlimited is itself recognized within the limited.

5.

The explanation is that in regard to the aspect of limitlessness as it is in the novel spiritual creatures, there also is the first answer of the Talmud.¹⁴³ That is, when it states,¹⁴⁴ “Is there a number to His troops?” this refers to a time when the Holy Temple is standing, whereas when it states,¹⁴⁵ “A thousand thousands ministered to Him,” this refers to a diminishment of the Supernal entourage. Based on this, the explanation of [the verse], “Is there a number to His troops?” (which is the aspect of limitlessness) is in a way that in each limited part itself there is a sense of the matter of limitlessness.¹⁴⁶

The same is so in regard to the matter of time. That is, there is a way in which time itself is essentially limitless, similar to the matter of “the day that is entirely lengthy.”¹⁴⁷

¹⁴³ Talmud Bavli, Chagigah 13b *ibid.*

¹⁴⁴ Job 25:3

¹⁴⁵ Daniel 7:10

¹⁴⁶ Also see *Hemshech* 5672 *ibid.* p. 684.

¹⁴⁷ See Midrash Tehillim Ch. 23

For, as explained by the Alter Rebbe in Torah Ohr,¹⁴⁸ even its beginning is lengthy, meaning that the matter of the lengthiness (the limitlessness) is not just at its end, in that it has no end, like the matter of time that continues constantly without cessation. [In that case] the matter of limitless is only such that there is an abundance of [limited] points [in succession] in a limitless way. Rather, the matter of lengthiness is in a way that even its beginning is lengthy, in that each point within it is in a way of limitlessness. In other words, the day itself does not have the limitations of time and day whatsoever.

The example for this is as our sages, of blessed memory, stated,¹⁴⁹ “The Holy One, blessed is He, showed Adam, the first man, every generation and its Torah teachers etc.” Now, when he showed him every generation, this was not in a general manner like on Rosh HaShanah, at which time “He gazes and sees to the end of all generations,”¹⁵⁰ and,¹⁵¹ “They are all glanced upon with a single glance.” That is, on Rosh HaShanah all the particulars are present, but in a general way.

Rather, he showed him each generation, as it is, with all its particulars in actuality and in a way of open revelation. This is why it was applicable for them to say, “When he arrived at the generation of Rabbi Akiva, Adam was gladdened by his Torah and saddened by his death etc.” This

¹⁴⁸ Torah Ohr, Toldot 18d

¹⁴⁹ Talmud Bavli, Sanhedrin 38b

¹⁵⁰ See the “*Atah Zocheh*” blessing of the Rosh HaShanah liturgy.

¹⁵¹ Talmud Bavli, Rosh HaShanah 18a

is because he saw all the particulars as they are in actuality and in a way of open revelation.

We thus find that the duration of time itself, (meaning the actual numeration of hours during which he was shown each generation and its Torah teachers) was in a way that was absent of the limitations of time. This is why they included all the particulars throughout the course of the six thousand years of the world¹⁵² as they are in a state of actuality and open revelation. In other words, at the beginning of the creation, when the world was created in a state of wholeness,¹⁵³ (prior to the sin), the power of the Unlimited was recognizable within the limitation itself.

We find this to be similarly so in regard to the matter of space (*Makom*-מקום) (In that time and space are intertwined one with the other.)¹⁵⁴ Namely, as our sages, of blessed memory, stated about the Holy of Holies within which the Holy Ark was present, “The place of the Holy Ark is not according to measure.”¹⁵⁵ In other words, even though the Ark was itself within the aspect of measure and space, and had specific dimensions¹⁵⁶ of 2 ½ cubits in length, [1 ½ cubits in width, and 1 ½ cubits in height], nevertheless, there were ten

¹⁵² Talmud Bavli, Rosh HaShanah 31a

¹⁵³ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar commentary there).

¹⁵⁴ 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-*Galgal*-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.

¹⁵⁵ 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, and elsewhere.

¹⁵⁶ Exodus 25:10; 37:1

cubits of space from each side of it to the walls of the Holy of Holies, even though the entire space of the Holy of Holies was only twenty cubits by twenty cubits. We thus find that the space of the Ark did not cause any diminishment whatsoever, since the space itself was absent of space. In other words, the limitation itself was limitless. This is the true matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם.

This matter is drawn down and revealed in the world through the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew. This is as explained before, that the general matter of the toil in serving *HaShem*-יהו"ה, blessed is He, is in order to affect the union of *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם. The empowerment for this is from the Holy Ark in the Holy of Holies, in which there was the bond of the Unlimited with the limited, in a manner in which the limited itself was unlimited, which is the true matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם.

The explanation is as stated in Talmud,¹⁵⁷ that the Holy Ark was buried, and the nations of the world did not rule over it. In other words, the Holy Ark exists whole and complete, only that it is hidden. However, through his service of *HaShem*-יהו"ה, blessed is He, it is within the power of each and every Jew to affect it to be drawn down from concealment into revelation, to the point that there will be a revelation of the true matter of the union of *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם in the whole world.

¹⁵⁷ Talmud Bavli, Sotah 9a; Yoma 52b-54a

6.

This then, is the meaning of the verse,¹⁵⁸ “Return, Israel, until *HaShem*-יהו"ה your God.” That is, the word “until-*Ad*-עד” includes all the explanations. That is, it includes the explanation that indicates the matter of limitation, even in the way that it means “up until but not including.” It also includes the explanation that it is a word that indicates “eternity,” which is the matter of limitlessness. In other words, this not only refers to the matter of potential eternity and limitlessness, that it can be drawn forth to no end, but also includes eternity and limitlessness in actuality, that each moment itself is an eternal matter, similar to Adam, the first man, who was shown each generation and its Torah teachers over the course of several quantifiable hours, during which, time itself was absent of the limitations of time, as explained before.

We thus find that the term “*Ad*-עד” indicates the bond between the Unlimited and limitation, so that the matter of the Unlimited is recognizable in the limitation itself. It is for this reason that the verse states, “Until *HaShem* your God-*Ad HaShem Elohecha*-אלהיך יהו"ה עד,” so that within the

¹⁵⁸ Hosea 14:2 – The *Haftorah* of Shabbat Teshuvah

limitation of His title God-*Elohi*”מ-אלהים itself, there is the recognition of the limitlessness of the Name *HaShem*-יהוה.¹⁵⁹

This matter is brought about through serving *HaShem*-יהוה, blessed is He, by repenting and returning (*Teshuvah*) to Him, ([as indicated by the words], “Return, Israel”), the matter of which is the absence of limitation, as explained before. It is in this manner that there is a drawing down of revelation to below in all the particular details of one’s service of *HaShem*-יהוה, blessed is He, (being that *HaShem*’s-יהוה ultimate Supernal intent is that the absence of limitation in serving *HaShem*-יהוה, blessed is He, by repenting and returning to Him (*Teshuvah*) should not remain in a state of concealment, but should be drawn into revelation below). It is for this reason that the next verse continues and states,¹⁶⁰ “Take words with you etc.,” meaning that it should be drawn into revelation below.

¹⁵⁹ 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 *The Gate of His Title (Shaar HaKinuy)*.

¹⁶⁰ Hosea 14:3

Discourse 3

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

Delivered on Shabbat Parshat Ha’azinu,
13th of Tishrei, 5722¹⁶¹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶² “As an eagle rouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהוה alone guides us and no alien power is with Him.” This is referring to what was stated in the preceding verse,¹⁶³ “He preserved him like the pupil of His eye.” That is, because “He preserved him like the pupil of His eye,” it thereby is followed by, “As an eagle rouses his nest,” through which “He carries them on his pinions, so *HaShem*-יהוה alone guides us.”

¹⁶¹ The beginning and end of the original text of this discourse were edited by the Rebbe, and it was published at the time as an addition to the pamphlet of the discourse “*Et HaShem HeEmarta – 5632*” that was given out (for the 20th of MarCheshvan 5722). [In the introduction there it states that this discourse was stated at the gathering of Shabbat Parshat Ha’azinu, the 13th of Tishrei (the day of the passing of the Rebbe Maharash) of this year [5722], with some changes and additions made to the beginning and end of the discourse].

¹⁶² Deuteronomy 32:11-12

¹⁶³ Deuteronomy 32:10

Now, about the explanation of the words, “He preserved him like the pupil of His eye,” it is known¹⁶⁴ that there are *Sefirot* and angels called “eyes” (*Einayim*-עֵינַיִם). This is as explained in Torah Ohr¹⁶⁵ on the matter of the verse,¹⁶⁶ “The eyes of *HaShem*-יהו"ה scan (*Meshotetim*-משוטטים)” [in the masculine], and the verse,¹⁶⁷ “For *HaShem*'s-יהו"ה eyes scan (*Meshotetot*-משוטטות)” [in the feminine], that these are two classes of angels.

However, the Jewish people, who are more inner than the ministering angels, are the aspect of “the pupil of His eye.” That is, even though the eye is the receptacle for the power of vision, nevertheless, the vision is primarily from the pupil of the eye. This then, is the superiority of the Jewish people over and above the angels. Namely, the angels are called “eyes” in general, whereas the Jewish people are the aspect of the “pupil of the eye.”

2.

In order to understand this, and also to understand the relationship of the matters, namely, that through the fact that “He preserved him like the pupil of His eye,” there thereby is the matter of, “As an eagle rouses his nest,” through which “He carries them on his pinions, so *HaShem*-יהו"ה alone guides us,” this may be understood by prefacing with the teaching of

¹⁶⁴ See the discourse entitled “*Yesovevenhu*” of the Alter Rebbe (printed in 5722, and subsequently printed in Sefer HaMaamarim 5566 p. 392).

¹⁶⁵ Torah Ohr, Vayera, discourse entitled “*Erda Na*”

¹⁶⁶ Zachariah 4:10

¹⁶⁷ Chronicles II 16:9

the Rebbe whose special occasion we are celebrating,¹⁶⁸ on the verse,¹⁶⁹ “You have distinguished *HaShem*-יהו"ה today to be a God for you... and *HaShem*-יהו"ה has distinguished you today to be a treasured people for Him etc.”¹⁷⁰ He cites what it states in the continuation of the verse, “And *HaShem*-יהו"ה has distinguished you today to be for Him a treasured people, as He spoke to you, and to observe all His commandments.”

The holy Ohr HaChayim asks a question on this, stating, “The words, ‘and to observe all His commandments’ is included in the commitments taken by the Jewish people towards *HaShem*-יהו"ה, blessed is He, as was written in the preceding verse, ‘You have distinguished *HaShem*-יהו"ה today to be a God for you, and to walk in His ways, and to observe His decrees, His commandments, and His statutes, and to listen to His voice.’ This being so, why does the Torah write this in regard to the commitments that are from *HaShem*-יהו"ה, blessed is He, toward the Jewish people?”

The explanation may be understood with a preface explaining the words “You have distinguished-*He'emarta*-האמרת,” and “[*HaShem*-יהו"ה] has distinguished you-*He'emeercha*-האמירך,” which is a term of praise and distinction.¹⁷¹ This is as our sages, of blessed memory, taught

¹⁶⁸ Printed in the pamphlet of the discourse “*Et HaShem HeEmarta – 5632*” that was given out (for the 20th of MarCheshvan 5722); Also see the discourse by the same title of the year 5678; Also see the discourse entitled “*Kol HaMa'areech b'Echad*” 5686; “*Mayim Rabim*” 5717, translated in *The Teachings of The Rebbe 5717*, Vol. 1, Discourse 6.

¹⁶⁹ Deuteronomy 26:17-18

¹⁷⁰ The beginning of the original discourse was edited up to this point by the Rebbe.

¹⁷¹ See Rashi to Talmud Bavli, Brachot 6a

about this verse,¹⁷² “The Holy One, blessed is He, said to the Jewish people, ‘You have made Me a single entity in the world, and I will make you a single entity in the world. You have made Me a single entity in the world as the verse states,¹⁷³ ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.’ I shall make you a single entity in the world, as the verse states,¹⁷⁴ ‘And who is like Your people Israel, one nation-*Goy Echad*-גוי אחד on earth.””

We should add what is explained elsewhere, that the word “*He'emarta*-האמרת” has three explanations. The first explanation is that it is a term of praise and distinction, as explained before.¹⁷⁵ The second is that it is a term that means “garment,” or “raiment,” as it states in Midrash¹⁷⁶ on the verse,¹⁷⁷ “He carried out His decree (*Beetza Emrato*- בצע אמרתו),” that this means, “He rent His garment.” The third explanation is that it is a term that means “speech” (*Ameera*-אמירה).

Thus, this is the relationship of this verse,¹⁷⁸ “You have distinguished *HaShem*-יהו"ה today to be a God for you,” to Rosh HaShanah. For, it is explained in Likkutei Torah¹⁷⁹ that whenever [in scripture] the word “today-*HaYom*-היום” is stated simply, it refers to Rosh HaShanah, and it is on Rosh HaShanah that there is the actualization of the matter indicated

¹⁷² Talmud Bavli, Brachot 6a; Midrash Bamidbar Rabba 14:4

¹⁷³ Deuteronomy 6:4

¹⁷⁴ Chronicles I 17:21

¹⁷⁵ See Rashi to Talmud Bavli, Brachot 6a ibid.

¹⁷⁶ Midrash Eicha Rabba 1:1 and the commentaries there.

¹⁷⁷ Lamentations 2:17

¹⁷⁸ Deuteronomy 26:17-18

¹⁷⁹ Likkutei Torah, Tavo 41c; Nitzavim 44a

by the verse, “You have distinguished *HaShem*-יהו"ה today to be a God for you,” according to all three above-mentioned explanations.

To elucidate, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is as our sages, of blessed memory, stated,¹⁸⁰ “The Holy One, blessed is He, said (to the Jewish people), ‘Say before Me verses of Kingship (*Malchiyot*) on Rosh HaShanah... so that you will crown Me as King over you.’” This is the matter of the first explanation of the term “*He'emarta*-האמרת,” that it is a term of distinction and praise. This is the matter indicated by the words, “You have made Me a single entity in the world, as it states,¹⁸¹ ‘Listen Israel, *HaShem*-יהו"ה, is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.’” This is as our sages, of blessed memory, stated,¹⁸² “The verse, ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,’ is [a verse of] Kingship-*Malchut*.”

The second explanation is that it is a term that means “garment.” For, when Adam, the first man, was created on Rosh HaShanah, he said,¹⁸³ “*HaShem*-יהו"ה has reigned, He has donned grandeur,” in that He garbed Himself in the garment of Kingship-*Malchut*.¹⁸⁴ The third explanation is that it is a term of expression and speech, and as known,¹⁸⁵ on

¹⁸⁰ Talmud Bavli, Rosh HaShanah 16a; 34b

¹⁸¹ Deuteronomy 6:4

¹⁸² Talmud Bavli, Rosh HaShanah 32b

¹⁸³ Psalms 93:1; Pirke d'Rabbi Eliezer, Ch. 11

¹⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48 and elsewhere.

¹⁸⁵ Likkutei Torah, Re'eh 31c; Drushim L'Rosh HaShanah 60a; Shaar HaYichud of the Mittler Rebbe, Ch. 48 *ibid.*, and elsewhere.

Rosh HaShanah there is the construct of the world of speech (*Dibur*).

The discourse¹⁸⁶ continues elucidating the explanation of the words “You have distinguished-*He'emarta*-האמרת,” and “[*HaShem*-יהוה] has distinguished you-*He'emeercha*-האמריך,” as they are terms of praise and distinction. Namely, that about both it states “One-*Echad*,” (“*HaShem* is One-*HaShem Echad*,” and, “One nation-*Goy Echad*”), in which there are three explanations.

The first explanation [of the term “One-*Echad*”] is as our sages, of blessed memory, stated,¹⁸⁷ “One-*Echad* means that there is none like Him.” Now, we must better understand the praise in stating that “there is none like Him.” For, how could it arise in a person’s heart to think that there is another who is like Him, Heaven forbid to think so. Even the nations of the world call Him, “The God of the gods.”¹⁸⁸ This being so, why is it necessary to state that “there is none like Him”?

The second explanation is that the term “One-*Echad*” is to negate the matter of idolatry. This is as in the teaching of our sages, of blessed memory,¹⁸⁹ “From when did the Jewish people merit to recite the Shema? From the giving of the Torah. The Holy One, blessed is He, said, ‘Listen

¹⁸⁶ The discourse entitled “*Et HaShem HeEmarta – 5632*” that was given out (for the 20th of MarCheshvan 5722); Also see the discourse by the same title of the year 5678; Also see the discourse entitled “*Kol HaMa'areech b'Echad*” 5686; “*Mayim Rabim*” 5717, translated in *The Teachings of The Rebbe 5717, Vol. 1, Discourse 6*.

¹⁸⁷ Midrash Bamidbar Rabba 10:5

¹⁸⁸ Talmud Bavli, Menachot 110a

¹⁸⁹ Midrash Devarim Rabba 2:31

Israel, I am *HaShem* יהו"ה your God,' and they responded, '*HaShem* is our God-*HaShem Elo*"heinu-אלהינו'. [He said], 'You shall have no other gods,' and the Jewish people responded, '*HaShem* is One-*HaShem Echad* אהד יהו"ה."¹⁹⁰ We thus find that [the words], "*HaShem* יהו"ה is our God, *HaShem* is One-*HaShem Echad* אהד יהו"ה," is the matter of accepting the two commandments "I am *HaShem* יהו"ה your God," and, "You shall have no other gods." In other words, the word "*One-Echad* אהד" is a negation of the matter of idolatry.

The third explanation is that "*HaShem* is One-*HaShem Echad* אהד יהו"ה" is a *mitzvah* unto itself, namely, the *mitzvah* to unify Him. For, it is possible to fulfill the commandments of "I am *HaShem* יהו"ה your God," and "You shall have no other gods," but this nonetheless is not yet the matter of His unity and singularity (*Yichud*). It is to this end that there is an added matter of "*HaShem* is One-*HaShem Echad* אהד יהו"ה," which is the *mitzvah* to unify Him. Namely, this is the negation of ascribing any partnership (*Shituf*) [to Him], and this is what the Jewish people were commanded in the verse,

¹⁹⁰ Note of the Rebbe in the above-mentioned pamphlet (*Kuntres*): "[The text of the Midrash reads]: He said to them, 'Listen Israel, I am *HaShem* יהו"ה your God,' and they all answered and said, '*HaShem* יהו"ה is our God, *HaShem* is One-*HaShem Echad* אהד יהו"ה.'" With respect to the fact that the discourse divides them into two, "I am *HaShem* יהו"ה your God," to which they responded, "*HaShem* is One-*HaShem Echad* אהד יהו"ה" etc., perhaps it is based on the tradition (Talmud Yerushalmi, Brachot 1:5) that the Ten Commandments are contained in the *Shema* recital, [as it states there], ["I am *HaShem* יהו"ה your God," [corresponding to] "Listen Israel, *HaShem* יהו"ה is our God," and "You shall not have any other gods etc.," [corresponding to] "*HaShem* is One-*HaShem Echad* אהד יהו"ה." It is thus assumed that the Midrash Rabba here summarized the matter in short, in that the words of Torah are short in one place but bountiful in another place.

“Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”¹⁹¹

In contrast, this is not so of the other nations of the world. For, although they were commanded against committing idolatry, as it states about Adam, the first man,¹⁹² “And *HaShem*-יהו"ה commanded (*Vayetzav*-ויצו) the man,” about which our sages, of blessed memory, stated,¹⁹³ “The term ‘commanded-*Tzav*’ refers only to [the prohibition against] idolatry,” nevertheless, they were not commanded against ascribing partnership (*Shituf*) [to *HaShem*-יהו"ה, blessed is He], (as the Rama writes,¹⁹⁴ in accordance with the view of Rabbeinu Nissim and Tosefot).¹⁹⁵

In other words, for the other nations of the world, including the pious (*Chassidim*) amongst them, faith in the [absolute] unity and singularity (*Yichud*) of *HaShem*-יהו"ה,

¹⁹¹ Sefer HaMitzvot of the Rambam, Positive Commandment 2; Also see the beginning of Mishneh Torah, Hilchot Yesodei HaTorah and elsewhere.; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem.

¹⁹² Genesis 2:16

¹⁹³ Zohar III 111b; Also see Talmud Bavli, Sanhedrin 56b

¹⁹⁴ Rama to Shulchan Aruch, Orach Chayim 156 (and Darkei Moshe there)

¹⁹⁵ Note of the Rebbe in the above-mentioned pamphlet (*Kuntres*): In the discourse entitled “*Mi Kamocha*” 5629 he cites to Tosefot entitled “*Shema*” in Tractate Bechorot (2a), and to Tosefot entitled “*Asur*” in Tractate Sanhedrin (63b), Rabbeinu Nissim at the end of the first chapter of Tractate Avodah Zarah. Rabbeinu Yerucham, Toldot Adam, Netiv 17, Section 5; The Shaalot u’Teshuvot V’Shav HaKohen 38 and Shaar Efraim 24 disputed this. (This concludes the note there). [Also see the Noda b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yore De’ah 147, note 2; Pri Megadim, Siftei Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim, 3:6:111 and the books that he cites there. Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem. Also see the discourse entitled “*Kol HaMa’arich*” (Kuntres 99, [now printed in Sefer HaMaamarim Kuntreisim Vol. 3; 5686 p. 151 and on]). (Also see the discourse entitled “*Mayim Rabim*” 5717, [translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6], Torat Menachem, Sefer HaMaamarim Cheshvan p. 320 and on; Sefer HaMaamarim 5717 p. 48 and on.)]

blessed is He, does not apply [and is therefore not required of them], but applies solely and specifically to the Jewish people.¹⁹⁶

3.

The explanation is the verse that states,¹⁹⁷ “High above all nations is *HaShem*-יהוה, above the heavens is His glory.” This verse accords to the viewpoint of the nations of the world, who think that Creation is in a way of a chaining down of cause and effect (*Ilah v’Alul*), in which the cause and its effect have some relation to each other.

As explained in *Iggeret HaKodesh*,¹⁹⁸ this is that the effect knows and has a certain grasp of its cause, so much so, that even in their existence and essence, there is not such a vast difference between them, except that one is the cause and the other is the effect.

They therefore presume that since He is high and exalted, His glory is only over the heavens, and not on earth, since they consider it to be too lowly for Him to lower Himself to such lowly effects as the earth and everything therein. For, to whatever degree of chaining down from cause to effect, there is some relationship between the cause and the effect.

However, the truth is as the Jewish people know, (that is, it is not known by way of faith alone, but is also drawn into

¹⁹⁶ Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5713, translated in *The Teachings of The Rebbe 5713*, Discourse 9, Ch. 3 and 4.

¹⁹⁷ Psalms 113:4

¹⁹⁸ Tanya, *Iggeret HaKodesh*, Epistle 20 (129b and on).

understanding and comprehension), that Creation does not come about in way of cause and effect, but in a way of something from nothing (*Yesh Me' Ayin*), in which there is no relationship whatsoever.

In other words, [in relation to *HaShem*-יהו"ה, blessed is He, even the heavens are an aspect of a lowering, as the verse states,¹⁹⁹ “You who sits (*HaYoshvi*-היושב) in the heavens.” As pointed out in *Zohar* regarding the precise wording here,²⁰⁰ the verse should have stated, “You who sits (*HaYoshev*-היושב) in the heavens,” [without the suffix letter *Yod*-י]. This being so, why does it state “You who sits (*HaYoshvi*-היושב) in the heavens” with the additional suffix letter *Yod*-י?

Rather, the *Yod*-י indicates additional diminishment and lowering beyond the general lowering involved in the matter of sitting. For example, when someone is sitting he thereby is lower than his full stature. It is in this vein that the verse states,²⁰¹ “Who is like *HaShem*-יהו"ה our God, who sits on high – yet lowers Himself to look upon the heavens and the earth.” That is, being that He is enthroned on high, therefore He also lowers Himself to look **equally** upon the heavens and the earth.

This also proves something in regard the matter of *HaShem*'s-יהו"ה particular supervision and providence (*Hashgachah Pratit*). Namely, that His supervision does not extend only to the class of speaking beings (*Medaber*), but also to all other novel creations, including the inanimate

¹⁹⁹ Psalms 123:1

²⁰⁰ *Zohar* III 265b

²⁰¹ Psalms 113:5-6

(*Domem*). The teaching of the Baal Shem Tov about this, which was transmitted to us by his honorable holiness, my father-in-law, the leader of our generation, is well known.²⁰² Namely, that *HaShem's*-ה'י"ד particular supervision and providence (*Hashgachah Pratit*) extends even to a leaf that falls off a tree and is blown from place to place, as to whether and in what manner it will be blown, and this is to such an extent that this particular matter is of significance to the general intention [in the whole of creation] etc.

The foundation for this is the teaching of our sages, of blessed memory, in Tractate Chullin,²⁰³ “When Rabbi Yochanan would see a diving bird (*Shalach*) he would say,²⁰⁴ ‘Your judgments are like the great deep.’” Rashi explains, “That You sent the diving bird (*Shalach*) to judge and exact retribution upon the fish of the sea and to put to death those [fish] that are meant to die.”

In Midrash Rabba on the Torah portion of Vayishlach it similarly states,²⁰⁵ “Even a bird cannot be ensnared except by the pronouncement of Heaven, in that it depends on a Heavenly voice (*Bat Kol*) which proclaims either ‘amnesty-*Deemos*-דימוס’ or ‘condemnation-*Spekula*-ספקולא.”²⁰⁶

²⁰² Sefer HaMaamarim, Kuntreisim Vol. 2, p. 279a; Also see Keter Shem Tov (Kehot 5759), Hosafot, Section 179 and on.

²⁰³ Talmud Bavli, Chullin 63a

²⁰⁴ Psalms 36:7

²⁰⁵ Midrash Bereishit Rabba 79:6

²⁰⁶ The story recounted in Bereishit Rabbah 79:6 is that after thirteen years of hiding in a cave, Rabbi Shimon bar Yochai went out and sat at the entrance of the cave and observed a hunter trapping birds. Rabbi Shimon bar Yochai noted that whenever he heard a Heavenly voice (*Bat Kol*) proclaim “amnesty-*Deemos*-דימוס” the bird would escape and be saved, whereas when the Heavenly voice (*Bat Kol*) would proclaim “condemnation-*Spekula*-ספקולא” the bird would be trapped. He thus said, if it is the case that even a bird cannot be ensnared except by the

Nevertheless, the proof from the above-mentioned words of the Midrash is not a great proof,²⁰⁷ whereas the primary proof is from the words of our sages, of blessed memory, in Tractate Chullin, mentioned above. It is this teaching that the Alter Rebbe cites in response²⁰⁸ to those who posit that *HaShem's* יהוה's particular supervision and providence (*Hashgachah Pratit*) extends only to man. For, it is expressly stated here that His particular supervision and providence (*Hashgachah Pratit*), blessed is He, even extends to the fish of the sea, such that He sends the diving bird (*Shalach*) to put to death those [fish] that are meant to die.

Now, about what our sages, of blessed memory, stated²⁰⁹ in regard to the verse,²¹⁰ “You have made man like the fish of the sea,” that, “Just as with the fish of the sea, the bigger fish swallows the smaller fish, so is it with mankind, that if not for the fear of the kingdom, each man would swallow his neighbor alive,” the intention in this is not that smaller fish being swallowed by bigger fish is without judgment and justice, but it rather is like what Rashi in Tractate Chullin explained about the diving bird (*Shalach*).

proclamation of Heaven, then how much more is this so in regard to the soul of man. He therefore left the cave and discovered that the decree against him had been annulled.

²⁰⁷ See the note of the Rebbe to the discourse entitled “*Mayim Rabim*” 5717 (Torat Menachem, Sefer HaMaamarim Cheshvan, p. 323) [translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6]: “Note the words of Kohelet Yaakov in regard to *HaShem's* יהוה's Divine Providence. It is can therefore be stated that the victorious answer presented by our Rebbe was from the Talmud in Chullin, specifically.” (Also see Torat Menachem, Vol. 4, p. 157 and on.)

²⁰⁸ See the notes of the Tzemach Tzedek to Psalms (Yahal Ohr) 36:7, section 103.

²⁰⁹ Talmud Bavli, Avodah Zarah 4a

²¹⁰ Habbakuk 1:14

Proof for this is from the fact that the Talmud there demonstrates that it is this way with man as well, and everyone agrees that *HaShem's* יהו"ה particular supervision and providence (*Hashgachah Pratit*) extends to man. This being so, we thus learn something about the matter being used to teach this itself, namely, that *HaShem's* יהו"ה particular supervision and providence even extends to the fish of the sea.

Now, in regard to their statement that in order that one man will not swallow his neighbor alive, there must be fear of the kingdom (and therefore “one should pray for the welfare of the kingdom”)²¹¹ – even though everything is by *HaShem's* יהו"ה particular supervision and providence, judgment, and justice – this is similar to their teaching²¹² that it is forbidden to stand in a dangerous place, such as on a broken ladder, or under a broken wall, and the like. For, to be saved from danger a person must have much merit etc. It thus is also necessary to negate the danger of “each man would swallow his neighbor alive” by praying for the welfare of the kingdom.

However, those who do not believe that the Holy One, blessed is He, supervises over the creations of earth, but instead posit that He left the earth in the hands of the constellations etc., this is a matter of idolatry, about which even the nations of the world were commanded against. However, even so, the nations of the world were not commanded against ascribing partnership (*Shituf*) [to Him], and it is only the Jewish people who also were commanded to unify Him etc., as discussed before.

²¹¹ Mishnah Avot 3:2 cited in Talmud Bavli, Avodah Zarah 4a ibid.

²¹² See Talmud Bavli, Shabbat 32a; Taanit 20b

The discourse continues to explain the negation of the matter of ascribing partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He, with greater elucidation, based on the teaching of our sages, of blessed memory,²¹³ "There are three partners in [the creation of a] person: The Holy One, blessed is He, his father and his mother etc."

From this it is understood that the matter of ascribing partnership (*Shituf*) to Him is not just when one thinks they are equal partners. Rather, even if a partnership is only in a minor detail, it is considered to be a matter of partnership (*Shituf*), against which the Jewish people were commanded in the *mitzvah* of unifying *HaShem*-יהו"ה, blessed is He.

This is because the three partners in [the creation of] a person are not equal partners. This is because, in addition to the fact that the portion given by the father and mother is solely that of the body, (the bones etc., from the father, and the flesh etc., from the mother),²¹⁴ whereas the Holy One, blessed is He, imbues him with the spirit and soul, which is the primary aspect, since upon the departure of the soul from the body, the portion of the father and mother remain as inanimate as stone etc., however, beyond all this, even the formation of the form of the fetus from the portion of the father and mother, which is brought about through the seminal drop of the father remaining in the womb of the mother for nine months; is not caused by the knowledge and will of the father and mother, but solely by the Holy One, blessed is He, Himself.

²¹³ Talmud Bavli, Niddah 31a; Kiddushin 30b

²¹⁴ See Talmud Bavli, Niddah 31a *ibid*.

This is as in the teaching of our sages, of blessed memory,²¹⁵ on the verse,²¹⁶ “There is no rock (*Tzur*-צור) like our God,” that, “There is no artist (*Tzayar*-צייר) like our God... Who shapes one form (*Tzurah*-צורה) within another form (*Tzurah*-צורה),” which is solely in the power of He who actualizes wonders etc.

We thus find that even though the portions of the father and mother are quite minor, they nevertheless have a small element of partnership. For, they indeed have free choice, and had they not [chosen to] marry, they would not have given birth to children. Thus, since they do have a small element of partnership in this, they therefore are called “partners” (*Shutafim*).

From the above we can understand this as it relates to the negation of ascribing partnership (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, not only do we negate any major form of partnership, such as the views of the nations of the worlds, who call *HaShem*-יהו"ה, blessed is He, “the God of the gods,” (meaning that they also call their gods by the term “god-*elohim*-אלהים”), but it utterly is inapplicable for there to be any matter of partnership (*Shituf*) with Him altogether, Heaven forbid to think so.

This even includes the most minor ascription of “partnership” (*Shituf*), for even though the influence to below is drawn through the medium of the stars and constellations, and this especially is so during the time of exile when it specifically is necessary for the influence to be drawn down

²¹⁵ Talmud Bavli, Brachot 10a

²¹⁶ Samuel I 2:2

through the stars and constellations,²¹⁷ nevertheless, it is utterly impossible to call them “partners” (*Shutafim*), being that they have no free-will at all.

Rather, they only are the mediums through which beneficence is bestowed by the will of the Creator, *HaShem-יהו"ה*, blessed is He. In other words, they merely are like the axe in the hand of the one who chops with it, in which it is inapplicable to say that the axe is a partner in the labor of chopping, being that it has no choice whatsoever.

However, the nations of the world were not commanded against ascribing partnership (*Shituf*) to *HaShem-יהו"ה*, blessed is He. For, about the nations of the world it is written (in the Torah portion of this week),²¹⁸ “He set the borders of the peoples according to the number of the children of Israel,” referring to the “seventy souls that emerged from Yaakov’s loins.”²¹⁹ The nations thus receive their influence from the seventy ministering angels, as it states [about the stars and constellations],²²⁰ “That *HaShem-יהו"ה* has apportioned to all the [other] peoples etc.,” in that he did not prohibit them from erring after them.²²¹

In contrast, the Jewish people were commanded against ascribing any partnership (*Shituf*) to *HaShem-יהו"ה*, blessed is He, and to know the truth, that everything that

²¹⁷ See Tanya, Iggeret HaKodesh, Epistle 6; Kuntres U’Maayon, Maamar 6, Ch. 3, and elsewhere.

²¹⁸ Deuteronomy 32:8

²¹⁹ See Exodus 1:5

²²⁰ Deuteronomy 4:19

²²¹ See Rashi to Deuteronomy 4:19

happens in the world is solely by the will of the Holy One, blessed is He, and “there is nothing besides Him.”²²²

4.

The explanation is that the verse (in this week’s Torah portion) states,²²³ “See now that I, I am He, and no god (*Elohim*-אלהים) is with Me etc.” About this the Zohar asks,²²⁴ “It would have been sufficient had the verse said, ‘See that I, I am He.’ What is the meaning of the verse stating, ‘[See] now-*Atah*-עתה?’” In other words, when the verse states, “I-*Ani*-אני, I am He-*Ani Hoo*-אני הוא,” this is the union (*Yichud*) of the two aspects indicated by [the word] “I-*Ani*-אני,” which is the matter of the union of *HaShem*-יהוה and His title God-*Elohi*”m-אלהים, namely, that *HaShem*-יהוה and God-*Elohi*”m-אלהים are entirely one,²²⁵ (as explained before at length in the preceding discourses),²²⁶ which will be revealed in the coming future, as it states,²²⁷ “*HaShem*-יהוה alone will be exalted on that day.” This being so, why does the verse state, “See now-*Atah*-עתה,” meaning right now, (in addition to the fact that all matters of Torah are eternal [and apply to all times])?

²²² Deuteronomy 4:35

²²³ Deuteronomy 32:39

²²⁴ Zohar II 108b

²²⁵ See Zohar II 26b

²²⁶ In the discourse entitled “*Atem Nitavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in *The Teachings of The Rebbe 5721*, Discourse 32 (Sefer HaMaamarim 5721 p. 241 and on); Also see the discourse entitled “*Shuvah Yisroel* – Return, Israel” of this year, 5722, Discourse 2.

²²⁷ Isaiah 2:11; 2:17

The discourse continues and explains the difference between the Garden of Eden (*Gan Eden*) and the resurrection of the dead (*Techiyat HaMeitim*). What is understood from this, is that the primary revelation of “I-Ani-אני, I am He-Ani Hoo-הוא” that will occur in the coming future, will specifically take place at the time of the resurrection of the dead (*Techiyat HaMeitim*). Based on this, the question is made more difficult as to why the verse states, “See now-עתה-Atah.”

The explanation is that in the Garden of Eden (*Gan Eden*) the matter of divisions is present, and there is not truly an illumination of the true matter of the Oneness of *HaShem*-היהו”ה there. Rather, this will only happen specifically upon the resurrection of the dead (*Techiyat HaMeitim*).

To further explain, even though the Garden of Eden (*Gan Eden*) is an extremely great and lofty state, so much so, that it cannot tolerate the existence of evil, and beyond that, it does not even tolerate the existence of physicality (as explained elsewhere),²²⁸ it nevertheless is a matter of limitation and division. This is as known, that the Garden of Eden (*Gan Eden*) generally divides into two levels; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), even though more specifically, there are many levels in the Garden of Eden (*Gan Eden*).

About this our sages, of blessed memory, said,²²⁹ “The righteous have no rest etc., as it states,²³⁰ ‘They go from

²²⁸ See Sefer HaMaamarim 5662 p. 299 and on.

²²⁹ Talmud Bavli, Brachot 64a

²³⁰ Psalms 84:8

strength to strength.”” Thus, our forefathers, and our teacher Moshe, who have already been in the Garden of Eden (*Gan Eden*) for over three-thousand years, constantly go up in elevation, in ascent after ascent. Nevertheless, in general, there only are two aspects; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), which are two general types of Gardens of Eden (*Gan Eden*).

This is understood from the fact that each is called by a unique name. For, seemingly, since there is an abundance of levels in the Garden of Eden (*Gan Eden*), either one of two things should be true. Either they should all be called by a single name – the Garden of Eden (*Gan Eden*) - and we should simply say that there are many levels in it, or each specific level should be called by a unique name, in and of itself.

However, since there indeed are many levels in the Garden of Eden (*Gan Eden*), but they are only called by two names; the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), it is understood that the general matter of the Garden of Eden (*Gan Eden*) is divided into two levels, these being the two general types of Gardens of Eden (*Gan Eden*).

In contrast, the resurrection of the dead (*Techiyat HaMeitim*) is a single aspect and level. For, although in the world of resurrection (*Olam HaTechiyah*) there also are different levels, as our sages, of blessed memory stated,²³¹

²³¹ Talmud Bavli, Bava Batra 75a – Note of the Rebbe in the aforementioned pamphlet (*Kuntres*): And it is clear there from the passage of the Talmud (and the verse) that this refers to souls as they are in bodies, meaning, upon the resurrection of the dead (*Techiyat HaMeitim*), even though in the Garden of Eden (*Gan Eden*)

“Each and every one is burned from [embarrassment by the size of] the canopy of his fellow,” meaning that the level that is the aspect of a “canopy” for one righteous-*Tzaddik*, in that it surrounds all the inner manifest powers of his soul in which he delights etc., his fellow is burned by it, in which “burning” is a matter that is the opposite [of delight] etc., and this being so, in the world of the resurrection (*Olam HaTechiyah*) there also are various distinct levels, nevertheless, the division is only in regard to the specific levels, however, in general, it all it is one general aspect and level. In contrast, this is not so of the Garden of Eden (*Gan Eden*) in which there are two general aspects and levels.

The root of the matter is that this is because in the Garden of Eden (*Gan Eden*) there only is an illumination of the aspect of the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there are different levels. This is why there are two aspects, the lower Garden of Eden (*Gan Eden HaTachtan*) and the upper Garden of Eden (*Gan Eden HaElyon*).

Due to this, the order of the ascent of the souls in the Garden of Eden (*Gan Eden*) is only after being preceded by judgment and justice etc. This is as our sages, of blessed memory, stated,²³² “It is better that he be judged and brought into the coming world.” In other words, coming into the Garden of Eden (*Gan Eden*) must necessarily be preceded by

there is also a matter of a canopy and being burned etc., (as stated in Zohar I 39a and elsewhere).

²³² Talmud Bavli, Chagigah 15b; Also see Likkutei Torah, Beshalach 1d

the refinement and purification of Purgatory (*Gehinom*), which involves extremely great suffering.

This is as is cited in Iggeret HaTeshuvah²³³ in the name of the Ramban,²³⁴ that even seventy years of suffering like Job (Iyov) cannot compare to the suffering of the soul in Purgatory (*Gehinom*) for a single hour. Nonetheless, even so, it is worthwhile enduring all the suffering of Purgatory (*Gehinom*) in order to be brought into the coming world, because of the extremely great pleasure in the Garden of Eden (*Gan Eden*), including the lower Garden of Eden (*Gan Eden HaTachton*).

Beyond this, to ascend from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), one must immerse in the River of Fire (*Nehar Dinur*) and ascend by way of the pillar that stands between the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*). This is as known²³⁵ about the explanation of the verse,²³⁶ “It was in this manner that the girl came to the king.”

This is to such an extent that there are souls for whom it is not at all applicable and they do not come into the upper Garden of Eden (*Gan Eden*) whatsoever, in that all their ascents are solely within the lower Garden of Eden (*Gan Eden HaTachton*). This is because in the Garden of Eden (*Gan Eden*) there is an illumination of the aspect of the light of

²³³ Tanya, Iggeret HaTeshuvah, Ch. 12

²³⁴ Introduction of Ramban’s commentary to the book of Job (Iyov)

²³⁵ Torah Ohr, Megilat Esther 92a, 96a, 100b and on.

²³⁶ Esther 2:13

HaShem-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which there is limitation and division.

In contrast, the resurrection of the dead (*Techiyat HaMeitim*) is from the aspect of the limitless light (*Ohr Ein Sof*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in which divisions of levels is not applicable. This is why in the world of the resurrection (*Olam HaTechiyah*) there are no divisions of levels, and it only is one general aspect. This is why our sages, of blessed memory, said,²³⁷ "All Israel have a share in the coming world (*Olam HaBa*)," (referring to the world of the resurrection – *Olam HaTechiyah*).²³⁸

This then, is the matter of "I-אני, I am He-אני הו"ה" which will be in the coming future, at the time of the resurrection of the dead (*Techiyat HaMeitim*), at which time there will be a bond of both aspects indicated by [the word] "I-אני," so that there will only be one single general level. This is because there then will be a revelation of the true matter of the Oneness of *HaShem*-יהו"ה, blessed is He, in a way that there will be the absence of division.

However, based on this, the question is further strengthened. Why does the verse state, "See **now-עתה** that I, I am He," being that this will specifically be revealed in the coming future upon the resurrection of the dead?

This may be understood by prefacing with an explanation of the difference between the fiery-*Seraphim*

²³⁷ Mishnah, Sanhedrin 10:1 (Perek Chelek), and the commentary of Rabbi Ovadia Bartenura there.

²³⁸ See Torah Ohr, Yitro 73a; *Hemshech "V'Kachah"* 5637, Ch. 5 and on (Sefer HaMaamarim 5637, Vol. 2, p. 397 and on) and elsewhere.

angels, the holy animal angels-*Chayot* and the cycle-*Ophanim* angels.²³⁹ To explain, the verse states,²⁴⁰ “The fiery-*Seraphim* angels stood above [in service of] Him,”²⁴¹ and, “they said, ‘Holy, Holy, Holy, is *HaShem* of Legions-*HaShem Tzva’ot* יהו"ה צבאו"ת.”²⁴² This is because they are positioned in the world of Creation (*Briyah*), and “the upper mother (*Imma Ila'ah*), (which is the aspect of Understanding-*Binah* [of the world of Emanation-*Atzilut*]) dwells within the [world of the] throne (that is, the world of Creation-*Briyah*).”²⁴³ They therefore have a grasp of how the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is Holy and separately transcendent etc. Because of this, they are not in a state of commotion, being that this comes into their grasp and comprehension etc.

In contrast, this is not so of the holy animal angels-*Chayot* who are positioned in the world of Formation (*Yetzirah*), in which there is no illumination of the aspect of understanding-*Binah* itself (as it is in the world of Creation-*Briyah*), except by way of its manifestation in the six *Sefirot* that dwell in the world of Formation (*Yetzirah*).²⁴⁴ They therefore do not have [direct] grasp and comprehension etc., and because of the lack of comprehension, as well as because

²³⁹ See Likkutei Torah, Ha'azinu 74c and on.

²⁴⁰ Isaiah 6:2

²⁴¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), toward the end of the section entitled “The Three Letters *Yod*-י"י *Hey*-א"ה *Waw*-ו"ו,” also see section entitled, “The world of Intellect (*Olam HaSechel*), The world of Substance (*Olam HaChomer*), and The world of Composition (*Olam HaHarkavah*).”

²⁴² Isaiah 6:3

²⁴³ Tikkunei Zohar, Tikkun 6 (23a)

²⁴⁴ Tikkunei Zohar, Tikkun 6 *ibid*.

of the general concealment and hiddenness in the world of Formation (*Yetzirah*) in comparison to the world of Creation (*Briyah*), therefore the matter of commotion (*Ra'ash*-רעש) is caused [in them].²⁴⁵

This is especially so of the cycle-*Ophanim* angels who are even lower, as the verse states,²⁴⁶ “One cycle-*Ophan* was on the ground-*BaAretz*-בארץ,” which Targum translates as, “below-*BeMilRa*-במלרע.”²⁴⁷ [About this,] Likkutei Torah (on this week’s Torah portion) explains²⁴⁸ that this is the root and source for the fact that, through much chaining down [from level to lower level], the existence of the aspect of evil (*Ra*-רע) comes about, and therefore, the degree of commotion and noise (*Ra'ash*-רעש) in them is even greater.

Now, the word for commotion and noise is “*Ra'ash*-רעש,” which shares the same letters as “hair-*Sei'ar*”-שער (when spelled with the letter *Sin*-ש, in which the point above it is positioned on the left) and is the same letters as “gate-*Sha'ar*”-שער (when spelled with the letter *Shin*-ש, in which the point above it is positioned on the right).

The word “hair-*Sei'ar*”-שער (on the left) is the matter of the hairs (*Sa'arot*-שערות), which indicate the diminishment of vitality through abundant constrictions, to such an extent that even when the hairs are cut, one feels no pain. For, as known, the matter of the opposite of pleasure is felt to a

²⁴⁵ Ezekiel 3:13 and elsewhere.

²⁴⁶ Ezekiel 1:15

²⁴⁷ See Targum Yonatan ben Uziel to Ezekiel 1:15 – [The term for “earth-*Aretz*-ארץ in Aramaic is “*Ara*-ארע”].

²⁴⁸ Likkutei Torah, Ha'azinu 77a

greater degree than the matter of pleasure.²⁴⁹ Therefore, from the fact that no pain is felt when the hairs are cut, this demonstrates the great constriction of vitality in the hairs (*Sa'arot*-שערות). In contrast, the “gate-*Sha'ar*” (שער) (on the right) is as in the verse,²⁵⁰ “This is the gate (*Sha'ar*-שער) of *HaShem*-יהוה.” By way of analogy, this is like a broad gateway (not just a narrow trail) used to enter and exit.

This then, explains the matter of “commotion-*Ra'ash*-רעש” which shares the same letters as the word “hair-*Sei'ar*-שער” and the word “gate-*Sha'ar*,” as it is in one’s service of *HaShem*-יהוה, blessed is He. That is, when one contemplates that the totality of the Godly light that manifests in the worlds is merely the most constricted light of *HaShem*’s-יהוה Godliness, (likened to hairs-*Sa'arot*-שערות), and that in the aspect of *HaShem*’s-יהוה light that manifests in the worlds themselves, there are many more constrictions, until the aspect indicated by the verse, “One cycle-*Ophan* was on the ground-*BaAretz*-בארץ,” this being the root of the existence of evil (*Ra*-רע) (as explained before), to the point that by the abundant constrictions, the vitality is drawn lower, even lower than the revelation as it is in the aspect of the cycle-*Ophanim* angels - this contemplation causes a great commotion-*Ra'ash*-רעש, (even greater than the commotion-*Ra'ash* of the cycle-*Ophanim* angels) thus causing the

²⁴⁹ There are individuals among the redactors of the discourse who recall that the Rebbe added: “Since the matter of the opposite of pleasure reaches to an even greater depth.” [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6 and elsewhere.]

²⁵⁰ Psalms 118:20; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

broad “gateway-*Sha’ar*” שער for all ascents and drawings down.

This is likewise the matter of the Torah, which descended below to manifest within human intellect. This also is brought about through abundant constrictions, which is the matter of the hairs-*Sa’arot* שערות, (that is, “hair-*Sa’ar*” שער with the letter *Sin*-ש which has the point positioned on the left). This is as the verse states,²⁵¹ “His locks are curled-*Taltalim* תלתלים,” referring to the “mounds and mounds-*Teelei Teeleem* תילי תילים of laws (*Halachot*),”²⁵² meaning, Torah laws.

About them the verse states,²⁵³ “Comb it and it will uplift you,” in that it is through the clarification and “combing” of the “hairs-*Sa’arot*” שערות to separate [and identify their distinctions one from the other and attain clarity] between the laws, so that there are no questions between one [law] and another law, that the soul is thereby uplifted.

In other words, it is specifically through the study of the laws of the Torah as they descended and manifested within physicality through the abundance of constrictions, which is the matter of the “hairs-*Sa’arot*” שערות, (that is, “hair-*Sa’ar*” שער with the letter *Sin*-ש that has the point positioned on the left), that there is caused to be the broad “gateway-*Sha’ar*” שער (with the letter *Shin*-ש that has the point positioned on the right), for all ascents and drawings down etc.

²⁵¹ Song of Songs 5:11

²⁵² See Midrash Shir HaShirim Rabba to Song of Songs 5:11

²⁵³ Proverbs 4:8

However, the primary matter of the broad “gateway-*Sha’ar*-שַׁעַר” is brought about through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him. For, in regard to serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, which manifest in physical things, this is in way that the physical things are only the **root** for the existence of evil. (This is as explained before about the verse, “One cycle-*Ophan* was on the ground-*BaAretz*-בְּאֶרֶץ-” which Targum translates as, “below-*BeMilRa*-בְּמִלְרַע,” that this only is the **root** for the existence of evil-*Ra*-רַע.)

In contrast, serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, applies after one has sinned, has caused blemish, and has veered from the straight path etc., meaning that it is the existence of actual evil-*Ra*-רַע that fell with the shattering of the vessels (*Shevirat HaKeilim*) etc. Thus, since the constriction (that is, the matter of the hairs-*Sa’arot*-שַׁעְרוֹת and hair-*Sei’ar*-שַׁעַר with the *Sin*-שׁ on the left) is to a greater degree, therefore, the commotion-*Ra’ash*-רַעַשׁ caused through this, is also to a far greater degree, and it thus automatically follows that the gateway-*Sha’ar*-שַׁעַר (with the *Shin*-שׁ on the right) brought about by this, will be much greater and broader.

With the above in mind, we can understand why the verse states, “See now-*Atah*-עַתָּה etc.” For, even though the revelation of the limitless surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, (through which there will be caused to be the true matter of the Oneness indicated by the words, “I-*Ani*-אֲנִי, I am He-*Ani Hoo*-הוּא”) will take place in the coming future with the resurrection of

the dead (*Techiyat HaMeitim*), nonetheless, this revelation is brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, specifically in our times.

This is as stated by the Alter Rebbe,²⁵⁴ that all the revelations of the times of Moshiach and the resurrection of the dead depend on our deeds and our service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.²⁵⁵ This is why the verse states, "See now-*Atah*-עתה etc." For, it is because of our service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* as they manifest in physical things, especially through serving Him by repenting and returning to Him (*Teshuvah*), that even now, a likeness of the revelations of the coming future is present. With the above in mind, we can also understand why the verse states,²⁵⁶ "You have distinguished *HaShem*-יהו"ה today ... and *HaShem*-יהו"ה has distinguished you today... to observe all His commandments."²⁵⁷

²⁵⁴ Tanya, Likkutei Amarim, Ch. 37

²⁵⁵ As explained there (in chapter 36) that there was already a likeness to this (meaning, a likeness to the revelations of the coming future) since the time of the giving of the Torah, the intention in this is that due to the fact that this revelation already occurred at the time of the giving of the Torah, the empowerment was granted to affect the drawing down of this revelation even now. This is because the matter of the giving of the Torah is also present each and every day. Thus, it is due to this that through our service of *HaShem*-יהו"ה, blessed is He, right now, that we are able to affect the preparation for the revelation of the coming future. This is because even right now there is a likeness to the revelation of the coming future that accompanies the matter of the giving of the Torah that occurs each and every day. (In the notes on the redaction of this discourse it is noted that it is possible that this paragraph was mentioned in the Sichah talks.)

²⁵⁶ Deuteronomy 26:17-18

²⁵⁷ In the notes on the redaction of this discourse it is noted that the answer and conclusion explaining this is missing. See however the discourse cited in the aforementioned pamphlet (*Kuntres*).

5.

This then,²⁵⁸ is the meaning of the verse,²⁵⁹ “As an eagle rouses his nest,” which refers to the arousal²⁶⁰ of the abundant mercies of the aspect of the eagle. This comes after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul, which is the mode of serving Him from below to Above, as in the acronym “*Elul*-אלול”²⁶¹ formed by the [first letters of the] verse,²⁶² “I am my Beloved’s and my Beloved is mine-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי,” though there is the granting of empowerment for this from Above.²⁶³ Nevertheless, the actual toil in serving *HaShem*-יהו"ה, blessed is He, is in a way that is from below to Above, which in general is the toil of repenting and returning (*Teshuvah*) to Him, which is toil from below to Above.

About this the verse states,²⁶⁴ “He preserved him like the pupil of His eye.” The pupil of the eye is the black part of the eye, but nevertheless, the essential power of vision is specifically through the pupil. The same is understood in regard to man’s service of *HaShem*-יהו"ה, blessed is He, that it specifically is through the toil of repenting and returning (*Teshuvah*) to Him from below to Above, which is the matter of blackness and concealment; that due to the [aspect of the]

²⁵⁸ The original text of this paragraph was edited by the Rebbe.

²⁵⁹ Deuteronomy 32:11-12

²⁶⁰ See Likkutei Torah, Ha’azinu, discourse entitled “*K’Nesher*.”

²⁶¹ Avudraham, Seder Tefilah Rosh HaShanah u’Pirusha, Ch. 1; Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1

²⁶² Song of Songs 6:3

²⁶³ See Likkutei Torah, end of the Torah portion of Re’eh.

²⁶⁴ Deuteronomy 32:10

“hair-*Sei’ar*-שער” (with the *Sin*-ש on the left) there is caused to be a drawing down of the expansiveness, to awaken the abundant mercies from the aspects of the Merciful Father (*Av HaRachaman*-אב הרחמן) [in the feminine] and the Merciful Father (*Av HaRachameem*-אב הרחמים) [in the masculine], to draw down repair for all the blemishes one caused in the positive and negative commandments.

This then, is the meaning of the continuation of the verse, “He preserved him like the pupil of His eye. As an eagle rouses his nest hovering over his young, spreading his wings he takes them, carrying them on his pinions, so *HaShem*-יהו"ה alone guides us.”

That is, it is through the toil of serving Him with the “pupil of the eye,” referring to the toil of repenting and returning (*Teshuvah*) to Him, as mentioned above, that there thereby is caused to be the aspect of “As an eagle rouses his nest,” which is the matter of drawing down mercies to rectify all the blemishes, whether they are in the positive commandments, which is the matter indicated by the words, “carrying them on his pinions,” referring to the 248 positive *mitzvot* which are the “248 limbs of the King,” or whether in the negative commandments, which is the matter indicated by the words, “*HaShem*-יהו"ה alone guides us.”

(Additionally, the Name *HaShem*-יהו"ה itself includes all the positive and negative commandments. That is, the letters *Vav-Hey*-וה correspond to the positive commandments, and the letters *Yod-Hey*-יה correspond to the negative

prohibitive commandments.)²⁶⁵ All these matters are rectified through drawing down the mercies, which comes about through the toil of serving *HaShem*-יהו"ה, blessed is He, of repenting and returning (*Teshuvah*) to Him, which is the matter of the "pupil of his eye."

In truth, based on the explanation before about the broad "gateway-*Sha'ar*"-שער brought about specifically through the "hairs-*Sa'arot*"-שערות," not only is it so that through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, that the repair and rectification of all blemishes is drawn forth, but beyond that, through serving Him by repenting and returning (*Teshuvah*) to Him, a much loftier light is drawn down than what is drawn down by serving Him through Torah and *mitzvot*. This is why even the righteous-*Tzaddikim* need to serve Him with the toil of repentance and return (*Teshuvah*).

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He, during the month of Elul in a manner [of ascent] from below to Above, through which there is caused to be a drawing down of the thirteen attributes of mercy on Yom HaKippurim, with atonement and forgiveness for all the blemishes, so that not only are all blemishes repaired and rectified, but there also is a drawing down of a much loftier light and illumination.

This is why at the conclusion of the *Ne'ilah*-closing prayer [of Yom HaKippurim] we recite the verse, "*Shema Yisroel*-Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is

²⁶⁵ See at length in Likkutei Torah, beginning of the Torah portion of Pekudei.

One-*HaShem Echad*-יהו"ה אחד," and conclude with the words, "Next year in Jerusalem," with the true and complete redemption brought about by our righteous Moshiach. For, "Moshiach is destined to bring even the righteous-*Tzaddikim* to repentance,"²⁶⁶ which is the matter of drawing down the broad "gateway-*Sha'ar*," even for the righteous *Tzaddikim*.

²⁶⁶ See Zohar III 153b; Likkutei Torah, Ha'azinu 75b and elsewhere.

Discourse 4

*“Yesovevenhu Yevoneneihu –
He encircled him, He granted him discernment”*

Delivered on the 2nd day of Sukkot, 5722

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

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

Discourse 5

*“BaYom HaShemini Atzeret Tihiyeh Lachem -
The eighth day shall be restricted for you”*

Delivered on Simchat Torah, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁶⁷ “The eighth day shall be restricted for you.” That is, the verse specifies that it specifically must be “for you-*Lachem*-לכם.” As Midrash states,²⁶⁸ “This is the meaning of the verse,²⁶⁹ ‘They will be yours alone, strangers will not share them with you.’” Now, for there to be the matter of “for you-*Lachem*-לכם,” there must first be the matter of “the eighth-*Shemini*-שמיני,” through which there thereby is the “restriction-*Atzeret*-עצרת,” thus causing it to be “for you-*Lachem*-לכם.” We therefore must understand the matter of “the eighth day shall be restricted-*Shemini Atzeret*-עצרת-שמיני,” since specifically through this it becomes “for you-*Lachem*-לכם.”

²⁶⁷ Numbers 29:35

²⁶⁸ Midrash Shemot Rabba 15:23; See the beginning and end of the discourses by this same title in Sefer HaMaamarim 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82; Also see the discourse by this title of the year 5720, translated in The Teachings of The Rebbe 5720, Discourse 3 (Sefer HaMaamarim 5720, p. 19).

²⁶⁹ Proverbs 5:17; See Midrash Shemot Rabba 15:23

Now, the additional joy (*Simchah*) of Simchat Torah was established to be on Shemini Atzeret. That is, after all the festivals, all of which are called “times appointed for joy (*Mo’adim l’Simchah*),”²⁷⁰ they established that on Shemini Atzeret there should be additional joy with the rejoicing of the Torah – Simchat Torah. The custom (*Minhag*) of the Jewish people (which itself is Torah)²⁷¹ is that the joy of Shemini Atzeret and Simchat Torah is **much greater** than the joy of all [other] festivals.

Thus, since this joy was specifically established on Shemini Atzeret, the substance of which is that it is “for you-*Lachem*-לכם,” [as stated], “They will be yours alone, strangers will not share them with you,” it also is understood that the matter of this joy specifically applies “for you-*Lachem*-לכם.” This is as we recite in the prayers [of the festivals], “And may all Israel who sanctify Your Name rejoice in You,” meaning that this joy (*Simchah*) specifically applies to Jews, since they are the ones who “sanctify Your Name.” In other words, it is they who draw sanctity down in the aspect of the Name *HaShem*-יהוה, blessed is He. This is brought about through joy (*Simchah*), in that through joy (*Simchah*) they “sanctify Your Name.”

²⁷⁰ See the liturgy of the Amidah prayer and Kiddush of the holidays.

²⁷¹ See Talmud Yerushlami, Pesachim 4:1; Tosefot entitled “*Nifsal*” to Talmud Bavli, Menachot 20b; Also see Minhagim Yeshanim M’Dura p. 153; Maharil cited in Rama to Shulchan Aruch, Yore De’ah 376:4, and elsewhere.

2.

Now, to understand that through this joy (*Simchah*) the Jewish people become those “who sanctify Your Name,” we first must explain the matter of a name. The explanation²⁷² is as generally known²⁷³ that a name (*Shem*-שם) is the expression of only a glimmer of radiance from the essential self the one [who bears the name] and is for the sake of others. This is because when one is alone by himself, he does not need a name altogether, in that being called by name is of no benefit to himself, but only to one who calls him, through which he can draw his [attention].

This likewise may be understood in regard to how it is Above in *HaShem*'s-יהוה Godliness, that the ten *Sefirot* of the world of Emanation (*Atzilut*) are only the aspect of the spreading forth of radiance and glimmer from the limitless light of the Unlimited One, *HaShem*-יהוה, the Emanator, blessed is He, like the matter of a name. This is explained in *Likkutei Torah*²⁷⁴ on the verse,²⁷⁵ “He who called out the generations from the beginning.”

²⁷² See the discourse entitled “*BaYom HaShemini Atzeret*” in *Maamarei Admor HaZaken al Parshiyot HaTorah*, Vol. 2, p. 685 and on (and with minor amendments in *Sefer HaMaamarim* 5630 p. 325 and on); *Maamarei Admor HaEmtza’ee*, *Devarim* Vol. 4, p. 1,268 and on; *Sefer HaMaamarim* 5651 p. 64 and on; Discourse entitled “*BaSukot Teishvu*” 5734 (*Sefer HaMaamarim* 5734 p. 18 and on); Also see the beginning of the Sichah talk of Shabbat Parshat Chayei Sarah of this year, 5722 (*Torat Menachem*, Vol. 32, p. 198).

²⁷³ See *Torah Ohr*, beginning of *Terumah*; *Likkutei Torah*, *Behar* 41c; *Maamarei Admor HaZaken al Parshiyot HaTorah*, Vol. 1, p. 222 and on; *Ohr HaTorah*, *Shemot* p. 103 and on.

²⁷⁴ *Likkutei Torah*, *Masei* 95b

²⁷⁵ *Isaiah* 41:4

That is, the word “generations-*Dorot*-דורות” refers to the ten *Sefirot*, and their being drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, is the matter of being “called out from the beginning,” which is the aspect of Primordial Man (*Adam Kadmon*), so that they should be drawn down and revealed below, like one who calls his fellow etc.

However, even in regard to the aspect of “the Emanator-*Ma'atzeel*-מאציל,” being that it already is called “the Emanator-*Ma'atzeel*-מאציל,” at the very least, it too is the aspect of a name (*Shem*-שם), only that it is not the aspect of the expression of the name, but refers to the essence of the name (*Etzem HaShem*-עצם השם) before being called out.

At this point the name (*Shem*-שם) is not openly revealed but only is present in a concealed way. About this it states,²⁷⁶ “Before the creation (which also applies to before the emanation)²⁷⁷ of the world, there was Him and His Name alone.” That is, even before the restraint of the [first] *Tzimtzum* there already was the presence and inclusion of the light (*Ohr*) that relates to the emanations and the world, which is only from its lowest aspect.

This is the aspect of the essence of the Name (*Etzem HaShem*-עצם השם), from which there subsequently is a drawing down of the expression of the Name (*Hitpashtut HaShem*-התפשטות השם), which generally includes the aspect of

²⁷⁶ Pirke d'Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²⁷⁷ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, *Chelek HaYichud*, Ch. 2.

the Line and Thread (*Kav v'Chut*) that is drawn down after the restraint of *Tzimtzum* until the ten *Sefirot* of the world of Emanation (*Atzilut*) are drawn down.

However, in addition, there also is the aspect of “the Bearer of the Name” (*Baal HaShem*-בעל השם), who in and of Himself, utterly transcends the matter of a name, (and even transcends the essence of the Name (*Etzem HaShem*-עצם השם)). This is like the essential self of the person himself (the bearer of the name), such that even the essence of the name (*Etzem HaShem*) does not [truly] relate to him.

The likeness to this, as it is Above in *HaShem*'s-יהו"ה Godliness, is that this refers to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who utterly transcends the aspect of a name (*Shem*-שם).

We thus find that the matter of holiness (*Kedushah*) is the diametric opposite of the matter of the Name (*Shem*-שם). This is because the Name (*Shem*-שם) is the matter of revelation that relates to the worlds, in a way of being drawn down. In contrast, holiness (*Kedushah*) is the matter of separateness (*Havdalah*) [and transcendence] etc.

Thus, the matter of “Israel who sanctify Your Name” is that the Jewish people are the ones who affect a drawing down from the holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, to the aspect of The Name-*HaShem*-שם. We therefore must understand how it is possible to reach the aspect of the holiness of the Essential Self of the Singular

Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and be amongst those who “sanctify Your Name.”

3.

The explanation is that the sanctification of the Name, (as in, “Those who sanctify Your Name,” comes about through [fulfilling] His *mitzvot*. The Jewish people are therefore called those who “sanctify Your Name,” since they are the ones who fulfill His *mitzvot*, by which they reach the matter of sanctity (*Kedushah*), as in the blessings [said before performing a *mitzvah*, “Blessed are You, *HaShem*-יהו"ה our God...] who has sanctified us with His commandments-*mitzvot*,” to be amongst those who “sanctify Your Name.”

The explanation is that, as known, the *mitzvot* are called “the paths (*Orchot*-ארחות) of *HaShem*-יהו"ה.”²⁷⁸ That is, an “*Orach*-אורח” is a path or road for man to walk on. In the same way, the *mitzvot* are the path and road to walk on by which to [reach] the Essential Self of the Singular Preexistent Intrinsic Being, the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the Name (*HaShem*-השם).

Now, at first glance, this is not understood. For, as known, the matter of *mitzvot* is that through them there is a drawing down of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, into various vessels

²⁷⁸ Psalms 25:10; Zohar III 129a (Idra Rabba), explained in Sefer HaMaamarim 5672-5676 p. 1 and on; 5689 p. 6 and on.

(*Keilim*). That is, without vessels (*Keilim*), the light (*Ohr*) would withdraw to the aspect of His Essential Self.

This is because, as it is, in and of itself, it is the nature of light (*Ohr*) to ascend,²⁷⁹ whereas by means of the vessels (*Keilim*) the lights (*Orot*) are drawn down and held below. This is true of all aspects of lights (*Orot*) and vessels (*Keilim*), all the way to the highest heights. This is as Etz Chayim states²⁸⁰ about the lights (*Orot*) of the world of *Akudim*-Bound-עקודים,²⁸¹ that they are “bound” (*Ne’ekadim*-נעקודים) through the vessels etc.

Now, the very fact that the vessels (*Keilim*) can affect the lights (*Orot*), demonstrates that these are lights (*Orot*) that relate to vessels (*Keilim*). In other words, even before their

²⁷⁹ See Likkutei Torah, Acharei 25c and on; Sefer HaMaamarim 5672-5676 p. 12; 5696 p. 26, and elsewhere.

²⁸⁰ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 1

²⁸¹ The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*). The large splotches (*Berudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

manifestation in the vessel (*Kli*), they already relate to vessels (*Keilim*), which is why the vessels (*Keilim*) can have an effect on them.

Now, since the *mitzvot* are the “paths of *HaShem*-יהוה,” to draw down the lights (*Orot*) into the vessels (*Keilim*), it is understood that the light (*Ohr*) drawn down through fulfilling the *mitzvot* is only light (*Ohr*) that relates to vessels (*Keilim*), and is not a matter of holiness (*Kedushah*) and separate transcendence (*Havdalah*). It is with the above in mind that we must understand the above-mentioned matter, that through fulfilling the *mitzvot* the Jewish people reach the aspect of the sanctity and [transcendent] holiness of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, the Unlimited One Himself, blessed is He, to be amongst those who “sanctify Your Name.”

However, the explanation is that the drawing down brought about through the *mitzvot* occurs specifically when the Jewish people (“*Yisroel*”) do the *mitzvot*. An example is the *mitzvah* of Tefillin. Even though the writing of the Torah portion, “Sanctify (*Kadesh*-קדש) to Me”²⁸² with letters and ink on parchment, is the receptacle within which the light of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) rests, similar to the matter of drawing down lights (*Orot*) into vessels (*Keilim*), in that the physical parchment is like vessels (*Keilim*) to which the light (*Ohr*) of Wisdom-*Chochmah* is drawn, nonetheless, if one does not actually don the Tefillin on his head, the *mitzvah* has not at all been done.

²⁸² Exodus 13:1-10

This is because *HaShem*'s יהו"ה inner desire, blessed is He, is specifically for a Jew to take the Tefillin and don them on his head. On the other hand, if he instead puts them on the table, *HaShem*'s יהו"ה inner desire does not at all manifest in them. For, even though the Torah portion "Sanctify (*Kadesh*-שקדש) to Me" written in the Tefillin hints at the manifestation of the light (*Ohr*) of Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), nonetheless, the light (*Ohr*) does not manifest in the vessel (*Kli*) except when a Jew specifically dons them on his head.²⁸³

In other words, in and of themselves, the *mitzvot* are only the drawing down of lights (*Orot*) into vessels (*Keilim*), whereas through the Jewish people fulfilling the *mitzvot*, they affect the *mitzvot*, so that through performing them the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is also drawn down.

Moreover, the very fact of a bond is affected between the lights (*Orot*) and vessels (*Keilim*) specifically comes about through the Jewish people fulfilling the *mitzvot*, in that they have the power to bring about a bond between the lights (*Orot*) and the vessels (*Keilim*). That is, lights (*Orot*) and vessels (*Keilim*) are opposites of each other. Therefore, to affect a bond between the lights (*Orot*) and the vessels (*Keilim*), there necessarily must be a matter that transcends both.

²⁸³ Also see Torah Ohr, Shemot 53d; Sefer HaMaamarim 5635 Vol. 2, p. 367

This matter is brought about by the Jewish people, in that they reach the sanctity and holiness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, because of the drawing forth of His Essential Self, a bond of the lights (*Orot*) and the vessels (*Keilim*) is possible.

This then, is the meaning of [the blessings, “Blessed are You, *HaShem*-יהו"ה our God...] who has sanctified us with His commandments,” that through actually performing the *mitzvot*, the Jewish people reach the sanctity (*Kedushah*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, the Bearer of the Name (*Baal HaShem*-בעל השם). This causes the general union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

In other words, even the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) (His Indwelling Presence, the *Shechinah*), called “The Emanator” (*Ma'atzeel*-מאצ"ל), is the root of all the emanated and is only the aspect of His Name (*Shem*-שם) and expression, that there should be a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the “Bearer of the Name” (*Baal HaShem*-בעל השם).

This then, is the matter of those “who sanctify Your Name.” That is, they draw down the aspect of His Essential Self, blessed is He, into the aspect of the Name (*HaShem*-השם), and from there the aspect of the Line and Thread (*Kav*

v'Chut) etc., is drawn down until a bond and adhesion between the lights (*Orot*) and vessels (*Keilim*) comes about.

About this we recite,²⁸⁴ “And may all Israel who sanctify Your Name rejoice in You (*Becha*-בך),” specifying, “In **You**-*Becha*-בך,” (unlike,²⁸⁵ “Rejoice in *HaShem*-יהוה,” which is the language usually used). This is because “In You-*Becha*-בך” means, “In Your Essential Self and Being,” this being the matter of the holiness and sanctity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

4.

However, we still must better understand this. For, at first glance, since the *mitzvot* are performed by the Jewish people as they are manifest in the body and animalistic soul, how is it possible that through this, they can reach the sanctity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He?

However, the explanation is that what empowers the souls of the Jewish people to be able to sanctify His Name, blessed is He, is joy (*Simchah*). About this it states, “And may all Israel who sanctify Your Name rejoice in You.” That is, it is through joy (*Simchah*) that they “sanctify Your Name.”

²⁸⁴ Of the festivals.

²⁸⁵ Psalms 32:11

For, as known,²⁸⁶ joy (*Simchah*) breaks all boundaries and nullifies all constraints and limitations.

The explanation is that joy (*Simchah*) is the matter of the rebounding light (*Ohr Chozer*) that returns to its source. In other words, the powers of the soul ascend in a way of rebounding light (*Ohr Chozer*) that returns to its source and root. This is clearly observable, that when one is in a state of joy (*Simchah*) all the powers of his soul are moved from their [regular] state to an elevated state. This is so much so, that it could be that because of the great strength of one's joy, the whole essence of his soul can be moved to the point expiring, in that it cannot at all be contained and held in the body.

For example, if a person sees someone he dearly loves, such as his child, who has fallen into great danger to the point of hopelessness, when he then is saved from that danger and his father [first] sees him alive [and well], in his heart a sudden joy will come upon him, to the point that his soul could leave him. This is similar to the [passing of] Sarah, in that her soul flew out of her²⁸⁷ when she was suddenly informed of [the binding of] Yitzchak and that he was alive etc.²⁸⁸

This matter is understood in the same way about the joy (*Simchah*) expressed in the words, "And may all Israel who sanctify Your Name rejoice in You." That is, this joy follows after the great [sense of] distance during the toil in

²⁸⁶ See Sefer HaMaamarim 5657 p. 224 and on.

²⁸⁷ See Rashi to Genesis 23:2

²⁸⁸ See the commentary of Riva to Genesis 23:2

servicing *HaShem*-יהו"ה, blessed is He, throughout the month of Elul and the ten days of repentance, especially during the High Holidays.

This is as stated,²⁸⁹ “Let us describe the great holiness of this day, for it is awesome and frightening,” being that,²⁹⁰ “even the heavens are not meritorious in His eyes etc.” For, though it is true that the Jewish people have certitude that they will be meritorious in judgment etc.,²⁹¹ nevertheless, this is from their perspective. However, because of the elevated exaltedness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, “even the heavens are not meritorious in His eyes etc.” It therefore is comparable to the analogy of a state of danger and hopelessness etc.

However, after this, (meaning after having gone through this), there then is much greater joy in the aspect of the rebounding light (*Ohr Chozer*) from below to Above, so that [we go] much higher, reaching the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. We thus say about this, “[And may all Israel who sanctify Your Name] rejoice in You.”

²⁸⁹ See the “*U’Netaneh Tokef*” prayer of Rosh HaShanah and Yom HaKippurim.

²⁹⁰ Job 15:15

²⁹¹ Tur, Orach Chayim 581 citing Talmud Yerushalmi, Rosh HaShanah 1:32; Yalkut Shimoni, Remez 825

We do not say, “with You,” like the verse,²⁹² “For with You is the source of life.” In other words, the aspect of the “source of life” is only “with You,” meaning that it is secondary and nullified to You,²⁹³ this being the aspect of the Name (*HaShem*-השם). We rather specify, “in You-*Becha*-בך,” meaning “In Your Essential Self and Being.” This is why it is in the power of their joy to draw down the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, to the aspect of the Name (*HaShem*-השם), this being the matter of those “who sanctify Your Name.”

5.

However, in regard to the joy (*Simchah*) of the holiday of Sukkot, which follows the [sense of] distance of the High Holidays, since it is the aspect of a rebounding light (*Ohr Chozer*) that returns to the Essential Self of *HaShem*-יהוה, blessed is He, who transcends the aspect of revelation, it therefore is not of any relative comparison to the created beings and cannot be revealed in them in an inner manifest way.

This is as understood from the analogy of a person who has sudden joy [in seeing] the salvation of his child, that the joy transcends his grasp and comprehension, and does not manifest in him in a settled way, such as [Sarah’s] soul flying

²⁹² Psalms 36:10

²⁹³ Likkutei Torah, Emor 31d

out of her, as explained above. Thus, for the joy to be revealed in an encompassing and transcendent (*Makif*) way, at the very least there must be the matter of the shade covering (*Schach*) of the Sukkah, which is the aspect of a shade and covering that conceals and hides the essence of the light of the Supernal joy in the Essential Self of *HaShem*-יהו"ה, blessed is He, so that it can illuminate in a transcendent and encompassing (*Makif*) way.

However, the primary revelation of the joy (*Simchah*) is on Shemini Atzeret. This is because the word “*Atzeret*-עצרת” means “gathering,” as Targum translates the words,²⁹⁴ “[The eighth day] shall be restricted (*Atzeret*-עצרת) for you,” as “shall be a **gathering** for you,” which is the matter of collecting and gathering the joy (*Simchah*) so that it will be in a state of inner (*Pnimityut*) manifest revelation in the aspect of Kingship-*Malchut*. For, this is the matter of the eighth-*Shemini*, meaning that it refers to Kingship-*Malchut*, which is the eighth *Sefirah* in the order of the *Sefirot* from Above to below.²⁹⁵

The explanation is that the word “*Atzeret*-עצרת” also means “withholding” and “restricting,”²⁹⁶ indicating the restriction and lack of drawing down. In other words, there first must be the restraint and withholding of the essential light, and specifically through this, there subsequently is the

²⁹⁴ Numbers 29:35

²⁹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), and Gate Eighth (*Binah*); Also see Me'orei Ohr 300, 61, and elsewhere; Also see the citations in Sefer HaMaamarim 5651 *ibid.* p. 65.

²⁹⁶ See Ohr HaTorah, Drushim L'Shemini Atzeret p. 1,776.

revelation of the light. This is analogous to the absorption of the seminal drop in the womb of the female, in which it is restrained and withheld for nine months. Even though the absorption obstructs the birth for nine months, nonetheless this itself is the chief reason for the birth that takes place after nine months. For, if it is not absorbed and restrained etc., there will be no birth.

The same is so of the bestowal of intellect from a teacher to his student, in which they are of no comparison to each other. That is, the teacher must first constrict and restrain the intellect in his own essential self, and specifically by doing so, the birth of intellect that relates to the student's capacity to comprehend becomes possible. If this is the case with the bestowal of intellect, which only is a glimmer of radiance, that it necessarily must first be restrained, how much more is this so in the case of bestowing the seminal drop, which is a bestowal of the essence, that for there to be birth, the fetus must first be restrained and withheld [for nine months in the womb].

The same is so in the matter of the birth of souls, that there first must be the absorption and restraint of the light (*Ohr*) in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), through which there then will be the matter of birth and revelation.

An example is the soul of Moshe, about whom the verse states,²⁹⁷ "For I drew him from the water," referring to the upper masculine waters. For, his soul was from the aspect

²⁹⁷ Exodus 2:10

of Foundation-*Yesod* of *Zeir Anpin* as the aspects of *NeHi"Y*²⁹⁸ of the Father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) manifest within it. However, even so, it first was necessary [for his soul] to be withheld and restrained in a state of gestation (*Ibur*) in the “womb” of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

Similarly, a soul of the world of Creation (*Briyah*) must be restrained and absorbed in the “womb” of Kingship-*Malchut* of the world of Creation (*Briyah*). Likewise, a soul of the world of Formation (*Yetzirah*) must be restrained and absorbed in the “womb” of Kingship-*Malchut* of the world of Formation (*Yetzirah*).

Eliyahu similarly stated,²⁹⁹ “As *HaShem*-יהוה, the God of Israel lives, before whom I stood,” meaning before he was restrained and absorbed in the aspect of Kingship-*Malchut*. [This refers to the matter of Eliyahu’s gestation (*Ibur*) [in his mother’s womb] which lasted twelve months.³⁰⁰

In contrast, King David was [meant to be] a miscarriage,³⁰¹ since he lacked the matter of gestation (*Ibur*) in the aspect of Kingship-*Malchut*.] It was then that he stood

²⁹⁸ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²⁹⁹ Kings I 17:1

³⁰⁰ See Ohr HaTorah, Bereishit Vol. 1 64b and on; Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 22 and on; Sefer HaMaamarim 5698 p. 214; Also see *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 253 and on, and elsewhere.

³⁰¹ See Yalkut Shimoni, Bereishit, Remez 41; Zohar I 55a, 91b, 168a (and elsewhere); Megaleh Amukot, Parshat Vayeitzei 39b; Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Minuy Melech; Also see Midrash Bamidbar Rabba 14:12; Pirkei D’Rabbi Eliezer, Ch. 19; (Also see the note of the Rebbe to *Hemshech* “*Mayim Rabim*” 5636 p. 103, note 409.)

before Him, as in the teaching,³⁰² “Each and every creature stood before the Holy King in its image and form.” This refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). This is because even souls that stem from the feminine world, meaning souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה) require the power of birth that stems from the father, which is the aspect of *Zeir Anpin*.

The difference between the souls of *Zeir Anpin*, which are souls of the Name of *Ma”H*-מ”ה-45 (י”ד ה”א ו”א ה”א) that are souls of the masculine [world], and souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה), that are souls of the feminine world,³⁰³ is only in regard to which aspect is dominant, the masculine aspect or the feminine aspect. However, both require both matters, and the souls of the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה) are also rooted in *Zeir Anpin*, and likewise, the souls of the Name of *Ma”H*-מ”ה-45 (י”ד ה”א ו”א ה”א) require gestation (*Ibur*) in the aspect of Kingship-*Malchut*, and it is specifically through this that the birth will take place.

Moreover, to the greater degree that there is restraint and absorption, [to that degree] the birth also will be even better. This is as understood from the above analogy of the teacher and student. That is, to the furthest degree that the teacher constricts his own intellect, to that degree there will be

³⁰² Note of the Rebbe to Sefer HaMaamarim 5696 p. 62: Cited to Zohar in various places in the teachings of Chassidut, but I have not yet found it stated in this language. See however, Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 97b, Zohar III 61b. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).]

³⁰³ Also see *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 253 and on.

a greater birth and bestowal of intellect relating to the student. This likewise is the matter of the restraint and absorption of Shemini Atzeret, through which there subsequently is caused to be the matter of birth on the seventh day of Pesach.³⁰⁴

6.

This then, is the meaning of the verse,³⁰⁵ “The eighth day shall be restricted (*Atzeret*-עצרת) for you.” The eighth (*Shemini*) is the aspect of Kingship-*Malchut*, in which there is the matter of restriction and absorption (*Ateret*-עצרת), through which the matter of birth will be, as discussed above. This is the matter of “for you-*Lachem*-לכם,” in that the absorption and restraint is for **your** sake, so that there will be a drawing down of the light (*Ohr*) into revelation.

This is also why Simchat Torah was established to be on Shemini Atzeret. This is because the joy (*Simchah*) of the rebounding light (*Ohr Chozer*) which comes after the High Holidays, comes on the holiday of Sukkot in an encompassing and transcendent (*Makif*) way, not in a settled way (*Hityashvut*). It rather is on Shemini Atzeret that the chief joy is drawn down in an inner manifest and settled way.

The way of this joy is that it is “for you-*Lachem*-לכם,” meaning,³⁰⁶ “They will be yours alone, strangers will not share them with you.” For, it is through joy (*Simchah*) that we reach

³⁰⁴ See Pri Etz Chayim, Shaar HaLulav, Ch. 8; Shaar Chag HaMatzot, Ch. 8; Tanya, Iggeret HaKodesh, Epistle 20 (130b).

³⁰⁵ Numbers 29:35

³⁰⁶ Proverbs 5:17; See Midrash Shemot Rabba 15:23

the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained above about the words, "They will rejoice in **You-Becha**-בך," specifically.

This matter is likewise connected to Shemini Atzeret, since it is then that there is the bestowal of the seminal drop, which is the matter of the essential drawing forth. It is for this reason that there thereby is caused to be the matter of actually giving birth to one who is similar to oneself, literally, which is the matter of "for you-*Lachem*-לכם," meaning, "They will be yours alone, strangers will not share them with you."

Discourse 6

*“Vayevarech Elohi”m –
And God blessed”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim MarCheshvan, 5722
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

“L’Oseh Nifla’ot Gedolot Lavado - To Him who alone does great wonders”

Delivered on the 2nd day of the week of Parshat Noach,
The 29th of Tishrei, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁰⁷ “To Him who alone does great wonders, [for His kindness endures forever].” About this, it states in the manuscripts of Chassidus that have [recently] come out from constraints to expansiveness, that is, the short discourse there that begins with the above verse,³⁰⁸ explains why the wording is precisely “wonders-*Nifla’ot*-נפלאות,” with the prefix letter *Nun*-נ, as opposed to (other places in scripture,³⁰⁹ that state), “He does wonders-*Oseh Pele*-עושה פלא,” without the prefix letter *Nun*-נ.

³⁰⁷ Psalms 136:4

³⁰⁸ Subsequently printed in Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 125 and on. [Note that in the original manuscript this discourse follows after the discourse entitled “*BaYom HaShemini*” which was subsequently printed in Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 685 and on (as is noted in Maamarei Admor HaZaken, Ketuvim *ibid.*, p. 269), upon which the preceding discourse of the Rebbe, said on Simchat Torah of this year (5722) was based.]

³⁰⁹ Exodus 15:11; Psalms 77:15

2.

It begins by explaining the verse,³¹⁰ “For Your kindness is better than life.” That is, *HaShem*’s-יהו"ה Supernal kindness-*Chessed*, blessed is He, is even better than life. The explanation is that the word “life-*Chayim*-חיים” [is a general term that] includes all levels of life, so much so, that it even includes the root and source of life, which Talmud calls,³¹¹ “The Enlivener of life-*Mechayeh Chayim*-מחיה חיים,” in that it is He who grants the matter of life, (as in the blessing [mentioned in Talmud there], “May the Enlivener of life grant you life etc.”)

By way of analogy, this may be understood from the quality of kindness and love as it is in man below, through which one bestows life to those he loves, [such as his wife and children] (by supporting them with money or food). The quality of love itself, as it is in the heart of the one who loves, is loftier than the physical goodness that the ones he loves need (which he gives them).

Moreover, the inner essential quality [of the love] is not even a root and source for the physical goodness he bestows on the ones he loves. Rather, it only is that from the inner essential quality [of love] there is a drawing down of love that begins to relate to the existence another in a revealed way, and then comes into the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים.” That is, [only after this, does it

³¹⁰ Psalms 63:4

³¹¹ Talmud Bavli, Yoma 71a

descend] to become the root and source from which life and kindness is drawn to the one he loves.

The same is so of the Supernal quality of kindness-*Chessed*, that there are various levels in it. The lowest level is called “worldly kindness-*Chessed Olam*-חסד עולם.”³¹² About this quality of Kindness-*Chessed* the verse states,³¹³ “The world is built on Kindness-*Chessed*.” In other words, this aspect is close to the matter of worlds (*Olamot*-עולמות) to the extent that the construct of the world can come from it. This is the light of Kindness-*Chessed* of the world of Emanation (*Atzilut*) and is called “Life-*Chayim*-חיים.”³¹⁴ Alternately,³¹⁵ this aspect may also be considered to be the root and source of life and is therefore [sometimes] called the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים.”

However, there is a higher Kindness-*Chessed* that transcends “Worldly Kindness-*Chessed Olam*-חסד עולם,” and is called “Abundant Kindness-*Rav Chessed*-רב חסד.”³¹⁶ That is, this too is the aspect of Kindness-*Chessed*, but as it is in Kindness-*Chessed* itself. This is the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד” that transcends “Kindness-*Chessed*-חסד,” similar to the aspect of the “Enlivener of life-

³¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section entitled “Lower Kindness-*Chessed Tachton*-חסד תחתון.”

³¹³ Psalms 89:3

³¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning of Gate Two (*Yesod*) *ibid.*, and on.

³¹⁵ [Note, see the publishers note to the original discourse regarding this. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*, and Gate Five (*Tiferet*).]

³¹⁶ Exodus 34:6 and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*

Mechayeh Chayim-מחיה חיים,” that transcends “life-*Chayim*-חיים.” This is the aspect of Kindness-*Chessed* of the Long Patient One-*Arich Anpin*,³¹⁷ the root of all the emanated.

However, there is a higher aspect. This is the aspect of “He desires Kindness-*Chafetz Kindness*-חפץ חסד,”³¹⁸ or as the above-mentioned verse says it,³¹⁹ “**Your** kindness-*Chasdecha*-חסדך (is better than life).” This refers to *HaShem*’s-יהו"ה essential Kindness-*Chessed Atzmi*-עצמי Above, that is, the essential light of *HaShem*’s-יהו"ה quality of Kindness-*Chessed*, blessed is He [as He is, in and of Himself].

About this Kindness-*Chessed* the verse states, “For **Your** kindness (*Chasdecha*-חסדך) is better than life.” This is to say that *HaShem*’s-יהו"ה essential Kindness-*Chessed Atzmi*-עצמי (“**Your** kindness-*Chasdecha*-חסדך”), is better than all aspects of “life-*Chayim*-חיים,” including the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים” as it is on the highest of levels.

The discourse continues and explains that the drawing down of kindness-*Chessed* and life-*Chayim* from Above is generally in a way that is [preceded by] an arousal from below, through man’s service of *HaShem*-יהו"ה below. This reaches the root of the emanated, which is the aspect of the Long Patient One-*Arich Anpin*, the ultimate place that all arousals from below reach.

³¹⁷ See Likkutei Torah, Eikev 18a

³¹⁸ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³¹⁹ Psalms 63:4

From there, there is a drawing down of the matter of life-*Chayim*-חיים (from the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים”) commensurate to the degree and manner of the arousal from below stemming from one’s service of *HaShem*-יהו"ה, blessed is He, below. It therefore is sometimes with more [bestowal] and sometimes the opposite, with less bestowal, Heaven forbid.³²⁰

However, there is a loftier way³²¹ that Kindness-*Chessed* is drawn from Above, in which the drawing down stems from the essential light of *HaShem*’s-יהו"ה Kindness-*Chessed*, blessed is He, that is, from the aspect of “**Your** kindness-*Chasdecha*-חסדך is better,” in which the drawing down is much greater and is not at all commensurate to the efforts of man below in his service of *HaShem*-יהו"ה, blessed is He.

3.

However, it still is not understood how it is possible to affect a drawing down from the essential light of *HaShem*’s-יהו"ה quality of Kindness-*Chessed*, blessed is He, being that this is a place where the deeds of the lower beings have no effect and do not reach.

³²⁰ The original publisher included a note citing the text of the above-referenced discourse in which it more expressly specifies that “if their deeds are good, then there is a drawing down of additional kindnesses... and if... their deeds are not good, then they cause a diminishment etc.”

³²¹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

By way of analogy, this may be understood from the conduct of a father toward his son, in which there are two ways. If the son is intelligent, it applies for the father to conduct himself with him in an orderly fashion, according to the will of the father (in whole, or in part, or even in less than part). The father thus conducts himself with his son in a way that what he bestows to him is commensurate to the [level of] his son's understanding and commensurate to his conduct.

However, if the father sees that his son does not relate to matters of understanding and comprehension, nor does he relate to orderly conduct, that is, conduct that gives his father satisfaction of spirit, the father then conducts himself with his son in a second way.

That is, he bestows abundance of goodness to him without examining and taking the state and standing of his son into consideration altogether. This type of conduct stems from the fact that the son does not relate to the way of arousal from above brought about by arousal from below.

In the same way, Above in *HaShem's* יהו"ה Godliness there are two ways of conduct. There is a conduct drawn down from Above that is commensurate to our toil in serving *HaShem*-יהו"ה, blessed is He, with arousal from below. This also includes that in addition to the bestowal commensurate to our conduct stemming from understanding and reason, additional bestowal and influence is also granted to us in a way that transcends measure and limitation.

In other words, in this case, the bestowal not only stems from the aspect of "Worldly Kindness-*Chessed Olam*-

הסד עולם,” but also from the aspect of “Abundant Kindness-*Rav Chessed*-רב הסד.” Nonetheless, this bestowal too has some relation to measure and limitation, being that even the aspect of “Abundant Kindness-*Rav Chessed*-רב הסד” that transcends “Worldly Kindness-*Chessed Olam*-עולם הסד,” already relates to the root of the emanated.

However, when the Emanator, יהו"ה-*HaShem*, blessed is He, sees that through this way of conduct nothing will be drawn down, because the lower beings lack the ability to awaken bestowal that results from their deeds, like the analogy of the son who does not relate to matters of understanding and comprehension or to conducting himself in a desirable way, then the order of drawing down beneficence is with much greater plentifulness and abundance, being that the current state and standing of the lower beings, stemming from their deeds, is not taken into account.

4.

This then, is the meaning of the verse,³²² “To Him who alone does great wonders, [for His kindness endures forever],” specifying “wonders-*Nifla'ot*-נפלאות,” with the prefix letter *Nun*-נ, which is higher than the word “wonder-*Pele*-פלא” without the prefix letter *Nun*-נ.

The explanation is that even when the bestowal from Above is commensurate to man’s toil in serving *HaShem*-יהו"ה, blessed is He, this too is a matter of “wonder-*Pele*-פלא,”

³²² Psalms 136:4

as in “He does wonders-*Oseh Pele*-פלא עושה.” This is because (as explained above) with the bestowal according to measure and limitation stemming from the aspect of “Wordly Kindness-*Chessed Olam*-עולם חסד,” there also is a drawing down of bestowal that transcends measure and limitation, from the aspect of “Abundant Kindness-*Rav Chessed*-רב חסד.” Nevertheless, this bestowal that transcends measure and limitation also depends on man’s service of *HaShem*-יהו"ה, blessed is He, which only reaches the root of the emanated.

However, higher than this is the matter indicated by the verse, “To Him who alone does great wonders,” specifying “wonders-*Nifla'ot*-נפלאות” with the prefix letter *Nun*-נ. The prefix *Nun*-נ modifies the word into the passive form (*Lashon Niphal*) indicating that the bestowal is not brought about through the act of the son in his service of *HaShem*-יהו"ה, blessed is He, but is **affected in him from Above**, meaning that without taking any consideration of his state and standing, he is bestowed with much greater plentifulness and abundance.

The phrase,³²³ “To Him who alone does great wonders” concludes with the word “**He alone-*Levado***-לבדו,” indicating that the way this drawing down [is bestowed] does not depend on, nor is it commensurate to man’s toil in serving *HaShem*-יהו"ה, blessed is He, at all, in that it stems from that

³²³ “לעושה נפלאות גדולות לבדו”

which transcends the root of the emanations, as indicated by the word “He Alone-*Levado*-לבדו.”³²⁴

5.

Now, from the order of discourses in the above-mentioned manuscripts, it appears that this discourse is connected to Shemini Atzeret and Simchat Torah.³²⁵ This is why it begins with the verse, “To Him who alone does great wonders, [for His kindness endures forever],” being that this is one of the verses in the “*Atah HoReita*” verses that we recite on Shemini Atzeret and Simchat Torah, before doing the Hakafot.

However, just as with all matters related to Simchat Torah, the intention is for them to continue to be drawn forth throughout all the days of the year, in a way that throughout the rest of the year the drawing down should be without any concealments, hiddenness, or constrictions, and align with the general matter of the joy of Simchat Torah (drawn forth throughout the year). That is, it is the opposite of concealment, hiddenness, measure, and limitation. It thus is understood that this likewise is so of the matter indicated by the verse, “To

³²⁴ The Rebbe concluded this paragraph stating: “This concludes the substance of the [above-mentioned] discourse.”

³²⁵ Note from the publisher of the original discourse: It is noteworthy that in one of the manuscripts in which this discourse is found (among the discourses of the month of Tishrei), the heading of the discourse labels this discourse as [having been said on] “*Isru Chag*” [the day after the holiday]. This further sweetens what will be explained later in our discourse, that this matter is also drawn forth even after Simchat Torah, throughout the entirety of the year.

Him who alone does great wonders.” That is, the intention here also is that it should be drawn down throughout the year in an openly revealed way.

That is, to the degree that the bestowal from Above grows according to the [meritorious] conduct of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, in a way that accords with understanding and comprehension etc., since they only reach the root of the emanated, which is the aspect of the “Enlivener of life-*Mechayeh Chayim*-מחיה חיים”), this is not yet the [revelation] that the Jewish people hope for and pray for.

This is similar to the Alter Rebbe’s statement,³²⁶ “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**,” referring to that which transcends the entire chaining down of the worlds (*Seder Hishtalshelut*) etc.

Now, since the above words of the Alter Rebbe are mentioned in *Shoresh Mitzvat HaTefillah*, from which Chassidim derive lessons in regard to their contemplation (*Hitbonenut*) during prayers, and through them this matter is also drawn to all other Jews, it must be said that a small element of this applies to each and every Jew. That is, this should give him additional vitality in his service of *HaShem*-יהו"ה, blessed is He, in actualizing the matter indicated by the

³²⁶ Sefer HaMitzvot of the Tzemach Tzedek, *Shoresh Mitzvat HaTefillah*, Ch. 40 (copied in *HaYom Yom* for the 18th of Kislev).

verse,³²⁷ “To Him who alone does-עושה great wonders,” meaning that his toil in the matter of “doing-*Oseh*-עושה,” which is that “they do (*Oseen*-עושין) the will of the All Present One,”³²⁸ should be not just in a way of “He does (*Oseh*-עושה) wonders (*Pele*-פלא),” but the matter of “wonders-*Nifla’ot*-נפלאות” [with the prefix letter *Nun*-נ] should also be drawn down. Moreover, it should not simply be “wonders-*Nifla’ot*-נפלאות,” but should be “great wonders-*Nifla’ot Gedolot*-נפלאות גדולות” throughout the entire year.

We can also connect this to the teaching of the Baal Shem Tov, brought by his honorable holiness, my father-in-law, the Rebbe,³²⁹ on the verse,³³⁰ “To Him who alone does great wonders, for His kindness endures forever.” Namely, that everything that the Holy One, blessed is He, does (including in worldly matters) is (not just a “wonder-*Pele*-פלא,” but is) “great wonders [by Him] alone-*Nifla’ot Gedolot Levado*-נפלאות גדולות לבדו.” Moreover, the great wondrousness of these wonders-*Nifla’ot*-נפלאות is so great, that only He knows them.

He continues and explains the end of the verse, “for His kindness endures forever,”³³¹ that the word “for-*Ki*-כי” has the numerical value of 30-ל, referring to the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*), which become the aspects of the *Nefesh*, *Ru’ach*, and

³²⁷ “לעושה נפלאות גדולות לבדו”

³²⁸ Talmud Bavli, Brachot 35b; See Likkutei Torah, Zot HaBrachah 99c

³²⁹ Sefer HaMaamarim 5704, p. 49

³³⁰ Psalms 136:4

³³¹ “כי לעולם חסדו”

Neshamah of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),³³² through which “His kindness-*Chasdo*-חסדו-78”³³³ is drawn down into the world. (This is as explained before, that the drawing down is throughout the whole year.) So likewise, may this be for us. May the “great wonders [by Him] alone-*Nifla’ot Gedolot Levado*-נפלאות גדולות” be drawn to the world, all the way to this physical and coarse world, below ten hands-breadths, in an openly revealed and apparent way, with revealed kindnesses (*Chassadim*), in [all matters of] children, health, and abundant sustenance!

³³² [There are ten *Sefirot*, and the inner, middle, and outer aspects of the vessels (*Keilim*) become the souls of *Neshamah, Ru’ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*)]. See *Etz Chayim*, Shaar 44, Ch. 2; *Tanya, Iggeret HaKodesh*, Epistle 20; [Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate Five (Tiferet)*.]

³³³ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם-78 vowel.

Discourse 8

*“V’Yitzchak Ba MeeBo Be’er LaChai Ro’ee -
Yitzchak came from having come to Be’er LaChai
Ro’ee”*

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁴ “Now, Yitzchak came from having come to Be’er LaChai Ro’ee.” The question about the precise wording of this verse is well known.³³⁵ That is, the verse could simply have stated, “Yitzchak came from Be’er LaChai Ro’ee.” This being so, why does it say, “came from having come-*Ba MeeBo*-בא מבוֹא,” which seems to be redundant?

It should be added that this verse is connected to the general and primary matter of Yitzchak, in that Yitzchak’s coming from Be’er LaChai Ro’ee was preparatory to the union of Yitzchak and Rivkah. This is as stated in the continuation of the verses,³³⁶ “He raised his eyes and saw... And Yitzchak brought her into the tent of Sarah his mother etc.,” which is where these verses lead.

³³⁴ Genesis 24:62

³³⁵ See *Ohr HaTorah*, Chayei Sarah (Vol. 4), p. 796a

³³⁶ Genesis 24:63-67

About this, it is explained in the discourses entitled, “*Yafeh Sichatan Shel Avdei Avot... MiToratan Shel Banim*,”³³⁷ that the union of Yitzchak and Rivkah constitutes the union (*Yichud*) of *HaShem*’s-יהו"ה Name of *Ma”H*-מ"ה-45 (יו"ד ה"א) and His Name of *Ba”N*-ב"ן-52 (יו"ד ה"ה ר"ו ה"ה), which is **the** general matter in our service of *HaShem*-יהו"ה, blessed is He, and is His General Supernal Intent in Creation etc. About this the verse states that the matter of Yitzchak is that he “came from having come to Be’er LaChai Ro’ee.” We therefore must understand this.

We also must understand more about the matter of Yitzchak-יצחק in general, whose name relates to “laughter-*Tzchok*-צחוק” and pleasure, as the verse states,³³⁸ “God has made laughter (*Tzchok*-צחוק) for me.” This refers to the matter of the pleasure (*Taanug*) caused Above through man serving *HaShem*-יהו"ה below.

However, at first glance, it is not understood why this pleasure specifically relates to Yitzchak, and not to Avraham and Yaakov, so much so, that Torah Ohr explains³³⁹ that Yitzchak is the [most] primary of the forefathers, and that in the coming future (at which point the service of *HaShem*-יהו"ה, blessed is He, of the time of exile and of the entire six thousand years [of the world] will be complete), they will

³³⁷ Maamarei Admor HaZaken 5563 Vol. 1, p. 36 and on; Ohr HaTorah, Chayei Sarah (Bereishit Vol. 1, p. 127b and on); Sefer HaMaamarim 5660 p. 29 and elsewhere; See Likkutei Torah, Zot HaBrachah 96d

³³⁸ Genesis 21:6

³³⁹ Torah Ohr, Toldot 20c

specifically say to Yitzchak,³⁴⁰ “For you are our father,” as stated in Tractate Shabbat.³⁴¹

2.

Now to understand this, we must first explain the general matter of this “well-*Be'er*-באר”³⁴² (about which the verse states, “Yitzchak came from having come to the well-*Be'er*-באר”). For, as known, Yitzchak’s general way of serving *HaShem*-יהוה, blessed is He, was by digging wells³⁴³ - the way of serving Him in ascent from below to Above.³⁴⁴

This is analogous to a physical well, made through man’s toil of digging into the ground to remove all earth and debris that covers the spring waters. Then the wellsprings, these being the waters drawn from the aquifer, come to be revealed, as the verse states,³⁴⁵ “The wellsprings of the great deep [burst open] etc.” That is, though the wellspring exists and is present before the digging, it is concealed and serves no use. Rather, the wellspring is revealed through digging, which is man’s toil from below to Above. For, through doing so, the

³⁴⁰ Isaiah 63:16

³⁴¹ Talmud Bavli, Shabbat 89b; See Torah Ohr, Toldot ibid. p. 17c, 21c; Also see Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 909; Ohr HaTorah, Chayei Sarah ibid. Vol. 4, p. 796a.

³⁴² See the discourse entitled “*VaYa'atek Misham*” 5679 (Sefer HaMaamarim 5679 p. 98 and on).

³⁴³ See Genesis 26:18 and on; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6.

³⁴⁴ Torah Ohr, Toldot 17c and elsewhere.

³⁴⁵ Genesis 7:11

waters of the wellsprings are revealed, also rising from below to Above.

From this example, [we can understand] the matter of the spring (*Be'er*-באר) as it spiritually is, as the verse states,³⁴⁶ “The well (*Be'er*-באר) dug by princes, [excavated by the nobles of the people etc.]” That is, digging and excavating is the toil of removing both the coarse dirt and the refined dirt of the animalistic soul, which covers over the Godly soul.

To explain, the descent of the Godly soul and its manifestation in the body, is a descent from “a high peak to a deep pit.”³⁴⁷ This is because, in and of itself, the Godly soul transcends division into particular powers, and it certainly does not apply for it to have the physicality of the powers of the soul as they are when they manifest in the body. [This is why its manifestation in the body is through the medium of the natural soul, and more particularly, through the medium of the aspect of the “image-*Tzelem*-צלם,” as explained in Likkutei Torah.]³⁴⁸

Moreover, in addition to the distinction between the spiritual and the physical, even within spirituality itself, meaning within the distinction between spirituality and spirituality, even before the descent [of the Godly soul], all its powers were invested solely into *HaShem*'s-יהוה Godliness, and even after its descent, in and of itself, the powers (intellect, love and fear) of the Godly soul are invested solely

³⁴⁶ Numbers 21:18; See Likkutei Torah, Chukat 62d and on.

³⁴⁷ See Chagigah 5b

³⁴⁸ Likkutei Torah, Bechukotai 47c and on

into *HaShem*'s-יהוה Godliness, which is not so after the soul descended and became manifest within the body etc., at which point it becomes hidden and concealed, like the example of “the wellsprings of the great deep.” Rather, its revelation comes through the toil of digging and excavating.

That is, even before the toil, the Godly soul already is present in the body, but in a hidden state, and there is no benefit from it. Therefore, there must be the toil of digging and excavating to remove the concealments and hiddenness, both those stemming from coarse matters, and those stemming from refined matters. In other words, a person must depart from matters he has become entrenched in and accustomed to, as the verse states,³⁴⁹ “Forget your people and your father’s house.” That is, he must force himself [to fulfill the teaching] “sanctify yourself [even] in what is permissible to you.”³⁵⁰

Moreover, even matters of holiness must be [done] (not because of one’s nature and habit, but) specifically in a way of toil. For example, in the study of Torah, one must study more than his usual custom, as Tanya³⁵¹ explains about the superiority of reviewing one’s studies one-hundred and one times, specifically.³⁵² The same is so of the *mitzvot*, such as the *mitzvah* of giving charity (*Tzedakah*), which is inclusive of all the *mitzvot*. It must be done in the way [expressed in the

³⁴⁹ Psalms 45:11

³⁵⁰ Talmud Bavli, Yevamot 20a

³⁵¹ Tanya, Likkutei Amarim, Ch. 15 (21a)

³⁵² Talmud Bavli, Chagigah 9b

teaching],³⁵³ “Charity may be extracted by coercion (*Ma’asin-*
מעשין),” meaning by force.³⁵⁴

Now, what generally prepares a person for this toil is his sense of bitterness and lowliness, (as in “may my soul be as dust to all”),³⁵⁵ this being the toil of reciting *Shema* before retiring to sleep, which is the beginning that commences the toil of the following day.

This then, is the matter of digging and excavating. It refers to the general totality of a person’s toil in serving *HaShem*-יהו"ה, blessed is He, from below to Above, for the purpose of revealing the powers of the Godly soul in loving *HaShem*-יהו"ה. Through doing so, love from below to Above is also caused, this being the matter of loving *HaShem*-יהו"ה, blessed is He, like flames of fire. This is the love of Yitzchak, whose general service and toil was in the digging of wells, in a way of from below to Above.

This accords with the explanation elsewhere³⁵⁶ about the difference between Avraham’s love of *HaShem*-יהו"ה and Yitzchak’s love of *HaShem*-יהו"ה. That is, Avraham’s love is compared to water, as in the words,³⁵⁷ “Remember the forefather who was drawn after You like water.” This kind of love is from Above to below, like waters that descend from a high place to a low place.³⁵⁸ However, Yitzchak’s love of

³⁵³ Beit Yosef to Tur, Yoreh De’ah, Siman 248

³⁵⁴ See Likkutei Torah

³⁵⁵ See the “Elo”hai Netzor” paragraph at the end of the Amidah prayer; Talmud Bavli, Brachot 17a

³⁵⁶ Sefer HaMaamarim 5704 p. 93 and elsewhere.

³⁵⁷ In the prayer for rain (*Tefilat Geshem*)

³⁵⁸ See Taanit 7a

HaShem-יהו"ה, blessed is He, is like flames of fire, in a way of [going up] from below to Above.

This also explains why Yitzchak-יצחק was called by this name, because,³⁵⁹ “God has made laughter (*Tzchok*-צחוק) for me,” referring to the pleasure brought about Above, specifically through one’s toil of serving *HaShem*-יהו"ה from below to Above.

3.

Now, about the wells of Yitzchak, the matter is that there are three wells. These are “*Eisek*-עשק,”³⁶⁰ “*Sitnah*-שטנה,”³⁶¹ and “*Rehovot*-רחבות,”³⁶² corresponding to the three loves mentioned in the verse,³⁶³ “[You shall love *HaShem*-יהו"ה, your God] with all your heart, and with all your soul, and with all your being.”³⁶⁴

This may be understood by beginning with the question in Talmud,³⁶⁵ “One verse states,³⁶⁶ ‘Foreigners will stand and tend your flocks,’ whereas another verse states,³⁶⁷ ‘And you shall gather in your grain?’” The Talmud answers, “The first verse refers to when the Jewish people do the will of

³⁵⁹ Genesis 21:6

³⁶⁰ Genesis 26:20

³⁶¹ Genesis 26:21

³⁶² Genesis 26:22

³⁶³ Deuteronomy 6:5

³⁶⁴ Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 761-762; Discourse entitled “*VaYa’atek Misham*” 5634 (Sefer HaMaamarim 5634, p. 61 and on).

³⁶⁵ Talmud Bavli, Brachot 35b

³⁶⁶ Isaiah 61:5

³⁶⁷ Deuteronomy 11:14

the All Present One - their work is then done by others. The other verse refers to when the Jewish people do not do the will of the All Present One - their work is then done by themselves.”

The Rav, the Maggid of Mezhritch, asks a question on this,³⁶⁸ which also is posed in Chiddushei Aggadot of Maharsha.³⁶⁹ That is, the words “And you shall gather in your grain” are stated in the second paragraph of the *Shema* recital, which begins with the words,³⁷⁰ “It will be that if you will listen to My commandments.” [This being so,] how can it be said that this is not doing the will of the All Present One?

He answers that this is because the second paragraph of the *Shema* recital does not include the words, “with all your being (*Bechol Me’odecha*-בכל מאדך).” (That is, in the first paragraph of the *Shema* it states, “[You shall love *HaShem*-יהו"ה your God,] with all your heart, and with all your soul, and with all your being (*Bechol Me’odecha*-בכל מאדך).” However, the second paragraph of the *Shema* only states, “with all your heart and with all your soul,” without mentioning “with all your being (*Bechol Me’odecha*- בכל מאדך).”

However, at first glance, this too is not understood. For, how can it be said that lacking [love of *HaShem*-יהו"ה] “with all your being (*Bechol Me’odecha*-בכל מאדך)” constitutes “not doing the will of the All Present One”? However, the

³⁶⁸ Ohr Torah, Eikev 53d

³⁶⁹ Chiddushei Aggadot of the Maharsha to Brachot 35b *ibid*.

³⁷⁰ Deuteronomy 11:13

explanation is that the inner depth of, “doing the will of the All Present One,” is that it specifically should be done through loving Him “with all your being (*Bechol Me’odecha- בכל מאדך*).”

4.

This may be understood by first explaining the matter of “desire” (*Ratzon-רצון*); the matter of “The All Present One” (*Makom-מקום*); and the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom- עושין רצונו של מקום*).”

To explain, “desire” (*Ratzon-רצון*) is the transcendent aspect, this being the aspect of *HaShem’s-יהו"ה* light that transcends all worlds (*Sovev Kol Almin*), whereas “The All Present One” (space-*Makom-מקום*) is the aspect of *HaShem’s-יהו"ה* light that fills all worlds (*Memaleh Kol Almin*), (as will be explained).

Thus, “doing the will (*Ratzon-רצון*) of the All Present One (*Makom-מקום*)” is the matter of unifying *HaShem’s-יהו"ה* light that transcends all worlds (*Sovev*) with His light that fills all worlds (*Memaleh*), this being the totality of serving *HaShem-יהו"ה* in general.³⁷¹

As known, in the matter of [the holy] names, the transcendent light (*Sovev*) is the aspect of the Name *HaShem-יהו"ה*, whereas the light that fills all worlds (*Memaleh*) is the aspect of His title God-*Elohi”m-אלהי"ם*. This being so, the

³⁷¹ See the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

union of the transcendent light (*Sovev*) and the inner manifest light (*Memaleh*) constitutes the union of *HaShem*-יהו"ה and [His title] God-*Elohi*"מ-אלהי"ם, about which Zohar states,³⁷² "This is the whole of Torah."

Now, this matter of the union of His transcendent light (*Sovev*) with His inner manifest light (*Memaleh*) includes all levels in the chaining down of the worlds (*Hishtalshelut*). This is because all levels are included in His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, of which there are various levels.³⁷³ For, the Name *HaShem*-יהו"ה means "He was and He is and He will be as One (*Hayah v'Hoveh v'Yihyeh*-ויהייה והייה והייה)." ³⁷⁴ However, higher than this is the Name *HaShem*-יהו"ה without vowels, and beyond this is the Name *HaShem*-יהו"ה that is beyond explanation.³⁷⁵

On the other hand, His title God-*Elohi*"מ-אלהי"ם-86 is in the plural form,³⁷⁶ and shares the same numerical value as

³⁷² Zohar III 264a

³⁷³ 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)*.

³⁷⁴ 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).

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid.*, and on; Also see the discourse entitled "*Shiviti* – I have set *HaShem* before me always" 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.

³⁷⁶ Rashi to Genesis 20:13, 35:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*, *The Gate of His Title (Shaar HaKinuy)*; Torah Ohr, Va'era 56b, and elsewhere.

“the natural order-*HaTeva*-הטבע-86.”³⁷⁷ From this it is understood that the union (*Yichud*) of [the Name] *HaShem*-יהו"ה and [His title] God-*Elohi*"m-אלהי"ם is the matter of the union (*Yichud*) of *HaShem*'s-יהו"ה transcendent (*Sovev*) light and His inner (*Memaleh*) light, this being the union of *HaShem*'s-יהו"ה Name of *Ma*"H-מ"ה-45 (יריד ה"א וא"ו ה"א) and His Name of *Ba*"N-ב"ן-52 (יריד ה"ה ו"ו ה"ה), which is present on all levels.

This union comes about through fulfilling the *mitzvot* in deed. This is why before doing every *mitzvah* we say,³⁷⁸ “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).” “The Holy One, blessed is He,” refers to the aspect of *HaShem*'s-יהו"ה transcendence (*Sovev*), that He is Holy (*Kadosh*-שקדוש) and transcendently separate. In contrast, “His Indwelling Presence (*Shechinah*-שכינה)” refers to the inner aspect (*Memaleh*) that manifests as He dwells (*Shochen*-שוכן) below. This matter of “The Holy One, blessed is He and His Indwelling Presence” is present on all levels.³⁷⁹

³⁷⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *ibid.*, The Gate of His Title (*Shaar HaKimuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v'HaMargeel*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

³⁷⁸ See *Likkutei Torah*, *Durshim L'Rosh HaShanah* 55c; Also see the discourse entitled “*Samach Tesamach*” 5741 (*Torat Menachem*, *Sefer HaMaamarim Elul*, p. 245) and note 60 there.

³⁷⁹ Also see *Maamarei Admor HaZaken* 5564 p. 235, and with the glosses in *Ohr HaTorah*, *Shemini Atzeret* p. 1,825 and on; *Hemshech* “*v'Kachah*” 5637 Ch. 27 (*Sefer HaMaamarim* 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1, Ch. 1 (*Torat Menachem*, *Sefer HaMaamarim Shevat*, p. 263).

To further explain, the general matter of “The Holy One, blessed is He and His Indwelling Presence” is that they refer to *Zeir Anpin* and Kingship-*Malchut*. That is, “The Holy One, blessed is He, (*Kudsha Breech Hoo*—קודשא בריך הוא)” refers to *Zeir Anpin*, and “His Indwelling Presence (*Shechinteih*—שכינתיה)” refers to Kingship-*Malchut*.³⁸⁰

More specifically, even in the aspect of Kingship-*Malchut* itself, both levels are present.³⁸¹ That is, the aspect of Kingship-*Malchut*, as it is in the world of Emanation (*Atzilut*) where it is one of the *Sefirot* of the world of Emanation (*Atzilut*) about which it states, “He and His organs are one,”³⁸² is called “The Holy One, blessed is He (*Kudsha Breech Hoo*—קודשא בריך הוא).” However, as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is called “His Indwelling Presence (*Shechinteih*—שכינתיה).”

That is, even the aspect of the point (*Nekudah*) of Kingship-*Malchut* penetrates through the screen (*Parsah*) and manifests in the chamber of the Holy of Holies (*Kodesh HaKodashim*) of the world of Creation (*Briyah*), (which is comparable to the descent of the soul, before the vitality comes to a state of [full] manifestation etc.,) and is the aspect of “His Indwelling Presence (*Shechinteih*—שכינתיה).”

The above is about the particulars in the *Sefirah* of Kingship-*Malchut* itself. However, more generally, even as Kingship-*Malchut* is in the world of Emanation (*Atzilut*), it is

³⁸⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Five (*Tiferet*).

³⁸¹ See Likkutei Torah, Shir HaShirim 8b and on

³⁸² Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20

the aspect of “His Indwelling Presence (*Shechintei*-השכינתיה),”³⁸³ whereas *Zeir Anpin* is “The Holy One, blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא).”

There likewise is an even higher aspect of “The Holy One, blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא) and His Indwelling Presence (*Shechintei*-השכינתיה)” as it is in the aspects of Wisdom-*Chochmah* and Understanding-*Binah*. This is because Wisdom-*Chochmah* is the aspect of a point (*Nekudah*-נקודה) in the aspect of the Godly “nothingness” (*Ayin*-אין) and is called “The Holy One, blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא).” In contrast, Understanding-*Binah*, in which division into particulars comes to be, is the aspect of His title God-*Elohi*”מ-אלהים, and is the aspect of “His Indwelling Presence (*Shechintei*-השכינתיה).”

Higher than this, even Wisdom-*Chochmah*, which is the first of the *Sefirot*, is called “His Indwelling Presence (*Shechintei*-השכינתיה),” whereas “The Holy One, blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא)” is the aspect of the Crown-*Keter*, which in the powers of the soul is the matter of the transcendent powers (*Makifim*) of desire (*Ratzon*) and pleasure (*Taanug*).³⁸⁴

There likewise is the matter of “The Holy One blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא) and His

³⁸³ *Hemshech* “v’*Kachah*” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shevat, p. 263).

³⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24, and elsewhere.

Indwelling Presence (*Shechinteih*-שכינתיה)” in the general worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).³⁸⁵ For, just as Kingship-*Malchut* of the (particular) world of Emanation (*Atzilut*) that dwells in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is called “His Indwelling Presence (*Shechinteih*-שכינתיה),” this likewise is so of the Line-*Kav*³⁸⁶ drawn down from Kingship-*Malchut* of the Unlimited One (*Ein Sof*), (which is Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*)) and manifests in the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). It too is called “His Indwelling Presence (*Shechinteih*-שכינתיה).” (For, as known,³⁸⁷ the essence of the Line-*Kav* illuminates in the aspect of Primordial Man (*Adam Kadmon*) called, “The Man of Creation (*Adam d’Briyah*) of the general worlds (*Klallut*),” whereas the radiance of the Line-*Kav* is in the worlds of Akudim and Nekudim etc.,³⁸⁸ [and is called “The Man of Formation (*Adam d’Yetzirah*) of the general worlds (*Klallut*)”], until it also comes into the world of Emanation (*Atzilut*), which is called “The Man of Action (*Adam*

³⁸⁵ *Hemshech* “v’Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2, p. 446); *Hemshech* 5666 p. 516; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shevat, p. 263).

³⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15 and elsewhere.

³⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

³⁸⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

d'Asiyah) of the general worlds (*Klallut*).”) In contrast, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (this being the “Great Circle (*Igul HaGadol*)”) that precedes the restraint of the *Tzimtzum*, is the aspect of “The Holy One, blessed is He (*Kudsha Breech Hoo*-ברוך קודשא הוה).”

Now, just as we explained about Kingship-*Malchut* of the (particular) world of Emanation (*Atzilut*), that even when it is in the world of Emanation (*Atzilut*), it is the aspect of “His Indwelling Presence (*Shechintei*-שכינתיה),” this also is so of Kingship-*Malchut* of the world of Emanation (*Atzilut*) of the general worlds (*Klallut*). That is, as *Malchut* is before the restraint of the *Tzimtzum*, meaning before the root of the *Line-Kav*, it is the aspect of “His Indwelling Presence (*Shechintei*-שכינתיה).

This refers to the matter of the two levels; the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*). That is, the Upper Purity (*Tehiru Ila'ah*) precedes the restraint of the *Tzimtzum*, whereas the Lower Purity (*Tehiru Tata'ah*) follows the restraint of the *Tzimtzum*.³⁸⁹ However, more specifically, even before the restraint of the *Tzimtzum* there are the two levels of the Upper Purity (*Tehiru Ila'ah*) and the Lower Purity (*Tehiru Tata'ah*). The aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) as it is before the restraint of the *Tzimtzum*, is the aspect of the Lower Purity

³⁸⁹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7.

(*Tehiru Tata'ah*), and is called “His Indwelling Presence (*Shechintei*ה-שכינתיה).”

Higher than this,³⁹⁰ in the general light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*, the externality of the light (*Chitzoniyut HaOhr*), this being the aspect that has some relation to worlds - so that after the restraint of *Tzimtzum* there will be room for the worlds - is the aspect of His Indwelling Presence (*Shechintei*ה-שכינתיה). In contrast, the light of *HaShem*-יהו"ה, blessed is He, as He is unto Himself, is the aspect of “The Holy One, blessed is He (*Kudsha Breech Hoo*הוא-קודשא בריך הוא).”

This then, is the matter of the union (*Yichud*) of “The Holy One, blessed is He (*Kudsha Breech Hoo*הוא-קודשא בריך הוא) and His Indwelling Presence (*Shechintei*ה-שכינתיה)” brought about through fulfilling the *mitzvot*. Namely, it is the matter of drawing down from that which precedes and transcends the restraint of the *Tzimtzum* into that which follows the restraint of the *Tzimtzum*. The same applies to the drawing down from the Crown-*Keter* to Wisdom-*Chochmah*, and from Wisdom-*Chochmah* to Understanding-*Binah*, until the drawing down from *Zeir Anpin* to Kingship-*Malchut*.

This then, is the matter of doing the will (*Ratzon*רצון) of the All Present One (*Makom*מקום). For, will and desire (*Ratzon*רצון) is the transcendent aspect (*Makif*), whereas

³⁹⁰ See *Hemshech* 5666 *ibid.* p. 516 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1, Ch. 1 *ibid.*

“space” (*Makom*-מקום) is the inner pervading aspect (*Memaleh*).

To further explain,³⁹¹ it states in *Emek HaMelech*³⁹² that “space” (*Makom*-מקום) refers to the aspect of the Great Circle (*Iggul HaGadol*) that surrounds and encompasses the Line (*Kav*). However, in *Likkutei Torah* of the Arizal, in explanation of the verse,³⁹³ “Behold, there is a place (*Makom*-מקום) with Me,” about which our sages, of blessed memory, stated,³⁹⁴ “He is the place (*Makom*-מקום) of the world,” he writes, “This may be understood from the secret of the restraint of *Tzimtzum* explained in our writings, namely, that he made space (*Makom*-מקום) for the worlds.”

This refers to the statement in *Etz Chayim*,³⁹⁵ that originally when the limitless light of the Unlimited One (*Ohr Ein Sof*) was revealed in a state of limitlessness, there was no space (*Makom*-מקום) for the existence of worlds, but through the restraint of *Tzimtzum*, by which the limitless light (*Ohr Ein Sof*) was concealed, so that there could be measured and limited light, He made space (*Makom*-מקום) for the worlds. From this it is understood that space (*Makom*-מקום) is the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*).

³⁹¹ See *Ohr HaTorah*, Na"Ch Vol. 1, p. 403 and on; *Sefer HaMaamarim* 5643 p. 94 and on; Discourse entitled “*Katonti*” and discourse entitled “*Padah b'Shalom*” 5730 (*Sefer HaMaamarim* 5730 p. 56, p. 64).

³⁹² *Emek HaMelech*, Shaar 1 (Shaar Sha'ashu'ey HaMelech), Ch. 1; Shaar 8 (Shaar Adam Kadma'ah) Ch. 9; Shaar 13 (Shaar Abba v'Imma) Ch. 46 (71b); Shaar 14 (Shaar Kiryat Arba), Ch. 152.

³⁹³ Exodus 33:21

³⁹⁴ *Midrash Bereishit Rabba* 68:9

³⁹⁵ *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2

Now, the matter of “doing the will (*Ratzon*-רצון) of the All Present One (*Makom*-מקום)” refers to drawing down the aspect of desire (*Ratzon*-רצון), which is the aspect of *HaShem*’s יהו"ה light that transcends all worlds (*Sovev Kol Almin*) into the aspect of space (*Makom*-מקום), which is the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

The reason it is called “The will of the All Present One (*Retzono Shel Makom*-מקום של רצונו),” and not simply “desire” (*Ratzon*-רצון), may be understood according to what is known, that the root of *Zeir Anpin* is the Long Patient One-*Arich Anpin*, and the root of Kingship-*Malchut* is the Unknowable Head (*Reisha d’Lo Ityada*).³⁹⁶ That is, the meaning of the words, “They do the will of the All Present One (*Makom*-מקום),” is because the will (*Ratzon*) [referred to here] is the desire (*Ratzon*) for space (*Makom*-מקום), referring to the root of Kingship-*Malchut*, only that it is in a state of concealment.³⁹⁷

The effect of doing the *mitzvot*, by which there thereby is caused to be a drawing down and bond of *HaShem*’s יהו"ה light that surrounds and transcends all worlds (*Sovev*) with His light that fills all worlds (*Memaleh*), is not in a way that the aspect of Kingship-*Malchut* becomes bound to any other aspect. Rather, we reveal its essential root, as it is within itself.

³⁹⁶ Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

³⁹⁷ That is, the aspect of “space-*Makom*-מקום” refers to the aspect of Kingship-*Malchut* (the letters-*Otiyot*), as mentioned before, and the root of Kingship-*Malchut* is in the Unknowable Head (*Reisha d’Lo Ityada* [called *RaDL*]”*A*-א”*A*-א”*A* in acronym form),” which is loftier than the root of “desire-*Ratzon*-רצון” (*Arich Anpin*). It is thus called “The desire of the space-*Retzono Shel Makom*-מקום של רצונו” as opposed to simply being called “His desire-*Retzono*-רצונו.”

With the above in mind, we can understand that the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*—עוֹשֵׂן רְצוֹנוֹ שֶׁל מְקוֹם)” comes about specifically through loving *HaShem*—יהו"ה, blessed is He, with all your being (*Bechol Me'odecha*). This is because specifically through this love a drawing down of *HaShem*'s—יהו"ה light that surrounds and transcends all worlds (*Sovev*) is caused. This accords with the teaching,³⁹⁸ “No thought can grasp Him,” “but He is grasped in the desire of the heart (*Re'uta d'Leeba*).”³⁹⁹

That is, through thought and comprehension there only is grasp of the light of *HaShem*—יהו"ה, blessed is He, that fills the worlds (*Ohr Memaleh*), which is a constricted light and illumination. However, the aspect of the light of *HaShem*—יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is specifically grasped in the desire of the heart (*Re'uta d'Leeba*), which is the matter of loving *HaShem*—יהו"ה “with all your being (*Bechol Me'odecha*—בְּכֹל מְאֹדְךָ).”

Now, even though the drawing down of *HaShem*'s—יהו"ה light that surrounds and transcends all worlds (*Sovev*) is through doing the *mitzvot* in action, and as stated in Tanya,⁴⁰⁰ “No thought can grasp Him at all, except when it grasps and garbs itself in Torah and its *mitzvot*,” nevertheless, there specifically must also be love of Him “with all your being (*Bechol Me'odecha*—בְּכֹל מְאֹדְךָ).” This is because “He is

³⁹⁸ Introduction to Tikkunei Zohar 17a

³⁹⁹ See Zohar III 289b (Idra Zuta)

⁴⁰⁰ Tanya, Likkutei Amarim, Ch. 4 & Ch. 16

grasped in the desire of the heart (*Re'uta d'Leeba*),” specifically, which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*- עושין רצונו של (מקום).”

5.

The explanation is that all the particular levels mentioned above in the matter of the union (*Yichud*) of “The Holy One blessed is He (*Kudshah Breech Hoo*-קודשא בריך הוא-*Shechintei*ה-יה),” which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום-),” are included in three levels, these being *HaShem's* יהו"ה light that fills all worlds (*Memaleh*), His light that surrounds and transcends the worlds (*Sovev*), and His true transcendence (*Sovev HaAmeete*), (this being the essence of *HaShem's* יהו"ה transcendent light, (*Etzem Ohr HaSovev*) blessed is He.

HaShem's יהו"ה light that fills all worlds (*Memaleh*) is the constricted light, as explained before. His light that surrounds and transcends the worlds (*Sovev*) is higher than the worlds. However, from the very fact that it is called “The light that surrounds and transcends all worlds (*Sovev Kol Almin*-סובב כל עלמין),” it must be said that it has some relation to worlds.⁴⁰¹ However, the essence of *HaShem's* יהו"ה surrounding transcendent light, is that He utterly transcends

⁴⁰¹ Torah Ohr, Megillat Esther 98b and elsewhere.

the category of worlds, not just in an encompassing and transcendent way.

Now, stemming from these three aspects, three ways of drawing down and revelation come about. The first way is the revelation of His light that fills all worlds (*Memaleh*) from His light that transcends all worlds (*Sovev*). This is not truly a revelation of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, but it only is that the surrounding transcendent light (*Sovev*) includes the inner manifest light (*Memaleh*) in a concealed way, which is drawn down and revealed from concealment into revelation.

By way of analogy, this may be understood from the revelation of the intellect (*Sechel*) from the desire (*Ratzon*). That is, it is not that the revelation from the desire (*Ratzon*) itself becomes the intellect (*Sechel*), being that desire (*Ratzon*) and intellect (*Sechel*) are two opposites. That is, desire (*Ratzon*) is a revelation of the essence of the soul, whereas intellect (*Sechel*) is a particular inner manifest power. It is only that the desire (*Ratzon*) includes intellect (*Sechel*) in it, and when one desires to conceptualize, there then is a drawing forth of intellect (*Sechel*) from concealment to revelation.

The same is so of the revelation of the emotions (*Midot*) from the intellect (*Sechel*). That is, the emotions (*Midot*) are not intellect (*Sechel*), being that intellect (*Sechel*) and emotions (*Midot*) are two opposites. Rather, it only is that intellect (*Sechel*) includes the emotions (*Midot*) and upon the revelation of intellect (*Sechel*) the emotions (*Midot*) included in the intellect are drawn down and revealed.

The same is understood in regard to how it is Above, that the aspect of *Zeir Anpin* is included in Understanding-*Binah* in a concealed way. This is as Zohar states⁴⁰² on the verse,⁴⁰³ “whose belly You fill with Your concealed treasure,” that it refers to the inclusion of *Zeir Anpin* in the womb of the mother-*Imma* (Understanding-*Binah*).

The same is so of Wisdom-*Chochmah*, Understanding-*Binah* and all the other *Sefirot*. They are included in the Crown-*Keter* and are emanated from it as an aspect of revelation from concealment (*Gilyu HaHe'elem*). The same is so of the revelation of the Line-*Kav* drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. That is, it is not a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, which is utterly unlimited (*Bli Gvul*) and remains concealed. Rather, there only is a drawing and revelation of that which He estimated within Himself to illuminate in a way of measure and limitation etc.⁴⁰⁴ Higher than this, is the revelation of His surrounding transcendent light (*Ohr HaSovev*), meaning that His surrounding light (*Ohr HaSovev*) itself becomes revealed, similar to the revelation of the desire (*Ratzon*) itself.

However, even in the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), though the surrounding light (*Ohr HaSovev*) itself

⁴⁰² Zohar III 120a; Also see Biurei HaZohar of the Mittler Rebbe, Bamidbar 145c and on, and of the Tzemach Tzedek, Vol. 1, p. 467.

⁴⁰³ Psalms 17:14

⁴⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

is revealed, the way it is revealed is nevertheless in a state of transcendence (*Makif*). This is like what the verse states about Daniel's friends,⁴⁰⁵ that though they did not see the vision, nonetheless, a great dread fell upon them. Our sages, of blessed memory, said⁴⁰⁶ that this was because the upper source of the flow of their souls (*Mazal*) perceived. That is, even though the upper flow of their souls (*Mazal*) was revealed, it remained in its transcendent state (*Makif*) [and though they did not see, a great dread fell upon them].

Higher than this is the revelation of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, in an inner manifest way. This is like what the verse states about Daniel himself, "I saw," meaning that for him it was revealed in an inner manifest way (*b'Pnimityut*). The revelation of *HaShem*'s-יהו"ה surrounding transcendent light, stems from the essence His surrounding transcendent light (*Etzem Ohr HaSovev*). For, when it comes to the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, as it relates to worlds, it is only revealed in a transcendent way (*Makif*). It is only because of the **true** [essential] transcendent light of *HaShem*-יהו"ה, blessed is He, which is utterly unlimited, that a bond is possible between the transcendent (*Makif*) and the inner (*Pnimi*), so that even the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*), will be drawn down in an inner manifest way (*b'Pnimityut*).

⁴⁰⁵ Daniel 10:7; Talmud Bavli, Megillah 3a

⁴⁰⁶ Talmud Bavli, Megillah 3a

With the above in mind, it is understood that the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום-יהו"ה-*HaShem*, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך). That is, even though it is true that because the *mitzvot* are *HaShem*'s-יהו"ה Supernal will and desire (*Ratzon*), which is why they reveal His will and desire, and through fulfilling the *mitzvot* the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, is drawn down. However, it is revealed in a way that remains transcendent (*Makif*).

However, *HaShem*'s-יהו"ה Supernal intent is for the revelation of His surrounding transcendent light (*Ohr HaSovev*) to specifically be in an inner manifest way (*b'Pnimityut*). This is the true matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום),” namely, the union (*Yichud*) of the desire (*Ratzon*-רצון) and the space (*Makom*-מקום). This comes about specifically through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” in that it is love of Him that transcends reason and intellect, about which they stated, “He is grasped in the desire of the heart (*Re'uta d'Leeba*).” Thus, through this the surrounding transcendent aspect (*Sovev*) is revealed in an inner manifest way (*b'Pnimityut*).

The explanation is that the difference between the love indicated by the words “with all your heart and with all your soul,” and the love indicated by the words “with all your being (*Bechol Me'odecha*),” is that love “with all your heart and

with all your soul” stems from contemplation (*Hitbonenut*). This is as stated,⁴⁰⁷ “To love *HaShem*-יהוה your God, for He is your life.” In this itself there are two levels. There is [the level of] “with all your heart,” namely, that through one’s contemplation (*Hitbonenut*) his heart becomes filled with love, meaning that the love is in his heart, which is the receptacle for love. [There then is the level of] “with all your soul,” which is when the contemplation is loftier, so much so, that it affects all the inner manifest powers of his soul, including those that, in and of themselves, are not receptacles for love, so that the love spreads into them as well.

However, all this is still only in the inner manifest powers of the soul, since this love stems from the contemplation and grasp of the intellect, which generally is limited. This is as the verse states,⁴⁰⁸ “My soul desired You during the night.” The words “My soul desired You” refer to love that stems from contemplating (*Hitbonenut*) the matter that “He is your life.”⁴⁰⁹ However, it is called “night” and “darkness.”⁴¹⁰ This is because one’s love is limited to the limitations of the inner manifest powers of his soul, and also because comprehension and intellect are limited.

⁴⁰⁷ Deuteronomy 30:20

⁴⁰⁸ Isaiah 26:9

⁴⁰⁹ See Tanya, Ch. 44 (63a); Ohr HaTorah, Beshalach p. 410; Vayikra Vol. 3, p. 741 and on; Discourse entitled “*v’Avarti v’Eretz Mitzrayim*” 5719, translated in The Teachings of The Rebbe 5719, Discourse 19, Ch. 4 (Sefer HaMaamarim 5719 p. 166 and on).

⁴¹⁰ See Ohr HaTorah *ibid.*, and the discourse entitled “*v’Avarti v’Eretz Mitzrayim*” 5719 *ibid.*

However, the love indicated by the words “with all your being (*Bechol Me’odecha*-בכל מאדך)” is love of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, and is love stemming from the essential self of the soul, through which the surrounding transcendent light (*Sovev*) of *Hahem*-יהו"ה, blessed is He, is revealed in an inner manifest way (*b’Pnimityut*).

6.

This then, is the matter of the three wells “*Eisek*-עשק,”⁴¹¹ “*Sitnah*-שטנה,”⁴¹² and “*Rechovot*-רחבות.”⁴¹³ “*Eisek*-עשק” and “*Sitnah*-שטנה” correspond to the aspects of love indicated by the words “with all your heart and with all your soul.” In other words, they are not in a way of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום)” and “then their work is done by themselves,” as in the verse,⁴¹⁴ “You shall gather your grain etc.”

In contrast “*Rechovot*-רחבות” corresponds to love of *HaShem*-יהו"ה, blessed is He, “with all Your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of “doing the will of the All Present One (*Oseen Retzono Shel Makom*-עושין רצונו של מקום),” and “then their work is done by others,” as in the verse,⁴¹⁵ “Foreigners will stand and tend your flocks.”

⁴¹¹ Genesis 26:20

⁴¹² Genesis 26:21

⁴¹³ Genesis 26:22

⁴¹⁴ Deuteronomy 11:14

⁴¹⁵ Isaiah 61:5

The explanation is that the general difference between “*Eisek*-עשק,” “*Sitnah*-שטנה,” and “*Rechovot*-רהבות,” is that about the wells of “*Eisek*-עשק” and “*Sitnah*-שטנה” the verse states,⁴¹⁶ “The herdsmen of Gerar quarreled with Yitzchak’s herdsmen,” and, “They quarreled over that also.”⁴¹⁷ This is why they are called “*Eisek*-עשק”⁴¹⁸ and “*Sitnah*-שטנה,”⁴¹⁹ in that they are named for the quarrel. In contrast, about “*Rechovot*-רהבות”⁴²⁰ it states,⁴²¹ “They did not quarrel over it,” and this is why, “He called its name *Rechovot*-רהבות, and said, ‘For now *HaShem*-יהוה has granted us expansiveness, and we can be fruitful in the land.’”

The matter of these [wells] as they relate to our service of *HaShem*-יהוה, blessed is He, is that when it comes to love of Him indicated by the words “with all your heart and with all your soul,” since they are love that accords to reason and intellect, which is limited, there can be a hold on them from the opposite of holiness, which is the matter of a quarrel etc. In such a case, the refinements (*Birurim*) take place in a way of toil and labor, like a battle, as in the teaching,⁴²² “The time of prayer is the time of battle,” and,⁴²³ “Whosoever wishes to eat bread must do so by the blade of the sword.” This is the

⁴¹⁶ Genesis 26:20 *ibid*.

⁴¹⁷ Genesis 26:20 *ibid*.

⁴¹⁸ Which is named such because “they contended with him-*Ki HitAsk*
Eemo-עמו-התעשקו עמו.” See Genesis 26:20 *ibid*.

⁴¹⁹ Which means “harassment,” in that “wherever we dig they quarrel with us.” (See Radak and the other commentators there.)

⁴²⁰ Which means “expansiveness.”

⁴²¹ Genesis 26:22 *ibid*.

⁴²² See *Likkutei Torah*, *Teitzei* 34c, 35c citing *Zohar*; See *Zohar* III 243a

⁴²³ *Zohar* III 188b

toil indicated by the second paragraph of the *Shema*, in which it is written, “You shall gather your grain,” referring to the matter of affecting refinements (*Birurim*) by way of toil and labor etc.

In contrast, through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” which is love of Him that transcends reason and intellect, thus reaching the true [essential] aspect of the surrounding transcendent light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, the refinements (*Birurim*) come automatically, which is the matter of “their work is done by others.” This is because the revelation of *HaShem*'s-יהו"ה surrounding transcendent light (*Makif*) nullifies the existence of the opposite of holiness.

[This does not contradict the explanation elsewhere,⁴²⁴ that on the contrary, the external forces derive their vitality from the encompassing transcendent aspect (*Makif*). That specifically applies when the encompassing transcendent aspect (*Makif*) is concealed or even applies when only the external aspect of the encompassing light (*Makif*) is revealed. In contrast, when there is a revelation of the inner aspect of the encompassing light (*Makif*), which is the true matter of *HaShem*'s-יהו"ה surrounding transcendent light (*Sovev*), this is not so, and no derivation of vitality by the external forces is possible].

The well that they did not quarrel over, called “*Rehovot*-רהבות,” is this aspect, and refers to the matter of the essential expansiveness (*Merchav HaAtzmi*-העצמי) of the

⁴²⁴ Sefer HaMaamarim 5659 p. 154 and on; 5704 p. 85 and on.

Unlimited One, *HaShem*-יהו"ה, blessed is He, as a result of which the external forces are nullified and automatically refined.

About this the verse states, “and we can be fruitful in the land,” indicating an abundance of additional refined sparks. However, this is not just abundance in quantity, in that there are more refined sparks, but there also is abundance in quality, that even those sparks that fell furthest down, which in their root are actually higher, are refined.

The principle here is well known,⁴²⁵ that whatever is higher descends further down. This is analogous to a wall that falls over, that its highest stone falls furthest [from the wall].⁴²⁶ In other words, because of the essential expansiveness (*Merchav HaAtzmi*-מרחב העצמי) drawn down through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” even the sparks that fell furthest down, that cannot be refined through loving Him “with all your heart and with all your soul,” are refined.

This then, is the matter of the verse,⁴²⁷ “Foreigners will stand and tend your flocks.” That is, even those who initially were “foreigners,” “will tend your flocks,” referring not only to tending flocks of sheep, but referring to all forms of labor necessary to man, including the labor of affecting refinements (*Birurim*). That is, specifically through loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*- בכל

⁴²⁵ See Likkutei Torah, Emor 34c; Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

⁴²⁶ See Likkutei Torah, Re'eh 19c and elsewhere.

⁴²⁷ Isaiah 61:5

מאדך),” they all are done automatically. For through this we reach the aspect of essential expansiveness (*Merchav HaAtzmi*-העצמי-מרחב) by which, “*HaShem*-ה'” has granted us expansiveness, and we can be fruitful in the land.”

This also is the meaning of what Ramban states,⁴²⁸ that the wells of “*Eisek*-עשק” and “*Sitnah*-שטנה” correspond to the first Holy Temple and the second Holy Temple, whereas the well of “*Rechovot*-רחבות” corresponds to the third Holy Temple. This is because the revelation of the essential expansiveness (*Merchav HaAtzmi*-העצמי-מרחב) through which the matter expressed in the verse “Foreigners will stand and tend your flocks” will take place specifically be in the coming future, in the third Holy Temple.

However, to come to this level there must be the matter of the verse,⁴²⁹ “He removed (*VaYa'atek*-ויעתק) from there,” referring to “the Ancient One of the World-*Ateeko Shel Olam*-עתיקו של עולם.”⁴³⁰ This refers to the matter of the Ancient One-*Atik*-עתיק of the female (*Nukva*) that reaches the matter of the Ancient One-*Atik*-עתיק of the Male (*Dechura*).

The explanation is that, as explained before, the preparation for this toil is the matter of “may my soul be as dust to all.”⁴³¹ That is, one must depart from all matters that he is accustomed and habituated to, until he departs from the parameters of his limitations and reaches the aspect of loving

⁴²⁸ See Ramban to Genesis 26:20; Also see Sefer HaMaamarim Yiddish p. 100; Likkutei Sichot, Vol. 30, p. 116 and on.

⁴²⁹ Genesis 26:21

⁴³⁰ See Midrash Ruth Rabba 2:1-2

⁴³¹ See the “Elo”hai Netzor” paragraph at the end of the Amidah prayer; Talmud Bavli, Brachot 17a

HaShem-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," which is the matter of the Ancient One-*Atik* of the female (*Nukva*). Through doing so, there is a drawing down of the aspect of the Ancient One-*Atik* of the Male (*Dechura*), which is the aspect of essential expansiveness (*Merchav HaAtzmi*-מרחב העצמי), as a result of which there is caused to be an addition in "be fruitful and multiply," ("we can be fruitful in the land"), so that even those sparks that fell furthest down are refined (*Birur*), which is the matter of the verse, "Foreigners will stand and tend your flocks."

This then,⁴³² is the meaning of,⁴³³ "Yitzchak came from having come to Be'er LaChai Ro'ee." That is, "from where comes the aspect of Yitzchak-יצחק – who has this name because,⁴³⁴ "God has made laughter (*Tzchok*-צחוק) for me," referring to the Supernal laughter and pleasure? It comes "from having come (*Mibo*-מבוא) to the Be'er-spring," meaning, that he comes from the place from which the wellspring flows.

In other words, that which causes the revelation of the Supernal pleasure (which is the matter of Yitzchak), is the same as that which causes the flow of the wellspring, this being the matter of toiling in a way of from below to Above, specifically, until it comes to its ultimate completion, in that one departs from all his limitations and reaches the matter of

⁴³² Also see Ohr Hatorah, Chayei Sarah (Vol. 4), p. 796a; 5694 p. 1 and on; Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 910.

⁴³³ Genesis 24:62

⁴³⁴ Genesis 21:6

loving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." Through doing so there is a drawing down of the essential expansiveness (*Merchav HaAtzmi*-מרחב העצמי), meaning, the drawing down of the surrounding transcendent light (*Makif*) of *HaShem*-יהו"ה, blessed is He, in an inner manifest way (*b'Pnimityut*).

This then, is the meaning of "לחי רואי-*LaChai Ro'ee*." That is, "*LaChai*-לחי" refers to the transcendent encompassing lights (*Makifim*) of the *Chayah* (חיה) and *Yechidah* (יחידה) [levels of the soul], and that the drawing down of the transcendent encompassing aspects (*Makif*) is in a way of inner grasp, including the highest level of intellect (*Sechel*), which is the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*.

Thus, "*LaChai Ro'ee*-לחי רואי" refers to drawing down the encompassing transcendent lights (*Makifim*) of the *Chayah* (חיה) and *Yechidah* (יחידה) [levels of the soul] ("*LaChai*-לחי") into the aspect of sight (*Re'iyah*-ראיה) ("*Ro'ee*-רואי"). All this specifically comes about through the toil of Yitzchak in serving *HaShem*-יהו"ה, blessed is He, in a way of from below to Above.

This also explains why in the coming future they specifically will say to Yitzchak,⁴³⁵ "For you are our father," as stated in Tractate Shabbat. This is because in the coming future there will be a revelation of the completion of the toil in serving *HaShem*-יהו"ה throughout the six thousand years [of

⁴³⁵ Isaiah 63:16; Talmud Bavli, Shabbat 89b; See Torah Ohr, Toldot ibid. p. 17c, 21c; Also see Maamarei Admor HaZaken Al Pashiyot HaTorah, Vol. 2, p. 909; Ohr HaTorah, Chayei Sarah ibid. Vol. 4, p. 796a.

the world], and there then will be a revelation of the superiority of Yitzchak's service in a way of from below to Above, ("the well-*Be'er*-באר"), such that it draws down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev*), in a way of inner manifest revelation (*b'Pnimityut*), ("*LaChai Ro'ee*-לחיי רואי"), as the verse states⁴³⁶ "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken."

⁴³⁶ Isaiah 40:5

Discourse 9

*“V’Hayah Zar’acha k’Afar HaAretz -
Your offspring shall be as the dust of the earth”*

Delivered on Shabbat Parshat Vayetzei,
10th of Kislev (discourse 1), 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴³⁷ “Your offspring shall be as the dust of the earth, and you shall burst forth westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and by your offspring.” Now,⁴³⁸ this blessing was said to Yaakov and is specifically connected to Shabbat observance. This is as our sages, of blessed memory, stated,⁴³⁹ “Avraham, about whom Shabbat observance is not mentioned, inherited the land (world)⁴⁴⁰ with measure. But Yaakov, about whom Shabbat observance is mentioned, as it states,⁴⁴¹ ‘He encamped before the city,’ – that is, he arrived with the dimming of the sun and established the Shabbat boundaries (*Techum*) [for his camp] while it still was day – inherited the land (world) without measure, as it

⁴³⁷ Genesis 28:14

⁴³⁸ Also see Likkutei Sichot, Vol. 15 p. 226 and on (citing this discourse).

⁴³⁹ Pesikta Rabbati, Ch. 23; Midrash Bereishit Rabba 11:7

⁴⁴⁰ See Bereishit Rabba 11:7 *ibid*.

⁴⁴¹ Genesis 33:18

states,⁴⁴² ‘Your offspring shall be as the dust of the earth, and you shall burst forth westward, eastward, northward and southward.’”

Now, the commentators⁴⁴³ explain that what is meant is not that Avraham did not keep Shabbat, being that about him the verse states,⁴⁴⁴ “Because Avraham obeyed My voice, and observed My safeguards, My commandments, My decrees, and My Torahs,”⁴⁴⁵ about which our sages, of blessed memory stated,⁴⁴⁶ “Avraham even knew the laws of *Eruvei Chatzeirot*.” Rather, what is meant is that the Torah does not expressly single out Shabbat about him in particular, but only states in a general way that he observed all of Torah. In contrast, about Yaakov the Torah expressly singles out Shabbat [observance] in particular. In other words, the blessing, “you shall burst forth etc.,” is specifically related Shabbat observance.

Likewise, this as stated in Talmud,⁴⁴⁷ “Whosoever delights in the Shabbat is granted a boundless portion, as the verse states,⁴⁴⁸ ‘Then you shall delight in *HaShem*-יהוה” and I will cause you to ride on the heights of the world and to feast on the inheritance of Yaakov, your father.’ Not that of Avraham... and not that of Yitzchak... but that of Yaakov,

⁴⁴² Genesis 28:14

⁴⁴³ See Maharzu to Midrash Bereishit Rabba 11:6 *ibid.*; Also see Rashi there.

⁴⁴⁴ Genesis 26:5

⁴⁴⁵ Both the Written Torah and the Oral Torah – See Rashi to Genesis 26:5, and Midrash Rabba 64:4

⁴⁴⁶ Midrash Bereishit Rabba 64:4; Also see Rashi to Genesis 26:5

⁴⁴⁷ Talmud Bavli, Shabbat 118a and on

⁴⁴⁸ Isaiah 54:14

about whom the verse states,⁴⁴⁹ ‘And you shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward and southward.’”

Now, we must understand this better, because the matter of Shabbat also depends on time, in that six days must be counted before arriving at Shabbat.⁴⁵⁰ Likewise, our sages, of blessed memory, said,⁴⁵¹ “One who toiled on the eve before Shabbat, (including all six mundane days of the week),⁴⁵² will eat on Shabbat.” Thus, being that Shabbat also depends on time, which is a matter of measure and limitation, what then is the relationship between the matter of observing Shabbat and the matter of “you shall burst forth (*uFaratzta*-ופרצת) etc.,” which is the opposite of measure and limitation?

We also must understand the difference in the observance of Shabbat itself, that when it is included in the fulfillment of Torah in general, we do not merit the blessing of “you shall burst forth (*uFaratzta*-ופרצת) etc.,” but when the observance of Shabbat is expressed in particular, we indeed merit the blessing “you shall burst forth (*uFaratzta*-ופרצת) etc.”

⁴⁴⁹ Genesis 28:14

⁴⁵⁰ Also see Talmud Bavli, Shabbat 69b

⁴⁵¹ Talmud Bavli, Avodah Zarah 3a

⁴⁵² See Likkutei Torah, Shir HaShirim 24b

2.

Now, to understand this, we must preface with the explanation in the preceding discourses,⁴⁵³ that there are three levels on Shabbat.⁴⁵⁴ There is Shabbat evening and Shabbat day, and Shabbat day itself has two levels; the prayers and meal of Shabbat day, and the prayers and meal of [Shabbat afternoon, called] “the desire of all desires” (*Ra’ava d’Ra’avin*).

Now, in the prayers of [Shabbat afternoon, called] “the desire of all desires” (*Ra’ava d’Ra’avin*) we recite,⁴⁵⁵ “You are One and Your Name is One, and who is like Your people Israel, One nation on earth;⁴⁵⁶ An ornament of greatness, and a crown of salvation, a day of tranquility and holiness You have given to Your people etc.”

Now, we need to understand this prayer, and why the same matters are repeated in it several times over. We also must understand the emphasis on the matter of tranquility (*Menuchah*) in the [Shabbat afternoon] prayer, [the time of] “the desire of all desires” (*Ra’ava d’Ra’avin*). For, at first glance, tranquility (*Menuchah*) is not only related specifically to [Shabbat afternoon,] the time of “the desire of all desires”

⁴⁵³ In the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*,” 5721, translated in *The Teachings of The Rebbe 5721*, Discourse 32, Ch. 3 (Sefer HaMaamarim 5721 p. 240 and on); Also see Discourse 1 of this year, 5722, entitled “*Tuv Ta’am* – Teach me good reasoning and knowledge,” Ch. 5 (Sefer HaMaamarim 5722, p. 9 and on).

⁴⁵⁴ See at length in *Hemshech 5672* Vol. 2, p. 1,100 and on, and elsewhere.

⁴⁵⁵ See the Amidah of the Mincha prayer of Shabbat

⁴⁵⁶ Samuel II 7:23

(*Ra'ava d'Ra'avin*), since even on Shabbat evening the matter of tranquility (*Menuchah*) is already there. On the contrary, since Shabbat evening comes immediately after the toil and labor of the six mundane days of the week, its tranquility (*Menuchah*) is more recognizable than [the tranquility] of Shabbat day, especially more than on Shabbat afternoon, the time of “the desire of all desires” (*Ra'ava d'Ra'avin*).

3.

This is explained by his honorable holiness, the Mittler Rebbe, in his discourse entitled “*Atah Echad – You are One.*”⁴⁵⁷ [He explains] that the [Shabbat afternoon] prayer “*Atah Echad – You are One*” is divided into four sections, each of which enumerates the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, as they are on four levels.

To explain, the words, “You are One and Your Name is One, and who is like Your people Israel, One nation on earth,” correspond to the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. That is, “You are One-*Atah Echad-אִתְּךָ אֶחָד*,” is in the line of Kindness-*Chessed*, for

⁴⁵⁷ This discourse was printed (with additional notes added by the Rebbe) as an independent pamphlet, by Kehot in 5725, [and in the introduction there it states: “His honorable holiness, the Rebbe, delivered this discourse on Shabbat Parshat Vayeitzei, the 10th of Kislev, the day of the redemption of his honorable holiness, the Mittler Rebbe, in the year 5722, but for some reason it was delayed from being printed [then] etc.”] The discourse was subsequently printed in Maamarei Admor HaEmtza’ee, Kuntreisim (Kehot 5751) p. 3 and on. (Also see the discourse entitled “*Atah Echad – You are One*” 5742 (Torat Menachem, Sefer HaMaamarim Kislev p. 53 and on).

as known,⁴⁵⁸ the word “You-*Atah*-אתה” is the aspect of Kindness-*Chessed*. This is because Kindness-*Chessed* is the matter of drawing down [influence], expression, and revelation, [corresponding to] the word “You-*Atah*-אתה” which is a term of revelation. The words, “and Your Name is One-*v’Shimcha Echad*-וְשִׁמְךָ אֶחָד” are in the line of Might-*Gevurah*. For, a name (*Shem*-שם) is the matter of revealing to another, and stems from the line of Might-*Gevurah*.

There are several matters by which this is explained. The first is that by its very essence, the existence of “another” stems from the restraints (*Tzimtzum*) and from the side of Judgements-*Gevurot*. This is because it is utterly impossible for “another” to exist from the aspect of revelation (*Giluy*), being that there only is room for the existence of another when the revelation is limited.

The second is that even after the “other” has been brought into existence, that which is drawn down to the other by means of the Name (*Shem*-שם) is just a glimmer of radiance. For, as known,⁴⁵⁹ through a name (*Shem*-שם) the essential self is not drawn down, but by way of the name (*Shem*-שם) only a glimmer of radiance is drawn to the other. Moreover, a name (*Shem*-שם) is the matter of letter divisions, and, as known, division stems from the side of Judgments-*Gevurah*.

⁴⁵⁸ See the writings of the Tzemach Tzeddek to Psalms 119d.

⁴⁵⁹ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on; Also see the preceding discourse of this year, 5722, Discourse 4, entitled “*BaYom HaShemini* – The eighth day shall be restricted for you,” (Sefer HaMaamarim 5722, p. 30).

The words, “and who is like Your people Israel, One nation on earth,” is the matter of the line of Splendor-*Tiferet*.⁴⁶⁰ This is as stated,⁴⁶¹ “Israel, in whom I am glorified-*Etpa’er*-אתפאר,” in which the word “I am glorified-*Etpa’er*-אתפאר” shares the same letters as “Splendor-*Tiferet*-תפארת.”

After having enumerated the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* once, [in stating], “You are One and Your Name is One, and who is like Your people Israel, One nation on earth,” the prayer then adds and enumerates the three lines and modes of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* a second time, stating, “An ornament of greatness, and a crown of salvation, a day of tranquility and holiness You have given to Your people.” The words “An ornament of greatness-*Tiferet Gedulah*-גדולה-תפארת” refer to the line of Kindness-*Chessed*, as in the verse,⁴⁶² “Yours *HaShem*-יהו"ה is the greatness-*Gedulah*,” in which “Greatness-*Gedulah*-גדולה” refers to the matter of Kindness-*Chessed*.⁴⁶³

The words, “A crown of salvation-*Ateret Yeshu’ah*-עטרת ישועה” refer to the line of Might-*Gevurah*. This is because salvation (*Yeshu’ah*-ישועה) only applies when there is

⁴⁶⁰ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Yisrael*-ישראל”; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and elsewhere.

⁴⁶¹ Isaiah 49:3

⁴⁶² Chronicles I 29:11

⁴⁶³ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), Gate Five (*Tiferet*), Gate Seven (*Chessed*) and elsewhere; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “greatness-*Gedulah*-גדולה”; Likkutei Torah, Eikev 17d, and elsewhere.

restraint and opposition, and through the aspect of victory (*Nitzachon*) there is conquest over the opposition and salvation comes about. Moreover, certainly, to stand up to opposition, the power of Might-*Gevurot* is necessary.

The words, “A day of tranquility and holiness You have given to Your people-*Yom Menuchah u’Kedushah L’Amcha Natatah* נתת לנו מנוחה וקדושה לעמך” refer to the line of Splendor-*Tiferet*.⁴⁶⁴ This is because tranquility (*Menuchah*-מנוחה) is the matter of peace (*Shalom*), and peace (*Shalom*) is the inter-inclusion of two opposites, which [specifically] takes place in the middle line, as explained in *Iggeret HaKodesh*.⁴⁶⁵

After this the prayer enumerates the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* a third time. The words, “Avraham rejoices-*Avraham Yagel* יגל אברהם” refer to the line of Kindness-*Chessed*. The words, “Yitzchak exults-*Yitzchak Yeranen* ירנן יצחק” refer to the line of Might-*Gevurah*. The words, “Yaakov and his sons rest thereon-*Yaakov u’Vanav Yanuchu Vo* ינוחו בו-” [refer to the line of Splendor-*Tiferet*]. This is because Yaakov is the line of Splendor-*Tiferet*,⁴⁶⁶ and therefore it specifically states

⁴⁶⁴ The Rebbe added a note to the above-mentioned discourse of the Mittler Rebbe entitled “*Atah Echad – You are One*,” that “the proof that the fact that the words, ‘A day of tranquility... you have given to your people,’ corresponds to *Tiferet*, may be from the usage of the word “day-*Yom*-יום.” See *Pardes Rimmonim*, Shaar 23 (*Shaar Erchei HaKinuyim*) section on “day-*Yom*-יום” that “Any time the word ‘Day-*Yom*-יום’ is stated simply [alone] it corresponds to [the *Sefirah*] of Splendor-*Tiferet* etc., [and] the primary aspect of ‘Day-*Yom*-יום’ corresponds to Splendor-*Tiferet*.”

⁴⁶⁵ Tanya, *Iggeret HaKodesh*, Epistle 12

⁴⁶⁶ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) *ibid.*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35 *ibid.*, and elsewhere.

about him that he “rests thereon-*Yanuchu Vo* ברוחו,” being that rest and tranquility (*Menuchah*-מנוחה) is in the middle line, as explained above.

The prayer then enumerates the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* a fourth time. The words, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah* ונדבה אהבה” refer to the line of Kindness-*Chessed*. This is because both love (*Ahavah*) and generosity (*Nedavah*) stem from Kindness-*Chessed*. The words, “A rest of peace, serenity, and security-*Menuchat Shalom HaShkeit vaVetach* ובטח ושקט שלום” refer to the line of Splendor-*Tiferet*. This is because peace (*Shalom*) is the matter of the inter-inclusion of two opposites, which is in the middle line, as explained before.

However, between them the prayer enumerates, “A rest of truth and faith-*Menuchat Emet v’Emunah* ואמונה אמת,” referring to the line of Might-*Gevurah*. This is because faith (*Emunah*) is only needed when one does not see, (for if he sees (*Re’iyah*) he has no need for faith). Lack of vision (*Re’iyah*) stems from the line of Judgments-*Gevurot* and restraints (*Tzimtzumim*). This is why we recite the words “A rest of truth and faith-*Menuchat Emet v’Emunah*- מנוחת אמת ואמונה” between the words, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah* ונדבה אהבה” and the words “A rest of peace, serenity, and security-*Menuchat Shalom HaShkeit vaVetach* ובטח ושקט שלום,” since the order is Kindness-*Chessed*, Might-*Gevurah*, and then Splendor-*Tiferet*.

However, we still must understand the words said after this, “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-בה-מנוחה שלימה שאתה רוצה בה-etc.”

4.

Now, the three lines of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* enumerated four times here, correspond to four levels that generally divide into two levels, that is, how the three lines are before the restraint of the *Tzimtzum*, and how they are after the restraint of the *Tzimtzum*.

The words, “You are One-*Atah Echad*-אתה אחד etc.,” refer to the three lines as they are before the restraint of the *Tzimtzum*. This is because before the restraint of the *Tzimtzum*, “the limitless light of the Unlimited One filled all existence,”⁴⁶⁷ and there was no room for the absence of Oneness-*Achdut*-אחדות. This is why the word “One-*Echad*-אחד” is used in reference to all three lines, being that before the restraint of the *Tzimtzum*, these three lines are in a state of Oneness (*Achdut*-אחדות) and inter-inclusion.

However, as they are drawn down after the restraint of the *Tzimtzum*, they then come to a state of division, and moreover, in this itself there are various levels. The words, “An ornament of greatness-*Tiferet Gedulah*-תפארת גדולה-etc.,” refer to the three lines as they are drawn down after the *Tzimtzum*, in the aspect of the Crown-*Keter*, in [its two aspects of] the Ancient One-*Atik* and the Long Patient One-*Arich*, and

⁴⁶⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2

even higher, in the aspect of Primordial Man (*Adam Kadmon*), which still transcends the chaining down of the worlds (*Hishtalshelut*), only that before the restraint of the *Tzimtzum* they were in a state of inclusion and concealment, whereas after the restraint of the *Tzimtzum* they were drawn into revelation.

This is why about these three lines, a term of “giving-*Netinah*-נתינה” is used, with the words, “You have given to your people-*L’Amcha Natatah*-לעמך נתת.” For, the matter of “giving-*Netinah*-נתינה,” is like something given from the hand of one [person] into the hand of another [person], in that the same thing that was [hidden to the recipient when it was] in the possession of the giver, is now [revealed] in the possession of the recipient. That is, there is nothing at all new in the thing itself, just the revelation of that which was concealed.

It then states, “Avraham rejoices-*Avraham Yagel*-יגל אברהם etc.,” referring to the three lines as they are in the matter of the chaining down of the ten *Sefirot*, and more specifically in the aspect of the emotions (*Midot*), as well as in the aspect of intellect (*Mochin*) that relates to emotions (*Midot*). For, as known,⁴⁶⁸ the three forefathers are the matter of the three emotional qualities (*Midot*); Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

Thus, since here there already is the matter of measure stemming from manifestation within vessels (*Keilim*),

⁴⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*, and elsewhere.

therefore a term of “giving-*Netinah*-נתינה” is not used [about it]. This is because it is not a matter of “giving” (*Netinah*) from one domain to another domain, which only is a matter of the revelation of the concealed, since [on this level] there [also] is the novel introduction of the measure brought about by the vessels (*Keilim*).

It then states, “A rest of love and generosity-*Menuchat Ahavah u’Nedavah*-מנוחה אהבה ונדבה etc.” This refers to the three lines as they are in the matter of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

We thus find that this version of the liturgy includes all three lines as they are throughout the totality of the order of the chaining down of the worlds (*Seder Hishtalshehut*).

5.

Now, to understand this with greater explanation, at first glance, it is not understood how before the restraint of the *Tzimtzum* the matter of three lines could apply, since before the restraint of the *Tzimtzum* the matter of *HaShem*'s-יהו"ה Oneness (*Achdut*) and Simplicity (*Psheetut*) applies, blessed is He. This being so, how do different lines and modes apply?

This may be understood by prefacing with the teaching in *Etz Chayim*⁴⁶⁹ on the matter of “the nature of the Good is to

⁴⁶⁹ The Rebbe added a note to the aforementioned discourse entitled “*Atah Echad* – You are One” stating: “As of this time I have not found this in *Etz Chayim*, and perhaps the specific wording refers to the “matter” and not the actual language used. However, this too requires further analysis based on what it states in *Hemshech* 5666 (at the beginning, and in the discourse entitled “*Eem*

bestow goodness,” that because of “the nature of the Good to bestow goodness,” it arose in His simple desire to emanate etc., and He therefore restrained Himself (*Tzimtzum*) etc. Thus, since the reason (*Sibah*-סיבה) for the restraint of the *Tzimtzum* is “the nature of the Good to bestow goodness,” it is understood that this “nature” is present in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*. This demonstrates that even before to the restraint of the *Tzimtzum*, the matter of lines and modes is present, being that “the nature of the Good etc.,” is of the line of Kindness-*Chessed*.

This also is the meaning of what our sages, of blessed memory, said,⁴⁷⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” The words, “fill the world” are similar to the words of Etz Chayim, “[The limitless light of the Unlimited One] filled all the space of the void.” In other words, the analogy of the soul filling the body is even said in regard to the limitless light of the Unlimited One (that “filled the space of the void”) before the restraint of the *Tzimtzum*, except that the first analogy [of the soul as it fills the body] is about the vitality (that enlivens the body),

Bechukotai). Also, this cannot be answered based on what it states at the beginning of the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5659, and in the discourse “*Eeta b’Midrash Tehillim*” 5653 (printed in Sefer HaMaaamarim 5708 p. 372), since in those two places it is speaking about the emotions (*Midot*) that are below the level of the intellect (*Mochin*), (i.e. Torah), whereas here it is discussing the matter of *HaShem*’s-יהוה unlimited ability (*Kol Yachol*). However, it is found in Emek HaMelech, Shaar Sha’ashu’ey HaMelech Ch. 1; Shaar HaYichud VeHaEmunah, Ch. 4; Shomer Emunim, Viku’ach 2, Section 14; Also note Sha’alot uTeshuvot Chacham Tzvi, Section 18.

⁴⁷⁰ See Midrash Tehillim 103:1; Vayikra Rabba 4:8; Also see Likkutei Torah, Emor 31b

whereas the analogy in Etz Chayim is about the nature of goodness in the soul.

However, in truth, the analogy does not [fully] align with the analogue. For, the matter of the soul itself is that it enlivens. That is, even as it is, in and of itself, before its descent, and before manifesting in the body, when it is simple and is certainly divested of the ten particular powers, it nevertheless has within itself “the nature of goodness” to enliven the body, [and to do so] specifically by means of the ten powers etc., rather than any other way. Proof of this is the fact that when the soul indeed descends and manifests in the body, vitality will certainly be drawn from it to enliven the body. This shows that even as it is, in and of itself, its matter is to enliven.

We find an even greater proof of this from the matter of reincarnation. That is, when a person’s behavior is undesirable, the punishment for this could be that his soul will reincarnate into the body an inanimate object (*Domem*), a plant (*Tzome’ach*) or an animal (*Chay*), all of which cause great anguish to the soul. Now, if we were to say that before its descent and manifestation in the body, how the vitality will [eventually] be revealed is of no consequence to it, if so, [the above forms of] reincarnation (*Gilgulim*) should not cause any anguish [to the soul] at all. This proves that even as it is, in and of itself, before to its descent and manifestation in the body, as it is, simple and divested of the ten revealed and separate powers, the soul has the nature to enliven by means of the ten powers etc.

In contrast, this is not so in the analogue. For, since the analogue refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it certainly cannot be said about Him that "He has a nature to bestow goodness" or to emanate the ten *Sefirot*. For if this was so, it would not be the matter of the Unlimited One (*Ein Sof*), being that the meaning of Unlimited (*Ein Sof*) is that there is no end to His expression and that He is capable of emanating *Sefirot* to no end.⁴⁷¹ Moreover, it does not necessarily have to be in this way, but can be in many ways without limit. This is so much so, that in and of Himself, the matter of revelation is altogether unnecessary for Him. This being so, what comparison is there between the Analogue and the analogy?

6.

However, the explanation is that the comparison between the Analogue and the analogy, is only insofar as to say that even in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, there is the matter of "the nature of the Good etc.," just as in the soul, as it is, in and of itself, there is vitality. However, this certainly is not as it is in the soul, because

⁴⁷¹ Also see Torah Ohr, Megilat Esther 92c; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 169; Ohr HaTorah, Shir HaShirim, Vol. 3, p. 965 and on; Ohr HaTorah, Inyanim p. 284, p. 285 and on; Sefer HaMaamarim 5689 p. 29; Also see the discourse entitled "*Bati LeGani* – I have come to My garden" of this year, 5722, Discourse 17, Ch. 5 (Sefer HaMaamarim 5722 p. 127 and on).

[before the restraint of the *Tzimtzum*] even “the nature of the Good” is Unlimited (*Ein Sof*).

In other words, just as in the analogy [of the soul], though compared to the soul itself, as it is above, the revelation of its vitality in the body is a very great descent, nonetheless they are related to each other. That is, the reason that in its descent the soul enlivens the body, is because even as it is unto itself, it has vitality. The same applies to the Analogue. That is, just as after the restraint of the *Tzimtzum* there is a drawing down of revelations in the worlds, this is because even in the light before the restraint of *Tzimtzum*, there is the line of revelation and Kindnesses-*Chassadim*, which is the matter of “the nature of the Good is to bestow goodness” as it is before the restraint of the *Tzimtzum*.

However, certainly, “the nature of the Good to bestow goodness” as it is before the restraint of the *Tzimtzum*, is in a state of utter limitlessness (*Bli Gvul*) and simplicity (*Peshitut*). That is, being that He is Unlimited (*Ein Sof*), therefore, in and of Himself, He certainly also has the matters of Kindness-*Chessed* and goodness. However, the kindness and goodness does not at all limit Him (and as explained before, it could be [expressed] in a completely different way etc.). Rather, since He is All Capable (*Kol Yachol*) He also has the aspects of goodness and kindness in Himself.

About this our sages, of blessed memory, stated,⁴⁷² “He is the place (*Makom*-מקום) of the world, but the world is not His place.” That is, even though “He is the place (*Makom*-

⁴⁷² Midrash Bereishit Rabba 68:9

מקור) of the world,” in that He enlivens the whole world as it is after the restraint of the *Tzimtzum*, stemming from “the nature of the Good to bestow goodness” which is present even before the restraint of the *Tzimtzum*, nevertheless, “the world is not His place,” meaning that this in no way contains Him. For, as it is before the restraint of the *Tzimtzum*, “the nature of the Good to bestow goodness” is unlimited (*Ein Sof*) and utterly simple (*Peshitut*), being that it solely stems from the fact that He is Unlimited (*Ein Sof*) and All Capable (*Kol Yachol*).

Now, just as because He is Unlimited (*Ein Sof*), He therefore has the aspect of Kindness-*Chessed* within Himself, which is the matter of descent and drawing down far below without end or measure, He likewise also has the aspect of Might-*Gevurah* within Himself, which is the matter of His exalted elevation, with elevation after elevation without end or measure, as in the teaching,⁴⁷³ “[He is] above without end, and below without conclusion.” Thus, the line of Might-*Gevurah* after the restraint of *Tzimtzum* is drawn down from the matter of Might-*Gevurah* as it is before the restraint of the *Tzimtzum*, in which it is Unlimited (*Ein Sof*) and simple (*Peshitut*).

The same is so of the line of Splendor-*Tiferet*, which is the matter of the inter-inclusion of the two lines of Kindness-*Chessed* and Might-*Gevurah*. It too is present before the restraint of the *Tzimtzum*, (and the line of Splendor-*Tiferet* following the restraint of the *Tzimtzum* is drawn from it).

⁴⁷³ See Tikkunei Zohar, end of Tikkun 57; Zohar Chadash Yitro 34c

However, [as it is before the *Tzimtzum*] it is Unlimited (*Ein Sof*) and simple (*Peshitut*).

This then, is the meaning of, “You are One (*Atah Echad*-אתה אחד) and Your Name is One (v'*Shimcha Echad*-ושמך אחד),” referring to the two lines of Kindness-*Chessed* and Might-*Gevurah* as they are before the restraint of the *Tzimtzum*. That is, even though the lines of Kindness-*Chessed* and Might-*Gevurah* are drawn from them after the restraint of the *Tzimtzum*, nevertheless, [as they are] before the restraint of the *Tzimtzum*, they are in the state of the Oneness (*Achdut*-אחדות) of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, which is why the word “One-*Echad*-אחד” is used to describe them. The words, “And who is like Your people Israel, One nation on earth,” is the aspect of Splendor-*Tiferet*, even as it is in the aspect of the Oneness (*Achdut*-אחדות) of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.

This is the meaning of the verse,⁴⁷⁴ “Israel, in whom I am glorified-*Etpa'er*-אתפאר,” in which the word “I am glorified-*Etpa'er*-אתפאר” is specifically spelled with the [prefix letter] *Aleph*-א, which is the matter of “wondrousness-*Pele*-פלא,” referring to the simple Oneness of *HaShem*-יהו"ה, blessed is He. In other words, even the three lines as they are before the restraint of *Tzimtzum*, where they are not divided into actual lines, but it only is that after the restraint of *Tzimtzum* the lines are drawn from them, whereas before the restraint of the *Tzimtzum* they are Unlimited (*Ein Sof*) and simple (*Peshitut*) - even these aspects are drawn

⁴⁷⁴ Isaiah 49:3

down by the Jewish people (Israel). This is because the souls of the Jewish people are rooted in *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This accords to the teaching,⁴⁷⁵ "Israel (the Jewish people) arose in thought," such that in the aspect of thought (*Machshavah*) itself [they "arose," meaning that] they are of the highest level of the thought (*Machshavah*).⁴⁷⁶ This is why the Jewish people can draw down the three lines as they are before the restraint of the *Tzimtzum*.

7.

However, once the three lines are drawn down after the restraint of the *Tzimtzum*, then even as they are in the aspects of the Crown-*Keter* and in the aspect of Primordial Man (*Adam Kadmon*) they come to be divided into actual lines, and are then of utterly no comparison at all to the three lines as they are before the restraint of the *Tzimtzum*.

This is as known from books of Kabbalah,⁴⁷⁷ that "to a far greater degree than the created are incomparable to the emanated, the Crown-*Keter* is incomparable to the Unlimited One (*Ein Sof*).” In other words, even though the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), ("the created") [come into existence] from the world of

⁴⁷⁵ Midrash Bereishit Rabba 1:4

⁴⁷⁶ See Likkutei Torah, Shir HaShirim 19b, 34c

⁴⁷⁷ See Ramak's Sefer Eilimah, cited in Pelach HaRimon, Shaar 3 (Shaar Eem HaEin Sof Hoo HaKeter), Ch. 1; Also see the notes to the discourse entitled "*Patach Eliyahu*" 5658 p. 39; Sefer HaMaamarim 5665 p. 254.

Emanation-*Atzilut*) (“the emanated”) through the restraint (*Tzimtzum*) of the separating screen (*Parsa*), nonetheless, all the restraints (*Tzimtzumim*) within the chaining down of the worlds (*Hishtalshelut*) cannot at all compare to the first restraint (*Tzimtzum HaRishon*) which is in a way of withdrawal (*Siluk*). This is why the lack of comparison between the Crown-*Keter* and the Unlimited One (*Ein Sof*) is far greater.

However, the precise wording is, “There is no comparison between the Crown-*Keter* and the limitless **light** of the Unlimited One (*Ohr Ein Sof*).” In other words, this does not just apply to the Luminary, but even in relation to His light (*Ohr-אור*) there utterly is no comparison.

Now, it was explained before (in chapter four) that the three lines as they are in the Crown-*Keter* and Primordial Man (*Adam Kadmon*), ([indicated by the words of the prayer], “An ornament of greatness, and a crown of salvation, a day of tranquility and holiness”), are said using a term of “giving-*Netinah*-נתנה,” (“You have given (*Natata*-נתת) to Your people”). This was compared to something that is given from the hand of one [person] into the hand of another [person], meaning that the very same thing that was in the domain of the giver has now come into a different domain. However, this only is in regard to the **revelation** of the thing, whereas [here] the actual **essence** of the thing has completely changed.

To further explain, even though the three lines as they are in the aspect of the Crown-*Keter* and the aspect of Primordial Man (*Adam Kadmon*) are also in a state of

limitlessness (*Ein Sof*), nevertheless, since they are after the restraint of the *Tzimtzum*, the Essential Self and Being of the Unlimited One, *HaShem*-יהוה, blessed is He, is withdrawn from them.

By way of analogy this may be understood from a house, the walls of which are all made of very refined and clear glass, called crystal. Though its walls do not at all conceal what is outside the house, and one can see all the particulars outside the house, nonetheless, this only means that they are revealed (*Giluy*). Nonetheless, the actual things outside the house are not in the house, because of the walls that separate.

Another analogy is a person who writes a copy of a book from [the original] book. [This analogy is usually used to explain the aspect of the Ancient One-*Atik* (which also means “copy”).]⁴⁷⁸ That is, even though everything written in the original book is copied letter for letter to the second book, nevertheless, this only is the matter of the revelation of the letters and their spreading forth, whereas the original letters remain in the original book. Moreover, their actual existence has not at all been transferred to the second book, for it is a separate book with separate letters.

From this example we can understand how this relates to the aspects of the Crown-*Keter* and Primordial Man (*Adam Kadmon*). That is, when the word “giving-*Netinah*-נתנה” is used in reference to them, it comes to indicate the absence of change - meaning that the object that was in the possession of

⁴⁷⁸ Likkutei Torah, Chukat 67b and elsewhere.

the giver, is now in the possession of the recipient – this is only in relation to the revelation of matters that preceded the restraint of the *Tzimtzum*, but is not in regard to the essence of the thing itself. That is, the actual essence and being of matters that precede the restraint of the *Tzimtzum* were not drawn down after the restraint of the *Tzimtzum*. This is why the three lines as they are after the restraint of the *Tzimtzum* cannot at all compare to the three lines as they are before the restraint of the *Tzimtzum*.

This is like the analogy of transferring something from one domain to another domain, such that it leaves the domain of the giver and comes into an entirely different domain. That is, just as there is change from one domain to another domain in a way of ascent from below to above, as in the verse,⁴⁷⁹ “And Efron’s field arose (*VaTakam*-וַתִּקַּם),” in that, “It rose in importance, by being passed from the possession of a commoner to the possession of a king,”⁴⁸⁰ so that even though the field remained the same, nonetheless, the very fact that it left the domain of Efron and came into the domain of Avraham, was an ascent.

The same is so of the change from one domain to another domain in a way of descent from above to below. That is, due to the drawing from that which precedes the restraint of the *Tzimtzum* to that which follows the restraint of the *Tzimtzum*, it is in a way that there is utterly no comparison [between them], such that it altogether is not the same

⁴⁷⁹ Genesis 23:17

⁴⁸⁰ Rashi to Genesis 23:17; Midrash Bereishit Rabba 58:8

existence of these matters as they are before the restraint of the *Tzimtzum*, but only in their revelation.

Now, all the above refers to the three lines as they are in the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshehut*). However, as the three lines are in the order of the chaining down of the worlds (*Seder Hishtalshehut*), and more specifically, as it is when it comes to the matter of emotions (*Midot*) and intellect (*Mochin*) that relates to emotions (*Midot*), which are the matters indicated by the words, “Avraham rejoices etc.,” and how much more so in regard to the three lines as they are in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, indicated by the words, “A rest of love and generosity etc.,” - in reference to these aspects it does not even use a term of “giving-*Netinah*-נתינה.” This is because this is not just in a way of the revelation of that which is concealed (*Giluy HaHe’elem*), since there already is the novel introduction of measure and limitation stemming from the vessels (*Keilim*).

8.

Now, after enumerating all four levels regarding the matter of the three lines and modes, the prayer adds an even higher level, stating, “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה שאתה שאתה רוצה בה etc.” This refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהוה, blessed is He, that utterly transcends the matter of lines and modes altogether. In other

words, when it comes to the three lines as they are before the restraint of the *Tzimtzum*, even though they are Unlimited (*Ein Sof*) and simple (*Peshitut*), which is why it states about them, “You are One (*Echad*-אהד etc.),” they nevertheless are in the category of lines, only that the lines are in a state of oneness and inter-inclusion.

In contrast, the matter of “A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה בה שאתה רוצה בה etc.,” refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, who utterly transcends lines altogether. This is also hinted in the word, “that You-*SheAtah*-שאתה [desire].” That is, the letter *Shin*-ש (of the word “that You-*SheAtah*-שאתה”) indicates the three lines as they are in a state of unity and inter-inclusion. This is because the letter *Shin*-ש includes three heads indicating three lines, and yet the three heads are included in a single letter, thus referring to the three lines as they are in a state of unity and inter-inclusion.

The word “You-*Atah*-אתה” refers to the line of Kindness-*Chessed*, as it already is called Kindness-*Chessed* and as it already is in a state of being a line and mode [of conduct]. Thus, the meaning of the word, “That You-*SheAtah*-שאתה,” which includes the letter *Shin*-ש and “You-*Atah*-אתה” in a single word, refers to the aspect of “You-*Atah*-אתה” as it is in the aspect of lines and modes, with the letter *Shin*-ש being the aspect of the unity and inter-inclusion of the lines, these being two opposites stated as one, to indicate that there is an aspect relative to which the union of the lines and

the revelation of the lines are literally equal. This refers to the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the category of lines and modes altogether. This is the aspect [referred to by the words], "A perfect rest that You desire-*Menuchah Shleimah SheAtah Rotzeh Bah*-מנוחה שלימה שאתה רוצה בה."

Additionally, about this aspect the [prayer continues and] states, "[Your children] shall recognize and know [that from with You is their rest, and by their rest they sanctify Your Name]." That is, even the aspect of the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends "lines" and "modes" altogether, is drawn down in the Jewish people. This is because the Jewish people "arose in thought," including the highest aspect of thought (*Machshavah*). Therefore, "Your children shall recognize and know that from with You is their rest," specifying, "from with You-*MeEetcha*-מאתך," [which] is the aspect of the "perfect rest that You desire."

9.

Now, the drawing down of the simplicity of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, in the Jewish people, stems from the simplicity (*Peshitut*) in the soul, this being the aspect of the singular *Yechidah* [essence of the soul]. The explanation is that, as known, there are various aspects in the soul. There is the inner manifest aspect (*Pnimi*)

of the soul, and higher than this there is the transcendent encompassing aspect (*Makif*) of the soul.

Within the transcendent encompassing aspect (*Makif*) itself there also are two levels. There is the close encompassing aspect (*Makif HaKarov*) and there is the distant encompassing aspect (*Makif HaRachok*), these being the matters of a garment (*Levush*) and a house (*Bayit*), respectively. That is, a garment (*Levush*) is the close encompassing aspect (*Makif HaKarov*) that relates to the inner manifest powers (*Kochot Pnimiyyim*) of the soul. It therefore is limited according to the manner of the inner manifest powers (*Kochot Pnimiyyim*). [In other words, even though one's garment covers over him, nevertheless, when he lifts his hand over his head, [his body moves] and has an effect on the garment that covers over him.] Even a house (*Bayit*), which is a distant encompassing light (*Makif HaRachok*), has some relation to the inner manifest powers (*Kochot Pnimiyyim*) [of the soul]. It therefore follows automatically that it too has some element of limitation, and is not an aspect of simplicity (*Peshitut*).

However, the singular *Yechidah* essence of the soul is the aspect of the simplicity of the soul, which entirely transcends its manifest powers and is separate from them. This is to such an extent that it seems to have no relation to them or effect on them whatsoever. That is, it is unlike the transcendent encompassing aspect (*Makif*) of the soul which illuminates and also affects the inner manifest powers (*Kochot Pnimiyyim*).

An example of this is thoughts of repentance that suddenly fall upon a person,⁴⁸¹ even without any prior preparation in his mind and heart. Rather, it is drawn solely from above, as a result of the encompassing transcendent aspect (*Makif*) of his soul, which is the meaning of the words,⁴⁸² “The source of upper flow (*Mazal*) of his soul sees.” Nevertheless, this too relates to the inner manifest powers (*Kochot Pnimiyyim*) of the soul, and therefore has an effect on them.

In contrast, this is not so of the singular *Yechidah* essence of the soul, which is utterly removed and seemingly has no relation to the inner manifest powers (*Kochot Pnimiyyim*) of the soul at all. This is also why the singular *Yechidah* essence of the soul specifically rests within [a person’s] four cubits,⁴⁸³ which are more distant than the encompassing aspect (*Makif*) of the garment (*Levush*) and are also more distant than the encompassing aspect (*Makif*) of the house (*Bayit*). (This is because a person’s four cubits go [with him] beyond his house, so much so, that the entire city is considered to be his four cubits.)⁴⁸⁴ It is specifically there that the aspect of the singular *Yechidah* essence of the soul rests, this being the aspect of the simplicity (*Peshitut*) of the soul.

From this example we can understand the matter as it is Above in *HaShem*’s יהוה Godliness. For as known, there

⁴⁸¹ See Likkutei Torah, Bamidbar 16a and on; Teitzei 36d, and elsewhere.

⁴⁸² See Talmud Bavli, Megillah 3a; Sanhedrin 94a

⁴⁸³ Also see Imrei Binah, Shaar HaTzitzit, Ch. 21 (13b) and elsewhere; Kuntres Inyanah Shel Torat HaChassidus, Ch. 20.

⁴⁸⁴ See Talmud Bavli, Eruvin 60b; Mishneh Torah, Hilchot Eruvin 6:2-3

are two manners in the chaining down (*Hishtalshelut*). There is the chaining down of “something from nothing” (*Yesh MeAyin*) and there is the chaining down of “something from something” (*Yesh MeYesh*). The difference between them is that in the chaining down of “something from nothing” (*Yesh MeAyin*), this is not drawn down into the actual fully [tangible] “something” (*Yesh Gamur*).

For example, in the matter of “Wisdom-*Chochmah* is found from nothing-*MeAyin*,”⁴⁸⁵ the drawing down from the aspect of the “nothingness (*Ayin*)” of the Crown-*Keter* is specifically into the aspect of Wisdom-*Chochmah*. This is because the aspect of Wisdom-*Chochmah* is a receptacle for the [light of the] Unlimited One (*Ain Sof*).⁴⁸⁶ In Wisdom-*Chochmah*-הַכֹּחַמָּה itself, the primary drawing down is in the aspect of *Ma”H*-הַמַּח-45 of Wisdom-*Chochmah*-הַכֹּחַמָּה. However, the aspect of the “nothingness (*Ayin*-אֵינִי)” of the Crown-*Keter* is not drawn down below Wisdom-*Chochmah*.

However, this is not so when there is a drawing down from the True Something (*Yesh HaAmeete*), in that this is specifically drawn down in the actual completely [tangible] “something” (*Yesh Gamur*).

The same is so of the simplicity of the soul, which is the aspect of the singular *Yechidah* essence, that it dwells specifically in the distant four cubits. This is also why the aspect of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, is equal in every Jew.

⁴⁸⁵ Job 28:12

⁴⁸⁶ See the note in Tanya, Likkutei Amarim, Ch. 35.

For, when it comes to the aspect of the transcendent encompassing lights (*Makifim*) of the soul, (even including the distant encompassing light – *Makif HaRachok*), which relate to the inner manifest powers (*Pnimiyyim*), there is division in them according to the divisions of the inner manifest powers (*Kochot Pnimiyyim*) of the soul.

In contrast, the aspect of the singular *Yechidah* essence of the soul is equal in every Jew, and from it comes the power of self-sacrifice (*Mesirat Nefesh*) in sanctifying the Name *HaShem*-יהו"ה. That is, the power of self-sacrifice (*Mesirat Nefesh*) is equal in every Jew. We clearly observe this in those who sacrificed their lives for the sanctification of the Name *HaShem*-יהו"ה [throughout the ages], that amongst them were also the simplest and lowest Jews, and yet even in them, there was an illumination of the power of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, coming from the singular essential *Yechidah* level of their soul.

About this [the prayer concludes with the words], “And by their rest they sanctify Your Name.” This is because through the power of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He,⁴⁸⁷ stemming from the singular *Yechidah* essence, which is the simplicity (*Peshitut*) of the soul, we draw down the aspect of

⁴⁸⁷ The Rebbe added the following note to the above-mentioned discourse entitled “*Atah Echad – You are One*” – “In *Pri Etz Chayim* of the Arizal etc., [it states] that one should have the intention to sacrifice his life (*Limsor Nafsho*) for the sanctification of the Name *HaShem*-יהו"ה when reciting the words, ‘sanctify Your Name.’”

the simplicity of *HaShem*-יהו"ה, blessed is He, which transcends lines altogether, even including the parameters of lines as they are in a state of oneness (*Achdut*-אחדות).

This then, is the aspect of the “perfect rest that You desire,” in that, “from with You (*MeItcha*-מאתך) is their rest,” through which “they sanctify Your Name.” This is as explained in the preceding discourses,⁴⁸⁸ that the matter of sanctifying the Name *HaShem*-יהו"ה, blessed is He, is that they draw down [additional] sanctity in The Name.

10.

Now, based on the above, we can also understand why this prayer is specifically recited on Shabbat. This is because on Shabbat there is a revelation of the aspect of the singular *Yechidah* essence [of the soul] that is equally present in every Jew. This is why when it comes to Shabbat observance, all Jews are equal.

The explanation is that the *mitzvah* of Shabbat differs from all other *mitzvot*. This is because in all other *mitzvot* there are divisions. For example, in regard to the *mitzvah* of Tefillin, which are aligned facing the heart and upon the head, there is no comparison between the level of the heart and (brain) as they are in very great and righteous *Tzaddikim*, and as they are in simple folk.

⁴⁸⁸ See the preceding discourse of this year, 5722, entitled “*BaYom HaShemini* – The eighth day shall be a restriction for you,” Discourse 4, Ch. 2.

The same is so of other *mitzvot*, the fulfillment of which is rendered through toil and action. In contrast, this is not so of Shabbat observance, the matter of which is resting and refraining from matters relating to action. In this, all Jews are equal. For, even though the rest of very righteous *Tzaddikim* is rest from matters that are much loftier – and as known, the rest and tranquility of Shabbat is the matter of the ascent of the refinements (*Birurim*) that were affected during the six mundane days of the week, as it states,⁴⁸⁹ “And they were finished-*Vayechulu*-ויכלו,” referring to the matter of the ascent and “completion-*Kilayon*-כליון”⁴⁹⁰ of all matters of the six mundane days of the week, (and as mentioned before, the tranquility of Shabbat specifically follows after the toil and effort before Shabbat), this being so, the rest and tranquility of the righteous *Tzaddikim* is in loftier matters, according to their way of serving *HaShem*-יהו"ה, blessed is He, during the mundane days of the week – which is not so of simple people whose rest and tranquility is from actual toil and labor – nevertheless, this difference is just in regard to what they are resting from, whereas the essential matter of rest and tranquility is literally equal in everyone.

The same is so of the *mitzvah* of delighting on Shabbat. For, though it is so that in the righteous *Tzaddikim*, on Shabbat their delight is into *HaShem*'s-יהו"ה Godliness, whereas for simple folk the delight is into the pleasure of food and drink,

⁴⁸⁹ Genesis 2:1

⁴⁹⁰ See Ohr HaTorah, Bereishit Vol. 1, p. 42b and on; Vol. 3 p. 505b and on.

as our sages, of blessed memory, stated,⁴⁹¹ “It is a *mitzvah* to make Shabbat delightful with food and drink, [such as] fatty foods⁴⁹² and spiced wine,”⁴⁹³ nevertheless, the essential matter of pleasure (*Taanug*) is equal in both of them. This is because on Shabbat there is the revelation of the aspect of the singular *Yechidah* essence of the soul, which is equal in all Jews.

This also is why on Shabbat there are laws pertaining to man’s four cubits, as mentioned before, and it also is why we specifically say this prayer, “You are One etc.,” on Shabbat. For, it is due to the revelation of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, that there is a drawing down of the simple Essential Self of the One Above, *HaShem*-יהוה, blessed is He, which is the matter of the “perfect rest that You desire,” as discussed before at length.

11.

This then, is the meaning of what our sages, of blessed memory, said,⁴⁹⁴ “Yaakov, about whom Shabbat observance is mentioned, inherited the land (world) without measure, as the verse states,⁴⁹⁵ ‘Your offspring shall be as the dust of the earth, and you shall burst forth (*uFaratzta*-וּפָרַצְתָּ) westward, eastward, northward and southward.’” This is because the

⁴⁹¹ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 242:1

⁴⁹² Mishneh Torah, Hilchot Shabbat 30:7

⁴⁹³ Tanya, Likkutei Amarim, Ch. 7 (11b)

⁴⁹⁴ Pesikta Rabbati, Ch. 23; Midrash Bereishit Rabba 11:7

⁴⁹⁵ Genesis 28:14

matter of “you shall burst forth (*uFaratzta*-ופרצת),” is the matter of an inheritance without constraint,⁴⁹⁶ referring to drawing down the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the parameters of lines and modes altogether.

This matter is specifically drawn down through Shabbat observance, which is connected with the aspect of the singular *Yechidah* essence of the soul, which is the simplicity (*Peshitut*) of the soul, through which there is a drawing down of the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This matter is specifically found in the Shabbat observance of Yaakov, for even about Avraham the verse states,⁴⁹⁷ “Because Avraham obeyed My voice, and observed My safeguards, My commandments, My decrees, and My Torahs,” nonetheless, here the observance of Shabbat is included in the matter of Avraham fulfilling all the *mitzvot* in general. This is because his fulfillment of the *mitzvot* stemmed from his comprehension and the intentions of the *mitzvot*, and this likewise was how he observed the Shabbat. This being so, the revelation of the singular *Yechidah* essence of the soul was absent in this.

In contrast, about Yaakov, the Torah expresses the particular way that he observed Shabbat, and in the observance of Shabbat, (it is not just mentioned, but it) also

⁴⁹⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁴⁹⁷ Genesis 26:5

specifies the matter of resting and abstaining from labor (the prohibitive *mitzvah* [of desisting from action])⁴⁹⁸ on Shabbat, which is equal for every Jew. This is why it is equally bound to the singular *Yechidah* essence of the soul of every Jew. This is especially so given that about Yaakov, the Torah explicates the matter of Shabbat boundaries (*Techumin*), similar to the four cubits within which the aspect of the singular *Yechidah* essence of the soul dwells.

Thus, it is specifically about Yaakov that the Torah states,⁴⁹⁹ “Your offspring shall be as the dust of the earth.” This is because the “dust of the earth” refers to the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which transcends division. [The verse therefore continues], “You shall burst forth (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” and receive the inheritance without constraint, referring to drawing down the simplicity (*Peshitut*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and thereby, “all the families of the earth shall bless themselves by you and by your offspring,” referring to the matter of the refinement (*Birur*) of the sparks,⁵⁰⁰ through which “the one who bursts forth (*Poretz*-פורץ) shall go before

⁴⁹⁸ See Likkutei Sichot, Vol. 15, p. 227, note 17

⁴⁹⁹ Genesis 28:14

⁵⁰⁰ It is noted on the transcript of this discourse that there is a minor portion missing in the continuation here. [However], perhaps the intention is to what is explained in the above-mentioned discourse [of the Mittler Rebbe] entitled “*Atah Echad* – You are One,” that “It is known that every Jew that passes through the lands of the nations undergoes refinement due to this, meaning, through the aspect of his singular *Yechidah* in the four cubits.” (The Rebbe notes there: Also see what is written in the name of the Baal Shem Tov (copied in the notes [and additions] of Likkutei Torah) [and also see the note in Maamarei Admor HaEmtza’ee, Kuntreisim p. 272].

them,”⁵⁰¹ this being King Moshiach, may this be in the near future in the most literal sense!

⁵⁰¹ See Micah 2:13; Midrash Bereishit Rabba 85:14 and Rashi there; Agadat Bereishit, Ch. 63.

Discourse 10

“*v’Shavti v’Shalom el Beit Avi -
And I will return in peace to my father’s house*”

Delivered on Shabbat Parshat Vayitzei,
10th of Kislev (discourse 2), 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁰² “And I will return in peace to my father’s house, and *HaShem*-יהוה will be a God to me.” Now, our forefather Yaakov said this verse after seeing the vision of the ladder (*Sulam*-סלם)⁵⁰³ which hints at the four exiles,⁵⁰⁴ the ultimate purpose of which is to bring about the refinement (*Birur*) of all the sparks [of holiness]. (This is as stated by our sages, of blessed memory,⁵⁰⁵ “The Holy One, blessed is He, exiled the Jewish people amongst the nations, only so that converts would join them,” referring to the matter of refining (*Birur*) the sparks.”)⁵⁰⁶ That is, it is in order to unify and

⁵⁰² Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “*v’Shavti v’Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

⁵⁰³ Genesis 28:12

⁵⁰⁴ See Ramban to the beginning of the Torah portion of Vayitzei citing Pirke d’Rabbi Eliezer (Ch. 35; but has been redacted from the version of Pirke d’Rabbi Eliezer that includes the Radal’s commentary.) Also see Mishneh Torah, Hilchot Yesodei HaTorah 7:3, and elsewhere.

⁵⁰⁵ Talmud Bavli, Pesachim 87b

⁵⁰⁶ Torah Ohr, Bereishit 6a; beginning of Lech Lecha, and elsewhere.

elevate them until there is a union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteh*).

This then, is the meaning of the words, “And *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me.” For, the Name *HaShem*-יהו"ה refers to the Holy One, blessed is He, and His title God-*Elohi*”מ-אלהי refers to His Indwelling Presence (*Shechinah*). Thus, when the verse states, “And *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me,” it refers to the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteh*).⁵⁰⁷ This union (*Yichud*) is brought about through our fulfilling the *mitzvot*, as explained in Tanya, Ch. 41.⁵⁰⁸

2.

Now, Tanya states there that “for this intention to truly be sincere in one’s heart, so that his heart will desire the Supernal union (of the Holy One, blessed is He and His Indwelling Presence – the *Shechinah*), his heart must harbor great love for *HaShem*-יהו"ה alone, to do what gratifies Him alone, not for the sake of quenching the thirst for *HaShem* of his soul, but ‘like a son who strives for the sake of his father

⁵⁰⁷ Also see the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace,” of this year 5722, Discourse 11, which is the third discourse said at this gathering (*Farbrengen*), Ch. 10 (Sefer HaMaamarim 5722, p. 77); Also see the explanation of the discourse entitled “*VaYidar Yaakov... v’Shavti v’Shalom*” in Maamarei Admor HaZaken 5568 Vol. 2, p. 640 and on; Also see Torah Ohr, Vayeitzei 21d; Torat Chayim, Vayeitzei 26c and on.

⁵⁰⁸ Tanya, Likkutei Amarim, Ch. 41, p. 57b and on.

and mother, whom he loves more than his own body and soul etc.”⁵⁰⁹

Now, in the discourse of his honorable holiness, the Mittler Rebbe, entitled “*Lehavin Mah SheKatuv b’Tanya Perek Mem-Aleph* etc.”,⁵¹⁰ it states that we must understand why being engaged in fulfilling Torah and *mitzvot* alone, is not the ultimate true intention in unifying the Holy One, blessed is He, and His Indwelling Presence, except if done on a level that it is “more than his own body and soul etc.,” and is not just to quench his own thirst.

For, with a person whose soul thirsts to the point of true self-sacrifice (*Mesirat Nefesh*), his yearning will certainly grow in truly desiring to draw down *HaShem*-יהוה, the Unlimited One, blessed is He, through fulfilling His Torah and *mitzvot*. In other words, his thirst will be to draw down and reveal *HaShem*’s-יהוה Godliness, this being the matter of affecting the union of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*), and if he does not draw down the union (*Yichud*), his thirst is not quenched. This being so, why is not the thirst alone sufficient in affecting the union (*Yichud*) etc.?

⁵⁰⁹ Zohar III 281a (Ra’aya Mehemna)

⁵¹⁰ This was subsequently printed in Maamarei Admor HaZaken, Inyanim p. 228 and on, (and also see Mekorot HaKtav Yad, Marei Mekomot, vTziyunim, p. 509); Also see the discourse entitled “*Katuv b’Tanya Perek Mem-Aleph*” in Maamarei Admor HaZaken, Et’halech Liozhna, p. 26 and on.

3.

About this, the Mittler Rebbe explains that, as known, the 613 *mitzvot* are the 613 paths of the skull (*Galgalta*). This is to say that they are 613 drawings down from the Supernal desire of *HaShem*-יהו"ה, blessed is He, that are compared to hairs (*Sa'arot*) which derive their vitality through the [barrier] of the skull (*Galgalta*) that separates. This refers to the matter of the hairs (*Sa'arot*) of *Arich Anpin* as they spread forth in *Zeir Anpin*, as mentioned in *Idra Rabba*.⁵¹¹

The explanation is that the Supernal desire of *HaShem*-יהו"ה, blessed is He, (this being the matter of the *mitzvot*, which themselves are *HaShem's*-יהו"ה Supernal will), is the ultimate in simplicity (*Peshitut*), without any division whatsoever. However, the drawing down of *HaShem's*-יהו"ה Supernal desire in each *mitzvah* [in particular] is a matter of constriction (*Tzimtzum*). It therefore is compared to hairs (*Sa'arot*-שערות), in which only constricted vitality is drawn forth, which itself comes through the [barrier] of the skull that separates.

This then, is why *HaShem's*-יהו"ה Supernal desire is called the Crown-*Keter*-כתר-620, which is equal to “the 620- \aleph pillars of light.”⁵¹² Now, what is meant here is (not the essence of His desire, which is limitless (*Bli Gvul*), but rather that which is drawn from the desire (*Ratzon*), that they are

⁵¹¹ Zohar III 1239a, and the Arizal there; Also see Likkutei Torah, Re'eh 21d; Sefer HaMaamarim 5689 p. 6.

⁵¹² See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanagah) Ch. 3; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on).

compared to “pillars of light,” and nothing more. In other words, this refers to a constricted ray of light that spreads forth from in a straight line to one place and appears like a pillar that is positioned equally above and below, and is very long.

This is like a pillar that connects the roof of the house to the floor of the house.⁵¹³ In other words, the “620-7” pillars of light” drawn down from the desire (*Ratzon*), cannot at all compare to the desire (*Ratzon*) itself, and are only like the drawing down of hairs (*Sa'arot*), which come through the [barrier] of the skull (*Galgalta*) that separates.

Nonetheless, even when the desire (*Ratzon*) is drawn down in the “620-7” pillars of light,” it still transcends division. This is why the pillars are drawn straight down (*Yosher*), unlike the walls to the sides which indicate the matter of division. Moreover, the pillar (*Amud*) is a pillar of light (*Ohr*) and light is simple, in that it has no form with particular details.

Rather, the primary matter of division is brought about through the drawing down and revelation of the intellectual aspects (*Mochin*), from which there is a drawing down to the [emotional] aspect of *Zeir Anpin*, (as mentioned in *Idra Rabba* cited before). It is in regard to this that the *mitzvot* are called “limbs.” For, as known, the 248-7 [positive]

⁵¹³ See Tanya, *Iggeret HaKodesh*, Epistle 29 *ibid.*; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5719, Discourse 13, Ch. 2 and on at length.

commandments are called “the 248-רמ”ה limbs of the King.”⁵¹⁴

This primarily refers to the vessels (*Keilim*) of *Zeir Anpin*, which are called the “limbs” of *Zeir Anpin*.⁵¹⁵ This is because one’s limbs are his primary state and condition, being that the primary revelation of a person as a “something” is specifically in the area of his limbs.

Now, what is meant by the word “limbs” here is not the inner organs, such as the heart and the liver, but specifically the external limbs. For, they only counted the external limbs that contain bones (*Atzamos*-עצמות) in the count of the 248-רמ”ה limbs.⁵¹⁶ The word “bones-*Atzamos*” is of the same root as “essential self-*Atzmiyut*,” meaning that they are the essential self and being of the person. This is because there is a radiance from the brain (*Mo’ach*-מוח) in the bones, this being in the “marrow-*Mo’ach*,” and is the essential life force of the bones (*Atzamos*-עצמות) drawn from the brain (*Mo’ach*-מוח) itself.

This then, is the general matter of fulfilling the *mitzvot*, namely, that through them there is a drawing down from the Supernal will of *HaShem*-יהו”ה, blessed is He, of the 613-תרי”ג pathways which come into division in the vessels (*Keilim*) of *Zeir Anpin*. The intention in this is to add greater illumination

⁵¹⁴ Zohar I 170b; Tikkunei Zohar, Tikkun 30, 74a; Tanya, Likkutei Amarim, Ch. 23; Iggeret HaTeshuvah, Ch. 1 (90b)

⁵¹⁵ Also see Likkutei Torah, Bamidbar 17b-c

⁵¹⁶ Mishnah Ohalot 1:8; See however Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

of lights (*Orot*) into the world of Emanation (*Atzilut*),⁵¹⁷ meaning, to draw down additional light (*Ohr*) within the vessels (*Keilim*) of *Zeir Anpin*, which are the 248-ה"ה "limbs of the King," so that there is a drawing forth in them from the aspect of *HaShem's* יהו"ה Supernal will, blessed is He. Moreover, through doing so a drawing down of additional revelation of light and illumination is even drawn into the world below. For, as known,⁵¹⁸ the (thirty) vessels (*Keilim*)⁵¹⁹ of *Zeir Anpin* are the source of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

[More specifically, there are three levels in the vessels (*Keilim*), these being the inner part of the vessel, the middle part of the vessel, and the outer part of the vessel. The inner part of the vessels is the root of the souls, the middle part of the vessels is the root of the angels, and the outer part of the vessels is the root of the created beings.]

Thus, through drawing down additional lights (*Orot*) into the vessels (*Keilim*) of *Zeir Anpin*, (which are the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah Asiyah*)), additional revelations of light (*Ohr*) are caused in the world below as well.

This is specifically brought about through the assembly of the souls of the Jewish people (*Knesset Yisroel*) as they are

⁵¹⁷ See Etz Chayim, Shaar 39 (Shaar Ma"n uMa"D) Drush 11, Siman 16; Tanya, Kuntres Acharon 155a.

⁵¹⁸ See Etz Chayim, Shaar 44 (Shaar HaSheimot) Ch. 1-2; Tanya, Kuntres Acharon 156b

⁵¹⁹ See Etz Chayim, Shaar 44 (Shaar HaSheimot) Ch. 2 *ibid*; Tanya, Iggeret HaKodesh, Epistle 20; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

below, fulfilling the *mitzvot*. This is because the assembly of the souls of the Jewish people (*Knesset Yisroel*) are the aspect of Kingship-*Malchut*, and perfection is brought to *Zeir Anpin* through Kingship-*Malchut*. For, as known,⁵²⁰ in essence, the aspect of *Zeir Anpin* is only nine *Sefirot*, and thus the wholeness and completion of *Zeir Anpin* is specifically brought about through Kingship-*Malchut*.

The reason is that, as is known, the root of Kingship-*Malchut* is higher than the root of *Zeir Anpin*. This is because “*Zeir Anpin* is connected and unified to the Ancient One-*Atik*,”⁵²¹ whereas Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d’Lo Ityada*).⁵²²

Thus, through the Jewish people fulfilling the *mitzvot*, since their root is the aspect of Kingship-*Malchut*, which affects the wholeness and perfection of *Zeir Anpin*, there thereby is caused that additional lights (*Orot*) are drawn into the vessels (*Keilim*) of *Zeir Anpin*.

This then, is the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) brought about by the Jewish people fulfilling the *mitzvot*. This is because the *mitzvot* themselves are the 248-קמ”ח limbs of *Zeir Anpin*, and the Jewish people are the aspect of Kingship-*Malchut*. Thus, when the Jewish people fulfill the *mitzvot*, this is the matter of the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, which is the union of the

⁵²⁰ Etz Chayim, Shaar 24 (Shaar Pirkei HaTzelem) Ch. 3, and elsewhere.

⁵²¹ Zohar III 292a

⁵²² Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*).

Through this, two matters come about. The first is that light (*Ohr*) is drawn into the aspect of Kingship-*Malchut*, and Kingship-*Malchut* is also drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The second is that due to the root of Kingship-*Malchut* in the Unknowable Head d'Lo Ityada), there also is a drawing down of additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*).

It is in this regard that about fulfilling the *mitzvot*, the verse states,⁵²³ “And you shall do them-*v’Aseetem Otam-וְעַשִׂיתֶם אֹתָם*,” [in which the word “them-*Otam-וְעַשִׂיתֶם*” is written without the letter *Vav*-ו and can therefore be read as “you have made-*v’Aseetem Atem-וְעַשִׂיתֶם אֹתָם*” about which it states], “I consider it as though you have made Me.”⁵²⁴

This refers to the matter of drawing down additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), which is the aspect of “the Supernal Man (*Adam HaElyon*).” Moreover, “You have made Me-*Atem Asa’uneey-וְעַשִׂיתֶם אֹתָם*” refers to the drawing down into the aspect of the world of Action (*Asiyah*), brought about by the drawing down from the aspect of Kingship-*Malchut*, from which the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are drawn.

⁵²³ Leviticus 20:8; 26:3

⁵²⁴ Zohar III 113a; Vayikra Rabba 35:7

4.

Now, in the preceding discourses⁵²⁵ it was explained that the matter of the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) includes all levels of the chaining down of the worlds (*Seder Hishtalshelut*). From this it is understood that this union (*Yichud*) stems from that which transcends both the aspect of the Holy One, blessed is He (*Kudsha Brich Hoo*) and the aspect of His Indwelling Presence (*Shechinteih*), even as they are on the highest level.

This refers to the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One (*Ein Sof*) Himself, blessed is He. That is, the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One, blessed is He, causes the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) on all levels. Additionally, as explained before,⁵²⁶ the drawing down of the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One, blessed is He, comes about through the arousal of the simplicity (*Peshitut*) of the soul.

Based on this it is understood why Tanya states that the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*)

⁵²⁵ See the discourse entitled “*v’Yitzchak Ba – Yitzchak came*” of this year, 5722, Discourse 8, Ch. 4 (Sefer HaMaamarim 5722, p. 44 and on).

⁵²⁶ See the preceding discourse entitled “*v’Hayah Zaracha – Your offspring shall be as the dust of the earth,*” of this year, Discourse 9 (the 1st discourse recited at this *Farbrengen* gathering), Ch. 9 (Sefer HaMaamarim 5722, p. 60).

specifically comes from serving *HaShem*-יהו"ה, blessed is He, in a way of great love, "like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul etc., not to satisfy the thirst for *HaShem*-יהו"ה of his soul."

This is because when one's service of *HaShem*-יהו"ה, blessed is He, is to satisfy the thirst of his soul, even though his thirst and yearning is for *HaShem*'s-יהו"ה Godliness, nonetheless, there still is the one who desires. This is not a state of complete and total nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and therefore does not reach His simplicity (*Peshitut*). It automatically follows that it also does not bring about the union (*Yichud*). That is, it does not affect a drawing down of additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), and likewise does not affect a drawing down into the aspect of Kingship-*Malchut* and below.

It is only when a person completely nullifies all his desires, until he has no [personal] desire at all, but is, "like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul" - this being the matter of forcing oneself and of being in a state of total and ultimate nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, - that he thereby brings about that "I consider it as though you

have made Me (*Asa'unee*-עשאוני),” in which the word “made Me-*Asa'unee*-עשאוני” (also) indicates force.⁵²⁷

That is, so to speak, this brings a “forcing” Above for there to be a drawing down of the simplicity (*Peshitut*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to affect the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*), and a drawing down of additional light (*Ohr*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), and thereby also a drawn down to below.

5.

However, Tanya explains there, that even though for one's heart to truly desire this Supernal union, his level must be “like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul,” (which not everyone merits), nonetheless, every Jew must accustom himself to having this intention. For, even though, in his heart, it is not to its ultimate truth, to truly desire this with all his heart, nonetheless, to some degree his heart truly desire this etc.

The explanation is that the true desire of the soul of every Jew indeed is the aspect of “a son who strives for the sake of his father and mother, whom he loves more than his

⁵²⁷ See Likkutei Torah, Bechukotai 48a and elsewhere. [As in “charity may be extracted by force (*Ma'asin*-מזעשׁי)” See Beit Yosef to Tur, Yoreh De'ah, Siman 248.]

own body and soul,” except that this desire remains transcendent and encompassing (*Makif*) above their heads. Nevertheless, a glimmer of radiance from this desire illuminates the hindside of [the quality of] Knowledge-*Da’at*, and is called,⁵²⁸ “The lock of hair (*Kutza d’Sa’arah*-קוצא דשערה) that hits the back of Knowledge-*Da’at*.”

In other words, “the lock of hair” (*Kutza d’Sa’arah*-קוצא דשערה) is higher than the aspect of the “hairs” (*Sa’arot*-שערות) themselves, being that the hairs are just a glimmer of radiance drawn through the [barrier] of the “skull” (*Galgalta*) that separates, (as explained before). In contrast, the “lock of hair” (*Kutza d’Sa’arah*-קוצא דשערה) transcends the aspect of the “hairs” (*Sa’arot*-שערות), except that the way it is drawn down is by “hitting the back of Knowledge-*Da’at*,” thus causing a leaning [decision] in the [quality] of Knowledge-*Da’at*.

⁵²⁸ See Zohar III 141b (Idra Rabba); Etz Chayim, Shaar 16 (Shaar Ha’arat HaMochin), Ch. 1; Pri Etz Chayim, Shaar HaTefillin, Ch. 4; Shaar HaTzitzit, Ch. 3; Also see Likkutei Torah, Shlach 46a; Sefer HaMitzvot of the Tzemach Tzedek 99a, and elsewhere. [It is explained in Derech Mitzvotecha 99a there that this “lock of hair (*Kutza d’Sa’arah*-קוצא דשערה) that hits the back of Knowledge-*Da’at*” may be compared to the remembrance and love that a child has for his father, since he is of his father, which transcends intellect and reasoning and is not affected by contemplation (*Hitbonenut*) or lack thereof, and is present whether he is aware of it or not. Another example given there is that of the love a person has for himself, which is equal whether he contemplates and is conscious of the goodness of his own soul or whether he does not contemplate the goodness of his own soul. Thus, this aspect is something that is equal whether he is in a fallen and immature state, or whether he is in a mature state of expanded consciousness, it is all equal for him. The same is ultimately so when it comes to the love that a Jew has for *HaShem*-יהוה, blessed is He, when it comes to the matter of “I desire nothing besides You,” that this is something that altogether transcends reason, and is equal irrespective of the contemplation or lack thereof, or whether it is in a state of the expanded consciousness of mature intellect (*Gadlut HaMochin*) or in the state of the diminished consciousness of immature intellect (*Katnut HaMochin*).]

This is analogous to a person who stands behind a small child and prods him to go, through which he goes by himself, even without knowing why. The radiance of this desire is drawn down and affects the inner manifest powers (*Kochot Pnimiyyim*), so that he desires to fulfill Torah and *mitzvot* to bring about the Supernal union etc., even though as his own senses are revealed to him, he desires this to quench his thirst etc.

6.

This then, is the meaning of the verse,⁵²⁹ “And I will return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי"ם to me.” This matter (that “*HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי"ם to me,” referring to the union of the Holy One, blessed is He, and His Indwelling Presence), is the ultimate totality of our service of *HaShem*-יהו"ה, blessed is He.

That is, the ultimate intention in our service of *HaShem*-יהו"ה is to affect this union (*Yichud*) and draw it down into the aspect of Kingship-*Malchut*, from where there is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) below, through which an addition of lights and illumination (*Orot*) in the world of Emanation (*Atzilut*) also comes about (as explained before).

⁵²⁹ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See *Likkutei Sichot*, Vol. 25, p. 159 and on; Also see the discourse entitled “*v’Shavti v’Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

This is also the meaning of the verse that precedes this [in which Yaakov said],⁵³⁰ “[If God will be with me, will guard me on this way that I am going;] will give me bread to eat and clothes to wear.” This refers to drawing down the inner manifest lights (*Pnimityim*) (“bread to eat”), as well as the surrounding encompassing lights (*Makifim*) (“clothes to wear”) of *Zeir Anpin* of the world of Emanation (*Atzilut*).⁵³¹

This union (*Yichud*) is brought about by each and every Jew, even when his service of *HaShem*-יהו"ה, blessed is He, does not appear to be “like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul.” This is why our forefather Yaakov said this after seeing the vision of the ladder (*Sulam*-סלם) set upon the earth etc.⁵³² In other words, even those whose service of *HaShem*-יהו"ה, blessed is He, is on the lowest rung, “a ladder set upon the earth,” they too bring this union (*Yichud*) about.

However, the union is primarily the aspect indicated by the words, “And I will return in peace to my father’s house.” “My father’s house” refers to Yitzchak, whose service of *HaShem*-יהו"ה, blessed is He, was with love and thirst for *HaShem*’s-יהו"ה Godliness in the ultimate state of nullification (*Bittul*) of self to Him. In other words, it was not a thirst and yearning in which “there is one who desires,” but he was in the ultimate state of nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, [solely] to cause Supernal pleasure Above

⁵³⁰ Genesis 28:20

⁵³¹ See Likkutei Torah, Bechukotai 50a

⁵³² Genesis 28:12

etc.⁵³³ Through this the primary union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) comes about, indicated by the words, “*HaShem*-יהוה will be a God-*Elohi*”*m*-אלהי”*m* to me.”

Nonetheless, some of this also applies to each and every Jew, being that this is his true inner desire stemming from the radiance of the essential desire of his soul, as explained before. Even though in a revealed way he is in a state of “somethingness” (*Yeshut*) and sense of self, nevertheless, as previously explained, the True Something (*Yesh HaAmeete*) is drawn to the completely tangible “something” (*Yesh Gamur*).

Therefore, even a Jew who is in a state of “somethingness” (*Yeshut*) and sense of self, also has an illumination of the simplicity (*Peshitut*) of the singular *Yechidah* essence [of his soul], by which he draws down the simplicity (*Peshitut*) of *HaShem*-יהוה, the Unlimited One, blessed is He, thereby bringing about the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*).

⁵³³ See Torah Ohr, Vayeitzei 21c, 22c, and elsewhere; Also see the discourse entitled “*Yitzchak Ba* – Yitzchak came” of this year, 5722, Discourse 8 (Sefer HaMaamarim 5722, p. 41 and on).

Discourse 11

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace”*

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev (discourse 3),⁵³⁴ 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” In his discourse by this same title (printed in his book *Shaarei Teshuvah*),⁵³⁶ the Mittler Rebbe, whose day of redemption we are celebrating, explains why the word for battle here is “*Krav*-קרב,” which also means “closeness-*Kiruv*-קירוב,” (though battle is the very opposite of closeness). He explains that this is because battle is that each of the two [warring] parties wants to be victorious over the other side, to conquer and subjugate it [until] it becomes absorbed and included in the victorious side. Thus, to affect this – that the opposition will come to be included in his own side – this specifically is brought about through closeness (*Kiruv*-קירוב), meaning, by

⁵³⁴ This discourse was edited by the Rebbe and published as a pamphlet for the 10th-14th of Kislev 5752.

⁵³⁵ Psalms 55:19

⁵³⁶ *Shaarei Teshuvah*, Vol. 1 (Shaar HaTefillah) 49a and on.

coming close to him, in which “battle-*Krav*-קרב” is a term of “closeness-*Kiruv*-קירוב.”

The same is so of the battle between the Godly soul and the animalistic soul, which takes place primarily during prayer, (as in the teaching,⁵³⁷ “The time of prayer is a time of battle.” That is, in order for the toil (prayer) of the Godly soul to effect the animalistic soul, so that it becomes included in the Godly soul, [meaning, that even the animalistic soul comes to love *HaShem*-יהו"ה, as in the teaching⁵³⁸ [on the verse,⁵³⁹ “You shall love *HaShem*-יהו"ה your God] with all your heart (*Bechol Levavecha*-בכך לבבך),” meaning, “with both your inclinations,”] this is brought about through the Godly soul being garbed in the animalistic soul. That is, the contemplation (*Hitbonenut*) of the Godly soul is in such matters and in such a way that even the animalistic soul can grasp and comprehend.⁵⁴⁰ In contrast, if prayer only stems from the Godly soul, it has no effect on the animalistic soul, as explained in the discourse.

⁵³⁷ Zohar cited in Likkutei Torah, Teitzei; Shaar HaTefillah *ibid.*, and elsewhere. See Zohar I 240b; Zohar III 243a

⁵³⁸ Talmud Bavli, Brachot 54a in the Mishnah; Sifri (cited in Rashi) to Deuteronomy 6:5

⁵³⁹ Deuteronomy 6:5

⁵⁴⁰ See Torah Ohr, Vayeishev 29b; Hemshech 5666 p. 135 and on; Sefer HaMaamarim 5670 p. 25; 5710 p. 56, and elsewhere.

2.

Now,⁵⁴¹ the refinement of the animalistic soul, brought about by the garbing and manifestation of the Godly soul in the animalistic soul, is a matter of battle, as mentioned before. The matter of battle is that there is an opposing force that must be fought against.⁵⁴² However, the meaning of [the verse] “He redeemed my soul in **peace**” is that the redemption of the Godly soul from the exile of the animalistic soul is not in a way of battle, but is rather through the revelation of a higher light and illumination, thereby causing the **nullification** of the desires of the animalistic soul, in which no battle at all is required.

This is explained in various places,⁵⁴³ as well as in the above-mentioned discourse,⁵⁴⁴ about the refinement (*Birur*) brought about through engaging in Torah study. That is, it is not in a way of battle (in which there is an opposing force that must be vanquished through battle), but rather, the revelation of the light of Torah causes an **essential** nullification of the evil.⁵⁴⁵

The same is so of prayer, that through love of *HaShem*-יהוה, blessed is He, that transcends reason and intellect, stemming from the *Chayah* and *Yechidah* aspects of the soul,

⁵⁴¹ See Shaarei Teshuvah ibid. Ch. 5 (51c) and on.

⁵⁴² Note: Beyond this, even after the victory in the battle, the opposition remains but in a concealed state, as will be explained later in chapter five.

⁵⁴³ *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on); 5704 (Ch. 19 and on – Sefer HaMaamarim 5704 p. 106 and on).

⁵⁴⁴ Shaarei Teshuvah ibid. Ch. 11 (56a).

⁵⁴⁵ See Shaarei Teshuvah ibid.

the desires of the animalistic soul are nullified, and thus the redemption of the Godly soul from the exile of the animalistic soul is by way of peace – “He redeemed my soul in peace.”

Now, the Mittler Rebbe explains there⁵⁴⁶ that the true matter of “He redeemed my soul in peace” comes about specifically through the revelation of the singular *Yechidah* [essence of the soul]. This is because the nullification of the desires of the animalistic soul, brought about through love of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, being that it stems from the *Chayah* level of the soul which is an encompassing aspect (*Makif*), and is solely because the desire the (*Chayah* level of) Godly soul **overpowers** the desire of the animalistic soul. [That is, because of the strength and dominance of the Godly soul, the desires of the animalistic soul are automatically nullified.

In contrast, in the service of *HaShem*-יהו"ה, blessed is He, stemming from the *Nefesh*, *Ru'ach*, and *Neshamah* levels [of the Godly soul], the refinement (*Birur*) comes about through the manifestation of the Godly soul in the animalistic soul, and its **battle** against it. However, this is not so of the *Chayah* [level of the soul], in which the dominance of the strength of desire of the Godly soul (which transcends reason) causes (the desires of the animalistic soul) to be nullified automatically. However, even so, their nullification only stems from the overpowering dominance of the Godly soul,

⁵⁴⁶ Shaarei Teshuvah ibid. Ch. 6 (52c) and on; Also see at length in the discourse by this title of the year 5739, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 41 and on).

not because they have become nullified in essence.] This then, is not the true matter of peace (*Shalom*-שלום).

Rather, the true matter [indicated by] “He redeemed my soul in peace” comes about through the revelation of the singular *Yechidah* [essence of the Godly soul]. For, since there is no aspect on the side opposite holiness that corresponds to the *Yechidah*, [as in the teaching],⁵⁴⁷ “They lack a shadow of a shadow,” therefore the nullification of the desires of the animalistic soul brought about by the revelation of the *Yechidah* is (not because through the revelation of the *Yechidah* the desires are nullified, but) because in the *Yechidah* there is no room for alien desires in the first place.

This then, is the meaning of the verse,⁵⁴⁸ “He redeemed my soul in peace... because the many were with me.” The words, “for the many were with me,” provide the reason (“because-*Ki*-כי”) “He redeemed my soul in peace.” This is because the toil referred to in the words, “because the many were with me,” refers to the arousal and revelation of the *Yechidah* [level of the Godly soul] (as explained at length in the discourse),⁵⁴⁹ and through the revelation of the *Yechidah*, the redemption of the Godly soul is in a way of peace – “He redeemed my soul in peace.”

⁵⁴⁷ Talmud Bavli, Yevamot 122a; Likkutei Torah, Teitzei 37c; Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 542 and on, and elsewhere.

⁵⁴⁸ Psalms 55:19

⁵⁴⁹ Shaarei Teshuvah ibid., Ch. 12 (56c)

3.

Now, this must be better understood. For, since upon the revelation of the *Yechidah* (the toil indicated by the words “the many were with me”) there is no room for the existence of opposition, this being so, there is no need for redemption. However, by the fact that “the many were with me” is given as the reason for “He redeemed my soul in peace,” [and a reason means it is the cause the precedes the effect that results from it], this seems to indicate that even after the matter of “the many were with me” (referring to the revelation of the *Yechidah*), the redemption of the Godly soul is still necessary, (except that the redemption is in peace).

Now, there is an additional matter that is not understood. Namely, from the fact that “the many were with me” is the reason that “He redeemed my soul in peace from **battles** against me,” it seems that in addition to the fact that even after “the many were with me” it still is necessary for there to be a (simple) redemption of the Godly soul (“my soul”), [beyond this], it also is necessary for the Godly soul to be redeemed from the battles waged against it.

However, at first glance, even when the animalistic soul is dormant (in that it can subsequently become reawakened),⁵⁵⁰ at such a time it does not engage in actual battle against the Godly soul. This certainly is so⁵⁵¹ when the

⁵⁵⁰ Tanya, Likkutei Amarim, Ch. 13 (18b and on)

⁵⁵¹ Note: For, **the refinement** of the animalistic soul (whether in a way of battle, and certainly by way of peace) is much loftier than when it is solely dormant.

desires of the animalistic soul are nullified (by the desire of *Chayah* level of the Godly soul). This being so, how does it apply that even after the *Yechidah* [level of the Godly soul] is revealed ([indicated by the words], “the many were with me”), in which case there altogether is no room for the desires of the animalistic soul, it still is necessary for the Godly soul to be redeemed from battles against it?

It may be said that the fact that the verse states, “**because** the many were with me,” [which (as mentioned before) “He redeemed my soul in peace from battles against me” follows **after** “the many were with me] is in order to hint that even a person who is on a lower level, in that his Godly soul (and not only the level of the *Yechidah*, but the Godly soul in general) is in a state of concealment, to the point that the animalistic soul wages battle against his Godly soul, nevertheless, through the very thought of the matter of the *Yechidah* [and his decision that his conduct will be aligned with the aspect of the *Yechidah* of his soul],⁵⁵² [affects that] “the many were with me,” namely, that the redemption of his Godly soul from the battles of the animalistic soul, (“He

⁵⁵² Note: This is similar to the fulfillment of the Torah and *mitzvot* through “constantly recalling the matter of the self-sacrifice of his soul” (Tanya, Ch. 25), since the revelation of the *Yechidah* (in that self-sacrifice stems from the *Yechidah*) through the recollection of the matter of self-sacrifice (*Mesirat Nefesh*) is solely in regard to the action. To further elucidate based on what it states in Tanya there, that “it is through this that he is able to stand steadfastly against his inclination and be victorious over him.” In other words, even the revelation of the *Yechidah* as it relates to action is in a manner in which the evil inclination battles (even though it does not possess “a shadow of a shadow”), only that through recalling the matter of self-sacrifice, he is able to be victorious over him.

redeemed my soul from battles against me”) will be in a way of peace.

4.

This may be better understood with a preface explaining the words of the verse (in our Torah portion),⁵⁵³ “And I return in peace to my father’s house.” The Mittler Rebbe, whose redemption we are celebrating, explained⁵⁵⁴ that Yaakov’s journey to Charan was to refine the sparks of holiness there.

He continues his discourse and explains⁵⁵⁵ that the word “in peace-*v’Shalom*-בשלוֹם” divides into “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלוֹם;”⁵⁵⁶ that is, from above to below and from below to above. This may also be connect to the verse,⁵⁵⁷ “All your children will be students of *HaShem*-יהוה, and the peace of your children will be abundant (*Rav Shalom*-רב שלום).” That is, it could be said that the matter of abundance of peace (“*Rav Shalom*-רב שלום”) is that the matter of abundance (*Ribuy*-רבוּי) is no less than two, referring to the two aspects of peace (*Shalom*-שלוֹם), these being peace from above to below, and peace from below to above.

⁵⁵³ Genesis 28:21

⁵⁵⁴ Torat Chayim, Vayeitzei 25d and om

⁵⁵⁵ Torat Chayim, Vayeitzei 26a and on; Also see Torah Ohr, Vayeitzei 21d.

⁵⁵⁶ Also see Ohr HaTorah, Na”Ch, Vol. 3, discourse entitled “*Padah b’Shalom Nafshi*” (p. 308), only that the matter of “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלוֹם,” is explained there in a different manner.

⁵⁵⁷ Isaiah 54:13

Now, at first glance it seems necessary to state that the intention (in the discourse) [in these two aspects of peace,] from above to below and from below to above, (also) refers to the two manners present in affecting refinements (*Birurim*), (referred to in the word “and I return-*v*’*Shavti*-ישבתי,” referring to the return of the sparks [of holiness] to their root). That is, there is a refinement (*Birur*) from above to below, and a refinement (*Birur*) from below to above.

However, this must be better understood. For, it is explained in various places⁵⁵⁸ [as well as in the above-mentioned discourse (entitled “*Padah b’Shalom*”) of the Mittler Rebbe, whose day of redemption we are celebrating, cited in chapters one and two], that the matter of peace (*Shalom*-שלום) is when the refinement (*Birur*) is from above to below, (which is refinement brought about by the revelation of light and illumination).

In contrast, in the refinement (*Birur*) from below to above, (which is refinement in an inner manifestation [of the Godly soul within the animalistic soul]), the refinement is in a way of battle. However, from the fact that he explains that the word “in peace-*v*’*Shalom*-בשלום” divides into “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלום,” peace from above to below and peace from below to above, this seems to indicate that the refinement (*Birur*) from below to Above is also in a way of peace (*Shalom*-שלום).

⁵⁵⁸ *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on); 5704 (Ch. 19 and on – Sefer HaMaamarim 5704 p. 106 and on).

To add, from the fact that the verse states,⁵⁵⁹ “And I return in peace-*V’Shavti v’Shalom*-ושבתי בשלום,” in which the word “in peace-*v’Shalom*-בשלום” divides into “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלום,” (indicating that both are necessary [aspects], this seems to indicate that there is an element of superiority to each of them.⁵⁶⁰

5.

The explanation is that in the peace-*Shalom*-שלום (brought about through refinement-*Birur*), there are two manners. [One manner is] the **nullification** of the opposition – and this is (primarily) through refinement (*Birur*) in a way of from above to below. [The other] is refinement (*Birur*) in a way of from below to above, in that the one affecting the refinement manifests and becomes garbed in the one being refined, and engages with him until he himself wants to be refined.

In such a case, it is not that the lower (one that is refined) becomes nullified, but he rather becomes refined due to **his own** desire. Thus, since even after becoming refined, he remains in his existence as the lower one, (being that lower

⁵⁵⁹ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “*v’Shavti v’Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

⁵⁶⁰ Also see Torat Chayim, Vayeitzei 26c – “It is necessary for there to be both of these two elements of perfection and wholeness (*Shelimut*-שלמות), and it is not adequate for there to be only one [element] of peace (*Shalom*-שלום).” Also see *Hemshech* 5672 Vol. 3, p. 1,322.

and upper are two opposites),⁵⁶¹ therefore, even after he becomes refined it still is **applicable** that he could stand in opposition to the upper one.

As this matter is in man's service of *HaShem*-יהו"ה, blessed is He, in which the refinement of the animalistic soul comes about through the manifestation of the Godly soul in the animalistic soul, the contemplation (*Hitbonenut*) of the Godly soul is in such a manner that even the animalistic soul comes to understand and grasp the Godly matter (that he contemplates), through which it too comes to love *HaShem*-יהו"ה, blessed is He.

Here, the fact that the animalistic soul loves *HaShem*-יהו"ה, blessed is He, (even though its nature is to be drawn after physicality),⁵⁶² is (not through the nullification of its existence, but on the contrary,) it comes about through the intellect of the animalistic soul coming to understand that it too must love *HaShem*-יהו"ה, blessed is He.⁵⁶³

⁵⁶¹ Note: To further elucidate based on what it states in Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a, that when it comes to the lower and upper "even though they are not distant from one another spatially to such an extent, nevertheless, the distance is much greater since they are opposites."

⁵⁶² Note: See Kuntres HaAvodah, Ch. 3 (p. 32) that this does not contradict what it states in various places (Likkutei Torah, Chukat 56d and elsewhere) that the power of lust (*Ko'ach HaMit'aveh*) itself is not essentially evil, for the intention is only that "it itself does not have a form of evil in it essentially, but nevertheless, it is [also] not good, and on the contrary, its nature is to be drawn after coarse matters."

⁵⁶³ Note: See *Hemshech* 5672 Vol. 3 p. 1,322 – "Even though this is in a way of a battle, in that the animalistic soul battles against the Godly soul, nevertheless, the manner of its nullification is through it too coming to understand the Godly matter, and it too agreeing with the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, to the point that it too becomes roused with love of *HaShem*-יהו"ה, blessed is He." To further elucidate, even though there he explains the **superiority** of the refinement that is brought about by way of inner

Now, since the fact that the animalistic soul has a love of *HaShem*-יהו"ה, blessed is He, (which also includes the understanding and comprehension that it is necessary to love *HaShem*-יהו"ה, blessed is He), and this stems from the intellect of **the Godly soul** (which manifests in the intellect of the animalistic soul), therefore, in and of itself, the animalistic soul is nevertheless still drawn after physicality. [This accords with the explanation in various places,⁵⁶⁴ that the refinement of the animalistic soul stemming from contemplation (*Hitbonenut*) is solely in a way of self-restraint (*Itkafiya*).] Thus, even now (that the animalistic soul indeed loves *HaShem*-יהו"ה, blessed is He), nonetheless, in a concealed way, its opposition to the Godly soul remains, (except that this opposition does not come to be actualized).

In order for the opposition to be nullified, a refinement (*Birur*) from above to below is necessary. That is,⁵⁶⁵ through a revelation in the lower one of a light and illumination that is beyond all comparison relative to himself, his existence thereby becomes nullified. In man's service of *HaShem*-יהו"ה, blessed is He, through the animalistic soul sensing the love for *HaShem*-יהו"ה of the Godly soul, which transcends reason and intellect, this love (generally) being abundant love (*Ahavah*

manifestation, he states that the animalistic soul “**agrees with the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He.**” In other words, this does not stem from the animalistic soul in and of itself, but rather, stems from the Godly soul that is manifest within it, and even then it is only in a manner of “agreement.”

⁵⁶⁴ See *Hemshech* 5672 *ibid*.

⁵⁶⁵ Note: See at length (what is explained in a similar manner) in *Hemshech* 5672 *ibid*. p. 1,318 and on.

Rabba) that transcends the limitations of the vessel of the heart, the existence of the animalistic soul thereby becomes nullified, and through this it **becomes transformed** to good, this being the matter of self-transformation (*It'hapcha*), (which transcends self-restraint-*Itkafiya*).⁵⁶⁶

There also is another manner of peace-*Shalom*-שלום (brought about by the refinement), namely, that what initially was in opposition becomes a lover (as in the verse,⁵⁶⁷ “Even his foes will make peace with him,”) – which is (primarily) brought about by way of refinement (*Birur*) from below to above. For, in the refinement from above to below, the fact that the lower one does not stand in opposition, is because through the revelation of light he is **nullified** of his existence, however no change is brought about in the **existence** of the lower one itself. For, even though through the revelation of abundant love (*Ahavah Rabba*) that transcends reason and intellect, the animalistic soul is **transformed** to good (*It'hapcha*), nevertheless, its transformation is (not because of the animalistic soul itself, but) because through the revelation of the abundant love of the Godly soul, the animalistic soul is

⁵⁶⁶ Note: *Hemshech* 5672 p. 1,320 and on; Also see (p. 1,321) there an example given for this, that when the accuser sees “the radiance of the countenance of the king which shines with abundant goodness and kindness” [toward the “defendant”] then he too becomes transformed to a defender. See at length in the discourse entitled “*Machar Chodesh*” 5711 (Sefer HaMaamarim 5711 p. 68, translated in The Teachings of The Rebbe 5711, Discourse 8).

⁵⁶⁷ Note: Proverbs 16:7, and as per the words of Zohar I 144b, “That evil inclination is restrained (*Itkafiya*) before the good inclination.” Based on what is explained in the discourse above, that [the verse], “Even his foes will make peace with him” is primarily in the refinement that is in a way of inner manifestation (*Hitlabshut*), the words of the Zohar are made sweet in that it specifies that “[the evil inclination] is **restraint** (*Itkafiya*) before the good inclination.”

caused to be a **nullified**.⁵⁶⁸ However, the true matter indicated by the verse “Even his foes will make peace with him,” is when the refinement (*Birur*) is from below to above,⁵⁶⁹ so that the fact that the animalistic soul comes to have love of *HaShem*-יהו"ה, blessed is He, is because of the **intellect of the animalistic soul [itself]**.

6.

This then, is the meaning of the words, “and I return in peace-*v'Shalom*-בְּשָׁלוֹם,” and, “He redeemed my soul in peace-*b'Shalom*-בְּשָׁלוֹם,” referring to the peace (*Shalom*-שָׁלוֹם) from above to below, and the peace (*Shalom*-שָׁלוֹם) from below to above. That is, the refinement of the animalistic soul (“He redeemed my soul in peace”) and the refinement of the sparks [of holiness] in the world (“and I return in peace to my father’s house”) must be in two ways; from above to below, and from below to above, through which there are both matters (and elements of superiority) of peace-*Shalom*-שָׁלוֹם.

It should be added that the perfection and wholeness (*Shleimut*-שְׁלִימוּת) of the peace (*Shalom*-שָׁלוֹם), (in that the word “peace-*Shalom*-שָׁלוֹם” is also related to the word “perfection and wholeness-*Shleimut*-שְׁלִימוּת”) is when the

⁵⁶⁸ Note: See *Hemshech* 5672 *ibid.* p. 1,321 regarding the matter of the transformation of the emotions (*Midot*) of the animalistic soul through the abundant love that transcends reason and intellect, that the emotions (*Midot*) “depart from their nature.”

⁵⁶⁹ Note: Even though this is only the aspect of self-restraint (*Itkafiya*), nevertheless, it is brought about due to **his own** arousal. (See *Hemshech* 5672 *ibid.* p. 1,322.)

peace (of each of these two ways) includes both elements of superiority. That is, even refinement from below to above should have (a likeness) to the matter of self-transformation (*It'hapcha*), and even the refinement from above to below should have (a likeness) to the superiority brought about through the refinement stemming from the lower one.

This then, is the meaning of the words, “He redeemed my soul in peace (*b'Shalom*-בשלום) from battles against me.” That is, even the matter of redemption in peace, which (generally) refers to the redemption of the Godly soul from the exile of the animalistic soul through the revelation of light and illumination (*Ohr*),⁵⁷⁰ should have the superiority indicated by the words, “from battles against me,” (in which the word “battle-*Krav*-קרב” is a term of “closeness-*Kiruv*-קירוב”),⁵⁷¹ referring to the refinement of the animalistic soul itself. The same is true in the reverse, that even refinement in a way of battle (“*Krav*-קרב”) should also be in a way of “He redeemed my soul in peace,” meaning, through self-transformation (*It'hapcha*).

The verse continues, “because the many were with me.” [These words], “the many were with me,” provides the reason (“because-*Ki*-כי”) why “He redeemed my soul in peace from battles against me.” For, through contemplating (*Hitbonenut*) the matter of the singular *Yechidah* [essence of the soul], through which there is an arousal of nullification

⁵⁷⁰ Note: As mentioned before in chapter two citing the discourse of the Rebbe whose day of redemption we are celebrating.

⁵⁷¹ Note: As discussed before in chapter three.

(*Bitul*)⁵⁷² to *HaShem*-יהו"ה in a person, [meaning that even before the toil indicated by the words, “He redeemed my soul in peace from battles against me,” when there still must be the redemption of his Godly soul from the battles of the animalistic soul, so that he arouses the general nullification of his Godly soul to *HaShem*-יהו"ה, blessed is He, coming from the *Yechidah* aspect within him], he thereby affects that the refinement (*Birur*) of his animalistic soul is in a way of “He redeemed my soul in peace from battles against me,” so that in each of these two ways of refinement, both elements of superiority are present.⁵⁷³

7.

Now, this matter can be connected to what his honorable holiness, my father-in-law, the Rebbe, explains in his discourse entitled, “*V’Khol Banayich Limudei HaShem v’Rav Shlom Banayich*,”⁵⁷⁴ said on Shabbat Parshat Vayeitzei

⁵⁷² Note: This is also the meaning of the verse (in our Torah portion [Genesis] 28:14, “Your offspring shall be as the dust of the earth, and you shall burst forth (*uFaratzta*-ופרצת).” For, the word “and you shall burst forth (*uFaratzta*-ופרצת)” refers to the matter of the revelation of the singular *Yechidah* essence (as will be explained later in chapter ten). Therefore, “Your offspring shall be as the dust (*K’Afar*-כעפר) of the earth,” wherein the term “dust-*Afar*” refers to the ultimate state of nullification (*Bitul*). Regarding this, see the discourse entitled “*V’Hayah Zar’acha* - Your offspring shall be as the dust of the earth,” [of this year, 5722, Discourse 9], (which is the first discourse in the series of discourses said at this *Farbrengen* gathering [of the 10th of Kislev]). (Sefer HaMaamarim 5722, p. 59 and on.)

⁵⁷³ Note: For further explanation of this, see chapter nine later in the discourse.

⁵⁷⁴ Isaiah 54:13 – “וכל בניך למודי יהו"ה ורב שלום בניך” – All your children will be students of *HaShem*-יהו"ה, and your children’s peace will be abundant.

5780 (and [printed] in the pamphlet entitled “*Drushei Chatunah*”).⁵⁷⁵ The Targum translates the verse as, “All your children will learn the Torah of *HaShem*-יהו"ה, and great shall be the peace of your children.”

He explains⁵⁷⁶ that the reason Targum is precise in stating that they, “will learn the Torah of *HaShem*-יהו"ה,” (even though, at first glance, given that everyone knows that Torah is the Torah of *HaShem*-יהו"ה, there is no novelty here), is [to inform us] that their study of Torah will be in such a way that it will palpably be sensed that Torah is the Torah of *HaShem*-יהו"ה, blessed is He.

He adds in the discourse that the meaning of the word “will learn (*Alphin*-אלפין) the Torah of *HaShem*-יהו"ה,” is [to inform us] that even though one’s study (“*Ulpena*-אולפנא”) of Torah is such that he understands and grasps Torah with his (human) intellect (nonetheless, even so,) it is sensed that the Torah is the Torah of *HaShem*-יהו"ה, blessed is He – [they] “will learn the Torah of *HaShem*-יהו"ה.” Through this palpable sense, even his [human] study (and comprehension) will be nullified to *HaShem*-יהו"ה, blessed is He.

Now, for one’s study of Torah be in this way, it must first be preceded by the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer, because prayer is the matter of affecting the bond and nullification to *HaShem*’s-יהו"ה Godliness. Then, through studying Torah (specifically) in this way, [the

⁵⁷⁵ Pamphlet 2 – Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, 16b and on; Sefer HaMaamarim 5689 p. 71 [p. 111 in the new edition] and on.

⁵⁷⁶ At the end of the discourse – Sefer HaMaamarim Kuntreisim Vol. 1 *ibid.*, p. 19b; 5789 p. 79 [p. 120 in the new edition].

fulfillment of the latter half of the verse comes about], “and your children’s peace will be abundant.” That is, there will be abundant peace amongst Torah scholars who are occupied in the study of Torah.⁵⁷⁷ There also will be abundant peace in the world, as our sages, of blessed memory, stated about this verse,⁵⁷⁸ “Torah scholars increase peace in the world.”

From the continuation of the discourse it is understood that if Torah study is not in this way, (not only does it not increase peace in the world), but it could possibly bring about divisiveness, which is the opposite of peace. For, when a person lacks the palpable sense that Torah is the Torah of *HaShem*-יהוה, blessed is He, he then judges himself favorably, that he has learned much Torah⁵⁷⁹ and has become a “something.” That is, considers himself to be elevated and important. This causes divisiveness. That is, because of his ego, everything another (scholar) says or does, he considers to be in opposition to himself.

This is like the incident (cited in the discourse),⁵⁸⁰ of a certain person (who had much intellectual Torah knowledge), and came to the Tzemach Tzedek for a private audience (*Yechidut*), in which he complained that “they trample over me in the study hall.” The Tzemach Tzedek answered him,

⁵⁷⁷ Note: As per the words of the Targum, “great shall be the peace of **your children**.”

⁵⁷⁸ Talmud Bavli, Brachot 64a

⁵⁷⁹ Note: The very opposite of the instruction of the Mishnah (Avot 2:8) [which states], “If you have learned much Torah, do not consider yourself favorably, [because for such a purpose you were created].”

⁵⁸⁰ Sefer HaMaamarim Kuntreisim Vol. 1 *ibid.* p. 19a; 5689 p. 78 [p. 119 in the new edition].

“You spread yourself over the whole study hall, so wherever they step, they step on you.”

It may be said that the discourse mentions that his complaint was that “they trample over him in **the study hall** (*Beit Midrash*),” [in order to highlight] that even though a study hall (*Beit Midrash*) is like a miniature Temple (*Mikdash Me’at*),⁵⁸¹ and the Indwelling Presence of *HaShem*-יהוה, blessed is He (*Shechinah*) in the “miniature Temple” has an element of similarity to the Indwelling Presence of *HaShem*-יהוה, blessed is He, in the Holy Temple,⁵⁸² nevertheless, even there, his sense of ego and selfness (*Yeshut*) spread forth.

The discourse is precise in stating that he complained to the Tzemach Tzedek that “they trample over him” during a private audience [called “*Yechidut*-יחידות”], because in a “private audience-*Yechidut*-יחידות” [with a Rebbe] there is a bond of the singular *Yechidah*-יחידה essence of the one who enters into “private audience-*Yechidut*-יחידות,” with the singular *Yechidah*-יחידה essence of the Rebbe to whom he entered.⁵⁸³ However, even so, while in the private audience (*Yechidut*-יחידות) [with the Rebbe], he still had the sense that “they trample over me.”

This is why the discourse mentions these details of the story, to emphasize that through intellectualization alone (*Haskalah*), without [putting it into practice by] toiling [in

⁵⁸¹ Ezekiel 11:16; Talmud Bavli, Megillah 29a

⁵⁸² See at length in the pamphlet entitled “*Mikdash Me’at Zeh Beit Rabbeinu SheB’Bavel*” (Hitva’aduyot 5752 Vol. 1, p. 416 and on).

⁵⁸³ See at length in the Sichah talk of Simchat Torah of this year (5722), Ch. 42 (Torat Menachem, Vol. 32, p. 156).

oneself], it is possible for one's ego and sense of self to spread forth even in the miniature Temple [the study hall] and even when entering into *Yechidut* [with a Rebbe]. From this we understand the importance of [putting the teachings [of the Torah of *HaShem*-ה"ה] into practice and] toiling [in oneself].

Now, the Tzemach Tzedek then told him the meaning of the verse,⁵⁸⁴ “Let the wicked one forsake his way and the iniquitous man his thoughts (*Ish Aven Machshevotav*- איש און מהשבותיו.” The word “iniquitous-*Aven*-און” (when written with the *Cholem* vowel) means “power and strength.”⁵⁸⁵ Thus, the meaning of “an iniquitous man-*Ish Aven*-איש און,” is “a person who considers himself strong in his own mind.”

This then, is the meaning of the verse, “Let the wicked one forsake his way and the iniquitous man (*Ish Aven*-איש און) his thoughts.” That is, just as a wicked man must forsake his way, which is imperative, being that without repentance (*Teshuvah*) it is impossible to approach the holy, it likewise is **imperative** for “the iniquitous man (*Ish Aven*-איש און)” to forsake **his** thoughts, (That is, thoughts that stem from ego and sense of self – *Yeshut*).

It can be said that the verse states, “his thoughts-*Machshevotav*-מהשבותיו” in the plural, because in regard to thoughts that stem from ego and sense of self, there are various levels. This is why the verse states, “Let the

⁵⁸⁴ Isaiah 55:7

⁵⁸⁵ Note: [Such as the verse] (Isaiah 40:26), “By the abundance of his power (*MeRov Oneem* אונים-,” or (Hosea 12:9), “I have found power for myself (*Matzatee On Lee*-און לי-” [and elsewhere]. See *Sefer HaMaamarim Kuntreisim* Vol. 1 *ibid.*, and 5689 *ibid.*

iniquitous man forsake his thoughts (*Machshevotav*-מחשבותיו),” in the plural. That is, he must forsake such thoughts, even if they are refined, and even if they are the most refined of the most refined.

This may be better explained through the words of our sages, of blessed memory,⁵⁸⁶ about the matter of a stain found on a garment [that has become impure], that [the stain] interposes [and must be removed before] the immersion. [They said, “A garment belonging to] builders (referring to Torah scholars⁵⁸⁷ who are occupied in the construction of the world) [is considered to have an interposition if it has a stain] on one side, and that of an ignoramus [is considered to have an interposition when the stain is] on both sides. We likewise may understand this as it relates to a spiritual stain, that in the case of a Torah scholar, even a refined thought causes a separation and barrier, and it therefore is imperative for him to depart from his “thoughts-*Machshevotav*-מחשבותיו” in the plural, [that is, how it is on all levels].

The discourse explains⁵⁸⁸ that the beginning of the toil is that of self-nullification (*Bittul*). For, to come close to *HaShem*’s-יהוה Godliness, whether in a way of closeness from below to above, through ascending from level to level during prayer, or whether in a way of closeness from above to below, with the grasp of *HaShem*’s-יהוה Godliness in his soul

⁵⁸⁶ Talmud Bavli, Shabbat 114a; See Sefer HaMaamarim 5704 p. 118.

⁵⁸⁷ See Rashi to Shabbat 114a *ibid*.

⁵⁸⁸ Sefer HaMaamarim, Kuntreisim Vol. 1 *ibid*. p. 18b; 5689 p. 77 [p. 119].

through studying Torah, [in either case] it is [specifically] accomplished through humility and a sense of lowliness.

Now, it may be stated that the fact that the discourse analyzes the two particular ways of approaching *HaShem*'s-יהו"ה Godliness - even though, at first glance, to explain the words of Targum, "they will learn the Torah of *HaShem*-יהו"ה," it only applies to [mention] closeness brought about through Torah study - this is to hint that by beginning with self-nullification, "the peace of your children," referring to Torah scholars who are occupied in the study of Torah (from above to below) is in a state of perfection and wholeness (*Shleimut*-שלימות), such that it also includes the superior element of the peace-*Shalom*-שלום of prayer (from below to above).⁵⁸⁹

8.

The explanation is that since the intention in the descent and fall of the sparks [of holiness] is for them to be refined and thus return to their source, [by which they ascend even higher than they were before their descent], it therefore is

⁵⁸⁹ The self-nullification (*Bittul*) through which the "peace-*Shalom*-שלום" of affecting refinements comes to be in a way of perfection and wholeness (*Shleimut*-שלימות), is the self-nullification (*Bittul*) that stems from the *Yechidah*. According to this it is appropriate to add to the explanation of the fact that the discourse brings the above mentioned story specifying that it occurred when the individual was in *Yechidut* (private audience) with the Tzemach Tzeddek, namely, that through the Tzemach Tzeddek speaking with him about the matter of self-nullification (*Bittul*) while he was in *Yechidut* (private audience), he drew down in him the empowerment not only for self-nullification (*Bittul*) in general, but also the self-nullification (*Bittul*) that stems from the singular *Yechidah* essence of the soul.

inapplicable for there to be any obstacle or obstruction (stemming from the sparks themselves) to their refinement. The fact that an obstacle or obstruction is possible only stems from the person (who affects the refinement himself), in that he has free choice. However, as the sparks are, in and of themselves, it is imperative for them to be refined.

[This is the meaning of the verse,⁵⁹⁰ “*Adoniram* was in charge of the tax.” [The name] “*Adoniram*-אדנירם” is a composite of “my Lord is exalted-*Adoni Ram*-אדני רם.” The word “my Lord-*Adoni*-אדני” [with the *Cheereek* vowel] is similar to *HaShem*’s-יהויה title “my Lord-*Adonay*-אדני” [with the *Komatz* vowel]”⁵⁹¹ (which is the aspect of His Indwelling Presence – *Shechinteh*).⁵⁹² The word “exalted-*Ram*-רם” means “exaltedness-*Romemut*-רוממות” referring to the limitless light of the Unlimited One, *HaShem*-יהויה, blessed is He, that transcends the worlds ([and refers to] the Holy One, blessed is He – *Kudsha Breech Hoo*).

⁵⁹⁰ Kings I 5:28 (See *Torat Menachem* – Reshimat HaYoman, p. 250 and on: “There is a discourse from the Mittler Rebbe entitled “*Adoniram Al HaMas*” [in which the name] “*Adoniram*-אדנירם” [is divided into] two words. [This refers to] the interweaving (*Shiluv*) of *HaShem*-יהויה in His title my Lord-*Adona*”אדני-ע” (אידהנוי”ה), and the interweaving (*Shiluv*) of His title my Lord-*Adona*”אדני-ע” in the Name *HaShem*-יהויה (“יאדהנוה”י), as it relates to the matter of the refinement (*Birur*) that is dependent upon free choice. However, this is with respect to the one affecting the refinement. However, when it comes to the one being refined, it is apportioned to him that he will be refined, and this is the “tax.” [Note added by the publishers of the original discourse.]

⁵⁹¹ Translators note: 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 Sanctuary (Shaar HaHeichal)*.

⁵⁹² Translators note: See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

Now, based on the explanation later (in chapter ten), that the matter of affecting refinements (*Birurim*) is the matter of bringing about the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteh*), it can be said that this “tax” is the matter of refinements (*Birurim*). It is called “tax-*Mas*-מַס,” being that a tax is something that must be paid. The aspect of “*Adoniram-אדנירם*” is what necessitates the collection of the tax (*Mas*-מַס), meaning, the refinement of the sparks (*Birurim*).]

Beyond this, [being that] these are sparks [of holiness,] they yearn and desire to be refined. This is the meaning of the words, “the many were with me.” Namely, that these sparks [of holiness] are found in the aspect of “the many-*Rabim*-רַבִּים” (referring to the public domain – *Reshut HaRabim*, [called] “the mountains of separation (*Turei d’Pruda*)”),⁵⁹³ and they yearn to be refined. [This is similar to the simple meaning of “the many were with me,” that even the people of Avshalom prayed for Dovid to be victorious.]⁵⁹⁴ Only that being that the sparks [of holiness] are exiled in the aspect of “the many-*Rabim*-רַבִּים,” this is not openly revealed.

This is to such an extent that sometimes it seems to a person that the matters of the world (not only do not help him in serving *HaShem*-יהו"ה, but even) obstruct him from serving Him, blessed is He. This is because the concealment of the sparks [of holiness] is the ultimate concealment, similar to the

⁵⁹³ See Ohr HaTorah, Yahal Ohr (to Tehillim) of the Tzemach Tzedek to the verse (Psalms 55:19) “He redeemed my soul in peace,” Ch. 10 (p. 208)

⁵⁹⁴ Talmud Yerushalmi, Sotah 1:8

concealment of that which has no tangible existence (*He'elem SheEino b'Metziyut*). However, through the toil of serving *HaShem*-יהו"ה, blessed is He, in a way of "the many were with me," referring to the arousal of the *Yechidah* level of the soul, this being the essence of the soul that transcends spreading forth (and transcends tangible existence), there is an arousal and revelation of the concealment of that which has no tangible existence (*He'elem SheEino b'Metziyut*) of the sparks, as well as their yearning to be refined, which is the matter of "the many were with me." We then see, in an openly revealed way, that (not only do) the matters of the world (not obstruct, but they) aide in the service of *HaShem*-יהו"ה, blessed is He.

9.

This then, is the meaning of the verse,⁵⁹⁵ "He redeemed my soul in peace from battles against me, because the many were with me." That is, the peace (*Shalom*-שלום) of the refinement (*Birur*) brought about through the toil of "the many were with me" (the arousal of the *Yechidah*) is in a state of perfection and wholeness (*Shleimut*-שלימות) that includes both elements of superiority (as explained in chapter six). For, through the toil of "the many (*Rabim*-רבים) were with me," referring to the arousal of the *Yechidah*, a revelation of the sparks [of holiness] in exile in the public domain – (*Reshut HaRabim*-רשות הרבים) is caused, and "they were with me," (in

⁵⁹⁵ Psalms 55:19

that they yearn and desire to be refined). Therefore, even the refinement from above to below has an element of the superiority of the refinement stemming from below. For, even in this type of refinement, it is that the lower one desires to be refined, (only that the actual refinement is through the revelation of a light that is above him).

The same is so in the reverse, that even the refinement from below to above, is in a way of the **nullification** of the opposition of the lower one. For, in regard to what was explained before (in chapter five), that even after the refinement of the lower one, (refinement from below to above), his opposition still remains in him in a concealed way, this is because the refinement of the lower one is something that is superimposed on him (by the one affecting the refinement that manifests in him) and is the opposite of the nature of the lower one. This is like the animalistic soul, whose natural tendency is to be drawn after physicality, whereas love of *HaShem*'s יהו"ה-s Godliness [caused through the manifestation of the Godly soul in the animalistic soul] is the opposite of its nature.

From this it is understood that even when the lower one still is in the state before the manifestation in him of the one who refines him, (before the toil of refining, in a revealed way,) if he desires and yearns to be refined, then the refinement is not something that is superimposed upon him, and certainly is not the opposite of his nature. Therefore, his refinement (including refinement in a way of manifestation –

Hitlabshut) is similar to the matter of self-transformation (*It'hapcha*).

10.

Now, as known,⁵⁹⁶ the general matter of serving *HaShem*-יהו"ה, blessed is He, is to affect the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteih*). This is the matter of the union of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*). That is, the Holy One, blessed is He (*Kudsha Breech Hoo*), refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), whereas His Indwelling Presence (*Shechinteih*) refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).⁵⁹⁷

It is about this that Yaakov said,⁵⁹⁸ “And I return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהים to me.” That is, through the toil of affecting refinements (“I return in peace to my father’s house,” referring to the return of the sparks to their source) [in that the primary

⁵⁹⁶ Tanya, Likkutei Amarim, Ch. 41 (57b) [This matter was explained in the preceding discourse entitled “*v'Shavti v'Shalom* – And I return in peace to my fathers house,” the second discourse said at this *Farbrengen* gathering, [Discourse 10 of this year], (Sefer HaMaamarim 5722, p. 63 and on.)]

⁵⁹⁷ Tanya, Likkutei Amarim, Ch. 41 *ibid.* (58a)

⁵⁹⁸ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “*v'Shavti v'Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kisleve p. 17, note 2).)

toil for which the soul descended into this world is for the toil of affecting refinements (*Birurim*),⁵⁹⁹ then *HaShem*-יהו"ה was and will be a God-*Elohi*"מ-אלהי"ם to me,⁶⁰⁰ this being the union (*Yichud*) of *HaShem*-יהו"ה (the surrounding transcendent light – *Sovev*) and His title God-*Elohi*"מ-אלהי"ם (His light that fills all worlds – *Memaleh*).

It can be said that through the toil of affecting refinements (*Birurim*) in both ways (from above to below, and from below to above), and in a way that each includes both aspects, there thereby is caused to be the union of *HaShem*'s-יהו"ה surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) in both ways. That is, there is a drawing down of His surrounding transcendent light (*Sovev*) into the inner manifest light (*Memaleh*), and there is the elevation and ascent of the inner manifest light (*Memaleh*) to His surrounding transcendent light (*Sovev*), in a way that each includes both.

Based on this, we can explained the relationship of this matter specifically to Yaakov. This is because the inter-inclusion of the two ways of affecting the refinements (*Avodat HaBirurim*), such that each has both elements of superiority, comes about through the revelation of the aspect of the singular *Yechidah* essence of the soul, that transcends limitations. This is why about Yaakov the verse states,⁶⁰¹ “you shall burst forth westward, eastward, northward and

⁵⁹⁹ Tanya, Likkutei Amarim, Ch. 37 (48b)

⁶⁰⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁰¹ Genesis 28:14

southward,” this being “an inheritance without constraint,”⁶⁰² since, (as explained before),⁶⁰³ it is in him that there is the revelation of the *Yechidah* level of the soul.

Now, as known, the Indwelling Presence of *HaShem*-יהוה, blessed is He (*Shechinah*) is the aspect of Kingship-*Malchut*,⁶⁰⁴ which includes all the souls of the Jewish people. This is as our sages, of blessed memory, stated,⁶⁰⁵ “All Jews are children of the King.”⁶⁰⁶ With this in mind, we can say that the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteih*), also includes the union of the Holy One, blessed is He, and the Jewish people.

The perfection and wholeness of this union (*Yichud*) is when it is in both ways, that is, a drawing down [from above] and an ascent [from below]. We can say that one of the reasons that the matter of the marriage of Holy One, blessed is He, and the Jewish people will take place in the coming future,⁶⁰⁷ is because there then will be the revelation of the *Yechidah* level of the soul brought about by Moshiach, who is

⁶⁰² Talmud Bavli, Shabbat 118a and on; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

⁶⁰³ See the preceding discourse entitled “*V’Hayah Zar’acha* - Your offspring shall be as the dust of the earth,” the first of the three discourses said at this *Farbrengen* gathering, (Discourse 9), (Sefer HaMaamarim 5722, p. 59 and on).

⁶⁰⁴ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Tanya, Likkutei Amarim, Ch. 52, and elsewhere.

⁶⁰⁵ Talmud Bavli, Shabbat 67a

⁶⁰⁶ See the discourse entitled “*Machar Chodesh*” 5745 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 347 and on).

⁶⁰⁷ Midrash Shemot Rabba 15; See Likkutei Torah, Shir HaShirim 48a and on.

the general *Yechidah* soul,⁶⁰⁸ this being the true matter of “you shall burst forth (*uFaratzta*-ופרצת-),” by which “the one who bursts forth (*Poretz*-פורץ) shall go before them,”⁶⁰⁹ [this being King Moshiach],⁶¹⁰ may this be in the very near future, in the most literal sense!

⁶⁰⁸ Ramaz to Zohar III 260b (printed in Mikdash Melech 190b); Likkutei Torah of the Arizal to Genesis (*Bereishit*) 5:22 and elsewhere; Also see Ohr HaTorah, Nitzavim p. 1,276; Sefer HaMaamarim 5627 p. 16; 5695 p. 19 and on; 5699 p. 207 and elsewhere.

⁶⁰⁹ See Micah 2:13; Midrash Bereishit Rabba 85:14 and Rashi there; Agadat Bereishit, Ch. 63.

⁶¹⁰ See the conclusion of the preceding discourse entitled “*V’Hayah Zar’acha* - Your offspring shall be as the dust of the earth,” the first of the three discourses said at this *Farbrengen* gathering, (Discourse 9).

Discourse 12

“*Rabbi Shimon Patach v’Amar - Rabbi Shimon began and said*”

Delivered on the 19th of Kislev, 5722
By the grace of *HaShem*, blessed is He,

1.

It states in Zohar,⁶¹¹ “Rabbi Shimon began, ‘The verse states,⁶¹² ‘Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.’” He concludes by stating, “The words, ‘Behold, My servant will succeed,’ was said about the moon.” This explanation (that “My servant will succeed” refers to the moon, which is the *Sefirah* of Kingship-*Malchut*), is in addition to the other explanations on this verse.⁶¹³ From below to above, the order of the [explanations]

⁶¹¹ Zohar I 181a (Vayeishev)

⁶¹² Isaiah 52:13

⁶¹³ See Zohar I 181a *ibid.* – “Rabbi Shimon began and said: The verse states, ‘Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.’ Joyous is the portion of the righteous *Tzaddikim*, that the Holy One, blessed is He, revealed to them the paths of the Torah, so that they may go upon them. Come and see that this verse possesses a Supernal mystery. The words, ‘Behold, My servant shall succeed’ have already been interpreted [in the Midrashic teachings]. However, [we shall now explain them in another manner]. Come and see, when the Holy One, blessed is He, created the world, he made the moon (*Malchut*) and diminished her light, and [after her diminishment] she has nothing of her own. Because she diminished herself, she is illuminated because of the sun (*Zeir Anpin*), and by the strength of the upper lights. At the time when the Holy Temple was standing, the Jewish people were engaged in the offering of sacrifices and the other services performed in the Holy Temple, those performed by

is as follows: The first is in the commentary of Metzudat David, who explains that this verse refers to the Jewish people in general, (“Then my servant Israel will succeed,” in which they all are referred to in the singular, as is common in many verses). Following this is the commentary of Rashi, who explains that the verse refers to the righteous *Tzaddikim* amongst the Jewish people, (“At the end of days, My servant Yaakov will be successful – referring to the righteous *Tzaddikim* amongst them”). Higher than this is the Targum translation, which explains that this verse refers to King Moshiach (“My servant Moshiach will be successful”), which

the Priests, the Levites, and the Israelites, through which they affected the [Supernal] bonds [and unions] and [drew forth] the illuminations of light. However, after the Holy Temple was destroyed, the light became darkened, and the moon (Kingship-*Malchut*) did not receive illumination from the sun (*Zeir Anpin*), and the sun (*Zeir Anpin*) withdrew from her. [On account of this], there is not a single day on which she is not afflicted by the dominion of curses, suffering, and pain, as we have learned. However, when the time comes for the moon (Kingship-*Malchut*) to [again] be illuminated, what does the verse say? ‘Behold, My servant will succeed.’ This verse was said about the moon (*Malchut*), and is the secret of the faith of the Jewish people. The words ‘My servant will succeed’ refers to the [fact that] there will be an awakening of an upper awakening, like a person who [is awakened] by smelling a scent, and is aroused to come and see. ‘He will be exalted-*Yarum*-ירום’ refers to the side of the upper Light of all lights (*Keter*), [as indicated by the word] ‘exalted-*Yarum*-ירום’ in the verse (Isaiah 30:18), ‘He will be exalted-*Yarum*-ירום from showing you mercy (the Crown-*Keter*).’ The word ‘and become high-*v’Neesa*-ונשא’ is from the side of Avraham (Kindness-*Chessed*). The word, ‘lofty-*Gavah*-גבה’ is from the side of Yitzchak (Might-*Gevurah*). The word, ‘exceedingly-*Me’od*-מאד’ is from the side of Yaakov (Splendor-*Tiferet*). Even though our sages explained [this verse in other ways], it is all one intention for [those who understand] the mystery of Wisdom-*Chochmah*. At that time the Holy One, blessed is He, will awaken a Supernal awakening to illuminate the moon (Kingship-*Malchut*) as is fitting, as the verse states (Isaiah 30:26), ‘The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days,’ and because of this there will be an additional Supernal spirit that will be added to her (Kingship-*Malchut*).”

likewise is found in various Midrashic teachings⁶¹⁴ which add to this and explain the continuing words of the verse, “he will be exalted and become high and exceedingly lofty.” That is, “he will be exalted over Avraham, will be higher than Yitzchak and higher than Yaakov, and will be “exceedingly lofty,” even beyond Moshe etc.” Higher than this is the explanation of the Zohar, “Rabbi Shimon began and said etc.,” which explains that the verse refers to the *Sefirah* of Kingship-*Malchut* – the moon.

Now, all the above are inter-connected. [However, to understand this,] we must begin with what Biurei HaZohar states⁶¹⁵ about why the *Sefirah* of Kingship-*Malchut* is called “My servant-*Avdi*-עבדי.” That is, it is analogous to an actual servant, in that all work and toil required by the master etc., is performed by the servant for his master.

Based on this, it seem that the master receives from the servant, except that being that the servant is not independent unto himself, therefore, “whatever is acquired by the servant is acquired by his master,”⁶¹⁶ so much so, that it is the master’s acquisition in the first place,⁶¹⁷ and therefore, whatever the servant does is the action of his master. Thus, since it all belongs to the master, the opposite is true, that the master is the one who bestows to the servant.

⁶¹⁴ See Midrash Tanchuma, Toldot 14; Also see Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim Kuntreisim Vol. 2, p. 333b

⁶¹⁵ Biurei HaZohar of the Mittler Rebbe, Vayeishev 22c; Also see Biurei HaZohar of the Tzemach Tzedek, Vayeishev p. 118.

⁶¹⁶ Talmud Bavli, Kiddushin 23b

⁶¹⁷ See Rashba to Talmud Bavli, Kiddushin ibid. Also see *Hemshech* 5666 p. 326 and on.

We find this to be similarly so in the [relationship] between the king and his nation. That is, whatever the king has, he receives from the people of his country, as the verse states,⁶¹⁸ “Shmuel told them... This is the protocol of the king who will reign over you: He will take away your sons and place them in his chariots and cavalry... to plow his furrows and reap his harvest... He will take your daughters to be perfumers, cooks, and bakers etc.,” (in which many details are enumerated). Nonetheless, even so, since the existence of the nation is entirely the existence of the king, in that “His name is proclaimed over them,”⁶¹⁹ it therefore is specifically the king who bestows to the whole of the nation.

The same is so of the *Sefirah* of Kingship-*Malchut*, that upon her descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) – [called] the worlds of separation (*Alma d’Prooda*) – until [she descends to] this lowest world to affect refinements (*Birurim*), she is in a state and standing that “she has nothing of her own,”⁶²⁰ except for what is done for her by the servants, these being the angels and souls, (meaning, souls through the assistance of the angels), through which “the ascent of feminine waters” (*Ha’ala’at Mayim Nukvin*) is caused. Through this, Kingship-*Malchut* is caused to be in the aspect of the bestower and master, being that “whatever the servant acquires is the acquisition of his master.”

⁶¹⁸ Samuel I 8:10-13

⁶¹⁹ See the liturgy of the “*Adon Olam*” at the beginning of the morning prayers.

⁶²⁰ See Zohar I 181a *ibid.*; Zohar I 249b

After this, upon the ascent of Kingship-*Malchut* to the aspect of *Zeir Anpin*, then relative to *Zeir Anpin*, which is called “the Holy King” (*Malka Kadisha*), the [aspect of] Kingship-*Malchut* is called a “servant” (*Eved*-עבד), [similar to how the angels and souls are called “servants” (*Avadim*-עבדים) relative to the aspect of Kingship-*Malchut*]. In other words, Kingship-*Malchut* elevates the “feminine waters” (*Mayim Nukvin*) to [the aspect of] *Zeir Anpin*, like a servant who performs much work and toil, all of which is given to the master, except that it all is called by the master’s name, being that “whatever the servant acquires is the acquisition of his master.”

Based on this, we can connect all the above-mentioned explanations, by stating that the general ascent of the *Sefirah* of Kingship-*Malchut* comes about through the Jewish people. (This is similar to the statement of our sages, of blessed memory,⁶²¹ “It only is for the sake of the Jewish people that I have granted you (Moshe) greatness.”) In other words, the matter of [the words] “My servant will succeed” as explained in Zohar, that it refers to the ascent of the *Sefirah* of Kingship-*Malchut*, is brought about through “My servant” according to all three above-mentioned explanations, (that is, it is brought about by the Jewish people as a whole, by the righteous *Tzaddikim*, and by King Moshiach), these being three distinct levels in the service of *HaShem*-יהו"ה of the Jewish people.

The order is that at first, there is the simple service of *HaShem*-יהו"ה, blessed is He, of all the Jewish people, who are

⁶²¹ Talmud Bavli, Brachot 32a

called “My servant” in the singular (as in the explanation of the Metzudat David). About this it states,⁶²² “The Holy One, blessed is He, sought to confer merit upon the Jewish people; He therefore increased Torah and *mitzvot* for them.” As explained in the commentaries,⁶²³ since there are many *mitzvot*, it is not possible for a person not to fulfill [at least] one of them properly, in a way of wholeness and perfection etc., during his lifetime. In other words, through there being many matters of Torah and *mitzvot*, this brings about much merit for all Jewish people.

Higher than this is the toil in serving *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers (*Kochot Pnimitiyim*) of the soul, beginning with the power of Wisdom-*Chochmah*. This toil is fulfilled primarily by the righteous *Tzaddikim* and the sages (*Chachamim*), these being the heads of the Jewish people in their generation. This is as Tanya explains,⁶²⁴ that “their souls are the aspect of the ‘head’ and ‘brain’ relative to the rest of the Jewish people.” [Only that from them and through them, there is a drawing down of service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers of the soul (which begins in the aspect of the brain and intellect – *Mochin*) to all of the Jewish people in their generation, just as all of their needs are drawn down through the souls that are in the aspect of the ‘head’ and

⁶²² Talmud Bavli, Makkot 23b

⁶²³ See the commentary of Rambam to Mishnayot.

⁶²⁴ Tanya, Likkutei Amarim, Ch. 2

‘brain,’ (similar to the [physical] head, from where vitality is drawn to all the [other] limbs).

This is like what we find about our teacher Moshe, the first shepherd of the Jewish people, that even though he argued⁶²⁵ “From where shall I get meat?” in that he had no relation to the bestowal of physical meat, (being that, “a verse does not depart from its simple meaning”),⁶²⁶ nevertheless, the bestowal of meat had to also specifically be by his hand. This is because all the needs of the generation, even including the simplest things, are drawn through the ‘head’ and ‘brains’ of the generation.]⁶²⁷

This matter, (that the service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers (*Kochot Pnimiyyim*) of the soul, is primarily brought about by the righteous *Tzaddikim* and the sages), aligns with Rashi's explanation that, “My servant,” refers (to Yaakov, but primarily refers) to the righteous *Tzaddikim* amongst them.

Higher than this, is the service of *HaShem*-יהו"ה, blessed is He, stemming from the transcendent powers (*Kochot Makifim*), (which transcend the inner manifest powers – *Kochot Pnimiyyim*). This refers to service of *HaShem*-יהו"ה, blessed is He, stemming from desire (*Ratzon*) and pleasure (*Taanug*), which are of the *Chayah* and *Yechidah* [levels of the

⁶²⁵ Numbers 11:13

⁶²⁶ Talmud Bavli, Shabbat 63a

⁶²⁷ See Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 333b.

soul]. This matter is related to Moshiach, as explained in the writings of the Arizal⁶²⁸ regarding the order of the souls.

That is, Dovid merited the [aspect of the] *Nefesh*, Eliyahu merited the *Ru'ach*, Moshe merited the *Neshamah*, Adam, the first man, merited the *Chayah*, and Moshiach will merit the *Yechidah*. Therefore, this aligns appropriately with the Targum translation and the Midrashic interpretations, namely, that the verse, “My servant will succeed” refers to King Moshiach.

Then, after the general service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, (in all the particulars of the three ways indicated by the three explanations of the word “My servant-*Avdi*-עבדי”) in affecting the refinement and elevation of the sparks [of holiness], there then must be the ascent of the *Sefirah* of Kingship-*Malchut* (which is the meaning of the word “My servant-*Avdi*-עבדי” according to the Zohar), through first nullifying their previous state and standing. This is similar to the matter of immersion in the River of Fire (*Nehar Dinur*) and the ascent in the pillar etc., by which there then is inclusion in the higher level.⁶²⁹

⁶²⁸ See Ramaz to Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200 and elsewhere.

⁶²⁹ See at length in the discourse of last year, 5721, entitled “*Lo Heebeet Aven b'Yaakov* – He perceived no iniquity in Yaakov,” (Translated in The Teachings of The Rebbe 5721) Discourse 28, Ch. 4 and on.

2.

Now, according to the explanation of the Zohar, the general matter of the verse, “Behold, My servant will succeed etc.,” namely, that it refers to the *Sefirah* of Kingship-*Malchut*, is that instead of the descent of the *Sefirah* of Kingship-*Malchut* “who has nothing of her own” and “Her feet descend unto death,”⁶³⁰ meaning, to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁶³¹ in the coming future there will be an ascent of Kingship-*Malchut* in such a way that “he will be exalted and become high and exceedingly lofty.”

The explanation⁶³² is as explained in books of Kabbalah,⁶³³ that there are two manners in the *Sefirah* of Kingship-*Malchut*. These [two manners] are hinted in two vowel points, these being the vowel *Cheereek*-הֶרֶק which is below the letters, and the vowel *Cholem*-הֶלֶם which is above the letters.⁶³⁴ In other words, in and of itself, the *Sefirah* of Kingship-*Malchut* is the tenth *Sefirah* and is below all the other *Sefirot*, so much so, that she is called the receptacle (*Kli*) for the *Sefirot* above her, especially the aspect of *Zeir Anpin*

⁶³⁰ Proverbs 5:5

⁶³¹ See Ohr HaTorah, Na”Ch to Proverbs 5:5 (Vol. 1, p. 565 and on).

⁶³² See the discourse entitled “*Osri LaGefen*” in Ohr HaTorah, Vayechi Vol. 5 p. 1,009a; Discourse by the same title of the year 5633 (Sefer HaMaamarim 5633 Vol. 1, p. 94 and on; 5678 (Sefer HaMaamarim 5678 p. 126 and on).

⁶³³ See Pardes Rimonim, Shaar 28 (Shaar HaNekudot) Ch. 2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-הֶלֶם vowel, and The Gate of the *Cheereek*-הֶרֶק vowel.

⁶³⁴ Also see Torah Ohr, Megillat Esther 118b

(the emotions-*Midot*). This is as [Kingship-*Malchut*] is hinted in the *Cheereek*-קֶרֶק vowel, which is below the letters. However, about the coming future it is written, “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty,” in that the *Sefirah* of Kingship-*Malchut* will ascend to the aspect of the Crown-*Keter*, which is above all the *Sefirot*, and is then hinted with the *Cholem*-חֶלֶם vowel, which is above the letters.

The explanation is that the *Sefirah* of Kingship-*Malchut* is the aspect of the revelation of each *Sefirah*. In the soul, it is thus likened to the vowels (*Nekudot*) and letters (*Otiyot*) through which the soul is revealed. This is because, in and of itself, the soul transcends revelation, and all its revelations are through the motion of the soul, called “letters (*Otiyot*).” Thus, every soul power has letters (*Otiyot*) in it.

In other words, this is not just so of the emotions (*Midot*) of the soul, but also of the intellect (*Sechel*) of the soul, and even the powers of desire (*Ratzon*) and pleasure (*Taanug*) of the soul, all of which have letters (*Otiyot*) by which these powers are revealed. Except that there is a difference between the letters of emotions and intellect (in Understanding-*Binah*, and even in Wisdom-*Chochmah*) that are openly recognized, as opposed to the letters of desire and pleasure, which are not openly recognized, being that they are concealed and in a state of nullification. Nevertheless, there also are letters in the desire (*Ratzon*) and the pleasure (*Taanug*), since without letters (*Otiyot*), the matter of revelation (*Gilyu*) would be utterly inapplicable.

In regard to the matter of revelation brought about through the letters (*Otiyot*) themselves, there are two ways.⁶³⁵ There is a way in which the matter manifest and revealed in the letters comes in a hidden and concealed way. Then there is a way in which the revelation comes as is, without hiddenness and concealment, and without any constriction. In other words, the letters are illuminating and thus the revelation comes forth as is.

In general, this is the superiority of engraved letters, which includes the two levels in the engraved letters themselves.⁶³⁶ This likewise is the two ways in the *Sefirah* of Kingship-*Malchut* as she is hinted in the matter of the vowels (the *Cheereek*-הֶרֶק vowel below the letters, and the *Cholem*-הֶלֶם vowel above the letters), these being the two ways that the *Sefirah* of Kingship-*Malchut* is revealed.

The first way is as she presently is, in a state of hiddenness and concealment, so much so, that her feet descend to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) etc., like the *Cheereek*-הֶרֶק vowel which is below the letters. The second way is her perfection and wholeness, which will come about in the coming future, when “My servant will succeed; he will be exalted etc.” That is, the *Sefirah* of Kingship-*Malchut* will ascend above all the *Sefirot*, like the *Cholem*-הֶלֶם vowel, which is above the letters.

⁶³⁵ Also see Sefer HaMaamarim 5653 p. 235 and on; *Hemshech* 5666 p. 473 and on.

⁶³⁶ Maamarei Admor HaZaken 5565 Vol. 2 p. 690; *Hemshech* 5666 p. 483; *Hemshech* 5672 Vol. 1, p. 500; Vol. 3 p. 1,419; Sefer HaMaamarim 5689 p. 345; 5710 p. 63; Likkutei Sichot p. 127 and on.

About this the verses states,⁶³⁷ “Broaden the place of your tent,” and,⁶³⁸ “Jerusalem will be settled beyond its walls.” The tent (*Ohel*) and Jerusalem refer to the *Sefirah* of Kingship-*Malchut*,⁶³⁹ which in the coming future will not be (in a way of constriction, concealment, and hiddenness, but) in a way of broadness and expansion, until she will be beyond walls, since there will be an illumination of the revelation of the Crown-*Keter* in her, including the inner aspect (*Pnimityut*) of the Crown, and even the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

3.

This may be better understood based on the statement in *Zohar*,⁶⁴⁰ Ra'aya Mehemna, on the Torah portion of *Terumah*, in explanation of the verse,⁶⁴¹ “I am first and I am last.” That is, [“אני-*Ani*”] refers to Kingship-*Malchut*,⁶⁴² in which there are the two ways, “I am first-*Ani Rishon*-אני ראשון” and “I am last-*Ani Acharon*-אני אחרון.” The first way is that the letter *Yod*-י is at the end. This is as known, that in the permutations of the Name *HaShem*-יהו"ה, there also are

⁶³⁷ Isaiah 54:2

⁶³⁸ Zachariah 2:8

⁶³⁹ *Ohr HaTorah Balak* p. 1,035 and on (*Ohel*); *Likkutei Torah*, Eikev 15d (*Yerushalayim*).

⁶⁴⁰ *Zohar* II 158a

⁶⁴¹ Isaiah 54:6

⁶⁴² Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

permutations in which the letters *Hey-Vav-Hey* ה"ו"ה come first, followed by the letter *Yod* י.⁶⁴³ This hints at the aspect of Kingship-*Malchut* as she is at the end of all levels, and is the meaning of “I am last-*Ani Acharon* אחרון-אני.” In contrast, “I am first-*Ani Rishon* ראשון-אני” hints at the *Sefirah* of Kingship-*Malchut* as she is at the beginning of all the *Sefirot*, that is, as the letter *Yod* י is at the beginning [of the permutations of the Name *HaShem* יהו"ה].⁶⁴⁴

Even though the letter *Yod* י at the beginning of the Name *HaShem* יהו"ה hints at the aspect of Wisdom-*Chochmah* and the Crown-*Keter*, (in that the *Yod* י itself is the aspect of Wisdom-*Chochmah*, whereas the thorn of the *Yod* י is the aspect of the Crown-*Keter*),⁶⁴⁵ nevertheless, when the *Sefirah* of Kingship-*Malchut* ascends until she receives from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, she then is in the aspect of “I am first-*Ani Rishon* ראשון-אני,” (like Wisdom-*Chochmah* and the Crown-*Keter*).

About this it states (in Ra’aya Mehmna there), “She then is not a receptacle in relation to Him... but is a crown upon His head.” In other words, the *Sefirah* of Kingship-*Malchut* is then not the aspect of a receptacle (*Kli*) to the aspect of *Zeir Anpin*, (as she is in her place under all the *Sefirot*, like the *Cheereek* חֶרֶק vowel, which is under the letters. She is then is called “The Ingathering of Israel-

⁶⁴³ These being וה"ו"ה יהו"ה.

⁶⁴⁴ These being יהו"ה יהו"ה יו"ה.

⁶⁴⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Knesset Yisroel-כנסת ישראל,⁶⁴⁶ being that she gathers (*Konesset*-כונסת) and collects all the lights of Israel, which is the aspect of *Zeir Anpin*). Rather, she then is “a crown upon His head,” and is higher than *Zeir Anpin*, (like the *Cholem*-חלם vowel which is above the letters), being that she receives from Wisdom-*Chochmah* and the Crown-*Keter*.

The explanation is that the verse states,⁶⁴⁷ “O’ daughters of Zion, go out and gaze upon King Shlomo, wearing the crown that his mother crowned him with etc.” “King Shlomo-שלמה” refers to “the King to whom peace belongs-*HaShalom Shelo*-השלום שלו,”⁶⁴⁸ referring to *Zeir Anpin*.⁶⁴⁹ “His mother” refers to Understanding-*Binah*, as the verse states,⁶⁵⁰ “Call Understanding-*Binah* mother.” It thus is about this that the verse states, “wearing the crown that his mother crowned him with,” in that the crown of *Zeir Anpin* is drawn down through Understanding-*Binah*.

To clarify, the crown itself is higher than Understanding-*Binah*, being that it is from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, only that it is drawn down through Understanding-*Binah*, which receives from Wisdom-*Chochmah* and the Crown-*Keter*. In the coming future, this likewise will be so of the *Sefirah* of

⁶⁴⁶ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Knesset Yisroel*-כנסת ישראל”; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Torah Ohr, Tetzaveh 84b.

⁶⁴⁷ Song of Songs 3:11

⁶⁴⁸ Midrash Shir HaShirim Rabba 3:11

⁶⁴⁹ See Ohr HaTorah to Psalms (Tehillim), Yahal Ohr, p. 589 and on.

⁶⁵⁰ Proverbs 2:3; Also see Tikkunei Zohar 2a and elsewhere.

Kingship-*Malchut*, [as in the verse],⁶⁵¹ “Like mother like daughter,” in that she too will receive from the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, (that is, from the *Yod-*י of the Name *Hashem*-יהוה). She therefore will be the aspect of the Crown-*Keter* of *Zeir Anpin*, which is the meaning of [the verse],⁶⁵² “An accomplished woman is the crown of her Husband.”

This likewise is the meaning of the verse,⁶⁵³ “On that day it shall be [that *HaShem*-יהוה is One and His Name One].” [About this,] it is explained in *Likkutei Torah* of the *Arizal*,⁶⁵⁴ that the word “it shall be-*Yihiyeh*-יהייה” is two times *Yod-Hey*-יהי. This is because in the coming future Kingship-*Malchut* (the final *Hey*-ה) will also receive from Wisdom-*Chochmah* and the Crown-*Keter*, (which is the second *Yod-Hey*-יהי), just as Understanding-*Binah* (the first *Hey*-ה) receives from Wisdom-*Chochmah* and the Crown-*Keter* (which is the first *Yod-Hey*-יהי).

This then, is the meaning of “I am first (*Ani Rishon*- אני ראשון) and I am last (*Ani Acharon*-אני אחרון).” That is, the *Sefirah* of Kingship-*Malchut*, which is the end of all levels (“I am last”) will ascend to receive from the aspects of Wisdom-*Chochmah* and the Crown-*Keter* (“I am first”), until Kingship-*Malchut* will receive from Wisdom-*Chochmah* and the Crown-*Keter* in a higher way than how Understanding-*Binah*

⁶⁵¹ Ezekiel 16:44

⁶⁵² Proverbs 12:4

⁶⁵³ Zachariah 14:9

⁶⁵⁴ *Likkutei Torah* of the *Arizal* to Zachariah 14:9, cited in *Likkutei Torah*, *Bamidbar* 7d

receives from Wisdom-*Chochmah* and the Crown-*Keter*. This is because in the coming future the aspect of Kingship-*Malchut* will ascend higher than Understanding-*Binah*.

This is as known about the matter of [the three levels,]⁶⁵⁵ “My daughter (*Beetee*-בתי),” “My sister (*Achoti*-אחותי),” and “My mother (*Eemee*-אמי).” (This refers to the analogy⁶⁵⁶ of “a king who had an only daughter whom he dearly loved and called her ‘My daughter (*Beetee*-בתי).’ He continued loving her until he called her ‘My sister (*Achoti*-אחותי).’ He continued loving her until he called her ‘My mother (*Eemee*-אמי).’”)

That is, about the coming future, the verse specifically states,⁶⁵⁷ “Sing and be glad O’ daughters of Zion.” For, the aspect of Kingship-*Malchut* (“My daughter-*Beetee*-בתי”) will then ascend higher than Understanding-*Binah* (“My mother-*Eemee*-אמי”). The reason is because,⁶⁵⁸ “According to the difficulty is the reward.” In other words, because of the descent of the *Sefirah* of Kingship-*Malchut* to lower than all the *Sefirot*, like the *Cheereek*-הרק vowel which is below all the letters, her ascent also will be higher than all the *Sefirot*, like the *Cholem*-הלם vowel, which is higher than all the letters.

⁶⁵⁵ Of the terms used in Song of Songs. See the citation in the next note.

⁶⁵⁶ Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:2

⁶⁵⁷ Zachariah 2:14

⁶⁵⁸ Mishnah Avot 5:21

4.

This also explains the verse,⁶⁵⁹ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” That is, there are two worlds, this world (*Olam HaZeh*) and the coming world (*Olam HaBa*), these being the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*). As these two aspects are in the *Sefirot*, they are the *Sefirah* of Kingship-*Malchut* and the *Sefirah* of Understanding-*Binah*.⁶⁶⁰ About this the verse states, “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.”

That is, even in this world (*Olam HaZeh*), which is the revealed world (*Alma d'Itgaliya*) and the *Sefirah* of Kingship-*Malchut*, there should be a drawing down – (in that the word “*Baruch*-ברוך” is a term that means “to draw down”)⁶⁶¹ – and there will be an illumination of the revelation that radiates in the coming world (*Olam HaBa*), which is the concealed world (*Alma d'Itkasiya*) and is the *Sefirah* of Understanding-*Binah*.

More specifically, there are two ways in this, that are aligned to the two explanations of this verse, “Blessed is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” For,⁶⁶² it states in Mishnah,⁶⁶³ “All blessings

⁶⁵⁹ Psalms 106:48

⁶⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Eight (*Binah*).

⁶⁶¹ See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech*-מברייך) the vine to the earth;” Also see Torah Ohr, Mikeitz 37c and elsewhere.

⁶⁶² See Ohr HaTorah, Tehillim (Yahal Ohr) to Psalms 106:48 (p. 418 and on).

⁶⁶³ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

recited in the Holy Temple would conclude with the words, ‘From the world (*Meen HaOlam*-מִן הָעוֹלָם-*Meen HaOlam*).' However, when the Sadducees strayed in declaring that there only is one world, the Sages instituted to [conclude the blessings] by saying ‘From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם-*Meen HaOlam*) and to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם-*v'Ad HaOlam*),” (thus declaring that there are two worlds).⁶⁶⁴ Based on this, the words “From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם-*Meen HaOlam*) and to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם-*v'Ad HaOlam*),” may be explained to mean, from this world (*Olam HaZeh*) to the coming world (*Olam HaBa*), meaning, from Kingship-*Malchut* to Understanding-*Binah*.⁶⁶⁵

However, in Zohar on the Torah portion of Vayetztei, it is explained that the words “From the [one] world (*Meen HaOlam*-מִן הָעוֹלָם-*Meen HaOlam*) and to the [other] world (*v'Ad HaOlam*-וְעַד הָעוֹלָם-*v'Ad HaOlam*)” mean from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), meaning, from Understanding-*Binah* to Kingship-*Malchut*.

The explanation is that both are true. That is, there is “From the [one] world and to the [other] world,” which is from below to above, (from this revealed world, which is Kingship-*Malchut*, to the concealed coming world, which is Understanding-*Binah*). Then there is the matter of “From the [one] world and to the [other] world,” from above to below, (that is, from the concealed coming world, which is

⁶⁶⁴ See Rashi to Talmud Bavli, Brachot 54a ibid.

⁶⁶⁵ Emek HaMelech, Shaar 11, Ch. 21

Understanding-*Binah*, to this revealed world, which is Kingship-*Malchut*).

These two ways are aligned to the two meanings of the word “*Baruch*-ברוך.” The first is that it is the aspect into which the blessing is drawn down, meaning that it is the one that [receives the blessing and] is blessed. The second is that it is the aspect from where the blessing comes, meaning that it is the one who blesses.

To further explain, the general matter of a blessing (*Brachah*-ברכה) is that it is a drawing down from Above. However, in this itself, there are two matters. The first is that the blessing (*Brachah*-ברכה) affects an ascent from below to Above. In the language of the Zohar, this is the arousal from Above (*It'aruta d'Le'Eila*) that brings about arousal from below (*It'aruta d'Le'Tata*). The second is that it is a blessing (*Bracha*-ברכה) and drawing down from above to below. In other words, after being preceded by man's toil in serving *HaShem*-יהו"ה, blessed is He, with arousal from below (*It'aruta d'Le'Tata*), an arousal from Above (*It'aruta d'Le'Eila*) comes about, which is much higher than the arousal from Above that comes solely to awaken arousal from below.

These then, are the two explanations of the ways [expressed in the verse], “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world.” That is, there first is the blessing (*Brachah*-ברכה) in which Kingship-*Malchut* is blessed with much ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that become included in her through the toil of those below, [and though

this comes through the granting of strength and empowerment from Above, it is accomplished by the toil of one's own efforts, in a way of ascent from below to above], by which there thereby is also caused to be an ascent of Kingship-*Malchut* herself etc. This is the meaning of the words "From the [one] world and to the [other] world" as they are explained to mean an ascent from below to Above, from Kingship-*Malchut* to Understanding-*Binah*.

After this there comes to be the blessing (*Brachah*-ברכה) and drawing down from Above to below, from Understanding-*Binah* to Kingship-*Malchut*, from the coming world (*Olam HaBa*) to this world (*Olam HaZeh*). That is, just as "the coming world is created with the letter *Yod*-י,"⁶⁶⁶ meaning that in the coming world (*Olam HaBa*), (which is the aspect of Understanding-*Binah*), there is an illumination of the letter *Yod*-י of the Name *HaShem*-יהו"ה, (which is the aspect of Wisdom-*Chochmah* and the Crown-*Keter*),⁶⁶⁷ so likewise (in the coming future) this will be revealed even in this world (*Olam HaZeh*), in the aspect of Kingship-*Malchut*.

About this the verse states, "Blessed is *HaShem*-יהו"ה, the God of Israel etc." In other words, to bring about the matter of "Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from the [one] world to the [other] world," whether from below to above, from Kingship-*Malchut* to Understanding-*Binah*, or whether from above to below, from

⁶⁶⁶ Talmud Bavli, Menachot 29b

⁶⁶⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*).

Understanding-*Binah* to Kingship-*Malchut*, the service of the Jewish people is necessary. About this the verse specifically states, “Blessed is *HaShem*-יהו"ה, the God of Israel.” For, it is by the hand [of the Jewish people] that there is the drawing from one world to the other world, in both above-mentioned ways.

This is similar to what we recite in our blessings, “Our God, King of the world-*Elohei*”*nu Melech HaOlam*-אלהי"נו מלך העולם.” That is, there first must be the matter of “Our God-*Eloheinu*-אלהי"נו,” (“The God of Israel”). This is brought about through the service of *HaShem*-יהו"ה of the Jewish people, and thereby, He also is caused to be the King of the world (*Melech HaOlam*-מלך העולם).

This is similar to what we explained before (in chapter one) about the alignment of the various explanations of the verse, “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.” (The simple explanation is that “My servant” refers to the Jewish people, whereas the explanation of the *Zohar* is that “My servant” refer to [the *Sefirah* of] Kingship-*Malchut*.) That is, the ascent of [the *Sefirah*] of Kingship-*Malchut* comes about through the service of *HaShem*-יהו"ה of the Jewish people.

That is, there first must be the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, (“The God of Israel”), and specifically through this, the aspect of the [*Sefirah* of] Kingship-*Malchut* is caused, so that instead of being compared to the *Cheereek*-חֶרֶק vowel, which is under all

the letters, she ascends to be like the *Cholem*-הלם vowel, which is above all the letters.

5.

Now, the general matter of the ascent of Kingship-*Malchut* in the coming future, is that after and by means of her descent during this current time, she thereby ascends to be like the *Cholem*-הלם vowel, which is above all the letters. We can connect this to the dreams (*Chalomot*-חלמות) mentioned in this week's Torah portion.⁶⁶⁸ This is based on the explanation in Tola'at Yaakov⁶⁶⁹ in the name of [Rabbi Yosef Gikatilla,] the author of *Shaarei Orah*,⁶⁷⁰ that the matter of dreams is that they are a flash from the aspect of the Crown-*Keter*, which is the emanation of the *Cholem*-הלם vowel etc.⁶⁷¹

According to the teachings of Chassidus, this may be understood according to the explanation in Torah Ohr in this week's Torah portion,⁶⁷² on the verse,⁶⁷³ “A song of ascents. When *HaShem*-יהו"ה will return the captivity of Zion, we will have been like dreamers.” That is, the general matter of serving *HaShem*-יהו"ה, blessed is He, during the time of exile [beginning with the descent of the soul into the body – “from a

⁶⁶⁸ Genesis 37:5 and on; 40:5 and on

⁶⁶⁹ Tola'at Yaakov, section on “dreams-*Chalomot*”

⁶⁷⁰ *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as “Gates of Light.”

⁶⁷¹ See *Sefer HaNikud* of Rabbi Yosef Gikatilla (printed with *Shaarei Orah*, *Shaarei Tzedek* and *Sefer HaChashmal*, Yerushalayim 5775); Also see *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as “*HaShem Is One*,” Vol. 4, (The Vowels of Creation).

⁶⁷² Torah Ohr, *Vayeishev* 28c and on

⁶⁷³ Psalms 126:1

high peak to a deep pit”⁶⁷⁴ – which is a matter of exile,⁶⁷⁵ from which there subsequently is a chaining down of exile in the literal sense,] is similar to a dream, which bonds two opposites and is a composition of both.

This is because during sleep the soul ascends above and all that remains [in the body] is the “impression of life” (*Kista d’Chayuta*).⁶⁷⁶ At such a time, the power of intellect (*Sechel*) withdraws, whereas the power of imagination (*Ko’ach HaDimyon*) remains,⁶⁷⁷ and the power of imagination (*Ko’ach HaDimyon*) has the ability to unify opposites. (This is in contrast to one’s awaking state, in which the power of intellect (*Ko’ach HaSechel*) dominates over the power of imagination (*Ko’ach HaDimyon*), thus not allowing it to combine two opposites. This is because the eye of the intellect clearly sees that they are two disparate matters that cannot at all be unified.)

The same is so of exile, (in general meaning the descent of the soul into the body, and particularly meaning the time of exile). That is, the spark of Godliness in a person’s soul is dormant and is in a state of sleep and the intellect (*Mochin*) is withdrawn. Thus, the composition of two opposites is possible, so that a person can become entirely consumed by his business affairs throughout the day etc., even though, when he prays, he is roused with love and adhesion to

⁶⁷⁴ See Talmud Bavli, Chagigah 5b

⁶⁷⁵ See Tanya, Iggeret HaKodesh, Epistle 4

⁶⁷⁶ See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

⁶⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41.

HaShem-יהו"ה, blessed is He. However, it is explained there that one should not become despondent over the fact that during prayer, Torah study, and fulfilling the *mitzvot* he is in one state, but is in an opposite state at other times,⁶⁷⁸ because this stems from the matter of “we were like dreamers.”

Nevertheless, it is specifically through the descent during the time of exile, when service of *HaShem*-יהו"ה, blessed is He, is as indicated by the words “we were like dreamers,” that there thereby is a much greater ascent. This is the meaning of the continuation of the Psalm,⁶⁷⁹ “Then our mouths will be filled with laughter.” In other words, specifically after and by means of the descent that took place during the time of exile, in that “we were like dreamers,” there will be a much greater elevation in the coming future (as will be explained in chapter eight).

This matter, that through the dream-*Chalom*-חלם (that “we were like dreamers” during the time of exile), there thereby is caused to be a much greater ascent in the coming future, is similar to the ascent of the *Cholem*-חלם vowel, which is above all the letters and hints at the ascent of Kingship-*Malchut*, namely, that in the coming future *Malchut* will ascend and be higher than all the *Sefirot*. However, this follows after and is brought about through her descent below all the *Sefirot*, as explained before.

⁶⁷⁸ Also see Moreh Nevuchim, Part 3, Ch. 51

⁶⁷⁹ Psalms 126:2; Talmud Bavli, Brachot 31a

6.

Now, to better understand this, we must begin with an explanation of the matter of dreams (*Chalomot*-חלומות).⁶⁸⁰ To explain, though it was explained above that the matter of dreams stems from the withdrawal of the power of intellect (*Ko'ach HaSechel*) during sleep, until all that remains is the power of imagination (*Ko'ach HaDimyon*), which is capable of unifying two opposites, on the other hand, we also find an element of superiority to the matter of dreams. This is as our sages, of blessed memory, said,⁶⁸¹ “Whoever sleeps seven [consecutive] days without dreaming is called evil.”

However, this itself requires explanation. For, at first glance, it is not understood why a person is called evil if he did not dream. Another matter that must be understood about dreams, is that in the Holy Tongue the root of the word “dream-*Chalom*-חלם” has two opposite meanings. [It must be pointed out that the Holy Tongue (*Lashon HaKodesh*) is not a language based on human convention [like other languages],⁶⁸² but is given from Above, and is the language by which the Holy One, blessed is He, created His world.]⁶⁸³

⁶⁸⁰ See Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 38 and on; Maamarei RaZa”L p. 308, p. 316; Ohr HaTorah, Vayechi Vol. 5 p. 1,009a and on

⁶⁸¹ Talmud Bavli, Brachot 55b

⁶⁸² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), Vol. 2 (The Letters of Creation, Part 1) Vol. 3 (The Letters of Creation, Part 2), and Vol. 4 (The Vowels of Creation); Also see Pardes Rimonim, Shaar 21 (Shaar HaKinuyim, Ch. 1 and elsewhere.

⁶⁸³ Midrash Bereishit Rabba 18:4

The first explanation is that this term means “dream-*Chalom*-חלום,” whereas the second explanation is that it means strength in terms of health, as in the verse,⁶⁸⁴ “You heal me (*vaTachlimeini*-וּתְחַלִּימֵנִי) [and give me life],” which Rashi explains means, “You make me healthy and strengthen me.” These are two opposite meanings. For, the matter of dreaming stems from weakness, in that during sleep the power of intellect (*Ko’ach HaSechel*) becomes hidden and concealed, (being that the soul ascends above and all that remains is the impression of life – *Kista d’Chayuta*). This is the opposite of strength and good health, being that the matter of strength and good health is that the powers of the soul are revealed. How much more is this the case in relation to the soul’s primary power, which is the power of intellect (*Sechel*), (which is why the soul itself is called the intellectual soul – *Nefesh HaMaskelet*).⁶⁸⁵ [That is, when the soul is healthy] this power is revealed and is not weak, hidden and concealed, as it is during the dream state.

However, even so, during the dream state (*Chalom*-חלום) there also is a matter of strength and health, as we clearly observe that after sleep (when there is the dream state), one’s powers are stronger than they were before having slept. This likewise is why our sages, of blessed memory, stated that there is benefit to the dream state (*Chalom*-חלום), so much so,

⁶⁸⁴ Isaiah 38:16

⁶⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 42.

that [they said], “Whoever sleeps seven [consecutive] days without dreaming is called evil.”

7.

This may be better understood by explaining the matter of a dream (*Chalom*-חלום), which comes about from the revelation of the letters (*Otiyot*) that are in the soul. To explain, it was explained above (in chapter two) that the letters are the movement and revelation of the soul. This is because the soul itself has no connection to revelations, whereas its revelations come through the motion of the soul, called “letters” (*Otiyot*), these being the movements of the soul to be in a state of revelation, from which the actual letters (*Otiyot*) come forth, such as the letters of thought (*Machshavah*) and the letters of speech (*Dibur*).

Therefore, just as the soul, which is a spiritual being, undergoes no destruction or extinction, and never undergoes loss, this is likewise so of its letters, which are spiritual letters (*Otiyot*-אותיות), in that they too are sustained eternally. [This itself is why it is so important to be careful and cautious of the letters of one’s thought and speech, because the letters are preserved. Thus, if they are undesirable, they cause confusion and distraction to the soul etc., as will be soon be explained.]

Now, during sleep, when the soul withdraws from its manifestation in the body, the letters are drawn after [the soul] too, and withdraw from the vessels (*Keilim*) in which they previously were manifest. Thus, since the letters (*Otiyot*)

withdraw from the vessels (*Keilim*), various permutations are made from them, in a different order than they were in his thoughts while awake, and this [itself] is the matter of a dream (*Chalom*-חלום). For, as known,⁶⁸⁶ there is an angel appointed over dreams, and [this angel] makes permutations (*Tzirufim*) from those thoughts, sometimes in their proper order, but usually, with changes and exchanges of the permutations of letters.

About this our sages, of blessed memory, stated,⁶⁸⁷ “[In a dream] a person is only shown the fleeting thoughts of his heart,” (meaning, the fleeting thoughts that he thought during the day). In contrast, he will not dream about that which he never thought about, (meaning, that in this, there was no revelation of the letters of his soul). This is because dreams come from the letters he thought and ruminated about [during the day], except that they come in a way of confused combinations.

Now, because of the manifestation of the Godly soul in the animalistic soul, there also is a manifestation of the powers of the Godly soul within the thoughts and ruminations of the heart in the vanities of the world that the animalistic soul thinks about throughout the day. Therefore, during sleep, when the soul must ascend above and draw [new] vitality for itself,⁶⁸⁸ those letters cause confusion and obstruction to the

⁶⁸⁶ See Midrash Sheva Heichalot HaTuma, Heichal 6, (cited in Reishit Chochmah, Shaar HaYirah, Ch. 13); Zohar II 267a

⁶⁸⁷ Talmud Bavli, Brachot 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

⁶⁸⁸ Midrash Bereishit Rabba 14:9

soul. (That is, it becomes ensnared in the letters) so that it is unable to ascend above. [This is similar to what Tanya explains⁶⁸⁹ about the matter of dreams, that “they are the vanity and affliction of the spirit,⁶⁹⁰ since they impede his soul from ascending above... because those originating from the side of evil come and attach themselves to him... and mock him, showing him false things and tormenting him in his dreams, as Zohar states.”]⁶⁹¹

In other words, just as the many thoughts in which a person is preoccupied with his livelihood cause him to be distracted during service *HaShem*-יהוה, blessed is He, in prayer – for, as we see, if a person is preoccupied throughout the day with matters of livelihood, in which he becomes entrenched with the toil of his soul, as the verse states,⁶⁹² “With our souls we bring our bread,” it is to such an extent that his soul finds no tranquility, because of the overabundance of [distracting] thoughts and worries etc., so that even when he stands to pray, at which time his soul should ascend the ladder of prayer,⁶⁹³ nonetheless, the letters of his thoughts that are preoccupied with concerns of livelihood, cause confusion in him and obstruct his soul from ascending the ladder of prayer. The same is so of the ascent of the soul during sleep. That is, the letters (*Otiyot*) of the thoughts in which he ruminated about the vanities of the world

⁶⁸⁹ Tanya, Likkutei Amarim, Ch. 29

⁶⁹⁰ Ecclesiastes 1:14; Also see Tanya, Likkutei Amarim, Ch. 6.

⁶⁹¹ Zohar III (Vayikra) 25a-b

⁶⁹² Lamentations 5:9

⁶⁹³ See Zohar I 266b and elsewhere.

during the day, cause distraction in his soul and obstruct it from ascending above.

About this the verse states,⁶⁹⁴ “Like birds seized in a snare,” in which the word “birds (*Tziparim*-צפרים)” refers to souls, as stated in Zohar⁶⁹⁵ on the verse,⁶⁹⁶ “There where the birds (*Tziparim*-צפרים) nest.” That is, just as trapped and ensnared birds are incapable of flying upward, so too, souls that are trapped in undesirable thoughts, are incapable of ascending upward.

It is to this end that dreams are beneficial to the soul, because when one’s service of *HaShem*-יהו"ה, blessed is He, is as it should be, his dreams are then beneficial to his soul, in that through them the soul becomes separated, freed, and purified from whatever undesirable thoughts he had throughout the day. This is because they become refined through their manifestation in the various permutations of the dream state, by which the soul is thereby able to ascend above.

About this the verse states,⁶⁹⁷ “The snare broke and we escaped.” This refers to the matter of a dream (*Chalom*-חלום), by which there is the refinement of the letters of the thought that became combined in various permutations during the dream state, by which we thereby “escape,” in that the souls can ascend above.

This is why our sages, of blessed memory, stated, “Whoever sleeps seven [consecutive] days without dreaming

⁶⁹⁴ Ecclesiastes 9:12

⁶⁹⁵ Zohar I 162b

⁶⁹⁶ Psalms 104:17

⁶⁹⁷ Psalms 124:7

is called evil.” The explanation is that even in regard to a perfectly righteous *Tzaddik* who is in a constant state of adhesion to *HaShem*’s יהו"ה Godliness, it is not possible for there not to be times when he must think of the bodily needs that are necessary for him.

Commensurate to the level of service of *HaShem*-יהו"ה, blessed is He, of that perfectly righteous *Tzaddik*, even the thoughts that he thinks about his bodily needs, [at which time he is below his state as he is when serving *HaShem*-יהו"ה, blessed is He, in prayer, Torah study, or fulfilling the *mitzvot*],⁶⁹⁸ he is in a state of ensnarement and his soul is trapped and prevented from ascending above.

He therefore must undergo the matter of dreaming (*Chalom*-חלום) by which his soul can become freed and purified of the letters of the thought, even in so far as physical matters that are necessary to him. For, commensurate to the level of his greatness, this is a matter of evil. This is why they stated, “Whoever sleeps seven [consecutive] days without dreaming is called evil.” All this even applies to a perfectly righteous person (*Tzaddik Gamur*), and who is on such a level as that of a perfectly righteous *Tzaddik Gamur*? (This is as is added in the [previously cited] discourse).⁶⁹⁹ This being so, how much more is it so in regard to someone who is not perfectly righteous. He certainly must undergo dreaming (*Chalom*-חלום) to free his soul from entrapment in the snare

⁶⁹⁸ See Moreh Nevuchim, Part 3, Ch. 51 *ibid*.

⁶⁹⁹ See the discourse entitled “*Osri LaGefen*” 5678 (Sefer HaMaamarim 5678 p. 130).

etc., so that,⁷⁰⁰ “The snare broke and we escaped,” and his soul can ascend above.

However, about the matter of the breaking of the snare, there are various levels, according to the various levels of the letters of thought, which are in a way of a “snare” in which the soul becomes entrapped. Generally, there are two ways in this. The first way is that there are letters of thought that cannot be elevated, and it therefore is necessary to completely push them away and nullify them in a way that “their breakage is their repair.”⁷⁰¹ The second way is the letters of thought in which it is possible to refine and elevate those parts that are good in them.

The explanation is that in regards to letters that are in a permissible way, and that [even] according to Torah are necessary, such as engaging in necessary business matters, in which one must use letters of speech, which automatically also requires letters of thought (since, to speak in an orderly fashion, there first must be orderly thought), these letters could possibly be refined and elevated. This is like refinement in all permissible matters, whereby one fulfills the verse,⁷⁰² “Know Him in all your ways.”

(This is similar to what Tanya explains⁷⁰³ about the neutral study of Torah, [meaning, study that it is not for the sake of the Name *HaShem*-יה"ה or otherwise], that “immediately upon his return to studying for the sake of the

⁷⁰⁰ Psalms 124:7

⁷⁰¹ Mishnah Kelim 2:1

⁷⁰² Proverbs 3:6

⁷⁰³ Tanya, Likkutei Amarim, Ch. 39

Name *HaShem*-יהו"ה (*Lishmah*),⁷⁰⁴ even that which he studied in a neutral way becomes attached and joined to this study and soars above with it.) However, in regard to those letters that he added beyond what is necessary etc., in regard to those letters, their destruction is their repair, since through breaking those letters, the spark of holiness within them is freed.

The same is so of the matter of a dream (*Chalom*-חלום), referring to the general matter of exile, ([about which the verse states], “we were like dreamers”). To explain, about the time of exile the verse states,⁷⁰⁵ “We have not seen our signs (*Ototeinu*-אותותינו).” In other words, even though there is the presence of the matter of the letters (*Otiyot*-אותיות), the substance of which is the matter of revelation (*Gilyu*), nevertheless, this is in a way of hiddenness and concealment, in that we do not see the light (*Ohr*) manifest within them.

The general reason for this is because, during exile, the conduct of the world stems from *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם-86, which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”⁷⁰⁶ which is of the same root as in the verse,⁷⁰⁷ “Her gates have sunken-*Tavoo*-טבעו into

⁷⁰⁴ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, end of Part One, Gate Three.

⁷⁰⁵ Psalms 74:9

⁷⁰⁶ 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. Also see the discourse entitled “*Shuvah Yisroel*” 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 76b).

⁷⁰⁷ Lamentations 2:9

the earth.” That is, we do not see the light of *HaShem*’s יהו"ה-s Godliness in the world.⁷⁰⁸ It therefore is necessary for there to be something akin to the two ways of refinement discussed above about undesirable letters of thought, in which there must be the matter indicated by the verse,⁷⁰⁹ “The snare broke [and we escaped].” That is, there are matters that must be pushed away in a way of breakage, in that their breaking is their repair, and there are matters in which there only must be the removal of the hiddenness and concealment etc.

8.

This then, explains the two meanings of the word “*Chalom*-חלום,” one being literal, this being the matter of a dream, and the other being the matter of strength and health, (as in,⁷¹⁰ “You heal me (*vaTachlimeini*-ותחלימני) [and give me life],” meaning, “You make me healthy and strengthen me”). This is because through the dream (*Chalom*-חלום) there is the refinement of the undesirable letters of thought, which causes the strengthening and healing of the soul.

The general explanation is that specifically through there first being the matter of sleeping and dreaming, after which one awakens, there thereby is caused to be strengthening and healing to a far greater degree than how one

⁷⁰⁸ See Ohr HaTorah, Shir HaShirim Vol. 1, p. 314 and on; Sefer HaMaamarim 5678 p. 88 and on; 5698 p. 167 and on, and elsewhere.

⁷⁰⁹ Psalms 124:7

⁷¹⁰ Isaiah 38:16

was before sleeping and dreaming. This is like the “superiority of light [that is revealed] out of darkness.”⁷¹¹

The same is so of the dream of the matter of exile in general, (“we were like dreamers”), beginning with the exile of the soul’s descent into the body, up to and including the descent during actual exile, in the literal sense. Specifically through this it is caused to come to a state of ascent that is much higher and greater than before its descent.

For, as known, in the coming future the ascent will be much higher and greater than the state the world at the beginning of creation, even as it was before the sin. For, even though the world was created in a state of wholeness and perfection,⁷¹² nevertheless, in the coming future there will be an even greater ascent. About this, it states about Moshiach that “he will be exalted and become high and exceedingly (*Me’od*-מאד) lofty,” in which the word “exceedingly-*Me’od*-מאד” shares the same letters as “Adam-אדם,” but in a different permutation that indicates that which transcends measure and limitation, being that he even will be loftier than Adam, the first man.⁷¹³

The analogue to this is the matter of demolishing in order to build, in which the construction following the destruction is much greater than how the building was before it was demolished. If this was not so, there would be no benefit in demolishing it etc.

⁷¹¹ Ecclesiastes 2:13

⁷¹² See Midrash Bereishit Rabba 14:7; 12:6; 13:3

⁷¹³ See Sefer HaMaamarim 5635 Vol. 1, p. 266 and on; 5698 p. 200 and on.

The same applies to the general matter of exile, [about which it states],⁷¹⁴ “Because of our sins we were exiled from our land.” That is, exile is not solely a matter of punishment, Heaven forbid to think so. Rather, through this there will be a much greater ascent than how it was before exile, similar to the matter of strengthening and healing that comes after sleeping and dreaming. The same applies to the general matter of the soul’s descent into the body, that specifically through this, the soul thereby ascends to a much loftier level than before its descent.

This itself is the general matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, in its truest sense, as it states,⁷¹⁵ “The spirit returns to God who gave it,” [in which the verse specifies], “Who gave it-*Netanah*-נתנה,” [and as we recite,⁷¹⁶ “My God], the soul that you gave (*SheNatatah*-שנתת) within me.” This refers to the descent [of the soul] from above to below, until “You blew it into me” in the deep pit, (and in this itself, during actual exile in the literal sense).

Specifically through this, the [matter of], “The spirit returns to God etc.,” comes about, in a much loftier way than how it was before its descent. This is because it was then on the level of the perfectly righteous (*Tzaddikim Gemurim*), whereas because of its descent it thereby can ascend to the level of the truly penitent (*Baalei Teshuvah*) who return to

⁷¹⁴ See the liturgy of the *Musaf* prayer of the festivals.

⁷¹⁵ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu

⁷¹⁶ In the *Eloh”ai Neshamah* blessing of the morning blessings.

HaShem-יהו"ה, blessed is He, and are higher than the perfectly righteous (*Tzaddikim Gemurim*). This is why our sages, of blessed memory, said,⁷¹⁷ “In the place of the truly penitent (*Baalei Teshuvah*), even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”

This is like the superiority of limitlessness (*Bli Gvul*) indicated by the permutation “exceedingly-*Me'od*-מאד,” (“Behold, My servant will succeed; he will be... exceedingly (*Me'od*-מאד) lofty”), in comparison to the limitations of the intellect (*Sechel*) indicated by the permutation “man-*Adam*-אדם.” This hints at the superiority of the limitlessness (*Bli Gvul*) of true penitents (*Baalei Teshuvah*) brought about through the descent to below, as compared to before the descent, when the souls of the Jewish people were in the state of the righteous *Tzaddikim*, as in the teaching,⁷¹⁸ “With whom did He consult? With the souls of the righteous *Tzaddkim*,” referring to the limitations indicated by the term “man-*Adam*-אדם,” [about which it states],⁷¹⁹ “You (the Jewish people) are called ‘Man-*Adam*-אדם.’”

9.

However, the matter of the strength and health brought about through the dream (*Chalom*-הלום) – both in relation to an actual dream in the literal sense, as well as in relation to the

⁷¹⁷ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

⁷¹⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁷¹⁹ Talmud Bavli, Yevamot 61a

strengthening and healing of the coming future, brought about through the “dream” of the time of exile – is specifically after a person uproots himself (breaks away) from the dream, is roused and awakens from his sleep. For, as known,⁷²⁰ all matters of the coming future come about from the toil and effort during exile. On the contrary, during exile the primary matter has already been actualized, except that it is in a state of concealment. However, in the coming future all matters that were brought about during exile will be revealed. It therefore is understood that during exile, one must uproot himself from the dream state and awaken from the sleep [of exile].

This primarily applies when one toils in service of *HaShem*-יה"ה, blessed is He, during prayer. One must uproot himself from the many thoughts that distract and confuse him etc., and stand to pray in a way that he is [fully] invested and gives himself over, “like a servant before his Master,”⁷²¹ by which he thereby ascends the ladder of prayer “that is set earthward and whose top reaches heavenward.”⁷²²

This should be understood according to what his honorable holiness, my father-in-law, the Rebbe, explained in various discourses,⁷²³ about the specific use of the words “earthward-*Artzah*-ארצה” and “heavenward-*Shamaymah*-שמיימה,” (with the suffix letter *Hey*-ה). That is, the word “earthward-*Artzah*-ארצה” refers to lower than the “earth-*Aretz*-

⁷²⁰ See Tanya, Likkutei Amarim, Ch. 37

⁷²¹ Talmud Bavli, Shabbat 10a

⁷²² Genesis 28:12; Zohar I 266b and elsewhere.

⁷²³ Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a

אֶרֶץ” [without the suffix letter *Hey*-ה] indicating the descent to the “deep pit.” From there comes the ascent “heavenward-*Shamaymah*-שמימה,” [with the suffix letter *Hey*-ה] which is higher than the “heavens-*Shamayim*-שמים,” [without the suffix letter *Hey*-ה] referring to an ascent beyond which there is no greater ascent.

This itself is the matter of the verse]⁷²⁴ “He redeemed my soul in peace.” For, as explained in *Iggeret HaKodesh*,⁷²⁵ during prayer redemption from all *Mishmar* (meaning imprisonment) is brought about,⁷²⁶ both from the coarse “foreskin” (*Orlah*), referring to coarse lusts, and from the refined husk, referring to refined lusts, until [a person] reaches the inner aspect (*Pnimityut*) of the soul etc.

About this the verse states, “Behold, My servant will succeed etc.,” specifying “My servant-*Avdee*-עבדי,” similar to the verse, “My servant *Yaakov-Avdee Yaakov*-עקב יעקב,” [whose name is] of the root “heel-*Eikev*-עקב.” That is, at the beginning of one’s prayer he is on the lowest rung, which is only in a way of submission and thankfulness (*Hoda’ah*-הודאה) to *HaShem*-יהוה, this being the matter of “I submit thanks before You-*Modeh Ani*-אני מודה,” [said upon awaking from sleep in the morning] and “Submit thanks to *HaShem-Hodu LaHaShem*-הודו ליהוה,” [said at the beginning of the morning prayers,] which is compared to the toil of a servant.

⁷²⁴ Psalms 55:19

⁷²⁵ Tanya, *Iggeret HaKodesh*, Epistle 4

⁷²⁶ Proverbs 4:23; See Tanya, *Iggeret HaKodesh*, Epistle 4 *ibid*.

However, one then ascends during his service in the verses of song (*Pesukei d'Zimrah*), which is a level of service stemming from heartfelt emotions (*Midot*). This is followed by the blessings of the *Shema* and the recital of *Shema* itself, which is the level of service stemming from the mind and intellect (*Mochin*), until one arrives at the *Amidah* prayer, which is the level of service stemming from the encompassing aspects (*Makifim*) aspects of the soul, these being the *Chayah* and *Yechidah* levels of the soul, which are the matter indicated by the words, “He will be exalted and become high and exceedingly lofty.”

The same is so of the order of ascent in the general whole of service of *HaShem*-יהו"ה, blessed is He, by the Jewish people from below to above. That is, the beginning of the service is in a way of “My servant-*Avdee*-עבדי,” [about which the verse states],⁷²⁷ “Do not fear My servant Yaakov-*Avdee Yaakov*-יעקב-עבדי,” [whose name indicates that] the *Yod*-י is in the heel-*Eikev*-עקב,⁷²⁸ and he is called this because,⁷²⁹ “His hand was grasping the heel (*Akeiv*-עקב) of Esav,” referring to the state during the time of exile.⁷³⁰

From this there begins to be the ascent from below to above, through the redemption that takes place while serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*) every day. This begins with the redemption of the soul of each Jew

⁷²⁷ Jeremiah 46:27

⁷²⁸ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov, and elsewhere.

⁷²⁹ Genesis 25:26

⁷³⁰ See Sefer HaLikkutim (of the Tzemach Tzeddek), section on Yaakov-יעקב, p. 1,232 and on.

individually, until the redemption of the totality of the Jewish people generally, who are called “My servant-*Avdee*-עבדי” in the singular (as in the explanation of Metzudat David). Through this, a much greater elevation is caused through the toil of the righteous *Tzaddkim* (as in the explanation of Rashi, that “My servant Yaakov” refers to the righteous *Tzaddkim* amongst them). This continues until the perfection and wholeness of the matter of “My servant will succeed etc.,” referring to King Moshiach, and beyond, as it refers to the *Sefirah* of Kingship-*Malchut*.

10.

This matter also comes about in each and every generation, especially in the general soul of that generation. That is, through the matter of imprisonment, there specifically is caused to be a much greater degree of addition and strength than as it was before the imprisonment.

Likewise, this is the general matter of the imprisonment and redemption of the Alter Rebbe on the 19th of Kislev, which was established as the Rosh HaShanah of the study and ways of Chassidus.⁷³¹ For, as known,⁷³² specifically after his imprisonment and redemption there was addition to the spreading forth of the wellsprings [of Chassidus] with even greater strength and greater force than before his imprisonment and redemption.

⁷³¹ See the end of HaYom Yom.

⁷³² See Sefer HaSichot, Torat Shalom p. 26, p. 112 and on, and elsewhere.

This is similar to the matter of strength and health (as in the verse,⁷³³ “You heal me (*vaTachlimeini*-וְתַחֲלִימֵנִי),” meaning, “You make me healthy and strengthen me”) brought about by the matter of a dream (*Chalom*-חֶלֶם), as explained above at length.

In explanation, we should connect the relevance of the matter of dreams (*Chalom*-חֶלֶם) to the redemption of the 19th of Kislev, based on what we know,⁷³⁴ that the redemption of the 19th of Kislev was in the way [indicated by the verse],⁷³⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” The explanation is that “the many-*Rabim*-רַבִּים” refers to the matter of division and separation. This likewise is the matter of the letters (*Otiyot*), through which division and separation is caused,⁷³⁶ until it is possible for there to be a state of “the many-*Rabim*-רַבִּים.”

It is [specifically so] in the letters (*Otiyot*) that there must be the affect that (“the many) were with me.” This was explained before (in chapter seven), that there are letters in which the matter of breakage must take place, as in the verse,⁷³⁷ “The snare broke.” Nevertheless, the primary aspect of the letters can be refined, this being the matter of “[the many] were with me.” This causes much greater elevation, just as the refinement of the dream-*Chalom*-חֶלֶם causes a drawing down of the emanation of the *Cholem*-חֶלֶם vowel,

⁷³³ Isaiah 38:16

⁷³⁴ See Igrot Kodesh of the Alter Rebbe

⁷³⁵ Psalms 55:19

⁷³⁶ See Maamarei Admor HaZaken 5565 Vol. 1, p. 105 and elsewhere.

⁷³⁷ Psalms 124:7

referring to the *Sefirah* of Kingship-*Malchut* as she receives from Wisdom-*Chochmah* and the Crown-*Keter* (as explained in chapter two). This is comparable to a true dream, such as the dreams mentioned in this week's Torah portion, which possess an element of prophecy to them.

Now, through the redemption in peace that took place for the Alter Rebbe in his generation, there is a drawing and chaining down from generation to generation, in the chain of Luminaries who filled his place (*Memalei Mekomo*). [As known, the explanation of the title "He who fills his place" (*Memaleh Makom*) is that he fulfills all his predecessor's matters in a way that not one of them is missing, Heaven forbid.

Moreover, there additionally is the matter of "everything that a competent Torah scholar is destined to newly introduce," basing himself on the foundation of the Torah teachings of the Rishonim, [about whom the dictum],⁷³⁸ "The Rishonim are like angels" applies. This continues until the generation of King Moshiach, at which time the matter of "He redeemed my soul in peace" will be complete, not just "as if he redeemed Me,"⁷³⁹ with the prefix letter *Khaf*-כ [meaning "as if-*Kee'Eeloo*-כא"י"ל"] which only indicates similarity, but with the actual redemption of "Me and My children from amongst the nations of the world," through King Moshiach. May this be very soon, and in the most literal sense!

⁷³⁸ See Talmud Bavli, Shabbat 112b; Tosefot entitled "*Tzaddikim*" to Talmud Bavli, Chullin 5b; Also see Likkutei Sichot Vol. 15 p. 281, note 14.

⁷³⁹ Talmud Bavli, Brachot 8a

Discourse 13

“*Vayeishev Yaakov - Yaakov Settled*”

Shabbat Parshat Vayeishev, Shabbat Mevarchim Tevet, 5722

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

1.

The verses state,⁷⁴⁰ “Yaakov settled in the land of his father’s sojournings, in the land of Canaan. These are the offspring of Yaakov: Yosef was seventeen years old... Now, Israel loved Yosef etc.” Now, it must be understood why the verses here only mention Yosef, when stating, “These are the offspring of Yaakov,” without mentioning all the other tribes. It also must be understood why he first is called by the name Yaakov, when stating “Yaakov settled,” together with the two matters; “the land of his father’s sojournings” and “in the land of Canaan,” and then (about his offspring) the verse distinguishes between two matters, Yaakov and Israel. That is, he first is referred to by the name Yaakov, as it states, “These are the offspring of Yaakov,” and then is referred to by the name Israel, as it states, “Now, Israel loved Yaakov,” (as in the preceding Torah portion,⁷⁴¹ that states, “No longer will it be said that your name is Yaakov, but Israel”).

⁷⁴⁰ Genesis 37:1-3

⁷⁴¹ Genesis 32:29; See Talmud Bavli, Brachot 13a

2.

The explanation is that, as known, Yaakov and Israel are two levels of service of *HaShem*-יהו"ה, blessed is He, that must be present in every single Jew. These two levels are that of a servant (*Eved*-עבד) and that of a son (*Ben*-בן). Yaakov is the level of a servant (*Eved*-עבד), whereas Israel is the level of a son (*Ben*-בן). In other words, the service of *HaShem*-יהו"ה, blessed is He, of every single Jew, must include both levels, that of a servant (*Eved*-עבד) and that of a son (*Ben*-בן), as explained in Likkutei Torah on the Torah portion of Balak.⁷⁴²

Now, these two levels, Yaakov and Israel, as they are in our service of *HaShem*-יהו"ה, blessed is He, stem from the two levels of Yaakov and Israel as they are in the Jewish soul.⁷⁴³ The name Yaakov-יעקב means, "the *Yod*-י is in the heel-*Eikev*-עקב,"⁷⁴⁴ referring to the radiance of the "heel" (*Eikev*-עקב) of the soul, this being its [lowest level] that manifests in the body. In contrast, the name Israel-ישראל forms the words "a head to me-*Lee Rosh*-לי ראש,"⁷⁴⁵ referring to the essential self of the soul, which transcends manifestation in the body.

As known,⁷⁴⁶ the entire soul does not manifest in the body. The reason the essential self of the soul does not

⁷⁴² Likkutei Torah, Balak 70c and on.

⁷⁴³ See the discourse entitled "*Eileh Toldot Yaakov*" 5678 (Sefer HaMaamarim 5678 p. 106 and on).

⁷⁴⁴ Pardes Rimomim, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov, and elsewhere.

⁷⁴⁵ Pri Etz Chayim, Shaar HaLulav, Ch. 1; Shaar HaPesukim of the Arizal, Vayishlach 32:29; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

⁷⁴⁶ See Likkutei Torah, Bamidbar 16a; Ha'azinu 71d; Shir HaShirim 16d

manifest in the body, is because the body is incapable of withstanding such revelation. To further explain, there are two matters in this. The first is that the essential self of the soul is not in the category of being revealed (*Giluy*) and it thus does not apply for it to be revealed and manifest in the body. This is because manifestation (*Hitlabshut*) means that it becomes garbed and en clothed within [the body], this being a matter of revelation (*Giluy*).

The second is that even for the aspect of the revelation of the soul, (that is, not the actual essence of the soul, which is not in the category of being revealed (*Giluy*), but the aspect that is called revelation (*Giluy*) relative to the actual essence), it is inapplicable for it to be manifest in the body, since the body is too small to withstand such revelation.

As known, proof of this is from the fact that an angel is positioned in one third of the world,⁷⁴⁷ and how much more is this so in regard to a soul, which is higher than an angel.⁷⁴⁸ Certainly, the body is too small to contain it. Rather, that which manifests in the body is but a tiny glimmer of radiance of the soul, rather than the essential self of the soul.

Now, the explanation of these two levels (Yaakov and Israel, these being the radiance of the soul that manifests in the body, and the essential self of the soul that transcends manifestation in the body), may be generally understood according to the words,⁷⁴⁹ “My God, the soul that You have

⁷⁴⁷ See Midrash Bereishit Rabba 68:12

⁷⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה"ו ז"ח ט"י ל"ב ט"ע צ"ק correspond to the twelve tribes of Israel.

⁷⁴⁹ In the *Eloh"ai Neshamah* blessing of the morning blessings.

given into me, she is pure; You created her, [You formed her], You blew her into me.” The words “You created her” refer to the soul as it comes into the aspect of a “something” (*Yesh*), being that the meaning of “created-*Baratah*-בראתה” is the creation of something from nothing (*Yesh MeAyin*). The words “You blew her into me” refer to the soul as it is drawn to manifest in the body. The words “she is pure” (which precede the words “You have created her”) refer to the soul before coming into tangible existence, as it is in the aspect of the Godly “nothingness” (*Ayin*) that transcends manifestation in the body.

However, in truth, it must be said that the essential self of the soul, which is not in the category of manifestation (*Hitlabshut*), is actually higher than the aspect indicated by the words “she is pure.” For, as known,⁷⁵⁰ the four aspects; “she is pure (*Tehorah*-טהורה),” “You created her (*Baratah*-בראתה),” “You formed her (*Yatzartah*-יצרתה),” and “You blew her (*Nafachtah*-נפחתה),” as they are in the matter of the worlds, is that they are the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). The aspects of “You created her (*Baratah*-בראתה),” “You formed her (*Yatzartah*-יצרתה),” and “You blew her (*Nafachtah*-נפחתה),” are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas “she is pure (*Tehorah*-טהורה)” is the world of Emanation (*Atzilut*).

⁷⁵⁰ See the Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah Re’eh 27a and elsewhere.

Now, just as the world of Emanation (*Atzilut*) is included in the worlds,⁷⁵¹ so likewise, the aspect of “she is pure” (the aspect of Emanation-*Atzilut*) becomes manifest in the body, as it states, “The soul that You have given in me, she is pure.” That is, even in regard to the aspect of “she is pure (*Tehorah*-טהורה)” we say “that You have given **in me**,” meaning that it comes to manifest in the body.

Proof for this is that the souls of our forefathers, the soul of our teacher Moshe (about whom the verse says,⁷⁵² “Moshe Moshe,” without any pause in the cantillation),⁷⁵³ and the soul of Rabbi Shimon bar Yochai, all were souls of the world of Emanation (*Atzilut*),⁷⁵⁴ but even so, were manifest in bodies. This proves that even the aspect of the soul of the world of Emanation (*Atzilut*) comes below to manifests in the body.

In other words, though the manifestation of the soul of the world of Emanation (*Atzilut*) is dissimilar to the manifestation of the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that it is not contained or held by the physicality, which is so of the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which actually are contained and held by the physicality, nevertheless, even the soul of the world of Emanation (*Atzilut*) comes to manifest in the body.

⁷⁵¹ See Sefer HaMaamarim 5710 p. 112 and elsewhere.

⁷⁵² Exodus 3:4

⁷⁵³ Zohar III 187b, explained in Torah Ohr Mishpatim 75c, 76c and elsewhere; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Five.

⁷⁵⁴ See Likkutei Torah, Nitzavim 49b; Shir HaShirim 19c, and elsewhere.

There is an even clearer proof that the aspect of “she is pure (*Tehorah*-טהורה),” (which is the aspect of Emanation-*Atzilut*) manifests in the body. We observe this in every single Jew, that he has a strong and dominant desire for *HaShem*’s-יהו”ה Godliness, as a result of which he can withstand all obstacles and obstructions etc. This desire stems from the aspect of Emanation (*Atzilut*) of his soul. We thus find that even the aspect of “she is pure (*Tehorah*-טהורה),” that is, the aspect of Emanation (*Atzilut*), manifests in the body and has an effect on it.

In other words, in addition to the fact that every Jew must to say [to himself], “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov,”⁷⁵⁵ [the intention of which is not that there should be a drawing down in him of a soul of the world of Emanation (*Atzilut*), but that even in the level of soul that currently illuminates in him, meaning, a soul of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), he can reach the deeds of the forefathers], this being the aspect of the world of Emanation (*Atzilut*), except that this is in regard to what he potentially is capable of in the future. However, in addition to this, even presently, he has the strong desire for *HaShem*’s-יהו”ה Godliness, meaning that even now, the aspect of the world of Emanation (*Atzilut*) affects him. We thus find that even the aspect of “she is pure (*Tehorah*-טהורה),” comes to be manifest in the body, especially in those who are souls of the world of Emanation (*Atzilut*).

⁷⁵⁵ Tanna d’Bei Eliyahu Rabba, Ch. 25

This proves that the essential self of the soul, which is not in the category of being manifest, even transcends the aspect of “she is pure (*Tehorah*-טהורה),” meaning, the aspect of Emanation (*Atzilut*), as the soul is in the state of the Godly “nothingness” (*Ayin*).

3.

Now, to understand the aspect of the soul that even transcends the soul as it is in the state of the Godly “nothingness” (*Ayin*), (which is the aspect of the world of Emanation-*Atzilut*), this may be understood by prefacing with an example of how this matter is Above in *HaShem*’s-יהו"ה Godliness. For, since about man the verse states,⁷⁵⁶ “Let Us make man in Our image, after Our likeness,” it is understood that from how matters are Above, we can understand their likeness as they are in the soul of man.⁷⁵⁷

The explanation is that the general totality of the chaining down of the worlds (*Hishtalshelut*) is called the creation of something from nothing (*Briyah Yesh MeAyin*). The question about this is well known.⁷⁵⁸ Namely, that the verse states,⁷⁵⁹ “For everything is from You.” This being so, why is it called “nothing-*Ayin*-אין.”

However, the explanation is that the general totality of novel existence is solely from the aspect of the light of

⁷⁵⁶ Genesis 1:26

⁷⁵⁷ Also see Likkutei Torah, Vayikra 4b and elsewhere.

⁷⁵⁸ See Torah Ohr, Beshalach 61d; Likkutei Torah, Re’eh 19c; Sefer HaMaamarim 5635 Vol. 2, p. 388; 5679 p. 345; Discourse entitled “*LeDavid Mizmor*” 5682 (Sefer HaMaamarim 5682 p. 2).

⁷⁵⁹ Chronicles I 29:14

HaShem-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). (This is as our sages, of blessed memory, stated,⁷⁶⁰ "Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.")

This light is rooted in the light of the *Line-Kav*, which is drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, by way of the restraint of the *Tzimtzum*. In other words, novel existence is brought into being by means of the light (*Ohr*). For, since [this light (*Ohr*)] is the aspect of actual Godliness, it therefore is by means of it that the existence of novel creations is brought into being.

This is as explained in *Iggeret HaKodesh*,⁷⁶¹ that "light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), meaning, the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely in His power and ability to literally create something from absolute nothingness, (such that the created something senses itself as) having no other cause or reason that precedes the existence of this 'something.'" This light (*Ohr*) manifests in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), and is unified in them in the ultimate state of unity, so much so, that it states, "He and His organs are one,"⁷⁶² to create with them and by means of them etc.

⁷⁶⁰ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Likkutei Torah, Emor 31b

⁷⁶¹ Tanya, *Iggeret HaKodesh*, Epistle 20, p. 130a and on.

⁷⁶² Introduction to Tikkunei Zohar 3b; Tanya, *Iggeret HaKodesh*, Epistle 20
ibid.

The explanation is that in regard to the vessels (*Keilim*) as they are, in and of themselves, even though they too are actual Godliness, (being that the vessels (*Keilim*) also are in a state of adhesion to their Source, except that this adhesion is unrecognizable),⁷⁶³ nevertheless, they do not have the ability to bring forth the existence of something from nothing (*Yesh MeAyin*). For, though “He and His organs are one” to create something from nothing, nevertheless, this does not stem from the vessels (*Keilim*) themselves, but from the light (*Ohr*) that manifests in the vessels (*Keilim*) and unifies with them. That is, the creation of novel existence specifically comes from the light (*Ohr*).

From this we can also understand about the light (*Ohr*), that just the fact that it is actual Godliness is not sufficient for there to be the creation of the novel existence something from nothing from it. Rather, it is because the light (*Ohr*) is similar to its Luminary (*Ma’or*), being that it recognizably adheres to the Luminary (*Ma’or*). This is similar to the light and ray of the sun, which adheres to the luminary of the sun, in that when the sun sets, its light does not illuminate. Similarly, when something separates between the luminary of the sun and its light, its light does not illuminate.

This is unlike the growth of fruit from the power of growth (*Ko’ach HaTzome’ach*). For, even though in the fruit there is a spreading forth of vitality from the power of growth (*Ko’ach HaTzome’ach*), nonetheless, it is independent and separate from the power of growth (*Ko’ach HaTzome’ach*).

⁷⁶³ See Sefer HaMaamarim 5662 p. 229; 5704 p. 35 and elsewhere.

This is why a person can pick something that grows, but it nevertheless remains in existence.

However, this is not so of light (*Ohr*), which adheres to its Luminary (*Ma'or*) with a recognizable adhesion. It therefore bears an element of similarity to its Luminary (*Ma'or*), and therefore also has the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself within it, to create something from nothing.

In general, this refers to the *Line-Kav* that is drawn down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, because even though it is drawn down through the restraint of the *Tzimtzum*, it nevertheless is not separate [from its source], Heaven forbid to think so. For, as is known,⁷⁶⁴ the upper end of the *Line-Kav* touches and adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and this is why it brings the entire chaining down (*Hishtalshelut*) and all the worlds into existence etc.

Now, the light, which merely is a glimmer of radiance, is utterly of no consequence relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and is considered as nothing. Thus, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is the aspect of nothing (*Ayin*). That is, being that it is in a state of adhesion (*Dveikut*), it is sensed in it that it is literally as nothing (*Ayin*). This is because

⁷⁶⁴ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

according to the degree of adhesion (*Dveikut*), the sense that one is nothing (*Ayin*) becomes all the greater.⁷⁶⁵

This then, is why the creation is called “something from nothing” (*Yesh MeAyin*). This is because novel existence comes into being from the light (*Ohr*), which relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is literally the aspect of nothing. That is, in addition to the fact that it is called “nothing” (*Ayin*) by the lower beings, due to the fact that it cannot be grasped in the mind of the created being, beyond this, since it is merely a tiny glimmer of radiance, therefore even from the perspective Above it is called “nothing” (*Ayin*). It is because of its adhesion that it is sensed in it that it literally is nothing relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, this is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), meaning that it manifests in the worlds to bring them into existence and vitalize and sustain them. This aspect is considered to be literally nothing relative to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is the aspect of the great circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*, and does not manifest in the worlds.

From this example we can also understand the matter as it is in the various levels of the soul. That is, even the aspect of “she is pure (*Tehorah*-טהורה),” which refers to the

⁷⁶⁵ See Tanya, Iggeret HaKodesh, Epistle 2

soul as it is in the aspect of “nothingness” (*Ayin*), is included in the general category of the radiance of the soul that manifests in the body, [only that this is generally divided into two aspects; “You created her,” and “she is pure.” The aspect indicated by “You created her” refers to the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, whereas the aspect of “she is pure” refers to the *Chayah* level of the soul, or as it is called⁷⁶⁶ “the soul of the soul.”] For, since it only is a glimmer of radiance, it is an aspect of “nothingness” (*Ayin*) relative to the essential self of the soul that transcends manifestation in the body, just as the light of the *Line-Kav* is an aspect of “nothingness” (*Ayin*) relative to the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*.

Now, about the essential self of the soul (which even transcends the aspect of “she is pure) the verse continues to state, “You preserve her in me.” That is, it is the essential self of the soul that preserves the light and revelation of all four above-mentioned aspects, just like the Great Circle (*Iggul HaGadol*) that precedes the *Line-Kav*, which preserves the light of the *Line-Kav*. This is because the essential self of the Luminary (*Ma’or*) is what preserves the light (*Ohr*), just as the luminary of the sun preserves the light and ray. For, as explained before, when the sun sets the light ceases.

Now, the reason that the essential self of the soul protects the four aspects, is because when the soul is connected to the body, the essential self of the soul also connects with the body. That is, even though the essential self of the soul does not manifest in the body, and not only does it

⁷⁶⁶ Zohar I 79b; See Sefer HaMaamarim 5688 p. 121

not manifest in the same way as the manifestation of the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, but beyond this, even the way that the *Chayah* level of the soul manifests does not apply to it, nonetheless, even so, it has a connected to the body.

As known, proof of this is from the statement in Zohar,⁷⁶⁷ that it once happened that since he needed to save Hamenuna Sabba, Eliyahu did not come to the Idra gathering. About this incident it is explained⁷⁶⁸ that saving him required Eliyahu to manifest in a body, and he therefore could not be in two places [at once]. This is because manifestation in the body is in such a way that one's entire essential self is bound to it. Thus, since even the essential self of the soul is bound to the body, it thus preserves (“You preserve”) the light and revelation on all four levels of the soul, these being the *Nefesh*, *Ru'ach*, *Neshamah* (“You created her”), and the *Chayah* (“She is pure”).

It thus is in regard to this that the essential self of the soul, which transcends manifestation in the body, is called Israel-ישראל, meaning, “א לי ראש-*Li Rosh*.” This may also be understood from its likeness above in *HaShem*'s-יהוה Godliness, (as explained above about [the verse],⁷⁶⁹ “Let Us make man, in Our image, after Our likeness”).

⁷⁶⁷ Zohar III 144b

⁷⁶⁸ See Nitzutzei Orot to Zohar there. Also see *Hemshech* 5666 p. 178; *Hemshech* 5672 Vol. 1, Ch. 56

⁷⁶⁹ Genesis 1:26

The explanation is that, as known, Etz Chayim states⁷⁷⁰ that there is something similar to the Ancient One-*Atik* that transcends the “head” and “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*). This refers to the beginning of the Line-*Kav*, which transcends manifestation in the aspect of Primordial Man (*Adam Kadmon*). This is the matter of Israel-*ישראל*, meaning, “a head to me-*Li Rosh*-*לי ראש*.”

In other words, in addition to the fact that it states,⁷⁷¹ “Israel-*ישראל* arose in thought,” referring to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), there also is an aspect of Israel-*ישראל* that even transcends the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). This refers to the statement in Etz Chayim,⁷⁷² that “there is a tiny spark drawn down from the last level of the Creator and manifests in the power of one created spark called the *Yechidah*.” This is the matter of Israel-*ישראל*, meaning, “a head to me-*Li Rosh*-*לי ראש*,” the likeness to which Above is the aspect of the Ancient One-*Atik* which transcends the head and skull (*Galgalta*) of Primordial Man (*Adam Kadmon*).⁷⁷³

⁷⁷⁰ Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; See Likkutei Torah, Hosafot to Vayikra 51d; Masei 95b

⁷⁷¹ Midrash Bereishit Rabba 1:4

⁷⁷² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

⁷⁷³ 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; The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

4.

Now, because of the two levels; Yaakov-יעקב and Israel-ישראל, as they are in the soul, there likewise are two ways to serve *HaShem*-יהו"ה, blessed is He, these being the service of a servant (*Eved*-עבד), and the service of a son (*Ben*-בן). That is, the service of a servant (*Eved*-עבד) stems from the radiance of the soul as it manifests in the body, which is the aspect of Yaakov-יעקב. In contrast, the service a son (*Ben*-בן) stems from the essential self of the soul, which transcends manifestation in the body, and is the aspect of Israel-ישראל.

This is as explained in the above-mentioned Likkutei Torah, Balak,⁷⁷⁴ on the verse,⁷⁷⁵ “He saw no toil (*Amal*-עמל) in Israel.” That is, service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Israel-ישראל requires no hard labor-*Amal*-עמל and toil. However, this is not so of service of *HaShem*-יהו"ה stemming from the aspect of Yaakov-יעקב, which is in a way of hard labor-*Amal*-עמל and toil.

To further clarify,⁷⁷⁶ the verse states,⁷⁷⁷ “What profit does man have in all his labor (*Amalo*-עמלו) that he toils under the sun?” About this Zohar states,⁷⁷⁸ “One might think that this also includes the toil (*Amla*-עמלא) of Torah study. The verse therefore states, ‘that he toils **under the sun,**’ [in that] the toil (*Amla*-עמלא) of Torah study is different, being that it is higher than the sun.”

⁷⁷⁴ Likkutei Torah, Balak 71d and on

⁷⁷⁵ Numbers 23:21

⁷⁷⁶ Also see Sefer HaMaamarim 5670 p. 190; 5689 p. 303

⁷⁷⁷ Ecclesiastes 1:3

⁷⁷⁸ Zohar I 223b

Similarly, it states in Tractate Sanhedrin,⁷⁷⁹ “Every person was created for toil (*Amal*-עמל), as the verse states,⁷⁸⁰ ‘Man is born to toil (*Amal*-עמל).’ However, [based on this verse] I do not know whether he was created for the toil of the mouth (*Peh*-פה), or for the toil of work (*Melachah*-מלאכה). However, when the verse states,⁷⁸¹ ‘A toiling soul toils for himself when he forces his mouth to it,’ it must be said that man was created for the toil of the mouth. However, I still do not know whether this is for the toil of Torah or for the toil of speech-*Sichah*-שיחה. However, since the verse states,⁷⁸² ‘This book of Torah shall not depart from your mouth,’ it must be said that he was created for the toil of Torah.”

To understand this, we first must explain the matters of the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה),” for these also are toils of holiness. This is why the Talmud takes into consideration that man was created for this toil (*Amal*-עמל).

5.

The explanation is that the toil of work (*Amal Melachah*-עמל מלאכה) is as stated (in the second part of the *Shema* recital,⁷⁸³ from which it is understood that this too is a matter of holiness), “You shall gather your grain, your wine, and your oil.” This refers to gathering the sparks of holiness that became scattered in physical things, which comes about by engaging in them in a

⁷⁷⁹ Talmud Bavli, Sanhedrin 99b

⁷⁸⁰ Job 5:7

⁷⁸¹ Proverbs 16:26

⁷⁸² Joshua 1:8

⁷⁸³ Deuteronomy 11:14

way that Torah permits. This is why one must engage in physical labor, as it states in Mechilta [on the verse],⁷⁸⁴ “Six days shall you toil and accomplish all your work (*Melachtecha-מלאכתך*)”⁷⁸⁵ – This is a positive commandment.” This is because through engaging in earning one’s livelihood in a way that accords to Torah, a person refines and elevates all the sparks within physical things.

The explanation is that though it was explained above that the true matter of the creation of the novel existence of something from nothing is specifically from the light (*Ohr*), nonetheless, actual existence comes about specifically through the manifestation of the light (*Ohr*) within vessels (*Keilim*). Being that the vessels (*Keilim*) are in a state of unrecognizable adhesion [to their Source], the vitality that stems from the vessels (*Keilim*), as it descends and is drawn down to manifest in physical things can become separate etc. There therefore must be “toil in work (*Amal Melachah-עמל מלאכה*),” to refine and elevate the sparks of holiness that became scattered in physical things.

This then, is the matter of “toil in work (*Amal Melachah-עמל מלאכה*)” as it is on the side of holiness, which is the opposite of toil (*Amal-עמל*) of the side opposite holiness. This is because [toil on the side opposite holiness] is the toil of Amalek-עמלק,

⁷⁸⁴ Cited in Drashot Rabbi Yehoshua Ibn Shoav, Vayeishev, and in Sefer Minchah Belulah; See Mechilta d’Rashbi to Exodus 20:9; Also see the discourse entitled “*Vayakhel Moshe* – Moshe assembled the entire assembly of the children of Israel,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 11 (Sefer HaMaamarim 5712, p. 242); Discourse entitled “*Baruch SheAsah Nissim* – Blessed is He who performed miracles” 5720, translated in The Teachings of The Rebbe 5720, Discourse 24 (Sefer HaMaamarim 5720 p. 187); Likkutei Sichot Vol. 17 p. 245 note 20.

⁷⁸⁵ Exodus 20:9

which is a name that divides into “The labor of the *Kof*-ק’⁷⁸⁶, עמל” in that he toils in his work and is consumed by concerns and worries about where he will earn his livelihood from etc. Because of this, he (not only) engages (in what is necessary for him, but) also in matters that are excessive, to the point that his labor and preoccupation in earning a livelihood comes to be in a manner that Torah forbids etc. Moreover, his general attitude is that he thinks,⁷⁸⁷ “My strength and the might of my hand has made me all this wealth.”

This is why it is necessary for there to be the “toil in work (*Amal Melachah*-מלאכה-עמל)” of the side of holiness, (which negates the toil of Amalek-עמלק), to gather all the sparks of holiness that were scattered in physical things and to refine and elevate them to holiness.

However, for the matter of “toil in work (*Amal Melachah*-מלאכה-עמל)” to be, meaning gathering all the sparks of holiness in physical things, one must first summon and gather the sparks of holiness of his Godly soul that became scattered and dispersed through his thought and speech. This is the meaning of the verse,⁷⁸⁸ “Even if your dispersed will be at the ends of the heavens, from there *HaShem*-יהוה your God will gather you in, and from there He will take you.” At first glance, it is not understood how it applies for there to be the gathering of “your dispersed-*Nidachacha*-נדהך,” in the singular.

⁷⁸⁶ See Ohr HaTorah, Megillat Esther (Kehot 5750) p. 299. [The letter *Kof*-ק is a letter that has only one leg to stand on which descends below the line, thus indicating that it is a letter of falseness. Also see Zohar I 2b, and at length in the discourse entitled “*Bati LeGani* – I have come to My garden” 5719, translated in The Teachings of The Rebbe 5719, Discourse 13. The name ‘*Kof*-קוף’ also means ‘monkey-*Kof*-קוף,’ in that they imitate man but are like an ape relative to man (Also see Moreh Nevuchim 3:51).]

⁷⁸⁷ Deuteronomy 8:17; See Sefer Mitzvot Gadol, negative commandment 64.

⁷⁸⁸ Deuteronomy 30:4

However, the explanation⁷⁸⁹ is that “your dispersed-*Nidachacha*-נדחה” refers to the powers of one’s Godly soul, which became scattered and dispersed in the [above-mentioned] thoughts and speech. For, manifest within the letters of one’s thoughts and speech are the powers of his soul, not only of his animalistic soul, but even of his Godly soul. For, since his Godly soul comes to manifest in his body, therefore even the powers of the Godly soul become manifest in the letters of his thoughts and speech.

This is why a person must be very cautious with the letters of his speech and thoughts etc. This is as explained before,⁷⁹⁰ that even a perfectly righteous *Tzaddik* who is in a constant state of adhesion to *HaShem*’s-יהוה Godliness, can sometimes not escape thinking about the needs of his body, and the powers of his Godly soul manifest in these letters [of thought] and become trapped there like “birds that are trapped in a snare.”⁷⁹¹ He therefore must gather and summon all the powers of his soul that became scattered and dispersed through manifesting in those letters.

This gathering is done through the toil of serving *HaShem*-יהוה, blessed is He, in prayer (*Tefillah*), this being the matter of toil of speech (*Amal Sichah*-עמל שיחה). That is, “speech-*Sichah*-שיחה” refers to prayer (*Tefillah*),⁷⁹² as the verse states,⁷⁹³ “Yitzchak went out to speak-*LaSu’ach*-לשוואח” [in supplication to *HaShem*-יהוה]. It also is like what was explained

⁷⁸⁹ See the discourse entitled “*Eem Yihiyeh Nidachacha*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1; Sefer HaMaamarim 5634 p. 146; 5655 p. 138.

⁷⁹⁰ See the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 7.

⁷⁹¹ Ecclesiastes 9:12

⁷⁹² Talmud Bavli, Brachot 26b; Avodah Zarah 7b

⁷⁹³ Genesis 24:63

before,⁷⁹⁴ that when a person stands to pray, he must remove-*MeSi'ach*-מסיח his mind from his own thoughts [to Godly thoughts] etc., in which the word “speech-*Sichah*-שיחה” indicates moving and “removal-*Hasachah*-הסחה” [from one place to another],⁷⁹⁵ such as “the removal of one’s concentration-*Hese'ach HaDa'at*-הדעת.” By doing so, he refines and elevates the powers of his soul that became manifest in the letters (*Otiyot*).

Then, after having gathered and summoned the powers of his soul through prayer (“the toil of speech-*Amal Sichah*-עמל שיחה”), it then is also possible for there to be toil of work (*Amal Melachah*-מלאכה-עמל), about which Zohar states,⁷⁹⁶ “Whoever wishes to eat bread must do so by the blade of the sword,” so that he also gathers those sparks of holiness that are within physical things.

However, both the general matter of toil of work (*Amal Melachah*-מלאכה-עמל), as well as the matter of toil of speech (*Amal Sichah*-שיחה-עמל), is that both are called work and toil (*Amal*-עמל). This is because they come with great effort and toil, both the toil of the soul and the toil of the flesh. This is so not only in regard to the gathering and collecting of the sparks of holiness that became scattered and dispersed in physical things, but also in regard to the gathering and summoning of the powers of one’s soul that became scattered and dispersed in the letters (*Otiyot*) of his thought and speech. Moreover, all this is so, even in a perfectly righteous *Tzaddik*, since as stated above, it is

⁷⁹⁴ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 9.

⁷⁹⁵ See Likkutei Torah, Chukat 66a, 67b

⁷⁹⁶ Zohar III 188b

inescapable for him not to sometimes think about his physical needs etc.

How much more is this so of a person who is not perfectly righteous, [as in the words of the discourse [cited before],⁷⁹⁷ “Who is it that is on the level of the perfectly righteous - *Tzaddik Gamur?*”] that because of this it is possible that his thoughts and speech will not be just about matters that are necessary to him, but will even be about matters that are in excess of this. As a result, he will require much greater toil in prayer to elevate the powers of his soul. This is especially so regarding a person whose soul has become contaminated and impure through the sins of youth. He will require even greater toil in prayer, as stated in Tanya.⁷⁹⁸

This then, is the general matter of service of *HaShem*-יהו"ה, blessed is He, in the aspect of Yaakov-יעקב, which stems from the radiance of the soul that manifests in the body. This is the matter of the toil of affecting refinements (*Birurim*), through the toil of work (*Amal Melachah*-עמל מלאכה) after having done the toil of speech (*Amal Sichah*-עמל שיחה) [in prayer].

6.

However, service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Israel-ישראל, which is the essential self of the soul that transcends manifestation in the body, is not

⁷⁹⁷ The discourse entitled “*Osri LaGefen Eero*h” 5678 (Sefer HaMaamarim 5678 p. 130), cited in the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 7.

⁷⁹⁸ Tanya, Likkutei Amarim, Ch. 42 (59b)

the toil of affecting refinements (*Birurim*), but is rather the toil of Torah study (*Amal Torah*-עמל תורה), [about which it states], “Toil in Torah is higher than the sun.”

The explanation is that the verse states,⁷⁹⁹ “For *HaShem* God-*HaShem Elohi*”*m*-אלהי”מ is a sun and a shield.” That is, the Name *HaShem*-יהו”ה is compared to the sun, and His title God-*Elohi*”*m*-אלהי”מ is compared to the shield and sheath that covers and conceals the light of the sun, so that the world can receive it. Through both, there is the general matter of the coming into being of novel existence, as the verse states,⁸⁰⁰ “On the day that *HaShem* God-*HaShem Elohi*”*m*-אלהי”מ made earth and heaven.” This is because from the aspect of the “sun” itself, this being the Name *HaShem*-יהו”ה, existence would not be as it currently is, which only is possible through the sheath, which is His title God-*Elohi*”*m*-אלהי”מ that covers and conceals the light of the Name *HaShem*-יהו”ה, blessed is He, thus making it possible for there to be worlds and creations that exist as [seemingly independent] somethings etc.

However, the concealment brought about by His title God-*Elohi*”*m*-אלהי”מ alone is not absolute concealment, Heaven forbid to think so. This is because His title God-*Elohi*”*m*-אלהי”מ is one the seven holy unerasable names,⁸⁰¹ and is literally His Godliness. Therefore, even though the existence of “something” (*Yesh*) was brought into being [by His title God-*Elohi*”*m*-אלהי”מ], it nonetheless is in a way that the “something” (*Yesh*) is nullified to the Godly “nothing” (*Ayin*) etc. Rather, the reason that the

⁷⁹⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4-5; Ohr HaTorah to Tehillim (Yahal Ohr) 84:12

⁸⁰⁰ Genesis 2:4

⁸⁰¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

world appears to be “something” separate, is because of the various permutations of His title God-*Elohi*’*m*-אלהי”מ. This is as Sefer Yetzirah states,⁸⁰² “Two stones build two houses etc., five stones build one-hundred and twenty houses etc.” In other words, the five letters of *HaShem*’s יהו”ה title God-*Elohi*’*m*-אלהי”מ have 120 permutations (*Tzirufim*).⁸⁰³ These permutations cause concealment to an even further extent, until there seems to be “something” (*Yesh*) that is separate.

Now, the primary concealment comes from the מ”ה-48 final permutations of *HaShem*’s יהו”ה title God-*Elohi*’*m*-אלהי”מ,⁸⁰⁴ which are called, “The land of the children of Cham-חם-48,”⁸⁰⁵ in which there is complete hiddenness and concealment, to the point that the sentiment [expressed by Pharaoh],⁸⁰⁶ “Mine is my river, and I have made myself [powerful],” and,⁸⁰⁷ “There only is me and nothing besides me,” is possible.

This is why there must be toil in refining the sparks within physical things etc., which is the matter of the toil of

⁸⁰² Sefer Yetzirah 4:12

⁸⁰³ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 5; Torah Ohr, Hosafot 109d; Maamarei Admor HaZaken 5562 Vol. 1 p. 66 and elsewhere.

⁸⁰⁴ It is explained that *HaShem*’s יהו”ה title God-*Elohi*’*m*-אלהי”מ consists of five letters, but these letters themselves form two words “Who-Mi-מי” which indicates concealment, and “These-Eileh-אלה,” which indicates presence and revelation. Thus, the first seventy-two permutations of *Elohi*’*m*-אלהי”מ, which begin with one of the three letters of “These-Eileh-אלה,” indicate revelation. In contrast, the final forty-eight permutations, which begin with the letters “Who-Mi-מי-who” indicate greater concealment. The external husks of evil derive their influence from these final forty-eight (מ”ה) permutations that are known as “the land of the children of Cham-חם-48.” (See Igrot Kodesh of the Lubavitcher Rebbe, Vol. 2, p. 177.)

⁸⁰⁵ See the blessing of “*Emet v’Emunah*” in the evening (*Arveet*) services; Shaar HaKavanot, Pesach, Drush 1; Torah Ohr, Hosafot Parshat Yitro and elsewhere.

⁸⁰⁶ Ezekiel 29:3

⁸⁰⁷ Zephaniah 2:15

work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) mentioned above, these being the toil that is under the sun, stemming from the hiddenness and concealment of the “sun,” *HaShem*-יהו"ה, blessed is He.

However, “the toil of Torah study is higher than the sun,” and is not the matter of affecting refinements (*Birurim*), but is rather the matter of bringing additional revelations of *HaShem*'s-יהו"ה Godliness. This is brought about by Torah study in general, but is especially so of the inner aspects (*Pnimiyut*) of Torah, this being the matter of toil (*Amal*-עמל) in the study of Torah. Through this, we draw down additional Godly light [into revelation].

This then, is the meaning of the verse,⁸⁰⁸ “What profit does man have in all his toil (*Amalo*-עמלו) that he toils under the sun?” That is, the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) have no profit to them, being that in the beginning of creation there indeed was the revelation of *HaShem*'s-יהו"ה Godliness in the world, in that “the world was created in a state of wholeness,”⁸⁰⁹ only that subsequently a descent was caused etc. However, through the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה) there is a return and revelation of the Godly power in the creation, this being the light of *HaShem*-יהו"ה, blessed is He, that manifests within the world (*Memaleh Kol Almin*). However, this does not cause additional profit.

In contrast, toil in the study of Torah (*Amal Torah*) causes additional profit, in that additional light is drawn down, this being the light of *HaShem*-יהו"ה, blessed is He, that

⁸⁰⁸ Ecclesiastes 1:3

⁸⁰⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar commentary there).

transcends manifestation in the worlds. This is the superiority of the service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of Israel-ישראל, over and above serving Him stemming from the aspect of Yaakov-יעקב.

This is because from the aspect of Yaakov-יעקב, which is the radiance of the soul that manifests in the body, the toil is to remove the hiddenness and concealment and to reveal the Godly power that comes to the world in a manifest way. This is the matter of the toil of work (*Amal Melachah*-עמל מלאכה) and the toil of speech (*Amal Sichah*-עמל שיחה). However, from the aspect of Israel-ישראל, which is the essential self of the soul which transcends manifestation in the body, the service is the toil of Torah study (*Amal Torah*-עמל תורה), by which a revelation of additional Godly light is drawn into the world.

Now, these two ways of serving *HaShem*-יהו"ה, blessed is He, that of Yaakov-יעקב and that of Israel-ישראל, must be present in every single Jew. This is the [distinction between] serving *HaShem*-יהו"ה during the six mundane days of the week, and serving Him on the day of Shabbat.

The explanation is that the toil of the six mundane days of the week is the matter of the toil of affecting refinements (*Birurim*). In contrast, on Shabbat, the toil of refining (*Borer*) [the bad from the good] is forbidden, and one's service is to reveal *HaShem*'s-יהו"ה Godliness stemming from the essential self of the soul. This is as the verse states,⁸¹⁰ "And you shall call Shabbat a delight (*Oneg*-ענג)," in which the word "You shall call-*Karata*-קראת" is the matter of drawing down and affecting revelation from Above.

⁸¹⁰ Isaiah 58:13

This revelation is the aspect of pleasure (*Oneg*-ענג) that even transcends desire (*Ratzon*), this being the aspect of the Ancient One-*Atik* that transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*), (as mentioned in chapter three). This is the matter of loving *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) granted [as a gift] from Above, as explained in Tanya.⁸¹¹

It is in this regard that it was explained above that it only is in Yaakov-יעקב that there is toil and strenuous labor, whereas about Israel-ישראל it is written,⁸¹² “He saw no toil (*Amal*-עמל) in Israel.” This is because the service of toiling in Torah (*Amal Torah*-עמל תורה) and the service of Shabbat, is not a matter of toil or strenuous labor at all, but is rather the matter of receiving reward.

This is as our sages, of blessed memory, stated,⁸¹³ “One who toiled on the eve before Shabbat, will eat on Shabbat.” In other words, during the six mundane days of the week there is the matter of toil, whereas the day of Shabbat is the matter of receiving reward. This is like the difference between the [first] six millennia [of the world], which is the time of the toil, and the seventh millennium, at which time there then will be the primary reward.⁸¹⁴

There is an element that is similar to this on each and every Shabbat. This is why [on Shabbat] we recite the Psalm,⁸¹⁵ “A Psalm, a song for the Shabbat day,” [in reference

⁸¹¹ Tanya, Likkutei Amarim, Ch. 14; Iggeret HaKodesh, Epistle 18

⁸¹² Numbers 23:21

⁸¹³ Talmud Bavli, Avodah Zarah 3a

⁸¹⁴ See Tanya, Ch. 36 in the note – “As it states in Likkutei Torah of the Arizal.”

⁸¹⁵ Psalm 92

to] “the day that will be entirely Shabbat and rest for everlasting life.” For, it is then that there is the matter of receiving reward, which is revelation that is drawn down from Above through the toil of the six mundane days of the week.

7.

This then, is the meaning of the verse, “These are the offspring of Yaakov: Yosef.” That is, the matter of Yosef-יוסף is that he adds (*Moseef*-מוסיף) and increases pleasure and satisfaction of spirit before *HaShem*-יהו"ה, blessed is He, (as stated in Torah Ohr at the beginning of the Torah portion of *Mitkeitz*).⁸¹⁶ This is the ultimate intent in all the toil, not only the matter of toiling in Torah (*Amal Torah*-עמל תורה), but even the matter of toiling in work (*Amal Melachah*-עמל מלאכה) and toiling in speech (*Amal Sichah*-עמל שיחה).

That is, the ultimate intent is not just that the world should return be as it was when it first was created in a state of wholeness, but that there should be additional illumination of light (*Tosefet Ohr*-תוספת אור), only that when it comes to the work of toiling in Torah study (*Amal Torah*-עמל תורה) the illumination is in an openly revealed way, whereas when it comes to the work of toiling in work (*Amal Melachah*-עמל מלאכה) and toiling in speech (*Amal Sichah*-עמל שיחה), this is concealed. Nonetheless, even in these labors, the ultimate intent is for there be additional illumination (*Hosafah*-הוספה) etc.

⁸¹⁶ Torah Ohr, Mikeitz 31b

This then, is why the verse states, “These are the offspring of Yaakov: Yosef.” That is, the offspring and revelations brought about by the service of Yaakov, [“The [primary] offspring of the righteous [are good deeds],”⁸¹⁷ and “all Your nation are righteous”]⁸¹⁸ is the aspect of Yosef-יוסף. That is, the matter of addition (*Hosafah*-הוספה) in the Supernal pleasure above (*Yosef*-יוסף) is the offspring, and this also is the primary intention of the aspect of Yaakov-יעקב.

The verse then continues to elucidate the matter of the addition (*Hosafah*-הוספה), (which is the offspring and primary intention of Yaakov-יעקב) as stated, “Yosef, was seventeen years old.” Seventeen is the numerical value of the word “good-טוב-17,”⁸¹⁹ referring to the matter [of the verse],⁸²⁰ “It is good to thank *HaShem*-יהוה,” that we recite in the song of the day of Shabbat. This refers to the revelation of the Hidden Light (*Ohr HaGanuz*) created on the first day, about which the verse states,⁸²¹ “God saw the light (*Ohr*-אור) that it was good (*Tov*-טוב).” This light is revealed and illuminates on Shabbat.⁸²²

Although this matter must also be present during the mundane days of the week, as it states,⁸²³ “In His goodness (*b’Tuvo*-בטובו) He renews the act of creation every day constantly,” specifying, “In His goodness (*b’Tuvo*-בטובו),”

⁸¹⁷ Rashi to Genesis 6:9, citing Midrash Tanchuma Noach 2

⁸¹⁸ Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek)

⁸¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁸²⁰ Psalms 92:2; Also see Ohr HaTorah Vayechi 371a

⁸²¹ Genesis 1:4; Zohar I 45b

⁸²² Ohr HaTorah, Vayechi p. 410b; Masei p. 1,405; Na”Ch Vol. 1, p. 538 and elsewhere.

⁸²³ In the *Yotzer* blessings of the *Shema* recital.

referring to the aspect of “the light (*Ohr*-אור) was good (*Tov*-טוב),”⁸²⁴ nevertheless, during the mundane days of the week it is in a concealed state, whereas on Shabbat the light illuminates in an openly revealed way.⁸²⁵ This is why on Shabbat we recite, “A Psalm, a song for the Shabbat day; It is good to thank *HaShem*-יהו"ה,” because there then is illumination in an openly revealed way of the aspect of the light (*Ohr*-אור) that is good (*Tov*-טוב).

The verse then continues and states, “Now, Israel loved Yosef,” whereas about Yaakov it states, “These are the offspring of Yaakov: Yosef.” In other words, though this is the offspring and primary intention of Yaakov-יעקב, nonetheless, it does not yet illuminate in a revealed way. In contrast, it states about Israel-ישראל, “Israel loved Yosef,” which is the matter of love of *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*) which illuminates on Shabbat not in a way of toil or strenuous labor, but in a way of receiving reward, as explained above.

Now, all this comes after being preceded by the verse, “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” This may be understood by prefacing with what is known,⁸²⁶ that the beginning of service of *HaShem*-יהו"ה, blessed is He, and its ultimate end, is the service of accepting the yoke of His Kingship (*Kabbalat Ol*), this being the aspect of a servant (*Eved*-עבד). That is, even service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of

⁸²⁴ See Zohar II 88a and Ramaz there.

⁸²⁵ See Ramaz to Zohar II 88a *ibid*.

⁸²⁶ Tanya, Likkutei Amarim, Ch. 41

Israel-ישראל must be with the acceptance of the yoke of *HaShem's* יהו"ה Kingship and with the lower fear (*Yirah Tata'ah*) of Him. This is to such an extent that because of the self-nullification (*Bittul*) to Him of the lower fear (*Yirah Tata'ah*), (since even its lowest level is connected to the uppermost level of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, and they essentially are one matter),⁸²⁷ it thus reaches even higher than the aspect of a son (*Ben*-בן).

This is as explained before⁸²⁸ about [the verse],⁸²⁹ “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.” That is, it was explained that all the ascents that will take place in the souls of the Jewish people and in the *Sefirah* of Kingship-*Malchut*, specifically stem from the service of “My servant-*Avdee*-עבדי,” and that through this [service] “he will be exalted and become high and exceedingly lofty,” even higher than Adam, the first man.⁸³⁰

The substance of this, as it is in the general totality of the chaining down of the worlds (*Hishtalshelut*), is that it refers to the beginning of the *Line-Kav*. This is because corresponding to this aspect is the essential self of the soul which transcends manifestation in the body (as explained in chapter three).

⁸²⁷ See Torah Ohr, Hosafot 114d; Biurei HaZohar of the Mittler Rebbe (81a-b); Biurei HaZohar of the Tzemach Tzeddek (Vol. 1 p. 423); Kuntres HaAvodah, Ch. 3 (p. 18).

⁸²⁸ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12 – based on what is explained in Biurei Zohar, Vayeishev of the Mittler Rebbe and of the Tzemach Tzeddek.

⁸²⁹ Isaiah 52:13

⁸³⁰ See Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200.

This is as explained before⁸³¹ in [the analogy of]⁸³² “a king who had an only daughter that he dearly loved and called her ‘My mother (*Eemee*-אמי),’ ‘My sister (*Achoti*-אחותי),’ and ‘My daughter (*Beetee*-בתי).” That is, specifically the aspect of the daughter (*Bat*-בת)⁸³³ reaches even higher than the aspect of “My mother (*Eemee*-אמי).”⁸³⁴ This is similar to what is known, that the Supernal intention of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, is specifically for the created something (*Yesh HaNivra*), and this is why it is called “something-*Yesh*-יש.”⁸³⁵

Based on what was explained before (in chapter three) about the coming into being of something from nothing (*Yesh MeAyin*), the explanation is that the matter of “nothing” (*Ayin*-אין) is not only from the perspective of the novel created being, who calls it “nothing” (*Ayin*-אין) because he has no grasp of it, but rather is because it truly is an aspect of nothing (*Ayin*-אין). This is because it merely is a tiny glimmer of radiance that is considered to be literally like absolute nothingness relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He.

⁸³¹ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 3.

⁸³² Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3:2

⁸³³ That is, Kingship-*Malchut*, which is the lower fear (*Yirah Tata’ah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁸³⁴ That is, Understanding-*Binah*, which is called the upper mother (*Imma Illa’ah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁸³⁵ See Proverbs 8:21; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*), Gate Nine (*Chochmah*).

This being so, it is not understood how the novel created being can be called “something” (*Yesh*-יש). For, since the source that brings it into being is the aspect of “nothing” (*Ayin*-אין) relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, how then can the novel created being be called “something” (*Yesh*-יש)?

However, the explanation is that the Supernal intention of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is specifically for the created something (*Yesh HaNivra*). It therefore is called “something” (*Yesh*-יש), similar to the True Something (*Yesh HaAmeete*- יש האמיתי),⁸³⁶ even though its source is called “nothing” (*Ayin*-אין).

The same is understood in regard to service of *HaShem*-יהו"ה, blessed is He, that the aspect of a servant (*Eved*-עבד) reaches even higher than the aspect of a son (*Ben*-בן). With this in mind, we can understand the verse, “Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” This is because Yaakov-יעקב is the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship, which is the service of a servant (*Eved*-עבד). It thus includes both matters; “settling in the land of his father’s sojournings,” referring to the matter of toiling in the study of Torah (*Amal Torah*- עמל תורה), and the matter of “the Land of Canaan,” referring to the matter of affecting the refinements (*Birurim*) in the side

⁸³⁶ Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; See Sefer HaMaamarim 5677 p. 150.

opposite holiness, and in a way of cunning.⁸³⁷ About both these aspects it states, “Yaakov-יעקב settled,” being that the foundation of all service of *HaShem*-יהו"ה, blessed is He, is specifically the matter of accepting His yoke.

The verses then differentiate between the two aspects of Yaakov-יעקב and Israel-ישראל. [It first states], “These are the offspring of Yaakov: Yosef,” referring to the matter of the toil of affecting refinements (*Birurim*) through the toil in work (*Amal Melachah*-עמל מלאכה) and the toil in speech (*Amal Sichah*-עמל שיחה), by which the aspect of Yosef-יוסף is also drawn down. This culminates with the matter of “Israel-ישראל loved Yosef-יוסף,” referring to the matter of toiling in the study of Torah (*Amal Torah*-עמל תורה) and the reward of love of *HaShem*-יהו"ה, blessed is He, with delight in Him (*Ahavah b'Taanugim*), as explained above at length.

Through this, we cause that instead of what it states at the conclusion of the Torah portion,⁸³⁸ “The chamberlain of the [royal] cupbearers did not remember Yosef, but forgot him,”⁸³⁹ as a result of which [the next verse] came about,⁸⁴⁰ “It happened... that Pharaoh was dreaming (*Cholem*-חלם),” which was the cause of the exile, that the opposite occurs, in that the dream (*Chalom*-חלם) itself is transformed, so that from and it by means of it, there is additional strengthening. This is as explained before,⁸⁴¹ that the word “dream-*Chalom*-חלם” also

⁸³⁷ Genesis 27:35; See Torah Ohr, beginning of Vayeishev.

⁸³⁸ Genesis 40:23

⁸³⁹ Also see the discourse entitled “*U'Mikneh Rav* – An abundance of livestock,” 5720, Discourse 25, Ch. 3.

⁸⁴⁰ Genesis 41:1

⁸⁴¹ In the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v'Amar* – Rabbi Shimon began and said,” Discourse 12, Ch. 6.

indicates strengthening and health, as in the verse,⁸⁴² “You heal me (*vaTachlimeini*-וְתַחֲלִימֵנִי) [and give me life],” [which Rashi explains means], “You make me healthy and strengthen me.”

In other words, as a result of the toil of affecting refinements (*Birurim*) specifically during exile, [about which the verse states],⁸⁴³ “We were like dreamers,” specifically through this, there will be the ultimate revelation. Moreover, it will even be loftier than the revelation brought about through serving *HaShem*-יְהוָה in the aspect of a son (*Ben*-בֶּן). This will take place in the coming redemption, at which time the verse,⁸⁴⁴ “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty,” will be fulfilled.

⁸⁴² Isaiah 38:16

⁸⁴³ Psalms 126:1

⁸⁴⁴ Isaiah 52:13

Discourse 14

“*Ki Ner Mitzvah v’Torah Ohr - For a mitzvah is a flame and Torah is light*”

Shabbat Parshat Mikeitz, Shabbat Chanukah, 5722

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

1.

The verse states,⁸⁴⁵ “For a *mitzvah* is a flame and Torah is light; and the rebukes of discipline are the way of life.” About this it states in various discourses⁸⁴⁶ that we must understand the meaning of the addition of “the way of life” over and above “a *mitzvah* is a flame and Torah is light” mentioned first in the verse. That is, being that there already is “a *mitzvah* is a flame and Torah is light (*Ner Mitzvah v’Torah Ohr*),” what is added by the statement “[the rebukes of discipline are] the way of life (*Derech Chayim*)”?

This question is made all the more difficult by the words of Talmud⁸⁴⁷ on this verse, “For a *mitzvah* is a flame and Torah is light.” [It states there], “The verse associates a *mitzvah* with a flame and Torah with [the] light [of the sun] etc. This is analogous to a person who is walking in the

⁸⁴⁵ Proverbs 6:23

⁸⁴⁶ Torah Ohr, Mikeitz 32b; See the beginning of the discourse entitled “*Ki Ner Mitzvah*” in Ohr HaTorah, Chanukah (Bereishit Vol. 7), p. 1240b; Na”Ch Vol. 1 p. 568; Vol. 3 p. 1,356; Beginning of Kuntres Etz Chayim; Also see the beginning of the discourse entitled “*Ki Ner Mitzvah*” 5692 (Sefer HaMaamarim 5692 p. 120).

⁸⁴⁷ Talmud Bavli, Sotah 21a (and Rashi there)

blackness of night and darkness etc. and a fiery torch (“a *mitzvah* is a flame”) comes his way. He thus is safe from thorns, pits and thistles etc. Once the light of dawn rises (“Torah is a light”) he is safe from wild animals and bandits etc.”

In the analogue, the explanation is that the “person walking on the way” refers to the general matter of the descent of the soul to below, in that it descended “from a high peak to a deep pit.”⁸⁴⁸ Thus, since “all paths are considered to be dangerous,”⁸⁴⁹ a torch of light and ultimately daylight (“the light of dawn”) is necessary to illuminate his way. This is the meaning of the verse, “For a *mitzvah* is a flame and Torah is light.” This is because the word Torah-תורה is of the same root as “instruction-*Hora'ah*-הוראה,”⁸⁵⁰ in that it instructs and guides a person on his path in life.

Now, since there already is not only the torch of light (the *mitzvah*), but also the light of day (Torah), why then is this not sufficient? Why must there also be the matter of “[The rebukes of discipline are] the way of life” (*Derech Chayim*)?

2.

The explanation is that, as explained in [several Chassidic] discourses⁸⁵¹ (in the language of Kabbalah),

⁸⁴⁸ See Talmud Bavli, Chagigah 5b

⁸⁴⁹ Talmud Yerushalmi, Brachot 4:4; Midrash Kohelet Rabba 20:2; See Likkutei Torah, Acharei 25c

⁸⁵⁰ See Radak to Psalms 19:8; Zohar III 53b

⁸⁵¹ Ohr HaTorah, Na”Ch ibid. (p. 571, p. 1,359 and on)

through Torah and *mitzvot* (“a *mitzvah* is a flame and Torah is a light”) we drawn down light that already was drawn down in the world of Emanation (*Atzilut*), which is called the union of *Zeir Anpin* and *Nukvah* (*Yichud Zu”N*). (For, as known, the flame (*Ner*-נר) is the aspect of Kingship-*Malchut*, and the light (*Ohr*-אור) is the aspect of *Zeir Anpin*).

However, to draw down new light and illumination from the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the world of Emanation – which is called the union of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) – this requires self-sacrifice (*Mesirat Nefesh*) while reciting the *Shema*. This is as the Arizal stated,⁸⁵² that the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) comes about through self-sacrifice (*Mesirat Nefesh*), which is called “the way of life (*Derech Chayim*).”

Thus, specifically through this there is caused to be an incomparable elevation, this being the elevation of self-sacrifice (*Mesirat Nefesh*), as compared to fulfilling Torah and *mitzvot* without self-sacrifice (*Mesirat Nefesh*). This is as known from the explanation of the Rav, the Maggid of Mezhritch,⁸⁵³ on the words of Talmud,⁸⁵⁴ that the verse,⁸⁵⁵ ‘And you shall gather in your grain’ refers to when the Jewish

⁸⁵² See Sefer HaMaamarim 5703 p. 168

⁸⁵³ Ohr Torah, Eikev 53c and on; See Likkutei Torah, Shlach 42c, and elsewhere; Also see the preceding discourse of this year, 5722, entitled “v’Yitzchak Ba – And Yitzchak came from having come to Be’er LaChai Ro’ee,” Discourse 8, Ch. 3.

⁸⁵⁴ Talmud Bavli, Brachot 35b

⁸⁵⁵ Deuteronomy 11:14

people do not fulfill the desire of the All Present One, and their work is then done by themselves.”

He explains that this is because the second paragraph of the *Shema* [in which the above verse is mentioned] does not mention [love of *HaShem*-יהו"ה, blessed is He] “with all your being (*Bechol Me'odecha*-בכל מאדך)” (which is mentioned in the first paragraph of the *Shema*). This refers to the matter of self-sacrifice (*Mesirat Nefesh*), and this is why “they do not fulfill the desire of the All Present One.”

Only when service of *HaShem*-יהו"ה, blessed is He, is in a way of “with all your being (*Bechol Me'odecha*)” can it be said that “they fulfill the desire of the All Present One,” and then “their work is done by others, as in the verse,⁸⁵⁶ “Foreigners will stand and tend your flocks,” as will be in the coming future.

We thus find that the additional novelty added by “the way of life (*Derech Chayim*),” over and above “a *mitzvah* is a flame and Torah is light (*Ner Mitzvah v'Torah Ohr*)” is similar to the additional novelty of the coming future in comparison to the present time.

The explanation, as it is in the *Sefirot*, is that “a *mitzvah* is a flame” refers to the aspect of Kingship-*Malchut*, whereas “Torah is a light” refers to the aspect of *Zeir Anpin* (as explained above). Higher than this, “a *mitzvah* is a flame” refers to the matter of “the 248-רמ"ח limbs of the King,”⁸⁵⁷ and “Torah is a light” refers to the aspect of the head and intellect (*Mochin*), being that “the Torah came forth from Wisdom-

⁸⁵⁶ Isaiah 61:5

⁸⁵⁷ See Tikkunei Zohar, Tikkun 30

Chochmah.”⁸⁵⁸ However, “the way of life” (*Derech Chayim*) refers to the aspect of the Crown-*Keter*, which even transcends the aspect of the head and intellect (*Mochin*).

More specifically, there are two matters in this.⁸⁵⁹ This is because “the way of life-*Derech Chayim*-דרך היים” means that it is the “way-*Derech*-דרך” to the matter of “life-*Chayim*-ייים.” This being so, “the way-*Derech*-דרך” is one aspect, and “life-*Chayim*-ייים” is a higher aspect. These refer to the two statures (*Partzufim*) of the Crown-*Keter*, these being The Long Patient One-*Arich*, and the Ancient One-*Atik*.

The analogy is that in learning any deep wisdom, one must first learn the language of that wisdom, for example, to learn the wisdom of Torah, one specifically must learn the Holy Language (*Lashon HaKodesh*),⁸⁶⁰ being that in any other language, a person will never understand the essence of Torah, for as known, even the letters (*Otiyot*) of Torah hint at deep matters etc.⁸⁶¹ We thus find that learning the language of the wisdom is the path and entryway through which to grasp the wisdom.

The same is so of “the way of life-*Derech Chayim*- דרך היים,” that the aspect of the Long Patient One-*Arich* is the path through which the aspect of the Ancient One-*Atik* is grasped, (this being the true matter of life and vitality), since it literally is the aspect of the Unlimited One, blessed is He.

⁸⁵⁸ Zohar II 62a, 85a, 121a

⁸⁵⁹ See Ohr HaTorah, Na”Ch Vol. 3, p. 1,368

⁸⁶⁰ Biblical Hebrew.

⁸⁶¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation), and Vol. 4 (The Vowels of Creation).

The general explanation is as brought in various discourses,⁸⁶² particularly in Kuntres Etz HaChayim,⁸⁶³ that the “the way of life” (*Derech Chayim*) refers to the inner aspects (*Pnimiyut*) of Torah, (the aspect of the Tree of Life – *Etz HaChayim*),⁸⁶⁴ and also refers to serving *HaShem*-יהוה, blessed is He, in prayer.⁸⁶⁵ This causes addition in the matter of “a *mitzvah* is a flame and Torah is light” in a way that is not just an addition in a way of gradation, but is a novel addition beyond any comparative measure [of gradation].

An example is that when studying Torah, a person should sense the Giver of the Torah.⁸⁶⁶ That is, certainly the study of Torah brings about a bond with the Giver of the Torah, however, to have a sense of the Giver of the Torah, this comes about specifically through “the way of life” (*Derech Chayim*), which is the matter of studying the teachings of Chassidus and serving *HaShem*-יהוה, blessed is He, in prayer (*Tefillah*). Through this, the Giver of the Torah comes to be sensed in the study of Torah.

This is similar to what is known about the matter of “the inner aspect (*Pnimiyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.”⁸⁶⁷ That is, the inner aspect (*Pnimiyut*) of the Ancient One-*Atik* is specifically drawn down through the inner aspect

⁸⁶² See Likkutei Torah, Nitzavim 53b

⁸⁶³ Kuntres Etz HaChayim, Ch. 15

⁸⁶⁴ See Ra’aya Mehemna to Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26; Kuntres Etz HaChayim, Ch. 13.

⁸⁶⁵ See Kuntres Etz HaChayim, Ch. 20.

⁸⁶⁶ See Kuntres Etz HaChayim, Ch. 11, and elsewhere.

⁸⁶⁷ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar III 260b, 276b; Likkutei Torah, Nitzavim 49d; Sefer HaMaamarim 5700 p. 49 and on.

(*Pnimityut*) of the father-*Abba* (Wisdom-*Chochmah*), however, there must be recognition of the presence of the inner aspect (*Pnimityut*) of the Ancient One-*Atik* in this.

Similarly, the drawing down of the Giver of the Torah is specifically through the study of Torah, however, there must be recognition of the Giver of the Torah in this, which comes about through the study of the teachings of Chassidus and serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*).

More specifically, the study of the teachings of Chassidus draws down the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, as manifest in the inner aspect (*Pnimityut*) of the father-*Abba* (Wisdom-*Chochmah*).⁸⁶⁸ However, through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*), the inner aspect (*Pnimityut*) of the Ancient One-*Atik* is drawn down as it is, in its own level.⁸⁶⁹

3.

The verse continues, “the rebukes of discipline are the way of life.” That is, “the rebukes of discipline” (*Tochachot Musar*) elevate a person to “the way of life” (*Derech Chayim*). The explanation⁸⁷⁰ is that the word “discipline-*Musar*-מוסר,” is of the same root as the word “afflictions-*Yissurim*-יסורים.”⁸⁷¹ However, what is meant is not necessarily actual afflictions

⁸⁶⁸ See the discourse entitled “*Vayeitzei*” and the discourse entitled “*Vayishlach*” 5666; *Sefer HaMaamarim* 5696 p. 9 and on.

⁸⁶⁹ See the preceding citations.

⁸⁷⁰ See *Ohr HaTorah*, Na”Ch p. 1,365 and on; *Ohr HaTorah*, Chanukah 1,246a.

⁸⁷¹ See *Zohar* II 166a and *Mikdash Melech* there, cited in *Ohr HaTorah*, Na”Ch *ibid*.

(*Yissurim*-יסורים), Heaven forbid, but rather what a person humbles himself by, which generally is the matter of self-restraint (*Itkafiya*).

This is like the teaching of our sages, of blessed memory,⁸⁷² “Sanctify yourself in what is permissible to you.” For, even though the permissible is not considered to be an external husk (*Kelipah*) relative to the forbidden, which stems from the three completely impure husks (*Kelipot*) that are lower than the shiny husk (*Nogah*), nonetheless, the shiny husk (*Nogah*) is also called an external husk (*Kelipah*). Therefore, for a much loftier aspect to be revealed, the matter of “Sanctify yourself in what is permissible to you,” must take place.

Now, there is another matter in this, in that the word “discipline-*Musar*-מוסר” also indicates a “bond-*Kesher*-קשר,” as in the verse,⁸⁷³ “Let us cut their cords (*Mosroteimo*-מוטרותימו),” meaning ropes that are used to bind and tie. That is, just as a person who is bound up cannot go according to his desire, the same is so of “sufferings-*Yissurim*-יסורים,” (meaning, that by which a person humbles himself etc., as explained above), in that he sets boundaries beyond which [he does not allow] his desire to spread forth, in that he forces his desires to submit and be nullified to his Godly soul. The matter of a bond (*Kesher*-קשר) also means to bind his animalistic soul, thus nullifying it to [the will of] his Godly soul.

⁸⁷² Talmud Bavli, Yevamot 20a; Sifri and Rashi to Deuteronomy 14:21; Chareidim, end of the *Chelek Mitzvot Aseh Min HaTorah*; See Tanya, Likkutei Amarim, Ch. 7, Ch. 27, Ch. 30 (39a).

⁸⁷³ Psalms 2:3

This then, is the meaning of “the rebukes of discipline are the way of life.” That is, through the “rebukes of discipline” (*Tochachot Musar*) a person binds himself, so that his desire does not spread into undesirable and alien matters, by restraining and binding his animalistic soul to his Godly soul, which is a bond of two total opposites, in that they become bonded and unified as one.

Through doing this, he thereby causes an arousal above of the bond and joining of the Unlimited One, *HaShem*-יהו"ה, blessed is He, with the worlds, this being the matter of “the way of life” (*Derech Chayim*), in that he draws new light and illumination down through his self-sacrifice (*Mesirat Nefesh*), (as explained in chapter two).

4.

This then, is the meaning of the verse, “For a *mitzvah* is a flame and Torah is light; the rebukes of discipline are the way of life.” This verse includes the general matter of service of *HaShem*-יהו"ה, blessed is He, from below to above. That is, it begins “a *mitzvah* is a flame,” followed by “Torah is light.” Even though, at first glance, the order should have been “Torah is a light” which brings to “a *mitzvah* is a flame,” as in the teaching of our sages, of blessed memory,⁸⁷⁴ “Study [of Torah] is greater, since it brings to the action [of the *mitzvot*]” nevertheless, in the levels of service of *HaShem*-יהו"ה, blessed is He, the lower level is “a *mitzvah* is a flame,” since it is the matter of action alone. The level above it is “Torah is light,”

⁸⁷⁴ Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

this being the matter of understanding and comprehension. However, the highest level is “the way of life” (*Derech Chayim*), (which comes about through “the rebukes of discipline” (*Tochachot Musar*), as explained in chapter three), this being the matter of self-sacrifice (*Mesirat Nefesh*) which transcends the limitations of the intellect (*Sechel*).

However, *HaShem* יהו"ה's Supernal intent is not for the matter of self-sacrifice (*Mesirat Nefesh*), that is, “the way of life” (*Derech Chayim*), to remain unto itself, but that it should rather also be drawn into “a *mitzvah* is a flame and Torah is light.” This is understood from the explanation above (in chapter two) that “a *mitzvah* is a flame and Torah is light” is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, whereas “the way of life” (*Derech Chayim*) is the matter of the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*).

However, the intention in the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is not for it remain above, Heaven forbid, but that it should also be drawn down into the union of *Zeir Anpin* and *Nukvah*, until it is drawn [all the way] down below etc., only that when this is drawn down from the union of father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), it is much loftier and deeper.

For, as known, even the union (*Yichud*) of *Zeir Anpin* and *Nukvah* is drawn from [and brought about through] the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), and even from higher etc., as explained in *Iggeret HaKodesh*.

The same is true in the reverse, that the union (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is also drawn down from the union (*Yichud*) of *Zeir Anpin* and *Nukvah*. However, the difference is that, in and of itself, the union of *Zeir Anpin* and *Nukvah* is an external union (*Yichud Chitzoni*), whereas the union (*Yichud*) of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*) is an inner union (*Yichud Pnimi*), even when drawn down in the union of *Zeir Anpin* and *Nukvah* for the sake of giving birth to souls or for the general need of bestowal to below.

The same is understood as it relates our service of *HaShem*-יהו"ה, blessed is He, that we must draw down the matter of self-sacrifice (*Mesirat Nefesh*) into “a *mitzvah* is a flame and Torah is light.” That is, even when one engages in studying Torah and fulfilling the *mitzvot*, in which one’s study must be with his human intellect, which is limited, and how much more in fulfilling the *mitzvot*, which are even more measured and limited than the study of Torah – for, about Torah study our sages, of blessed memory, said,⁸⁷⁵ “Whosoever is involved in [studying] the Torah laws pertaining to the burnt offering, it is as though he sacrificed a burnt offering.”

This is so even though [presently, without the Holy Temple] it is neither the time nor the place to offer such a sacrifice, nonetheless, since Torah is not limited to time and space, which is not so of the *mitzvot*, which indeed are limited

⁸⁷⁵ Talmud Bavli, Menachot 110a

to time and space⁸⁷⁶ – nevertheless, while actually [studying these Torah laws], the matter of self-sacrifice (*Mesirat Nefesh*), which is limitless, must illuminate in him in such a way that the self-sacrifice (*Mesirat Nefesh*) itself is drawn into “a *mitzvah* is a flame and Torah is light.”

This is similar to the Chanukah lights, in that “the *mitzvah* is to place them at the entrance of his house on the outside.”⁸⁷⁷ That is, even on the outside, which generally refers to the matter of actual deed, as known about the matter of [the verse],⁸⁷⁸ “I even actualized it (*Af Aseeteev*-עשיתיו-אף),” in which the word “even-*Af*-אף” makes a separation in the matter,⁸⁷⁹ thus referring to the matters of “a *mitzvah* is a flame and Torah is light” which are limited, there too there should be an illumination of the matter of self-sacrifice (*Mesirat Nefesh*) which transcends limitation, [and is the matter of] “the way of life” (*Derech Chayim*).

Beyond this, since this is a matter of self-sacrifice (*Mesirat Nefesh*), meaning the union of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*), as well as the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), it therefore is understood that this matter is unlimited (*Bli Gvul*). Therefore, it is not applicable that after having had self-sacrifice (*Mesirat Nefesh*) one time, a person should think or say to himself that he has finished his service. He rather can

⁸⁷⁶ See Likkutei Torah, Bamidbar 13a; Ohr HaTorah, Na”Ch ibid. (p. 570, p. 1,358).

⁸⁷⁷ Talmud Bavli, Shabbat 21b

⁸⁷⁸ Isaiah 43:7

⁸⁷⁹ See Likkutei Torah, Balak and elsewhere.

and must add to this with even greater depth, being that [in this regard] he is unlimited (*Bli Gvul*).

Based on this, we also understand why the recital of the *Shema* is twice daily.⁸⁸⁰ For, at first glance, since he already has recited the *Shema* and said the words, “[You shall love *HaShem*-יהוה your God...] with all your being (*Bechol Me’odecha*-בכל מאדך),” he therefore has already given over his soul and his being. [For after all, “we are not dealing with fools,”⁸⁸¹ but are talking about a person who neither fools others nor fools himself, so that when he says “with all your being” (*Bechol Me’odecha*-בכל מאדך), he actually holds by this, and is given over with all his soul and all his being.] This being so, how does it apply for him to return and recite the *Shema* yet again? After all, he has nothing left to give, since he already has given over his whole being.

About the fact that one recites *Shema* every day, this makes sense, for it can be explained like what we explained before⁸⁸² on the words,⁸⁸³ “[Now Avraham was old], coming in days (*Ba BaYamim*-בא בימים),” namely, that every day the soul is renewed, and therefore the matter of self-sacrifice (*Mesirat Nefesh*) is necessary yet again. However, in regard to [repeating the *Shema*] on the very same day, how does it apply to have self-sacrifice (*Mesirat Nefesh*) twice a day?

However, the explanation is that, as explained above, this matter is unlimited (*Bli Gvul*). This is similar to the

⁸⁸⁰ Mishneh Torah, Hilchot Kriyat Shema 1:1

⁸⁸¹ See Bava Metziya 40a and elsewhere

⁸⁸² In the Sichah talk of Shabbat Parshat Chayei Sarah, Shabbat Mevarchim Kislev 5722, Ch. 5 and on (Torat Menachem, Vol. 32, p. 201 and on).

⁸⁸³ Genesis 24:1

explanation elsewhere⁸⁸⁴ about the matter of leaving Egypt (*Mitzrayim*-מצרים), that it must be continuous throughout the day. [It is explained that it could reasonably be said that the obligation to leave Egypt is even greater than the obligation to recite the *Shema*. This is because the obligation to recite the *Shema* is only twice daily, whereas the obligation to leave Egypt is at every moment.] However, since he already has departed from his constraints and limitations (*Meitzarim*-מיצרים), how does it apply to leave Egypt (*Mitzrayim*-מצרים) yet again?

The explanation is that since this matter is unlimited (*Bli Gvul*), therefore, that which is considered to be a departure from constraints (*Meitzarim*-מצרים) on a lower level, is still considered to be a constrain on a higher level. Thus, since the Holy One, blessed is He, is unlimited, the matter of leaving Egypt (*Mitzrayim*-מצרים) always applies without measure. The same is so of the matter of self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, as discussed above.

5.

However, there is an additional matter that must precede “a *mitzvah* is a flame,” (not mentioned in the verse because it is so obvious). This refers to the lower fear (*Yira Tata’ah*) of *HaShem*-יהו"ה, blessed is He, and the matter of accepting His yoke, about which the verse states,⁸⁸⁵ “The beginning of wisdom is fear of *HaShem*-יהו"ה.” This is akin to

⁸⁸⁴ See *Torat Menachem* Vol. 30 p. 267 and on.

⁸⁸⁵ *Psalms* 111:10; See *Likkutei Torah*, *Tzav* 13a and elsewhere.

the recital of “I submit thanks before You-*Modeh Ani*” [said upon waking in the morning] and the recital of “Submit thanks to *HaShem-Hodu LaHaShem*” [said at the commencement of the morning prayers], in that it is the foundation and beginning of service of *HaShem*, blessed is He.

Now, even though this matter is the beginning of service of *HaShem*, blessed is He, (and even precedes the beginning of the verse), nevertheless, it also is bound to “the way of life” (*Derech Chayim*) (at the conclusion of the verse), this being the matter of self-sacrifice (*Mesirat Nefesh*), which transcends grasp and comprehension. This is similar to the explanation before,⁸⁸⁶ that even the lowest level of the lower fear (*Yirah Tata’ah*) of *HaShem* is connected to uppermost level of the upper fear (*Yirah Ila’ah*) of *HaShem*,⁸⁸⁷

It is well-known what is explained in various places, especially in Kuntres HaAvodah,⁸⁸⁸ about the difference between love (*Ahavah*) and fear (*Yirah*) of *HaShem*, blessed is He. Namely, that through love (*Ahavah*) of *HaShem* we come to reach the aspect of revelations (*Giluyim*), whereas through fear (*Yirah*) of Him we reach the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* Himself, blessed is He. Thus, when it comes to the aspect of the Essential Self of

⁸⁸⁶ In the preceding discourse of this year, 5722, entitled “*Vayeishev Yaakov* – Yaakov settled,” Discourse 13, Ch. 7.

⁸⁸⁷ See Torah Ohr, Hosafot 114d; Biurei HaZohar of the Mittler Rebbe (81a-b); Biurei HaZohar of the Tzemach Tzedek (Vol. 1 p. 423); Kuntres HaAvodah, Ch. 3 (p. 18).

⁸⁸⁸ Kuntres HaAvodah Ch. 3 (p. 18)

HaShem-יהו"ה, blessed is He, it is inapplicable to distinguish between grasp that is through the lower fear (*Yirah Tata'ah*) and a grasp that is through the upper fear (*Yirah Ila'ah*), since His Essential Self is not in the category of division.

This is as in the well-known saying of the Baal Shem Tov,⁸⁸⁹ that “When it comes to His Essence, even when you grasp only a small aspect of Him, you have grasp all of Him.” This is why specifically through the beginning and foundation of service of *HaShem*-יהו"ה, blessed is He, which is the lower fear (*Yirah Tata'ah*) of Him and the acceptance of His yoke, we come to the highest of levels.⁸⁹⁰

This also is like what was explained before⁸⁹¹ about the revelation of the coming future, that the loftiest matters come about specifically from the matter of “My servant-*Avdi*-עבדי,” as it states,⁸⁹² “Behold, My servant will succeed; he will be exalted and become high and exceedingly lofty.”

⁸⁸⁹ See Keter Shem Tov, Hosafot 227

⁸⁹⁰ See at length in Derech Chayim of the Mittler Rebbe, translated as The Way of Life.

⁸⁹¹ See the preceding discourse of this year, 5722, entitled “*Rabbi Shimon Patach v’Amar* – Rabbi Shimon began and said,” Discourse 12; Also see the discourse entitled “*Vayeishev Yaakov* – Yaakov settled,” Discourse 13.

⁸⁹² Isaiah 52:13

Discourse 15

*“V'Eileh Shemot B'nei Yisroel -
And these are the names of the children of Israel”*

Shabbat Parshat Shemot, Shabbat Mevarchim Shvat, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁹³ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” Now, the question on this is well known, namely, why does the Torah repeat the names of the children of Israel who came to Egypt, once in the portion of Vayigash,⁸⁹⁴ and once in the portion of Shemot?

It is explained in Torah Ohr and Torat Chayim⁸⁹⁵ that “who came to Egypt” is repeated corresponding to the two descents of the Egyptian exile, as in the verse,⁸⁹⁶ “descend, we have descended-*Yarod Yaradnu*-ירד ירדנו,” indicating a descent followed by another descent. Therefore, the redemption and exodus from Egypt also consisted of two ascents, as in the verse,⁸⁹⁷ “I will bring you up and also go up-*A'alcha Gam Aloh*-עעלך גם עלה.”

⁸⁹³ Exodus 1:1

⁸⁹⁴ Genesis 46:8 and on

⁸⁹⁵ See the beginning of Torah Ohr, Shemot and Torat Chayim, Shemot.

⁸⁹⁶ Genesis 43:20

⁸⁹⁷ Genesis 46:4

There⁸⁹⁸ it explains the matter of the two descents of the Egyptian exile as they are rooted Above in *HaShem*'s יהו"ה Godliness, (from which the two descents of the Egyptian exile chained down). This refers to the descent of the aspect of Wisdom-*Chochmah*, (the aspect of Yaakov) into the letters of thought (*Machshavah*) (the first descent) and into the letters of speech (*Dibur*) (the second descent), these being the matter of the union of Yaakov and Leah⁸⁹⁹ (the letters of thought-*Machshavah*) and the matter of the union of Yaakov and Rachel (the letters of speech-*Dibur*).⁹⁰⁰

It continues⁹⁰¹ to explain that at first glance, why is (the descent and drawing down of the aspect of Wisdom-*Chochmah* until the letters of speech-*Dibur*), [equated to and] called the Egyptian exile? For, is it not so, that this is how the chaining down (*Hishtalshelut*) and coming into being of the worlds from the aspect of Wisdom-*Chochmah* through the ten utterances must necessarily be?

However, the explanation is that in regard to the general matter of letters (*Otiyot*), there is a way in which the letters reveal the light (*Ohr*) within them, this being the drawing down from Wisdom-*Chochmah* to the letters of

⁸⁹⁸ Torah Ohr 50a and on; Torat Chayim 25a and on.

⁸⁹⁹ This should probably say "Israel and Leah" as opposed to "Yaakov and Leah." Also see the discourse entitled "v'Eileh Shemot – And these are the names of the children of Israel," 5720, Discourse 9, which states "Israel and Rachel," but appears to also be a typographical error and should say "Israel and Leah."

⁹⁰⁰ Ohr HaTorah, Shemot, p. 50; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27, Ch. 35, Ch. 37, Ch. 40, and elsewhere.

⁹⁰¹ Torah Ohr *ibid.* 50c.

speech (*Dibur*) stemming from the chaining down of the worlds (*Hishtalshelut*) as it is, in and of itself.

However, there also is a way in which the letters (*Otiyot*-אותיות) conceal the light (*Ohr*), as in the verse,⁹⁰² “We have not seen our signs (*Ototaynu*-אותותינו),” in which the light (*Ohr*) concealed in the letters (*Otiyot*) is neither seen nor recognized. This second aspect is the matter of the Egyptian exile. That is, the names (*Shemot*-שמות) – (“the actual names of the children of Israel”)⁹⁰³ – are hidden and concealed in the letters (*Otiyot*) of speech (*Dibur*), this being the aspect of Kingship-*Malchut*, whose “feet descend unto death.”⁹⁰⁴

However, the matter of the redemption is when the light (*Ohr*) in the letters (*Otiyot*-אותיות) becomes revealed, as [indicated by the words],⁹⁰⁵ “The King, King of kings, the Holy One, blessed is He, was revealed upon them and redeemed them.” In other words, the redemption took place through the revelation of light (*Ohr*). In this itself, there is the revelation of the light (*Ohr*) that was revealed in the exodus from Egypt, this being the first ascent, and there is the higher revelation of light (*Ohr*) which will take place in the coming redemption, this being the second ascent. About this we plead,⁹⁰⁶ “May His Great Name be blessed forever, and

⁹⁰² Psalms 74:9

⁹⁰³ Torah Ohr Shemot ibid. 49d

⁹⁰⁴ Proverbs 5:5; See Ohr HaTorah Na”Ch to Proverbs 5:5 (p. 564 and on).

⁹⁰⁵ Liturgy of the Passover Haggadah, section entitled “*Matzah Zu*”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדבריים were given.

⁹⁰⁶ In the liturgy of the Kaddish prayer.

forever and ever (*L'Olam u'L'Olmei Almaya-* לעלם ולעלמי- (עלמיא שמו הגדול-*Shmo HaGadol*),” that His Great Name should actually be drawn down and revealed within the chaining down of the worlds (*Olamot*-עולמות).

This is also the meaning of the verse,⁹⁰⁷ “I will exalt You, my God the King.” The words, “my God the King (*Elo”hai HaMelech*-המלך אלהי),” refer to *HaShem*’s-יהוה aspect of Kingship-*Malchut*⁹⁰⁸ which descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is specifically brought about through the restraint (*Tzimtzum*) and concealment of the light (*Ohr*) until it can be the source of the existence of “something” (*Yesh*) [that is seemingly separate] etc. This [concealment] is what gives room for the possibility of exile. It thus is necessary to draw down the aspect of the exaltedness of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, through which redemption comes about.

However, this must be better understood. For, since “my God the King (*Elo”hai HaMelech*-המלך אלהי)” is an aspect of *HaShem*’s-יהוה Godliness, how is it possible that from this, room can be made for the matter of exile. This is also not understood from the opposite angle. That is, since from the aspect of “my God the King (*Elo”hai HaMelech*-המלך אלהי)” there is room for the exile, how then is it, that through the drawing down of the exaltedness of “my God the

⁹⁰⁷ Psalms 145:1

⁹⁰⁸ Also see *Hemshech* 5672 Vol. 2, p. 339

King (*Elo"hai HaMelech* המלך-אלה"י) the exile will be nullified?

2.

Now, to understand this, we must begin by explaining the matter of “my God-*Elo"hai* אלה"י.” That is,⁹⁰⁹ the word “my God-*Elo"hai* אלה"י” has two meanings. The first is that “my God-*Elo"hai* אלה"י” indicates “power” (*Ko'ach* כה) (as stated in Shulchan Aruch⁹¹⁰ about the intentions of the Divine names). The second is that “my God-*Elo"hai* אלה"י” is of the same root as “Godliness-*Elo"hut* אלהות-ת.”

Now, at first glance, the two seem to be opposites, as understood from the explanation elsewhere⁹¹¹ about the matter of “light” (*Ohr* אור) and “power” (*Ko'ach* כה), which are two opposites. Thus, since “power” (*Ko'ach* כה) is the opposite of “light” (*Ohr* אור), therefore it certainly is also the opposite of “Godliness-*Elo"hut* אלהות-ת.”

To further explain, the difference between “light” (*Ohr* אור) and “power” (*Ko'ach* כה) is that light (*Ohr* אור) is similar to its Luminary (*Ma'or* מאור) and is in a state of constant adhesion to its Luminary (*Ma'or* מאור). In contrast, a power (*Ko'ach* כה) is separate from its source.

An example is the general power (*Ko'ach* כה) to act, which is particularly [observable] in the power (*Ko'ach* כה)

⁹⁰⁹ See *Hemshech* 5672 *ibid.* Vol. 1, Ch. 310 and on; Discourse entitled “*Mah Rav Tuvcha*” 5692 Ch. 3 and on (Sefer HaMaamarim, Kuntreisim Vol. 3, p. 35 and on; Sefer HaMaamarim 5692 p. 310 and on).

⁹¹⁰ See Tur and Shulchan Aruch, Orach Chayim 5

⁹¹¹ See Sefer HaMaamarim 5664 p. 128 and on and elsewhere.

[that manifests] in a thrown object, which leaves the hand of the one [who threw it] and manifests within the thrown object. That is, the power (*Ko'ach*-כה) becomes separate from its source.

Nonetheless,⁹¹² there also is an element of superiority to the matter of “power” (*Ko'ach*-כה) over and above the matter of “light” (*Ohr*-אור), in that the “power” (*Ko'ach*-כה) reveals something new. On the other hand, there is no novelty in the revelation of light (*Ohr*-אור),⁹¹³ being that the light (*Ohr*-אור) was first included in the Luminary (*Ma'or*-מאור) which is its source.

This is as Tanya explains⁹¹⁴ about the light and ray of the sun, that it “must also be present in the body and substance of the sun itself.” On the contrary, as it is in the Luminary (*Ma'or*-מאור) it is with much greater brilliance and strength. This being so, the revealed light (*Ohr*-אור) is not something new, but is merely the revelation of that which was hidden (*Giluy HaHe'elem*), in that what was previously concealed in its Source becomes revealed.

Moreover, not only is it not novel in relation to its inclusion in the Luminary (*Ma'or*), but more so, it is not even novel in relation to the Luminary (*Ma'or*) itself. For, as known, as the light (*Ohr*) is included in the Luminary (*Ma'or*) it has no existence in addition to [or independent of] the

⁹¹² See *Hemshech* 5672 *ibid.* Vol. 2, Ch. 329-334

⁹¹³ See *Hemshech* 5672 *ibid.* Vol. 2, Ch. 320

⁹¹⁴ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 3.

Luminary (*Ma'or*). Rather, its entire existence is the Luminary (*Ma'or*) itself.

This being so, since the revealed light (*Ohr*) is not novel relative to the light included [in the Luminary (*Ma'or*)], therefore, even relative to the Luminary (*Ma'or*) itself it is not novel. This is because as the light (*Ohr*) is included [in the Luminary (*Ma'or*)] it has no existence of its own, for as it is in the Luminary (*Ma'or*), its entire existence is the existence of the Luminary (*Ma'or*). This being so, relative to the Luminary (*Ma'or*), the revealed light (*Ohr*) is not new.

All this is because light (*Ohr*) adheres to and is similar to its Luminary (*Ma'or*), being that it is the spreading forth of radiance from the Luminary (*Ma'or*). This is to such an extent that below, the light (*Ohr*) is necessitated automatically. In other words, if the luminary (*Ma'or*) is present, the illumination of its light is necessarily present [and vice versa].

In contrast, this is not so of the drawing down of a “power” (*Ko'ach*-כח), which is not necessitated automatically. This is because one does not have act or throw. Rather, this depends on his desire (*Ratzon*), such that by his desire he either reveals or does not reveal the power (*Ko'ach*-כח).

In other words, since the power (*Ko'ach*-כח) is not a spreading forth of radiance from the essence, but is newly brought into being from the essence in a way of novelty, therefore, its affect is also in a way of novelty. That is, the act itself (*Po'el*) is novel relative to the power (*Ko'ach*), and even the power that brings about the act (*Ko'ach HaPo'el*) is novel relative to the essence of the power (*Etzem HaKo'ach*).

To further explain, just as explained before about the matter of light (*Ohr*) - that not only is it not novel relative to its inclusion in the Luminary (*Ma'or*), but it is not even novel relative to the Luminary (*Ma'or*) itself - the same is so [in the inverse] about the matter of power (*Ko'ach*).⁹¹⁵ That is, not only is the act (*Po'el*) novel and newly brought out from the power (*Ko'ach*), (since the power that brings about the act (*Ko'ach HaPo'el*) is spiritual, whereas the action (*Pe'ulah*) brought out from it is physical and not essential to the actor (*Po'el*)), but even in the power (*Ko'ach*) itself, the power that brings out the act (*Ko'ach HaPo'el*) is novel relative to the essence of the power (*Etzem HaKo'ach*).

For example, in the power of action to throw, the particular powers [involved] do not exist as they are in the essential power of movement (*Ko'ach HaTnu'ah*). It rather is like a *heyulie* power from which all movements, whatever they may be, can come out.

The same is so of the power of speech (*Ko'ach HaDibur*), in that relative to the essential power to speak, the various combinations of letters are novel. This is because in the power of speech (*Ko'ach HaDibur*) itself, there are no combinations of letters altogether. Rather, it only is the **ability** to speak (as explained in Tanya),⁹¹⁶ and it thus is not like a particular (*Prat*) that is revealed from a general principle (*Klal*).

⁹¹⁵ See *Hemshech* 5672 *ibid.* Ch. 322.

⁹¹⁶ Tanya, *Likkutei Amarim*, Ch. 20

In other words, it cannot be said that the revelation of letters (*Otiyot*) from the power of speech (*Ko'ach HaDibur*) is similar to the revelation of particulars (*Pratim*) relative to how they were included in the general principle (*Klal*). Rather, the power of speech (*Ko'ach HaDibur*) itself is utterly removed and divested from the form of the letters (*Otiyot*), whereas the form of the letters (*Otiyot*) is novel.

The same is understood Above in *HaShem's* יהו"ה's Godliness in regard to novel creation through the power of speech (*Ko'ach HaDibur*), as in the teaching,⁹¹⁷ “The world was created with ten utterances,” in that it is a matter of novelty.

There is yet another difference between a “power” (*Ko'ach*-כח) and a “light” (*Ohr*-אור). That is, a power (*Ko'ach*) comes into the aspect of division (*Hitchalkut*), in that it divides into inner (*Pnimityut*) and outer (*Chitzonyut*) aspects. Moreover, it divides into many particulars. In contrast, light (*Ohr*) is simple and has no divisions, in that it neither divides into many particulars, nor does it have inner (*Pnimityut*) and outer (*Chitzonyut*) aspects.

In other words, whatever divisions there may be in the light (*Ohr*) stem from the luminary (*Ma'or*). For example, the light of the sun is unlike the light of the moon or the light of a candle. This is because light is similar to its luminary. However, the light (*Ohr*) drawn from any particular luminary (*Ma'or*) is simple, and has no matter of division (*Hitchalkut*) in it.

⁹¹⁷ Mishnah Avot 5:1

Now, though about the light (*Ohr*) we indeed find mention of inner (*Pnimityut*) and outer (*Chitzonyut*) matters, however, this only is from the perspective of the vessels (*Keilim*). However, the light (*Ohr*) itself has no divisions (*Hitchalkut*) at all.

The same is so of the matter of a power (*Ko'ach*) as it is above in *HaShem*-יהו"ה Godliness, that the powers come into a state of division (*Hitchalkut*). For example, the verse states,⁹¹⁸ “When I behold Your heavens, the work of Your fingers,” in which “fingers” are mentioned [to indicate] that they divide into various particular powers.

It is because of the matter of divisions that exist in the aspect of power (*Ko'ach*) that the matter of the manifestation of the statures (*Partzufim*) one within the other, is also caused, such that the externality (*Chitzonyut*) (or lower aspect) of the upper [level] becomes the inner aspect (*Pnimityut*) of the lower [level].

From all the above it is understood that a “power” (*Ko'ach*-כח) is the diametric opposite of a “light” (*Ohr*-אור), and is certainly the diametric opposite of Godliness-*Elo'hut*-אלהו"ת, being that *HaShem*-יהו"ה, blessed is He, is a simple unity, which is the opposite of division and separation etc.

This being so, the question becomes even stronger about the word “my God-*Elo'hai*-אלהי-י,” which has two meanings, one being “power-*Ko'ach*-כח” and the other being “Godliness-*Elo'hut*-אלהו"ת,” for at first glance, they are two diametric opposites.

⁹¹⁸ Psalms 8:4

3.

However, the explanation is that a “power” (*Ko’ach*-כֹּחַ), as it is Above in *HaShem*’s-יהו"ה Godliness, is unlike a “power” (*Ko’ach*-כֹּחַ) as it is below. This is because as a power (*Ko’ach*) is below, it is separate from its source, (as explained in chapter two). In contrast, as a power (*Ko’ach*) is Above, it is in a state of adhesion to its Source, similar to light (*Ohr*). In other words, the matter of light (*Ohr*), which is in a state of adhesion to its Luminary (*Ma’or*) reveals to us that the same is so of the matter of a power (*Ko’ach*) as it is Above, in *HaShem*’s-יהו"ה Godliness. It too is in a state of adhesion to its Source.

This is similar to the explanation elsewhere⁹¹⁹ about [the words],⁹²⁰ “Nothing compares to You, and there is nothing but You.” That is, the matter that “nothing compares to You” is specifically revealed through the [aspect of the] “power” (*Ko’ach*), through which we also come to know that the light (*Ohr*) too is utterly incomparable to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, in and of itself, the light (*Ohr*) only reveals that “there is nothing but You,” meaning that there is nothing apart from *HaShem*’s-יהו"ה Godliness. This is because light (*Ohr*) is in a state of adhesion to its Luminary (*Ma’or*) and if it becomes separate from it, its existence is nullified. From this

⁹¹⁹ See *Hemshech* 5672 *ibid.* p. 1,155

⁹²⁰ In the “*HaKol Yoducha*” section of the Shacharit prayers of Shabbat.

it is understood that there is nothing apart from the Luminary (*Ma'or*).

However, the light (*Ohr*) does not reveal the matter of “nothing compares to You.” Rather, this is revealed by the “power” (*Ko'ach*) in a way that there is no measure of comparison, such as in the power to create, which brings about the existence of a “something” (*Yesh*) who senses himself as existing, in and of himself.

This [sense] stems from the Essential Self and Being of the Emanator, *HaShem*-יהו"ה Himself, blessed is He, whose existence **is** intrinsic to Him and who has no cause that precedes Him, Heaven forbid to think so. It thus is solely within His power and ability to create something from absolute nothingness etc.⁹²¹ It is with the revelation of “Nothing compares to You,” by way of the “power” (*Ko'ach*), that we come to also know that even the light (*Ohr*) is of utterly no comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, in the same way, the light (*Ohr*) reveals the matter of a power (*Ko'ach*) to us in regard to its adhesion [to its Source], namely, that as a “power” (*Ko'ach*) is Above in *HaShem*'s-יהו"ה Godliness, it is in a state of adhesion to its Source and is not separate, Heaven forbid to think so.

The explanation is that, at first glance, one might think that there is room to say that the aspect of the power (*Ko'ach*) that brings the creations into being is separate from its Source,

⁹²¹ Tanya, Iggeret HaKodesh, Epistle 20

Heaven forbid to think so. This is because the existence of the worlds and the vitality within them is for the limited duration of “six thousand years that the world will endure.”⁹²² Thus, at first glance, in regard to a limited duration of time, it could possibly be [said] that even if it is separate from its Source, it is like the [power manifest] in the throwing [of an object], in which the power (*Ko'ach*) [of the throw] comes out of and becomes separate from the hand of the person [who threw it], because even so, for a duration of time it propels the stone upward. This being so, one might think that there is room to say that the same is so in the matter of creation, that for a limited duration of time, the power (*Ko'ach*) could be separated from its Source, Heaven forbid to think so.

However, in truth, as it is Above in *HaShem's* יהוה"ה Godliness, even the aspect of the power (*Ko'ach*) is in a state of adhesion to its Source, because it is a simple matter that “there is nothing besides Him,”⁹²³ and that “from the true reality of His existence all other beings exist.”⁹²⁴ This being so, even the existence of the “something” (*Yesh*) is not outside of or apart from *HaShem*-יהוה"ה, blessed is He. This then, is certainly so of the Godly power (*Ko'ach*) that brings novel existence into being, that it does not apply to say that it is in a state of separateness, Heaven forbid to think so.

In regard to what is stated about the matter of the external husks (*Kelipot*), that “He separated them from His

⁹²² Talmud Bavli, Rosh HaShanah 31a

⁹²³ Deuteronomy 4:35

⁹²⁴ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

Oneness,”⁹²⁵ the separation is only “from His Oneness.” Moreover, the external husks (*Kelipot*) are not an aspect of positive existence altogether, because from their very inception, their existence comes from the absence of His desire, as in the teaching,⁹²⁶ “These He does not desire.” It follows automatically that their coming into being and existence is the absence of positive existence, and the whole matter of their existence is only that,⁹²⁷ “*HaShem*-יהו"ה your God is testing you.”

Now, the difference between refinements (*Birurim*) and tests (*Nisyonot*) is well known.⁹²⁸ Namely, that *HaShem*'s-יהו"ה Supernal intent in the matter of refinements (*Birurim*) is for that which is refined to remain in existence, but elevated to holiness. In contrast, in the matter of tests (*Nisyonot*), *HaShem*'s-יהו"ה Supernal intent is that a person should push them away. In other words, the entire matter [and purpose of a test] is to negate its existence.

Now, although it could be said that the negation inherent to tests (*Nisyonot*), stemming from *HaShem*'s-יהו"ה Supernal intent that they be pushed away, only applies after toiling in battling against the tests, whereas before and during the battle, the tests have positive existence. However, in truth, this is not so. This is because the difference between refinements (*Birurim*) and tests (*Nisyonot*) is that in

⁹²⁵ See Maamarei Admor HaZaken 5565 Vol. 2, p. 822; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 48.

⁹²⁶ Midrash Bereishit Rabba 3:7; 9:2

⁹²⁷ See Deuteronomy 13:4

⁹²⁸ See *Sefer HaMaamarim* 5680 p. 107 and on; 56789 p. 288 and on, and elsewhere.

refinements (*Birurim*) *HaShem*'s יהו"ה Supernal intent is both in the person affecting the refinement, as well as in that which is being refined. However, this is not so of tests (*Nisyonot*), for in the test that a person is tested by, there is no Supernal intent [or desire].

Rather, here *HaShem*'s יהו"ה Supernal intent is solely for the person to rouse himself and overcome the test, in that he knows and senses that the test (*Nisayon*) is merely a negative existence. This being so, it cannot be said that before the battle they have any positive existence, being that there is no [positive] Supernal intent in the thing itself [by which he is tested], but here *HaShem*'s יהו"ה Supernal intent is solely for the person. In contrast, the test (*Nisayon*) itself is merely the matter of the absence [of positive existence].

However, in everything that there is [positive] Godly intent, which is why it is in a state of [positive] existence, there is no separation from His Godliness, Heaven forbid to think so, being that there is nothing outside of or apart from Him.

In addition, it does not apply for there to be a matter of separation from *HaShem*'s יהו"ה Godliness, Heaven forbid to think so, because there is nothing outside of or apart from Him. Thus, even from the perspective of the power (*Ko'ach*) that brings into being itself, throughout the duration of the six thousand years it necessarily is not separate from its Source, but is in a state of constant adhesion to its Source.

The explanation is that about the novel existence of the heavens and earth, the verse states,⁹²⁹ “These are the offspring of the heavens and the earth when they were created,” about which our sages, of blessed memory, stated,⁹³⁰ “They are as strong as the day they were created.”

Now, if we were to say that (for the [limited] duration of the six thousand years) the power that creates is a limited power that it is separate from its Source, we would have to say that over the course of time, it necessarily would [gradually] become weakened. That is, [we would have to say that] every moment that they become more distant from their original coming into being, they come closer to the “one [millennium] of desolation,” and thus necessarily become more [and more] weakened. This is like Rabbeinu Bacheye statement,⁹³¹ that from the moment a baby is born he begins to deteriorate. However, being that [the heavens and the earth] are as strong as the day they were created, this proves that the power of limitlessness (*Bli Gvul*) is present in the limitation of the world.

From this it is understood that the power that brings into being is not separate from its Source, [even] during the six thousand years, but is rather in a state of constant adhesion to its Source. This is why the strength is constantly in it.

⁹²⁹ Genesis 2:4

⁹³⁰ Talmud Yerushalmi, Brachot 1:1; See the beginning of Sefer HaChakirah of the Tzemach Tzedek; *Hemshech “Mayim Rabim”* 5636, Ch. 33 and elsewhere.

⁹³¹ “It is possible that the intention is to what Rabbeinu Bacheye writes in his commentary to Genesis 1:28” (Note of the Rebbe to Sefer HaMaamarim 5711 p. 142.)

Now, though it is stated that after the six thousand years there will be “one millennium of desolation,” this is not a matter of actual diminishment or loss. This is because the matter of diminishment and loss [specifically] applies when the diminishment and loss is constant. However, since throughout “the six thousand years that the world endures” they are “as strong as the day they were created,” the fact that they undergo loss afterwards is not diminishment and loss [that is inherent to them], but is because it thus arose in the desire of the Creator, that they will undergo loss.

In other words, just as it is the Supernal desire of the Creator for them to exist for the six thousand years, it likewise is so, that at the conclusion of the six thousand years, the desire of the Creator is that their existence should be nullified. However, this is not a loss [that is inherent to them, in and of themselves].

This is especially so considering the meaning of the “one [millennium] of desolation” as understood in the inner teachings of Torah,⁹³² that their existence will not be nullified, but that they will ascend to a higher level of existence. That is, they will ascend in their Source and their Source will be revealed in them. This certainly is not a matter of loss at all. All this is because the power that creates is not a limited power over a limited span of time that is separate from its Source, but is rather is in a state of adhesion to its Source.

⁹³² See the citations in Likkutei Sichot, Vol. 7, p. 192, note 21.

4.

However, we still must understand how both aspects can be at once, that there can be the aspect of a “power” (*Ko’ach*-כח), but that even so, it can be in a state of adhesion to its Source, being that the very matter of a “power” (*Ko’ach*) is that it is separate (as explained in chapter two). This being so, how can it be in a state of adhesion to its Source but nevertheless be the aspect of a “power” (*Ko’ach*-כח)?

However, the explanation is that the adhesion of the Godly power (*Ko’ach*-כח) is unlike the adhesion of the light (*Ohr*-אור), which is the aspect of a spreading forth and revelation from the Essential Self of *HaShem*-יהו"ה, blessed is He. Rather, its adhesion is in a way of novelty, in that it is novel and renewed from its Source.

To further explain, it was explained (in chapter two) that a “power” (*Ko’ach*) is in a way of novelty, and in novelty (*Hitchadshut*) there necessarily must be the constant presence of the power that renews it (*Ko’ach HaMechadesh*). This is as Tanya explains⁹³³ the matter of the creation of the heavens and the earth, that “in comparing the deed of *HaShem*-יהו"ה, the Maker of the heavens and the earth, to the deeds and schemes of man, once a vessel has left the hand of the craftsman, the vessel no longer depends on the hands of the craftsman etc. but their eyes are blinded from seeing the tremendous

⁹³³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2; Also see Moreh Nevuchim, Part 1, Ch. 68; Part 2, Ch. 17; Part 3, Ch. 20-21.

difference etc.” For, when the craftsman makes a vessel, the substance of the vessel already existed beforehand, and likewise, after the craftsman withdraws [his hand from the vessel], the vessel remains in existence. However, this is not so of the creation of the heavens and the earth, which is a complete novelty of something from nothing (*Yesh MeAyin*), and therefore requires the Godly power to constantly renew its existence, as the verse states,⁹³⁴ “Forever, יהו"ה-ה*HaShem*, Your speech stands in the heavens.”

Thus, just as this power (*Ko'ach*-כה) must renew the creation constantly, so likewise, the power (*Ko'ach*) itself is likewise renewed from its Source constantly. This is the meaning of the words,⁹³⁵ “In His goodness He renews the act of creation every day constantly,” referring to the Godly power (*Ko'ach HaElo"hi*-כה האלה"י) that brings the creations into novel existence, which is renewed from its Source constantly.⁹³⁶

The explanation is that the verse states,⁹³⁷ “The *Chayot* [angels] were running and returning.” About this, it is explained in various places, (particularly, in the Chassidic discourses⁹³⁸ of his honorable holiness, my father-in-law, the Rebbe), that the angels called “*Chayot*-חיות” – and the same applies to the Godly “vitality-*Chayut*-חיות” that enlivens and

⁹³⁴ Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁹³⁵ In the *Yotzer* blessings of the *Shema* recital.

⁹³⁶ See *Hemshech* 5672 *ibid.* p. 1,159.

⁹³⁷ Ezekiel 1:14

⁹³⁸ Sefer HaMaamarim 5696 p. 25 and on; 5704 p. 251 and on, and elsewhere.

brings novel creations into being – are in a constant state of “running” (*Ratzo*) and “returning” (*Shov*).

That is, the motion of “running” (*Ratzo*) is that it becomes included in its Source and becomes nothing. This is followed by the motion of “returning” (*Shov*) drawn down to bring novel creations into being.

These two matters; division and adhesion, are both present in the “power” (*Ko'ach*-כח). The motion of “returning” (*Shov*) is the motion of separation to bring novel beings into existence. However, even so, it is in a state of adhesion, in that it is renewed from its Source constantly. That is, the adhesion of the “power” (*Ko'ach*-כח) is unlike the adhesion of the light (*Ohr*-אור), which is in a way of spreading forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, and is a recognizable adhesion. It rather is in a way of concealment and unrecognizable adhesion,⁹³⁹ in that it becomes concealed and included in its Source, and then returns and is revealed as the aspect of a separate power (*Ko'ach*-כח).

5.

However, the adhesion of the power (*Ko'ach*-כח) is a much higher level (a deeper adhesion) than the adhesion of the aspect of the light (*Ohr*-אור). For, the adhesion of the light

⁹³⁹ See the discourse entitled “*Mah Rav Tuvcha*” *ibid.* (Sefer HaMaamarim Kuntreisim Vol. 3, p. 37; Sefer HaMaamarim 5692 *ibid.* p. 313); Also see Sefer HaMaamarim 5664 p. 134 and on.

(*Ohr*-אור) is only the aspect of “concealment that relates to revelation” (*Giluy*). In contrast, the adhesion of the power (*Ko'ach*-כה) is a much higher level, since it is the aspect of essential concealment [that is, that which is essentially concealed].

This is as explained above (in chapter two). That is, the light (*Ohr*-אור) is that which is included in the Luminary (*Ma'or*-מאור), meaning that even in its Source the existence of the light (*Ohr*-אור) is present, only that as it is in its Source it is in a state of concealment, whereas the revelation of the light (*Ohr*) is the aspect of the revelation of that which is [present but] concealed (*Giluy HaHe'elem*). Therefore, the adhesion of the light (*Ohr*-אור) is an aspect of concealment that has relation to revelation.

In contrast, in regard the power (*Ko'ach*-כה), it does not apply to say that it is included in its Source, since it comes forth in a way of novelty, in a way that is beyond any comparative measure. Thus, its adhesion is in the fact that it [constantly] is renewed by way of “running” (*Ratzo*) and “returning” (*Shov*). In other words, through the motion of “running” (*Ratzo*) it becomes concealed and included in its Source and is caused to be completely nothing. Thus, its adhesion (is not only concealment that relates to revelation, but is rather) the aspect of essential concealment (*He'elem Atzmi*), [That is, that which is essentially concealed], specifically. It is from this aspect (the essential concealment – *He'elem HaAtzmi*) that the renewal of the aspect of the power (*Ko'ach*-כה) is caused.

About this it states,⁹⁴⁰ “In His goodness (*b’Tuvo*-בטובו) He renews the act of creation every day constantly,” specifying, “In His goodness (*b’Tuvo*-בטובו).” This refers to the matter of the Hidden Light (*Ohr HaGanuz*-אור הגנוז),⁹⁴¹ about which the verse states,⁹⁴² “God saw the light (*Ohr*-אור), that it was good (*Tov*-טוב),” meaning, “that it was good to hide (*Tov Lignoz*-טוב לגנוז),”⁹⁴³ referring to the matter of essential concealment (*He’elem HaAtzmi*) [that is, that which is essentially concealed].

The general explanation is that, as known, to the degree that the revelation is not of a separate being, such as light (*Ohr*), which is similar to its Luminary (*Ma’or*), it only is a radiance, but is not His Essence. However, to the degree that a different being is present, this is a true [revelation] of [the power of] His Essential Self. Therefore, the aspect of the power (*Ko’ach*-כח), which is present [and revealed] as a separate existence, is in truth the power of His Essential Self (*Ko’ach HaAtzmi*).

This is similar to what is explained about the “[created] something (*Yesh*),” the “[Godly] nothing (*Ayin*),” and the “True Something (*Yesh HaAmeete*)” - that the revelation of the True Something (*Yesh HaAmeete*) is not in the [Godly]

⁹⁴⁰ In the *Yotzer* blessings of the *Shema* recital.

⁹⁴¹ See the discourse entitled “*Vayehi BaYom HaShmini*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 61); 5678 (Sefer HaMaamarim 5678 p. 147); 5720 (Sefer HaMaamarim 5720, p. 145 and on; Translated in The Teachings of The Rebbe 5720, Discourse 17); Discourse entitled “*HaChodesh*” 5715 (Sefer HaMaamarim 5715, p. 107; Translated in The Teachings of The Rebbe 5715, Discourse 11).

⁹⁴² Genesis 1:4

⁹⁴³ Zohar I 45b

“nothing” (*Ayin*), but is specifically in the created “something” (*Yesh HaNivra*).⁹⁴⁴

Now, since the adhesion of the power (*Ko'ach*-כה) is in a state of essential concealment (*He'elem HaAtzmi*), it therefore is drawn down and comes forth in a state of concealment, (and is thus unlike the light (*Ohr*-אור) which adheres to the aspect of concealment that relates to revelation and therefore is drawn down and comes into a state of revelation). Thus, as explained before, [the power-*Ko'ach*] is in a state of renewal in a way that is beyond comparative measure, and comes forth in a way of division etc. Therefore, since it comes forth in a state of concealment, because of the concealment there is room for the matter of exile etc.

However, all this is so only because of the drawing down of the power (*Ko'ach*-כה) as it is drawn down in a state of concealment. However, when there is a drawing down and revelation of its Source within it, which is the aspect of essential concealment (*He'elem HaAtzmi*) [that is, the revelation of that which is essentially concealed], it then is even higher than the aspect of light (*Ohr*-אור), and due to this, the matter of redemption is brought about.

This then, explains the matter of “I will exalt You, my God the King (*Elo'hai HaMelech*-המלך אלהי).” For, even though from the concealment of the aspect of “my God the King (*Elo'hai HaMelech*-המלך אלהי)”, (which refers to the aspect of Kingship-*Malchut*, whose “feet descend unto death”) room is given for the matter of exile, nevertheless, when we

⁹⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c

draw down the aspect of “I will exalt You” into it, which is the matter of,⁹⁴⁵ “May His Great Name be blessed forever, and forever and ever,” so that within the concealment of “forever, and forever and ever (*L’Olam u’L’Olmei Almaya*- לעולם ולעלמי עולמיא),” [that is, the worlds-*Olamot*-עולמות] there is a drawing down of the aspect of His Great Name (*Shmo HaGadol*- שמו הגדול),⁹⁴⁶ up to and including the aspect of His Essence, which is essentially concealed, then the matter of redemption (*Ge’ulah*) is caused.

6.

This then, is the meaning of the verse,⁹⁴⁷ “And these are the names of the children of Israel who came to Egypt.” That is, the general matter of the descent of the exile, (and in this itself, descent after descent etc.), in which,⁹⁴⁸ “We have not seen our signs [and there are none amongst us who know until what-*Ma”H*-מה"ה] etc.,” this itself is according to *HaShem’s*-יהו"ה Supernal intent that was intended from the beginning, in that the intent in the descent is for the sake of the ascent. This is because specifically through the descent of the power (*Ko’ach*-כח) in a way of concealment etc., we thereby come to the aspect of *HaShem’s*-יהו"ה Essence that is essentially concealed. The entire matter of exile was for this

⁹⁴⁵ In the liturgy of the Kaddish prayer.

⁹⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

⁹⁴⁷ Exodus 1:1

⁹⁴⁸ Psalms 74:9

purpose, so that there could subsequently be the complete revelation of the coming redemption. For, there then will be the revelation of His Essence that is essentially concealed in this physical world, as the verse states,⁹⁴⁹ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken],” meaning that it is specifically in the physical flesh that “the glory of *HaShem*-יהו"ה will be revealed.”⁹⁵⁰

⁹⁴⁹ Isaiah 40:5

⁹⁵⁰ See Sefer HaMaamarim 5696 p. 100; Likkutei Sichot, Vol. 22, p. 37, note 72, and elsewhere.

Discourse 16

“Hodu LaHaShem Ki Tov - Give thanks to HaShem for He is good”

Shabbat Parshat Va'era, Rosh Chodesh Shvat, 5722

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

1.

The verse states,⁹⁵¹ “Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever.” (The next three verses repeat),⁹⁵² “Let Israel now say, ‘For His kindness endures forever! Let the House of Aharon now say, ‘For His kindness endures forever! Let those who fear *HaShem*-יהו"ה now say, ‘For His kindness endures forever!’”

About this, the Alter Rebbe explains in a discourse (in the booklet of discourses from the years 5563-5564, some of which have neither been published nor publicized),⁹⁵³ that the words “Give thanks to *HaShem*-יהו"ה for He is good,” refer to Torah. For, “there is no goodness (*Tov*-טוב) except for light (*Ohr*-אור),”⁹⁵⁴ as it states,⁹⁵⁵ “God saw the light (*Ohr*-אור) that it was good (*Tov*-טוב),” and “there is no goodness (*Tov*-טוב)

⁹⁵¹ Psalms 118:1

⁹⁵² Psalms 118:2-4

⁹⁵³ The discourse referred to has subsequently been printed in Maamarei Admor HaZaken 5664 p. 35 and on; Also see *Ohr HaTorah*, Na”Ch Vol. 2, p. 1 (the beginning of the discourse).

⁹⁵⁴ Also see *Likkutei Moharan* 19

⁹⁵⁵ Genesis 1:4

except for Torah,”⁹⁵⁶ as it states,⁹⁵⁷ “Torah is light (*Ohr*-אור).” It can be added that besides Torah being the Torah of light (*Ohr*-אור) and “there is no goodness (*Tov*-טוב) except for light (*Ohr*-אור),” we also find that Torah itself is called “good-*Tov*-טוב,” as in the verse,⁹⁵⁸ “For I have given you a good (*Tov*-טוב) teaching, do not forsake My Torah.”

Now, since Torah has 613 תרי"ג commandments, (as our sages, of blessed memory, taught,⁹⁵⁹ “613-תרי"ג commandments were said to Moshe, as the verse states,⁹⁶⁰ ‘Moshe commanded the Torah to us, the inheritance [of the congregation of Yaakov].’ The numerical value of Torah-תורה is 611 (these being the 611-תרי"א commandments that Moshe commanded us, plus the additional two commandment, ‘I am *HaShem*-יהו"ה your God,’ and, ‘you shall have no other gods,’ that we heard directly from the mouth of the Almighty), beyond this, there also are the seven Rabbinic commandments instituted by the sages of Israel.

Thus, when the verse states, “Give thanks **to *HaShem*-יהו"ה** for He is good (*Tov*-טוב),” (in which only *HaShem*-יהו"ה is mentioned, and not Israel), it refers to the 613-תרי"ג commandments that *HaShem*-יהו"ה, blessed is He, said to Moshe. When it then continues and states, “Let **Israel** now say,” it refers to the seven commandments instituted by the rabbis. In other words, the ingathering of the Souls of Israel

⁹⁵⁶ Mishnah Avot 6:3

⁹⁵⁷ Proverbs 6:23

⁹⁵⁸ Proverbs 4:2; Mishnah Avot 6:3 *ibid.*

⁹⁵⁹ Talmud Bavli, Makkot 23b and on

⁹⁶⁰ Deuteronomy 33:4

(*Knesset Yisroel*) should also say, thus drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the seven Rabbinic *mitzvot* instituted by the sages of Israel.

Now, the reason it states, "Let Israel now say... Let the House of Aharon now say... Let those who fear *HaShem*-יהו"ה now say," is because the Jewish people's service of *HaShem*-יהו"ה, blessed is He, is divided into the three categories of the Jewish people; the Priests (*Kohanim*), the Levites (*Leviyim*), and the Israelites (*Yisroelim*). Thus, when it states, "Let Israel now say," this refers to the Israelites (*Yisroelim*), when it says, "Let the House of Aharon now say," this refers to the Priests (*Kohanim*), when it says, "Let those who fear *HaShem*-יהו"ה now say," this refers the Levites (*Leviyim*), since the service of the Levites is in the line and mode of Judgments-*Gevurot*,⁹⁶¹ meaning, fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He.

In other words, the seven *mitzvot* instituted by the sages of Israel divide into three lines and modes; Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, (which in the Jewish people are the three categories; Priests (*Kohanim*), Levites (*Leviyim*), and Israelites (*Yisroelim*)). This is just like Torah, which in general, is divided into three lines and

⁹⁶¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), section on the title "Splendor-*Tiferet*-תפארת"; Also see Tanya, Ch. 50 (70b); Likkutei Torah, Korach 44b and on, and elsewhere.

modes;⁹⁶² Torah study, the sacrificial service of the Holy Temple, and acts of lovingkindness (*Gemilut Chassadim*).⁹⁶³

Now, the general matter of the seven Rabbinic *mitzvot* instituted by the sages of Israel, is to affect that “His kindness endures forever.” (This is as in the continuation and conclusion of the three above-mentioned verses, “For His kindness endures forever.”) In other words, this is to affect that the Supernal kindness-*Chessed* of *HaShem*-יהו"ה, blessed is He, will also illuminate all the way down within the darkness of night etc.

The explanation is that the seven Rabbinic *mitzvot* were established by the sages of Israel in the time of the second Holy Temple, when as a result of the fall they had undergone, they saw that from the Biblical *mitzvot* [alone] there was not enough revelation of *HaShem*'s-יהו"ה Godliness in the ingathering of the souls of Israel (*Knesset Yisroel*). That is, they had fallen from their level, and thus the Godly light (*Ohr*) could not illuminate in the receptacle (*Kli*) of their Torah and *mitzvot*.

Therefore, according to the times, they added Rabbinic *mitzvot*, such as the *mitzvah* of lighting the Chanukah lights [added] in the times of the Hasmoneans, because of the darkness during the time of battle against the Greeks. Thus, upon the victory of the Hasmoneans, they established the *mitzvah* of lighting the Chanukah lights. This was likewise so in [establishing the *mitzvah*] of reading the Megillah in the

⁹⁶² See Tanya, Ch. 46 (65b) and elsewhere.

⁹⁶³ Mishnah Avot 1:2

days of Mordechai, because of the darkness caused by the decree of Achashverosh and Haman etc. Shlomo instituted washing one's hands [before eating bread], which also was because of the hiddenness and concealment of the time.⁹⁶⁴ (This concludes the summary of the [above-mentioned] discourse.)

2.

Now, we can connect this matter with Rosh Chodesh [the new moon], at which time we recite the above-mentioned verses, (“Give thanks to *HaShem*-יהוה... Let Israel now say etc.”) during the recitation of Hallel, which likewise a Rabbinic *mitzvah*.⁹⁶⁵

The explanation is that, as known,⁹⁶⁶ the matter of Rosh Chodesh is the matter of drawing down the light of holiness even into the mundane days of the week. For, when Rosh Chodesh falls on a mundane day of the week, (unlike this Rosh Chodesh, which falls out on Shabbat), acts of labor are permitted.⁹⁶⁷ Nonetheless, even so, we recite Hallel, which is of the same root as in the verse,⁹⁶⁸ “When His flame shone (*b'Heelo*-בהלו) [above my head],”⁹⁶⁹ referring to a

⁹⁶⁴ See Ohr HaTorah, Shir HaShirim Vol. 2, p. 452 and elsewhere.

⁹⁶⁵ See the note of the Rebbe to Sefer HaMaamarim 5708 p. 165.

⁹⁶⁶ See Likkutei Torah, Zot HaBrachah 96d and on; Ohr HaTorah, Bereishit 22a and on.

⁹⁶⁷ Tur and Shulchan Aaruch, Orach Chayim 417

⁹⁶⁸ Job 29:3

⁹⁶⁹ Also see the discourse entitled “*Inyan Hallel*” (at the end of Derech Mitzvotecha of the Tzemach Tzedek).

drawing down and revelation of light (*Ohr*). That is, it affects a drawing down of light (*Ohr*) even in the mundane days and activities of the week.⁹⁷⁰

This likewise is the general matter of the seven Rabbinic *mitzvot* instituted by the sages of Israel. That is, their purpose is to affect that even mundane matters that, in and of themselves, are not *mitzvot* and are not sanctified, come to have the matter of a *mitzvah*, sanctity, and holiness.

3.

Now, the general light (*Ohr*) drawn down through the seven Rabbinic *mitzvot*, the matter of which is to draw holiness even into mundane matters, is a much higher light (*Ohr*) than the light drawn down through the 613-תרי"ג Torah *mitzvot*.⁹⁷¹ Because of the great elevation of [this] light (*Ohr*) it can be drawn to illuminate much further down, even in mundane matters. That is, to have an effect and illuminate further down, even in mundane matters, the drawing down of the light (*Ohr*) drawn through the 613-תרי"ג Torah *mitzvot* is not enough. Rather, a higher light (*Ohr*) must be drawn down through the seven Rabbinic *mitzvot*.

This is like the explanation of the *mitzvah* of lighting Chanukah lights. That is, even though our sages established it as a remembrance of the miracle of the lights of the

⁹⁷⁰ Also see Likkutei Sichot, Vol. 2, p. 491 and on; Torat Menachem, Vol. 2, p. 83 and on.

⁹⁷¹ See *Ohr HaTorah*, *Shir HaShirim* *ibid.* p. 474 and on; *Sefer HaMaamarim* 5680 p. 207 and on, and elsewhere.

candelabrum in the Holy Temple, there nevertheless is a difference between the Rabbinic *mitzvah* of lighting the Chanukah lights and the Biblical *mitzvah* of lighting the candelabrum of the Holy Temple. For, the *mitzvah* of lighting the candelabrum of the Holy Temple did (not take place in the women's section, nor in the section of the Israelites, but specifically took place) in the inner sanctuary. (Only through the windows [of the sanctuary, which were] "broad and narrow"⁹⁷² did the light go out and illuminate the outside.)

In contrast, the *mitzvah* of the Chanukah lights is to specifically place them "at the entrance to his house on the outside."⁹⁷³ This is because the matter of the Chanukah lights is to illuminate the outside.⁹⁷⁴ This is to such an extent that the Chanukah lights affect "the cessation of the foot traffic of the people of Tarmod (*Tarmuda* 'i-תרמודאי)."⁹⁷⁵

The "people of Tarmod" (*Tarmuda* 'i-תרמודאי) refers to the external husk (*Kelipah*) of those who rebel against the *HaShem*'s יהו"ה Kingdom, blessed is He. This is as stated in books of Kabbalah,⁹⁷⁶ that the name "Tarmod-תרמוד" shares the same letters as the word "rebellious-*Moredet*-מורדת,"

⁹⁷² Kings I 6:4; Talmud Bavli, Menachot 86b; Midrash Vayikra Rabba 31:7. According to the Aramaic translation on this verse this means that the windows were broad on the inside and narrow on the outside. However, according to the Talmud it means that the windows were broad on the outside and narrow on the inside, unlike other windows, to indicate that in the Holy Temple the outside light was not needed.

⁹⁷³ Talmud Bavli, Shabbat 21b

⁹⁷⁴ See Ohr HaTorah, Bereishit Vol. 5, p. 940b and on; Torat Menachem, Sefer HaMaamarim Kislev p. 169 and on.

⁹⁷⁵ Talmud Bavli, Shabbat 21b *ibid*.

⁹⁷⁶ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehilat Yaakov, section on "Tarmod-תרמוד."

which also hinted in the revealed parts of Torah, as understood from Talmud⁹⁷⁷ that these were the servants of Shlomo who rebelled against him and intermingled with the Tarmodites. Since about Shlomo it is written,⁹⁷⁸ “Shlomo sat upon the throne of *HaShem*-יהו"ה,” it therefore is understood that a rebellion against Shlomo is a rebellion against the Kingdom of *HaShem*-יהו"ה, blessed is He.

From the above we can understand the great elevation of the Chanukah lights in comparison to the lights of the Candelabrum of the Holy Temple. This is because the lights of the Holy Temple, which existed in the days of Shlomo, (about whom the verse states,⁹⁷⁹ “He will build a Temple for My Name”) did not negate the existence of the rebelliousness of Tarmod-תרמוד. Rather, for “the cessation of the foot traffic of the people of Tarmod-תרמוד” to be, an even higher light (*Ohr*) must be drawn down and through the Chanukah lights.

With the above in mind, we can also understand how this is in relation to the seven Rabbinic *mitzvot* in general, the matter of which is the drawing of the light of holiness even into mundane matters. As understood, for this to be, there necessarily must be a revelation of light (*Ohr*) that is higher than the revelation of light drawn down through the 613-תרי"ג Torah *mitzvot*.⁹⁸⁰

We can add that the superiority of the seven Rabbinic *mitzvot* and the drawing down of holy light into mundane

⁹⁷⁷ Talmud Bavli, Yevamot 16b

⁹⁷⁸ Chronicles I 29:23

⁹⁷⁹ Samuel II 7:13; Chronicles I 22:10

⁹⁸⁰ Also see Likkutei Sichot, Vol. 5 p. 224 and on, and the citations there.

matters through the revelation of a much higher light (*Ohr*), is also present when serving *HaShem*-יהוה, blessed is He, in permissible and optional matters, by [fulfilling the verse],⁹⁸¹ “Know Him in all your ways.” Moreover, it even is higher. For, in regard to the seven Rabbinically instituted *mitzvot*, even though they were initially mundane matters, nevertheless, through the sages instituting them, they came to having holiness in a way of *mitzvot*.

In contrast, in regard to matters [expressed by the verse], “Know Him in all your ways,” the matters included in “all your ways” do not become *mitzvot*, but remain permissible and optional, such as eating and drinking etc., (and all ten things by which a sage is recognized and separate from the masses).⁹⁸² However, even so, through them and by means of them a person actualizes the matter of “Know Him,” similar to the verse,⁹⁸³ “**Know** the God of your father and serve Him wholeheartedly,” specifically in a way of knowledge (*Da’at*), which is a word that indicates bonding, attachment, and adhesion.⁹⁸⁴

From this it is understood that through the toil of serving *HaShem*-יהוה, blessed is He, in a manner of “Know Him in all your ways,” we draw down an even higher light (*Ohr*) than the light drawn down through fulfilling the *mitzvot*, including the seven Rabbinic *mitzvot*.

⁹⁸¹ Proverbs 3:6; Talmud Bavli, Brachot 63a; Mishneh Torah, Hilchot De’ot, Ch. 3; Shulchan Aruch, Orach Chayim 231

⁹⁸² Mishneh Torah, Hilchot De’ot, Ch. 5

⁹⁸³ Chronicles I 28:9

⁹⁸⁴ Tanya, Likkutei Amarim, Ch. 3

It can be said that this the meaning of the words of our sages, of blessed memory,⁹⁸⁵ “What small Torah passage does the entire body of Torah depend on? ‘Know Him in all your ways.’” In other words, even though [the verse], “Know Him in all your ways,” is “a small Torah passage,” and a small matter, since it neither is a Biblical *mitzvah* nor Rabbinic *mitzvah*, but relates to matters that are permissible and optional, nevertheless, “the entire body of Torah depends on it,” specifying “body-*Gufei*-גופי,” meaning, not just the particular limbs [of the body], but the entire body and essence of Torah. This specifically is what causes the matter of “being subsumed in the body of the King.”⁹⁸⁶

Now, there is another matter in this, which is that the superiority of the revelation of light (*Ohr*) drawn down through serving *HaShem*-יהו"ה, blessed is He, in the way of, “Know Him in all your ways,” which is even higher than the light (*Ohr*) drawn down through fulfilling the *mitzvot*, is appropriately aligned with the fact that the service of “Know Him in all your ways” comes from and relates to the essential self of the soul on a much deeper level than serving Him through fulfilling the *mitzvot*.

Based on this, we can add to the explanation of the words “a small Torah passage (*Parshah Ketanah*-פרשה קטנה),” namely, that this matter even applies to the smallest of the small. For, since this relates to and stems from the essential self of the soul, it therefore applies to every single Jew, even

⁹⁸⁵ Talmud Bavli, Brachot 63a ibid.

⁹⁸⁶ Zohar I 217b

“the smallest of the small,” because from the angle of the essential self of the soul, all are equal.

4.

Based on the explanation above, that through the seven Rabbinic *mitzvot* added by the sages of Israel, there is a drawing down of a higher light (*Ohr*) than what is drawn down through fulfilling the 613 תרי"ג-ג Torah *mitzvot*, we may add a possible explanation of the conclusion of the verse, “(Let Israel now say) ‘For His kindness endures forever (*Ki Le’Olam Chasdo*-חסדו-כי לעולם)’” That is, the novelty and addition in this is not just in regard to drawing down the light (*Ohr*) into the world (*Olam*-עולם), to illuminate even further down, (“For His kindness is to **the world-Le’Olam-לעולם**”), but is even in regard to the superiority and elevated level of the light (*Ohr*) itself. This matter is indicated by the word “His kindness-*Chasdo*-חסדו,” specifying “**His** kindness-*Chasdo*-חסדו,” referring the kindness-*Chessed* of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

[This is as known⁹⁸⁷ about the 26 כ"ו times that “For His kindness endures forever (*Ki Le’Olam Chasdo*-כי לעולם-חסדו)” is mentioned in the Psalm,⁹⁸⁸ corresponding to the first 26 generations [of mankind] that were sustained [solely] by

⁹⁸⁷ See Torah Ohr, Beshalach 61a; Ohr HaTorah, Bereishit 288a; Kuntres U'Maayan, Maamar 8 and on, and elsewhere.

⁹⁸⁸ Psalm 118

the kindness (*Chasdo*-חסדו) of the Holy One, blessed is He,⁹⁸⁹ referring to kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*), in which “darkness and light are the same.”⁹⁹⁰

In other words, the aspect of “His kindness-*Chasdo*-חסדו” drawn down through the seven *mitzvot* instituted by the sages of Israel (about which it states, “Let Israel now say, for His kindness endures forever”), is even higher than the aspect of “His kindness-*Chasdo*-חסדו” drawn down through fulfilling the 613 Biblical *mitzvot*, (about which it states, “Give thanks to *HaShem*-יהוה for He is good, for His kindness endures forever”).

There is yet another novelty in this, that even though the light (*Ohr*) drawn down through the seven Rabbinic *mitzvot* is a much higher light (*Ohr*), and is the aspect of “His kindness-*Chasdo*-חסדו” that transcends the chaining down of the worlds (*Hishtalshelut*), (and is higher than the aspect of “His kindness-*Chasdo*-חסדו” drawn down through the 613 Torah *mitzvot*), though it should be that, in this, the matter of “darkness and light [should be] the same,” nevertheless, the light (*Ohr*) is specifically drawn to the Jewish people.

This is as known⁹⁹¹ about Moshe’s plea to *HaShem*-יהוה, that the Indwelling Presence of *HaShem*-יהוה, blessed is He, should specifically rest upon the Jewish people, rather

⁹⁸⁹ Talmud Bavli, Pesachim 118a

⁹⁹⁰ Psalms 139:12

⁹⁹¹ See Torah Ohr, Hosafot 123c; Siddur Im Divrei Elohi”m Chayim 299c; Sefer HaMaamarim 5630 p. 107 and elsewhere.

than the nations of the world,⁹⁹² as Moshe said,⁹⁹³ “Unless You accompany us, and I and your people will be made wondrously distinct from every people on the face of the earth.” At first glance, why was this request necessary, being that upon the giving of the Torah there already was the matter of,⁹⁹⁴ “You have chosen us from all the nations”?

However, the explanation is that since during exile “the Holy One, blessed is He, withdraws high above,”⁹⁹⁵ and this drawing down is from the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) in which “darkness and light are the same,” therefore a special request was necessary, that although this is the case, [that on this level, light and darkness are the same] there nevertheless should be the matter of , “I and your people will be made wondrously distinct etc.”

This also is why the thirteen attributes of mercy (*Yod Gimel Midot HaRachamim*) are called “measurements-*Midot*-מדות.” Now, at first glance, since the thirteen attributes of mercy are drawn from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), [and this is especially so considering that the thirteen attributes of mercy were revealed after “this people committed a grievous sin etc.”]⁹⁹⁶ and to repair the blemish there specifically must be a drawing down

⁹⁹² Talmud Bavli, Brachot 7a

⁹⁹³ Exodus 33:16

⁹⁹⁴ See the liturgy of the *Amidah* prayer for the Festivals.

⁹⁹⁵ See Zohar I 210a; Zohar III 20a; 75a

⁹⁹⁶ Exodus 32:31

from higher than the chaining down of the worlds (*Hishtalshelut*),⁹⁹⁷ they therefore are limitless (*Bli Gvul*), and this being so, why are they called “*Midot*-מדות,” which is of same the root as “measurement-*Medidah*-מדידה”?

However, the explanation is that a revelation of an aspect that transcends the chaining down of the worlds (*Hishtalshelut*) is in a way in which “darkness and light are the same.” It therefore is necessary for there to specifically be the matter of measure and limitation (*Midot*-מדות), so that it will specifically be drawn down to the appropriate place.

This is also the novelty of the verse, “Let Israel now say, ‘For His kindness endures forever.’” That is, even the aspect of “His kindness-*Chasdo*-חסדו-78”⁹⁹⁸ that is drawn down through the seven Rabbinic *mitzvot* – even though it is an aspect that transcends the chaining down of the worlds (*Hishtalshelut*) in which “darkness and light are the same,” nevertheless, it is specifically drawn down to the Jewish people (“Israel-*Yisroel*-ישראל”).

⁹⁹⁷ See Torah Ohr, Tetzaveh 85c

⁹⁹⁸ The term “His Kindness-*Chasdo*-חסדו-78” is equal to “He is and He was and He will be-*Hoveh* v’*Hayah* v’*Yihyeh*-ויהייה ויהייה ויהייה-78”. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם-78 vowel.

Discourse 17

“*Bati LeGani -
I have come to My garden*”⁹⁹⁹

10th of Shvat, 5722

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

1.

The verse states,¹⁰⁰⁰ “I have come to My garden, My sister, My bride.” The Rebbe, whose joyous occasion we are celebrating, explains this¹⁰⁰¹ based on the words of the Midrash,¹⁰⁰² “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first.¹⁰⁰³ For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of the sins [of mankind] they caused the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) to withdraw from below to above.

Afterwards, seven righteous *Tzaddikim* arose who drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from above to below, until Moshe, the

⁹⁹⁹ This discourse is based primarily on the 12th chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 132 and on).

¹⁰⁰⁰ Song of Songs 5:1

¹⁰⁰¹ Sefer HaMaamarim 5710 *ibid.* p. 111 and on.

¹⁰⁰² Midrash Shir HaShirim Rabba to Song of Songs 5:1

¹⁰⁰³ Midrash Bereishit Rabba 19:7

faithful shepherd of all Israel, who is the seventh [generation from Avraham], and all sevens are beloved,¹⁰⁰⁴ who drew the *Shechinah* down from the first firmament to the earth. This is *HaShem*'s יהו"ה ultimate Supernal intent, for there to be “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁰⁰⁵

However, in order for this be established permanently, immediately after the *Shechinah* was drawn (with the giving of the Torah) from the first firmament to the earth, *HaShem*-יהו"ה commanded,¹⁰⁰⁶ “They shall make a Sanctuary for Me and I shall dwell within them.” About the Tabernacle-*Mishkan* (and as known, the Temple-*Mikdash* is called the Tabernacle-*Mishkan* and the Tabernacle-*Mishkan* is called the Temple-*Mikdash*),¹⁰⁰⁷ it states,¹⁰⁰⁸ “You shall make the planks (*Kerashim*-קרשים) of the Tabernacle of acacia wood (*Atzei Sheeteem*-עצי שטים) standing erect.”

In the discourse, my father-in-law, the Rebbe, explains at length¹⁰⁰⁹ that the word “plank-*Keresh*-קרש” indicates the manner of serving *HaShem*-יהו"ה, blessed is He, and that the ultimate service of Him is that the planks should be made of “acacia wood-*Atzei Sheeteem*-עצי שטים,” [indicating] “holy folly-*Shtut d’Kedushah*-שטות דקדושה.” This is because this form of service of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, through which we repair the “acacia-

¹⁰⁰⁴ Midrash Vayikra Rabba 29:11

¹⁰⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁰⁰⁶ Exodus 25:8

¹⁰⁰⁷ Talmud Bavli, Eruvin 2a

¹⁰⁰⁸ Exodus 26:15

¹⁰⁰⁹ Sefer HaMaamarim 5710 p. 114 and on, p. 119 and on.

Sheeteem-שטים” (meaning, “folly-*Shtut*-שטות”) of the side opposite holiness. This is as in the teaching of our sages, of blessed memory,¹⁰¹⁰ “A person does not sin unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.” Through this [mode of service] *HaShem*'s-יהו"ה Supernal intent for a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

This service is accomplished by the Jewish people, for as explained in various places,¹⁰¹¹ the Jewish people have their effect specifically by fulfilling Torah and *mitzvot*. This is why they are called “the Legions of *HaShem-Tziv'ot HaShem*-צבאות יהו"ה,”¹⁰¹² which is of the root “*Tzava*-צבא,” and has three meanings.¹⁰¹³

The word “*Tzava*-צבא” means “men of accomplishment-*Anshei Chail*-אנשי חיל.” They are called “men of accomplishment-*Anshei Chail*-אנשי חיל,”¹⁰¹⁴ because they accomplish and fulfill the will of the King, King of kings, the Holy One, blessed is He. The word “*Tzava*-צבא” [also] indicates an allotment of time, as in the verse,¹⁰¹⁵ “Behold, man has an allotted time-*Tzava* צבא upon the earth.” This indicates the manner of their service, in that the fulfillment of Torah and *mitzvot* is manifest below within the limitations of time (and space). The word “*Tzava*-צבא” [also] indicates “colorfulness-*Tzivyon*-צביון” and beauty, being that beauty comes about by the inter-inclusion of several colors. This is

¹⁰¹⁰ Talmud Bavli, Sotah 3a

¹⁰¹¹ See Torah Ohr, Shemot 53d and elsewhere.

¹⁰¹² Exodus 12:41

¹⁰¹³ Sefer HaMaamarim 5710 p. 125

¹⁰¹⁴ Exodus 18:21

¹⁰¹⁵ Job 7:1

when the service of the Jewish people is done in a way of inter-inclusion and union with each other. Through this, the matter of, “They shall make a Sanctuary for Me and I shall dwell within them” is fulfilled, meaning, in all the particulars of service of *HaShem*-יהו"ה, blessed is He, as they actually are fulfilled below by the Jewish people.

Now, after the Rebbe, whose joyous occasion we are celebrating, concludes the first two sections of the above-mentioned matter, he adds by explaining the powers granted from Above to fulfill this service. Before doing so, in the eleventh chapter he gives a general preface and explains that the matter of an “army-*Tzava*-צבא” is connected to war.

In Midrash,¹⁰¹⁶ we find about the name *HaShem* of Legions-*HaShem Tzva'ot*-צבאות יהו"ה as it is Above (brought about through our toil [in the way indicated by] the word “*Tzava*-צבא”), that “When I wage war against the wicked I am called ‘*HaShem* of Legions-*Tzva'ot*-צבאות יהו"ה.’” That is, the general service of the Jewish people in conducting themselves in the world according to Torah and *mitzvot*, and [their toil] in affecting the world to be conducted according to Torah and *mitzvot*, is in a way of battle, as in the teaching,¹⁰¹⁷ “Whosoever wishes to eat bread must do so by the blade of the sword.”

He explains that in war there are two matters. The first is [war for the sake of] taking spoils and seizing plunder, and the second, which is primary to war, is to achieve victory according to the will of the king. Now, taking spoils and

¹⁰¹⁶ Midrash Shemot Rabba 3:6

¹⁰¹⁷ Zohar III 188b

seizing plunder, is a matter of reason and intellect, in that there automatically is calculation as to how much effort must be invested into the war for it to be commensurate to the desire for spoils and plunder obtained through it. In contrast, in the primary matter of war, which is that the victory should be according to the will of the king, since here we are referring to will and desire, which is bound to the essential self of the king, it transcends all calculations and all reason and intellect.

This is why the form of toil sought from [those] below, must be in this way, as explained before, that our service of *HaShem*-יהו"ה, blessed is He, must be with holy folly (*Shtut d'Kedusha*), in a way that is beyond reason and intellect.

It is for this [kind of war and victory] that all the precious treasuries [of the King] that were hidden for many generations, are opened and given into the hands of the commanding officers for the sake of the soldiers, so that through this assistance of expending the treasuries, they will be victorious in war and will fulfill the will of the King.

The above is the general introduction to what he continues to explain in the discourse. That is, he explains the powers granted from Above. In general, he explains that they are hidden treasuries etc., and that the intention is specifically to open and give them to the recipients. This must be granted as [indicated by the verse],¹⁰¹⁸ “Open Your treasuries of **goodness for us.**” That is, the recipient should have the sense

¹⁰¹⁸ See the hymn “*Shaarei Shamayim*” that is recited at the end of the Ne’ilah prayer of Yom Kippur, and on Hosha’ana Rabba; Also see Likkutei Sichot Vol. 28 p. 526.

that this is **his** goodness, together with the sense that it is drawn from the hidden treasuries Above.¹⁰¹⁹

2.

(In chapter twelve,¹⁰²⁰ which relates to this twelfth anniversary of his day of celebration) the Rebbe continues to explain the particulars of the upper treasury, (after having given a general preface about the empowerment granted from Above), stating, “In order to understand the matter of the upper treasury etc.”

The explanation is that, at first glance, it is not understood how the matter of a treasury applies Above, which is compared to the treasury that the king has no intention of opening or making use of for his personal needs, in that he carefully guards it, since it even includes treasures that were accumulated in previous generations and is more valuable than the personal needs of the king.

This being so, it is not understood how it applies to say that Above, in *HaShem's* יהו"ה Godliness, there is a matter of “the personal needs of the King,” and that He nevertheless does not make use of His treasuries for this purpose, but they remain concealed and sealed, except when there is the matter of war and it is necessary to bring about that the victory will be according to the will of the King.

¹⁰¹⁹ With respect to everything said up until now, see the discourses entitled “*Bati LeGani* – I have come to My garden” of the years 5711-5721, translated in *The Teachings of The Rebbe 5711-5721*.

¹⁰²⁰ *Sefer HaMaamarim* 5710 p. 132 and on.

At first glance, how does it apply to say that Above, in *HaShem*'s יהו"ה Godliness, there is a matter that is even higher than "the needs of the King," which is why [the treasuries] are not expended for the needs of the King. Moreover, [how does it apply to say that] specifically when there is war against an adversary, the upper hidden and sealed treasuries are then opened [for expenditure]?

About this, he explains that the matter of the upper treasury, [must be understood] based on the teaching in *Tikkunei Zohar* that,¹⁰²¹ "The Endless light of *HaShem*-יהו"ה (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit" (as will soon be explained in chapter seven).

3.

The explanation is that the term "*Ohr Ein Sof*-אור אין סוף" has two explanations.¹⁰²² The first is that it refers to the "Light-*Ohr*-אור" of the "Endless One-*Ein Sof*-אין סוף-*Ein Sof*." The second is that the "Light-*Ohr*-אור" itself is "Endless-*Ein Sof*-אין סוף." He explains in the discourse that what we are discussing here, is that the "Light-*Ohr*-אור" itself is in a state of "Endlessness-*Ein Sof*-אין סוף-*Ein Sof*."

The reason is because, in truth, the word "Endless-*Ein Sof*-אין סוף-*Ein Sof*" only applies to the matter of the "Light-*Ohr*-אור." (Higher than this, it applies to the matter of the Name (*Shem*-

¹⁰²¹ *Tikkunei Zohar*, *Tikkun 57*; See *Zohar Chadash Yitro 34c*; Also see *Tikkunei Zohar*, *Tikkun 19*.

¹⁰²² See *Likkutei Torah*, *Pekudei 7b*; *Hemshech 5666* p. 165 and on; p. 172 and on; *Hemshech 5672* Vol. 1, p. 94 and on, and elsewhere. Also see the discourse entitled "*v'Eileh Shemot – These are the names of the Children of Israel*," 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 9, Ch. 5 and on.

שם), for in several details, the matter of the Name (*Shem*-שם) and the matter of the Light (*Ohr*-אור) are one.)¹⁰²³

This is like Rabbi Menachem Azaria de Fano's question in the introduction to his book *Yonat Elem*, as well as in his book *Pelach HaRimon*,¹⁰²⁴ cited in *Likkutei Torah* on the Torah portion of *Pekudei*.¹⁰²⁵ He asks why it is called the "Endless Light-*Ohr Ein Sof*-אור אין סוף" (or "The Light of the Endless One-*Ohr Ein Sof*-אור אין סוף")? At first glance, would it not be more appropriate to call it, "Without Beginning-*Ein Lo Techilah*-אין לו תחלה," meaning that it is preexistent?

This is because eternity is automatically included in "Preexistence-*Kadmon*-קדמון", whereas "Eternality-*Nitzchi*-נצחיה" does not necessarily include "Preexistence-*Kadmon*-קדמון." For, as known, the angels called "Separate Intellects" (*Sichliyim*) (and the language used elsewhere¹⁰²⁶ indicates that this also applies to various other creations,) exist eternally by the will of *HaShem*-יהו"ה, the Creator, blessed is He, (meaning that they have no end) though they are novel beings brought into existence from nothing to something, (meaning, that they have a beginning).

He answered that when we use the term "Endless-*Ein Sof*-אין סוף," we do not mean to ascribe description to the Essential Self and Being of *HaShem*-יהו"ה Himself, may He be elevated, Heaven forbid to think so. Rather, what is meant is

¹⁰²³ See *Likkutei Torah*, *Pekudei 7b* *ibid.*, Behar 41c; *Maamarei Admor HaZaken* 5562 Vol. 1, p. 261; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10; *Sefer HaMitzvot* of the Tzemach Tzedek, p. 152b; *Hemshech* 5672 *ibid.* p. 623 and on, and elsewhere.

¹⁰²⁴ *Pelach HaRimon*, *Shaar* 4, Ch. 3

¹⁰²⁵ *Likkutei Torah*, *Pekudei 7b* *ibid.*

¹⁰²⁶ *Pelach HaRimon* *ibid.* *Hemshech* 5666 p. 165.

that this refers solely to the aspect of His Name (*Shmo*-שמו), blessed is He, which is the aspect of an endless (*Ein Sof*- אין סוף) light and ray of radiance.) Now, since we say that this light (*Ohr*-אור) “is above to no end and below to no limit,” meaning that it is free of all limitations, it is understood that the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף-*Ein Sof*.”

The Rebbe continues the discourse by explaining that the reason the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף is because Light is similar to its Luminary (*Ma’or*-מאור). This is as explained elsewhere,¹⁰²⁷ that to say that the “Light-*Ohr*” itself is “Endless-*Ein Sof*” אין סוף-*Ein Sof*” seems self-contradictory. This is because the matter of “Light” (*Ohr*-אור) is as its name indicates, that it solely is a radiance of illumination. This being so, how can it possibly be said that it is “Endless-*Ein Sof*” אין סוף-*Ein Sof*” in the truest sense of the word, meaning that it altogether is free of all limitations?

However, the explanation is that the endlessness (*Ein Sof*-אין סוף) of the Light (*Ohr*-אור) is not because of the Light (*Ohr*-אור) itself, but because the Light (*Ohr*-אור) is from and similar to its Luminary (*Ma’or*-מאור) [which is endless].

To further explain, as known,¹⁰²⁸ there are two ways influence is bestowed from the Luminary (*Ma’or*-מאור). The first is called “Light” (*Ohr*-אור), and the second is called “Influence” (*Shefa*-שפע). The difference is that “Influence” (*Shefa*-שפע) refers to a drawing of the tangible existence of

¹⁰²⁷ See *Hemshech* 5666 cited in Ch. 5 (discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [p. 165 and on]).

¹⁰²⁸ See *Hemshech* 5666 *ibid.* p. 173 and on; *Hemshech* 5672 *ibid.* p. 95 and on.

something. This is like the verse,¹⁰²⁹ “A torrent (*Shifat*-שפעת) of waters drenches you,” in which the flow of waters from a spring is in a way that the actual existence of the waters are drawn forth. However, this is not so of Light (*Ohr*-אור), such as the light of the sun, which is not the actual existence and being [of the sun] but is merely a radiance (*Ha'arah*-הארה) from it. This is why the radiance affects no change or loss in the sun.

However, in this respect there is an element of superiority to the Light (*Ohr*-אור). Namely, that through the light (*Ohr*-אור) there can be a relation to the luminary (*Ma'or*-מאור), being that a light (*Ohr*-אור) is similar to its luminary (*Ma'or*-מאור), whether it is the light of a candle, the light of the moon, or the light of the sun.¹⁰³⁰

Now, this matter – that Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) – is to such an extent that because of this, the creation of actual novel existence from nothing to something (*Yesh MeAyin*) comes about through the Light-*Ohr*-אור).¹⁰³¹ This is as the Alter Rebbe explained in the well-known letter in *Iggeret HaKodesh*¹⁰³² entitled, “He and His life force are One; He and His organs are One.”

He explains that the [actual] creation of something from nothing (*Yesh MeAyin*) is from the vessels (*Keilim*) of the ten *Sefirot*, within which the *Line-Kav* is drawn down from the Endless Light (*Ohr Ein Sof*-אור אין סוף) and that the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), [the

¹⁰²⁹ Job 22:11; 38:34

¹⁰³⁰ See *Hemshech* 5672 *ibid.* Vol. 2, p. 676.

¹⁰³¹ See *Hemshech* 5666 p. 168

¹⁰³² Note: (Tanya, *Iggeret HaKodesh*) Epistle 20 (p. 130a and on)

Luminary being] the Essential Self and Being of the Emanator, *HaShem*-יהו"ה, the Singular Preexistent Unlimited Being, whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely within His power and ability to create something from absolute nothingness, without any other cause or reason preceding the existence of this something, [except *HaShem*-יהו"ה Himself, blessed is He.]

To explain, the creation of a novel being that does not sense itself as having a cause that precedes it, can only come from the One who truly has no cause that precedes Him.¹⁰³³ For, if its creation indeed stemmed from that which has a cause that precedes it, the newly created being would also be so. That is, it would have the constant sense of having a cause.

However, being that we observe that the lower creatures have no sense of having a cause that precedes them and that they were created from this cause – that is, even those creatures that [intellectually] grasp and understand with an ultimate level of comprehension that there is a cause that precedes them, and that this cause created them, nevertheless, what they sense of their creation is the creation of something from nothing.

That is, they sense that the novel created being is an existent “something” (*Yesh*), whereas they call the Creator who brings them into being, “nothing” (*Ayin*), meaning that

¹⁰³³ See Sefer HaMaamarim 5677 p. 150; *Hemshech* 5672 *ibid.* p. 684

[they have no sense of] His existence.¹⁰³⁴ In other words, they have no palpable sense of having a cause that precedes them.

It thus must be said [that since they sense that they have no cause that brought them into existence,] therefore their existence is from the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, the Emanator whose existence [truly] is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so.

Nevertheless, the actual creation of something from nothing is from the vessels (*Keilim*) of the ten *Sefirot*, within which there is a manifestation of the Line-*Kav* [drawn down] from the Endless Light (*Ohr Ein Sof*-אין סוף), which is a Light (*Ohr*-אור) that is similar to its Luminary (*Ma'or*-מאור), this being the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as explained in Iggeret HaKodesh there, that “in order that this ‘something’ (*Yesh*) created by the power of the Unlimited One (*Ein Sof*-אין סוף) should have limit and measure, the Endless Light (*Ohr Ein Sof*-אין סוף) manifested in the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) and became so absolutely unified with them [to the point that ‘He and His organs are one’], so that with and through them He creates creatures that are limited and finite.”

¹⁰³⁴ See Likkutei Torah, Drushim L'Shmini Atzeret 83a; Sefer HaMitzvot of the Tzemach Tzedek 94b

However, the actual creation of the novel created being is essentially from the Endless Light (*Ohr Ein Sof*-אור אין סוף), [or more specifically] as he states there, “by the power of the Endless One (*Ein Sof*-אין סוף),” meaning, by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. The specific use of the term “power-*Ko'ach*-כח” here is because this is not in a way of light (*Ohr*-אור) and revelation, but in a way of concealment, which is why He is called “nothing-*Ayin*-אין,” as explained before.

From this, the extent and degree to which the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) is understood. For, not only is it that through the Light (*Ohr*-אור) some relation to the Luminary (*Ma'or*-מאור) comes about, but beyond this, since the Light is similar to its Luminary (*Ma'or*-מאור), it also has no cause that precedes it.

In other words, even though, in and of itself, the Light (*Ohr*-אור) is a mere glimmer of radiance (*Ha'arah*-הארה) from the Luminary (*Ma'or*-מאור), to such an extent that when the sun sets under the horizon, there is a general nullification of the light (*Ohr*-אור), (unlike an ‘Influence-*Shefa*’-שפע, which remains even after the withdrawal of the bestower), nevertheless, the Light is similar to its Luminary (*Ma'or*-מאור), which is why it has the power of Limitlessness (*Ein Sof*-אין סוף) in it, and it even has the matter of not having a cause that precedes it, Heaven forbid to think so. Therefore, by it and through it, the creation of something from nothing is possible.

In the discourse he explains that this is the meaning of the statement in Tikkunei Zohar, that,¹⁰³⁵ “The Endless Light (*Ohr Ein Sof*-אין סוף) is above to no end and below to no limit.” That is, its revelation and spreading forth is in a state of limitlessness and endlessness (*Ein Sof*-אין סוף), through which there was caused to be the creation of the entire totality of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down to no end.

4.

He continues the discourse and states, “Now, from this Light (*Ohr*-אור) were worlds and *Sefirot* to no end and without limit at all.” That is, since the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) and is therefore unlimited (*Ein Sof*-אין סוף), it is understood that the creations brought forth from it, even as they are below, are in a way that is free of limitation, and are in the truest sense of the word limitless (*Bli Gvul*- בלי גבול). He explains that the true matters of Limitlessness (*Bli Gvul*-בלי גבול) and Endlessness (*Ein Sof*-אין סוף), as they are in the matters that were brought forth into being from the Endless Light (*Ohr Ein Sof*-אין סוף), are present on all levels.

He then begins to explain this matter from the loftiest level high above. About this, he brings the teaching of *Idra Zuta*,¹⁰³⁶ “[The Holy Ancient One-*Atika Kadisha* is] like a

¹⁰³⁵ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

¹⁰³⁶ Zohar III 288a

flame, the light of which spreads to all sides and directions... but when one approaches to know [where the light is coming from], he discovers that there only is a single flame.”

That is, even though the light illuminates to all directions and in every corner – which on a spiritual level refers to the fact that its spreading forth is utterly free of any limitations – nevertheless, in reality it is but “a single flame,” meaning, a single matter. In other words, there are two opposites here. That is, [on the one hand] it is one essential simplicity, [but on the other hand,] it spreading to all sides and directions is a single matter.¹⁰³⁷

He continues that this is the meaning of [the teaching in the introduction to Zohar], “*Patach Eliyahu*,”¹⁰³⁸ that “You are He who is One, but not in enumeration.”¹⁰³⁹ He explains that this also refers to the ultimate level of elevation, above in the Limitless Light of the Unlimited One (*Ohr Ein Sof*- אור אין סוף), *HaShem*-יהו"ה, blessed is He.

This is as his honorable holiness, the Mittler Rebbe, explains in *Torat Chayim*, at the end of the Torah portion of No’ach.¹⁰⁴⁰ He explains that “*Patach Eliyahu*” enumerates several levels, beginning with the highest level, and about this highest level it states, “You are He who is One, but not in enumeration.”

¹⁰³⁷ Also see the notes to the discourse entitled “*Patach Eliyahu*” in Torah Ohr 5658 p. 56 and on; *Sefer HaMaamarim* p. 330; *Hemshech* 5666 p. 186 and elsewhere.

¹⁰³⁸ Introduction to *Tikkunei Zohar* 17a

¹⁰³⁹ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

¹⁰⁴⁰ Note: *Torat Chayim*, No’ach 66a and on.

The words, “You are He who is One,” refer to the simple Oneness of *HaShem*-יהו"ה, blessed is He. The words, “but not in enumeration” mean that He is not at all in the category of numeration or calculation (*Cheshbon*-חשבון), being that He utterly transcends the matter of *Sefirot*. Nonetheless, it must ultimately be said that from His simple Oneness, an abundance of creations were brought into being, as explained at length in *Torat Chayim* there.

This is also explained in the section of *Iggeret HaKodesh* cited above, that the creation of something from nothing comes from the Endless Light (*Ohr Ein Sof*-אור אין סוף), and that this Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), [the Luminary being] the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, whose existence is intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so. This being so, the many creations specifically come from such a “place” in which He is a simple Oneness, in which there is no cause that precedes Him, Heaven forbid to think so.

This necessitates a second explanation of the words, “(You are He who is one) but not in enumeration,” namely, that it indicates the aspect of the greatest multiplicity, entirely beyond any comparison to the enumeration of ten *Sefirot*. In this way we can also understand the words, “but not in enumeration.” This is because these words seem to imply that even though He is not in the category of enumeration, there nevertheless is room to think that He may be in the category of

enumeration, [which is why this is negated].¹⁰⁴¹ However, in relation to the simple Oneness of *HaShem*-יהוה, blessed is He, it does not even apply to think that this matter must be negated.¹⁰⁴²

This is similar to the explanation in Shaar HaYichud VeHaEmunah,¹⁰⁴³ that “this is like saying that it is impossible to touch a very sublime and deep wisdom with one’s hands.” It thus is necessary to explain these words with the second explanation given above, that the words “but not in enumeration” indicate that it is the greatest of multiplicity, beyond all comparison to the enumeration of ten *Sefirot*.

This is likewise explained in Torat Chayim there, that the revelation of the matter of, “You are He who is One (but not in enumeration),” referring to the simple Oneness of *HaShem*-יהוה, blessed is He, is neither on the level of *Akudim*, nor on the level of *Nekudim*, but is specifically on the level of *Berudim*.¹⁰⁴⁴

¹⁰⁴¹ By virtue of the fact that the matter must be explicitly negated.

¹⁰⁴² Thus, the words “not in enumeration” require the second explanation.

¹⁰⁴³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9 (86b)

¹⁰⁴⁴ The two levels of the world of Tohu, and the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled,” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the sefirot are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the

The likeness to this in the powers of the soul, is that the true matter of inter-inclusion, to the point of simple oneness, is not in the *Heyulie* powers of the soul, nor is it in the powers of the soul, nor even in the powers [of the soul] as they spread from the soul but have yet to manifest in the particular parts of the body. Rather, specifically after they come into division in the various parts of the body, there then is caused to be an inter-inclusion of the powers one with the other, to the point of ultimate inter-inclusion one with the other, and to the point of simple oneness.

This is also explained in the continuation of the Rebbe's discourse, whose joyous occasion we are celebrating. That is, the words,¹⁰⁴⁵ “the endless light of the Unlimited One (*Ohr Ein Sof*-אין סוף) is above without end and below without limit” mean that the revelation and spreading forth is itself in a state of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול), or in the words of Idra Zuta, “[it spreads forth] to all sides and directions.” Thus, it is from this Light (*Ohr*-אור) that worlds and *Sefirot* without end are created.

particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch, and is the aspect of the world of Repair-*Tikkun*. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there. Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Shaar 7 (Shaar Mati v'Lo Mati) Ch. 1, and elsewhere; Also see Torah Ohr, No'ach 10c and on, Torat Chayim, No'ach ibid., and elsewhere.

¹⁰⁴⁵ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

However, all the above only refers to that which transcends the restraint of the *Tzimtzum*. For, it is specifically there that there is this matter of *Sefirot* without end. This is known from a discourse of the Alter Rebbe (cited by the Tzemach Tzedek¹⁰⁴⁶ from the manuscript of Rabbi Pinchas Reizes) entitled “*Sheesheem Heimah Malchot*,”¹⁰⁴⁷ in explanation of *Sefirot* to no end.

He explains that in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, the matter of *Sefirot* is altogether inapplicable, whereas after the restraint of the *Tzimtzum* it does not apply to say that there are *Sefirot* to no end, since [after the *Tzimtzum*] there are ten *Sefirot*, as it states,¹⁰⁴⁸ “Ten and not nine, ten and not eleven.” (In other words, not only [does it state,] “Ten and not nine,” but it also states, “Ten and not eleven,” meaning that there are no more than ten.) Rather, it only is before and higher than the restraint of the *Tzimtzum* that there is a matter of *Sefirot* to no end.

It is in this regard that he continues the discourse stating,¹⁰⁴⁹ “Now, the fact that the *Sefirot* were emanated as the number ten etc., is brought about through the restraint of the *Tzimtzum* etc. Notwithstanding this, (even) after the

¹⁰⁴⁶ Ohr HaTorah, Inyanim p. 284 and on; Shir HaShirim Vol. 3, p. 965 and on; Also see the glosses to the discourse entitled “*Patach Eliyahu*” there; Sefer HaMaamarim 5689 p. 29; Also see the preceding discourse of this year, 5722, entitled “*V’Hayah Zar’acha* – Your offspring shall be as the dust of the earth,” Discourse 9.

¹⁰⁴⁷ The Song of Songs 6:8. Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 164 and on.

¹⁰⁴⁸ Sefer Yetzirah 1:4

¹⁰⁴⁹ Sefer HaMaamarim 5710 p. 133

restraint of the *Tzimtzum* there nevertheless was the coming into being of worlds without limit or measure.”

The explanation is that when the *Sefirot* were drawn down in the world of Emanation (*Atzilut*), even though the world of Emanation is the World of Oneness (*Olam HaAchdut*) and its *Sefirot* are “without being” (*Bli Mah*- בלי מַה),¹⁰⁵⁰ they nevertheless are specifically ten in number. Beyond this, even the Hidden *Sefirot* (*Sefirot HaGenuzot*)¹⁰⁵¹ specifically number ten, “ten and not nine, ten and not eleven.”

Now, at first glance, since in and of themselves, the *Sefirot* are to no end, how is it that in the world of Emanation (*Atzilut*) they specifically are in the enumeration of ten *Sefirot*? The explanation is that this stems from the restraint of the *Tzimtzum* and empty space (*Makom Panuy*), which is what is meant when it states that the first restraint of *Tzimtzum* was in way of the complete withdrawal of the Light (*Ohr*-אור). Thus, since because of the restraint of *Tzimtzum* the light (*Ohr*-אור) and revelation came in a state of measure and limitation, this caused there to be *Sefirot* in enumeration of ten.

About this the discourse explains that the matter of Limitlessness (*Bli Gvul*) is not only before the restraint of the *Tzimtzum*. That is, even after the restraint of the *Tzimtzum*, when the limitation of “ten and not nine, ten and not eleven” was brought about, the matter of *Sefirot* in a way of

¹⁰⁵⁰ Sefer Yetzirah 1:4

¹⁰⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

Limitlessness (*Bli Gvul*) is still present. This is as the Alter Rebbe explained, (cited in [the discourse] *Drush Gimel Shitot*,¹⁰⁵² and cited at greater length in several discourses that have yet to be printed),¹⁰⁵³ that the *Sefirot* of the world of Emanation (*Atzilut*), as they are in the world of Emanation (*Atzilut*), are in a way of limitlessness (*Bli Gvul*).

This is to such an extent that for there to be the creation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are limited creations, this is brought about specifically through the aspect of the “shoe” (*Na'al-נעל*) of the Indwelling Presence of *HaShem-יהוה*, blessed is He, the *Shechinah*, as in the verse,¹⁰⁵⁴ “How lovely are your feet in shoes (*Ne'alim-נעלים*,” referring to the matter of the angels Metatron-מטטרון and Sandalfon-סנדלפון.¹⁰⁵⁵

Beyond this, even the *Sefirot* of Kingship-*Malchut*, which is the end of the world of Emanation (*Atzilut*), to the point that in the world of Emanation (*Atzilut*) itself, it is the beginning of the worlds and is the source and root of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) - being that the general matter [of Kingship-*Malchut*] is that of revelation (*Giluy*) and letters (*Otiyot*) - therefore, as they are in the world of Emanation (*Atzilut*) they are letters without limit (*Otiyot Bli Gvul*).¹⁰⁵⁶

¹⁰⁵² Ohr HaTorah, *Inyanim* p. 272 and on

¹⁰⁵³ See the glosses to the discourse entitled “*Patach Eliyahu*” *ibid.* p. 9 and on; p. 61 and on; *Sefer HaMaamarim* 5668 p. 212 and on, and elsewhere.

¹⁰⁵⁴ Song of Songs 7:2

¹⁰⁵⁵ Note: See *Likkutei Torah, Shir HaShirim* (43d).

¹⁰⁵⁶ See *Hemshech* 5666 p. 448 and on, and elsewhere.

He continues the discourse and explains that even in regard to the statement in Idra Rabba,¹⁰⁵⁷ “Twelve thousand worlds sit in the skull (*Galgalta*),” the number twelve thousand is only in regard to the matter being discussed there, but in truth, it is limitless (*Bli Gvul*). This is as the Tzemach Tzedek explained in Likkutei Torah, in the Torah portion of Bamidbar,¹⁰⁵⁸ that “the thousands and tens of thousands of worlds that sit in the skull (*Galgalta*) etc., are not actual worlds etc.,¹⁰⁵⁹ and it only is as they are drawn down to below that many worlds are actually created from them.”

From all the above, it is understood that the matter of,¹⁰⁶⁰ “the Endless Light (*Ohr Ein Sof*-אור אין סוף) is above to no end and below to no limit,” does not only apply before the restraint of the *Tzimtzum*, but even applies after the restraint of the *Tzimtzum*.

5.

He continues the discourse [by explaining] that from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) there comes to be an abundance of multiplicity and existence beyond number, as stated in the verse,¹⁰⁶¹ “How abundant are Your works *HaShem*-יהוה” referring to the

¹⁰⁵⁷ Zohar III 128b; See the note of the Rebbe to Sefer HaMaamarim 5703 p. 112.

¹⁰⁵⁸ Note: [Likkutei Torah, Bamidbar] 8b

¹⁰⁵⁹ Iggeret HaKodesh, Epistle 20 ibid. (130a)

¹⁰⁶⁰ Tikkunei Zohar, Tikkun 57; See Zohar Chadash Yitro 34c; Also see Tikkunei Zohar, Tikkun 19.

¹⁰⁶¹ Psalms 104:24

abundance of creations, and the verse,¹⁰⁶² “How great are Your works, *HaShem*-יהו"ה,” referring to the great creations.¹⁰⁶³

The explanation is that even after the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), through manifestation in the aspect of the “shoe” (*Na'al*-נעל) of the *Shechinah*, this being the angelic beings in general and the angels Metatron-מטטרון and Sandalfon-סנדלפון in particular, (as mentioned above), through this, separate creations are caused to be, whether “great beings,” as in, “How great are Your works, *HaShem*-יהו"ה,” which generally refer to the hosts of the heavens, in whom greatness is emphasized, or whether earthly creatures, who are tremendous in abundance, as in, “How abundant are Your works, *HaShem*-יהו"ה,” for in this too, there is a matter of limitlessness (*Bli Gvul*), not just potential limitlessness, but actual limitlessness.

This is explained at length by the Rebbe Maharash in his continuum (*Hemshech*) of discourses called “*Mayim Rabim*,”¹⁰⁶⁴ on the verse,¹⁰⁶⁵ “Raise your eyes on high and see Who created these! He brings their legions forth by number; He calls to each by name; by the abundance of His power and by the vigor of His strength, not one is missing!”

This contemplation (*Hitbonenut*) is demanded of each and every Jew, in that through it he will come to the matter of, “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema*

¹⁰⁶² Psalms 92:6

¹⁰⁶³ See Torah Ohr, Va'era 56b

¹⁰⁶⁴ Note: [*Hemshech* “*Mayim Rabim*” 5636,] Ch. 31 and on.

¹⁰⁶⁵ Isaiah 40:26

Yisroel HaShem Elohei”nu HaShem Echad- שמע ישראל יהו"ה אחד "אלהינו יהו"ה אחד," in that the word "Listen-*Shema*-שמע" is an acronym for, "Raise your eyes on high-*Se'u Marom Eineichem*-שאו מרום עיניכם." The purpose and intent of this [contemplation] is to come to [grasp] the matter of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, as it ultimately is, this being the matter of "You are He who is One."

Now, at first glance, it is not understood how a person could come to this by, "Raising your eyes on high." About this he explains that through "Raising your eyes on high," referring to contemplating the hosts of the heavens, about whom the verse states, "How great are Your works *HaShem*-יהו"ה," one comes to the realization that even the hosts of the earth, whose existence is not sustained individually, but only by their species, (which is why about them, it does not say "How great are your works" but only, "How abundant are your works"), they too have a matter of limitlessness (*Bli Gvul*) to them, up to and including actual limitlessness (*Bli Gvul*).

The explanation is that if the will of the Creator, *HaShem*-יהו"ה, blessed is He, was for the worlds to exist without end, then the drawing forth of creatures from the earth (as it states,¹⁰⁶⁶ "A land from which food grows," and,¹⁰⁶⁷ "All originate from the dust") would be in a way of limitlessness (*Bli Gvul*). Thus, since in the land there was a drawing forth of creatures in a way of limitlessness (*Bli Gvul*), it is necessary to state that in this land there is a manifestation of a power that

¹⁰⁶⁶ Job 28:5

¹⁰⁶⁷ Ecclesiastes 3:20

is endless (*Ein Sof*-אין סוף) and limitless (*Bli Gvul*-בלי גבול). However, this matter is only in potential, and is not actualized. For, at every moment [in time] we count and discover that it is measured and limited.

However, in addition, there also is the matter of actual limitlessness (*Bli Gvul*), demonstrated by the very fact that there is a matter of limitlessness (*Bli Gvul*) in potential. For, at first glance, it is not understood how it even is applicable for there to be a matter of limitlessness (*Bli Gvul*) only in potential. For, as known¹⁰⁶⁸ something that is limitless cannot come to be manifest in something that is limited. Therefore, if we were to say that the creation is entirely limited from all angles, the manifestation of a power that is limitless would not be possible in it, (even) in potential.

However, since there is a manifestation of a limitless power in the creation, it must be said that it also comes into actuality and actualization. This is as he explains, that we observe that the limitless power also comes into actualization within the creations. For, if the power of the Actor that is in the acted upon and in the creation, was only a limited power, and this limitless power only remained in potential, then there would be a difference [and diminishment] in the creations from the day they were created and thereafter. However, Talmud Yerushalmi states¹⁰⁶⁹ on the verse,¹⁰⁷⁰ “These are the offspring of the heavens and the earth when they were

¹⁰⁶⁸ Emunot V’De’ot of Rabbi Sa’adya Gaon, Maamar 1, Ch. 1; Moreh Nevuchim, Introduction to Part 2 (Introduction 12); Sefer HaChakirah of the Tzemach Tzedek 1a and on.

¹⁰⁶⁹ Talmud Yerushalmi, Brachot 1:1

¹⁰⁷⁰ Genesis 2:4

created,” that, “They are as strong as they were on the day they were created.” That is, they have the same strength and endurance as they did on day they were created, without any change [or diminishment] whatsoever, this being a matter of eternity. Through this, we recognize that the power of limitlessness (*Bli Gvul*) is also drawn down into the creations, even in a way of actualization (*b’Poel*).

However, at first glance, it could be said that the matter of being “as strong as the day they were created” does not prove the manifestation of the power of limitlessness (*Bli Gvul*). For, even without this, there could be the matter of their being as strong as the day they were created. This is because their existence is brought forth anew at every moment every day, as the verse states,¹⁰⁷¹ “Forever, *HaShem*-יהו"ה, Your speech stands in the heavens.”

Rather, it must be said that there is a difference between the power of the Actor in the acted upon (*Ko’ach HaPo’el BaNifal*) as it was during the six days of creation, and the [continuous] renewal of that which already was created, that follows it. For, our sages, of blessed memory, stated in Midrash,¹⁰⁷² “Rabbi Yossi [bar Chalafta] was asked, ‘In how many days did the Holy One, blessed is He, create His world?’ He responded, ‘In six days.’ [They asked,] ‘And from then until now, what does He do?’ He responded, ‘He sits and makes marital matches.’” Now, if we were to say that the act of the [continuous] renewal of existence of that which already

¹⁰⁷¹ Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

¹⁰⁷² Midrash Bereishit Rabba 68:4; Also see Igrot Kodesh, Vol. 3, p. 390

was brought into being, is similar to their original creation, there would be no question as to what He does now. This proves that the [continued] renewal of that which already has been brought into being, is not in the same way as it was during the six days of creation, so much so, that it is possible for Him to be involved in something other than creating (such as “sitting and making marital matches”).

Thus, since the creations are “as strong as the day they were created,” meaning, as strong as they were during the six days of creation, this proves that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is in a way of actual limitlessness (*Bli Gvul b'Po'el*). That is, the matter of limitlessness (*Bli Gvul*) is drawn down in the heavens and the earth as they are after the restraint of the *Tzimtzum*, and even after the world of Emanation (*Atzilut*) is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the very lowest level of the world of Action (*Asiyah*).

He concludes the chapter [by explaining] that all this is because the Light (*Ohr-אור*) is Endless (*Ein Sof-אין סוף*) without Limit (*Bli Gvul-בלי גבול*). For, as explained in the beginning of the chapter, the reason is because the Light (*Ohr-אור*) is similar to its Luminary (*Ma'or-מאור*), and as explained (in chapter three), since it is similar to its Luminary (*Ma'or-מאור*), it therefore is free of all measure and limitation in the most ultimate sense, to such an extent that it does not have a cause that precedes it, Heaven forbid to think so.

This is as explained at length by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, in [the

continuum of discourses known as] *Hemshech* 5666,¹⁰⁷³ namely, that [at first glance] the matter of an “Endless Light-*Ohr Ein Sof*-אור אין סוף” seems self-contradictory.

This is because “Light-*Ohr*” is just a radiance (*Ha'arah*-הארה) [from the Luminary]. This being so, the term “Endless-*Ein Sof*-אין סוף” does not apply to it in the truest sense. That is, though it could be “Endless-*Ein Sof*-אין סוף” in its spreading forth [from its Luminary], nonetheless, it must ultimately be said that at its beginning it has an end point, in that its cause [the Luminary] precedes it. This is because Light (*Ohr*-אור) comes from the Luminary (*Ma'or*-מאור), or as Rabbi Menachem Azaria de Fano put it,¹⁰⁷⁴ “The Bearer of the Name precedes the Name.” However, at the very same time, the Light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור), and as a result, it’s having a beginning is also nullified. This is why from it, the creation of novel existence is brought about from nothing to something (as explained before).

He explains at length there, that though, in and of itself, the Light (*Ohr*-אור) is only a radiance (*Ha'arah*-הארה), and loftier still, it only is a Name (*Shem*-שם), and loftier still, it only is an ability (*Yecholet*-יכולת), nonetheless, all matters that are present in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is He, are present in this ability (*Yecholet*-יכולת), being that it is impossible to differentiate between the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

¹⁰⁷³ Note: [See the] discourse entitled “*Vayolech HaShem et HaYam*,” and the discourses after it [*Hemshech* 5666, p. 165 and on].

¹⁰⁷⁴ Pelach HaRimon, Shaar 4, Ch. 3

יהו"ה Himself, blessed is He, and His ability (*Yecholet*-יכולת). Therefore, the Light (*Ohr*-אור) also possesses the true matter indicated by the words "but not in enumeration," meaning, that it is free of measure and limitation, not only that it is "Without End-*Ein Sof*-אין סוף," but also that it is without beginning, meaning that it has no cause that precedes it.¹⁰⁷⁵ This is why the creation of novel existence can come from it in a way that [the creature] senses itself as not having a beginning, (in addition to spreading forth below in an endless way (*Ein Sof*-אין סוף)).

6.

It should be added that all this is also necessitated by the general matter of our service of *HaShem*-יהו"ה, blessed is He. To explain, the teaching of the Rav, the Maggid of Mezhritch,¹⁰⁷⁶ regarding the teaching of our sages, of blessed memory, is well known. They said,¹⁰⁷⁷ "The handiwork of the righteous *Tzaddikim* is greater than the creation of the heavens and the earth." About this he explained that the act of creation was in a way of something from nothing (meaning that from nothing (*Ayin*) there came to be something (*Yesh*)), whereas the righteous *Tzaddikim* make something (*Yesh*) into nothing (*Ayin*) etc.

¹⁰⁷⁵ Also see the glosses to the discourse entitled "*Patach Eliyahu*" *ibid.* p. 42.

¹⁰⁷⁶ Note: Ohr Torah of the Rav, the Maggid of Mezhritch, towards the end, section entitled "*Gedolim*" (Section 500).

¹⁰⁷⁷ Talmud Bavli, Ketuvot 5a

However, at first glance, this is not understood, because the handiwork of the righteous *Tzaddikim* in making something (*Yesh*) into nothing (*Ayin*), only reaches the aspect of the Godly “nothingness” (*Ayin*), which is the “place” [and limit] to which man’s toil in serving *HaShem*-יהו"ה, blessed is He, can reach. (For, about the aspect that transcends this, the verse states,¹⁰⁷⁸ “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?”

This is to such an extent that our sages, of blessed memory, stated,¹⁰⁷⁹ “I do not know which of these He desires, the actions of the righteous or the opposite etc.”) This being so, how could it be said about the acts of the righteous *Tzaddikim*, which only reach the aspect of the Godly “nothingness” (*Ayin*), are greater than the act of creating the heavens and the earth from nothing to something (*Yesh MeAyin*) from the Limitless Light (*Ohr Ein Sof*-אור אין סוף) which is similar to its Luminary (*Ma'or*-מאור), referring to the Essential Self of the Singular Preexistent and Unlimited Emanator, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so?

However, the explanation is that even though the aspect that transcends the “place” to which man’s toil reaches, is indeed in a way that “darkness and light are the same,”¹⁰⁸⁰ [such that], “If you were righteous... [or] if your

¹⁰⁷⁸ Job 35:6-7

¹⁰⁷⁹ Midrash Bereishit Rabba 2:5

¹⁰⁸⁰ Psalms 139:12

transgressions multiply...” [before Him it is equal], there nevertheless is an even higher and deeper matter, which sometimes is called the inner aspect (*Pnimityut*) of the encompassing transcendent light (*Makif*), to the extent that it reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which He specifically desires the deeds of the righteous *Tzaddikim*,¹⁰⁸¹ and “He consults with the souls of the righteous *Tzaddikim*.”¹⁰⁸²

This is as stated,¹⁰⁸³ “But I loved Yaakov, and I hated Esav.” It is in this aspect that there is the matter of free choice (*Bechirah*), about which the verse states,¹⁰⁸⁴ “He will choose our heritage for us, the pride of Yaakov that He loves always!” This is the matter of ultimate free choice (*Bechirah*),¹⁰⁸⁵ which only applies where there altogether is no matter of revelations (*Gilyim*). This is because whenever there is the matter of revelation (*Gilyu*), there already is a matter of a leaning [to one side or the other].¹⁰⁸⁶

This also is understood from the (above-mentioned) explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. That is, even in the aspect of the Light (*Ohr*-אור) (that is, the aspect of the Godly “nothingness” (*Ayin*) where man’s service reaches), the matter that it is similar to the Luminary (*Ma’or*-מאור) is present until the Essential Self of the Singular Preexistent Intrinsic and

¹⁰⁸¹ See Kuntres U’Maayon, Maamar 10, Ch. 2 and elsewhere.

¹⁰⁸² See Ruth Rabba 2:3

¹⁰⁸³ Malachi 1:2-3

¹⁰⁸⁴ Psalms 47:5

¹⁰⁸⁵ See Sefer HaMaamarim 5703, p. 24

¹⁰⁸⁶ See Likkutei Sichot Vol. 4, p. 1,309, p. 1,341, and elsewhere.

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, from whom the matter [expressed in the verse],¹⁰⁸⁷ “He will choose our heritage for us, the pride of Yaakov that He loves, always,” is drawn down.

It is for this reason that the acts of the righteous *Tzaddikim* are greater than the act of the creation of the heavens and the earth, being that they reach the aspect of the Godly “nothingness” (*Ayin*) as it is included in the True Something (*Yesh HaAmeete*), so much so, that [they reach] the aspect of the His ability (*Yecholet*-יכולת), which altogether is indistinguishable from the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה Himself, blessed is He, (as explained before).

This also explains how it is that through the general matter of serving *HaShem*-יהו"ה, blessed is He, Shabbat comes about, (as in the teaching of our sages, of blessed memory,¹⁰⁸⁸ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”), the matter of which is tranquility (*Menuchah*). This is as our sages, of blessed memory, stated,¹⁰⁸⁹ “What did the world lack? Rest! Shabbat came and rest came!” (This is why the verse states,¹⁰⁹⁰ “God finished (*Vayechal Elohi*”מ-ויכל אלהים” on the seventh day etc.” even though the preceding verse already stated,¹⁰⁹¹ “The heavens and the earth were finished (*Vayechulu*-ויכלו) and all of their hosts.”)

¹⁰⁸⁷ Psalms 47:5

¹⁰⁸⁸ Talmud Bavli, Avodah Zarah 3a

¹⁰⁸⁹ Rashi to Genesis 2:2; Rashi to Talmud Bavli, Megillah 9a (passed entitled “*Vayechal*-ויכל”); Tosefot to Talmud Bavli, Sanhedrin 38a (passage entitled “*Chatzvah*-חצבה”); Also see Midrash Bereishit Rabba 10:9

¹⁰⁹⁰ Genesis 2:2 ibid.

¹⁰⁹¹ Genesis 2:1

The teaching of the Baal Shem Tov is well-known,¹⁰⁹² namely, that the Holy One, blessed is He, is called “rest-*Menuchah*-מנוחה,” being that the matter of motion (change) is inapplicable to Him. This is because motion only applies to something that is within time and space. (That is, time is the matter of undergoing change from past, to present, to future, which as understood, also applies to space, in that space is related to time.)¹⁰⁹³

However, the Holy One, blessed is He, is Unlimited (*Ein Sof*-אין סוף) and does not become uprooted from one place and moved to another place, nor is He within the parameters of time. He therefore is called “rest-*Menuchah*-מנוחה,” and that is where the Great Brilliance is etc.

Now, the matter of “Shabbat came and rest (*Menuchah*) came!” is that after the act of creation was completed, *HaShem*-יהו"ה, blessed is He, illuminated the brilliance, (of the aspect of “rest-*Menuchah*-מנוחה,” which is the aspect of the Luminary (*Ma'or*-מאור) from which the entire the chaining down of creation was drawn from, and of which only an impression remained in the creation itself).

This caused an awaking in the creatures of the desire and yearning to ascend to the aspect of “rest-*Menuchah*-מנוחה.” This then, is the meaning of the words “The heavens and the earth were finished (*Vayechulu*-ויכלו),” in which the

¹⁰⁹² Note: Keter Shem Tov (Slavita edition), Vol. 2, 33c (Section 400a in Kehot edition).

¹⁰⁹³ 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; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7; Likkutei Torah, Zot HaBrachah 98a.

word “finished-*Vayechulu* ויכלו” denotes “expiry-*Kilayon*-כליון” and yearning.¹⁰⁹⁴

From this teaching it is understood that the matter of the “rest-*Menuchah* מנוחה” of Shabbat, is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is He. For, besides Him, the term “rest-*Menuchah* מנוחה” is not applicable in the truest sense. This is as explained in the teachings of Chassidus,¹⁰⁹⁵ that Shabbat transcends time, which is why every [day of the] week we recite, “Today is the first day of the Shabbat, [today is the second day of the Shabbat] etc.,” being that the matter of time begins anew.

That is, there once again is a renewal of the first day of the act of creation etc. In other words, the matter of Shabbat transcends time, even as time is in the highest level of the matter of time. For, as known,¹⁰⁹⁶ before actual time, there is the matter of the order of times,¹⁰⁹⁷ (from which time is drawn down below), up to the matters of “running and returning” (*Ratzo v’Shov*) and “coming and not coming” (*Mati v’Lo Mati*), which are present on the highest of heights, up to the Limitless Light of the Unlimited One (*Ohr Ein Sof* אור אין סוף).

From this it is understood that the matter of the rest (*Menuchah*) of Shabbat, (which entirely transcends the matter of time, even as time is on the highest of levels, which is the matter of radiance (*Ha’arah* הארה) and revelation (*Giluy*),

¹⁰⁹⁴ See Ohr HaTorah, Bereishit 42b and on.

¹⁰⁹⁵ See Likkutei Torah, Shir HaShirim 25a; Ohr HaTorah, Zot HaBrachah p. 1,891; p. 1,997 and on, and elsewhere.

¹⁰⁹⁶ See Sefer HaMitzvot of the Tzemach Tzedek 57b and on.

¹⁰⁹⁷ See Midrash Bereishit Rabba 3:7

even in the way of a Name (*Shem*-שם)), is in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is to this aspect that our service reaches, being that the rest of Shabbat comes about through the general matter of toiling in service *HaShem*-יהו"ה, blessed is He, (as in the teaching,¹⁰⁹⁸ “Whosoever toils on the eve [before] Shabbat will eat on Shabbat”).

7.

This then, is the general matter explained in this paragraph [of the discourse]. That is, to understand the matter of the upper treasury, and the value of the treasury that is opened and given to the commanding officers, and through them, to the soldiers, he first explains the greatness of [the teaching], “The Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

This refers to the matter of revelation and spreading forth of the aspects of Endlessness (*Ein Sof*-אין סוף) and Limitlessness (*Bli Gvul*-בלי גבול) all the way down without limit, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), not only in the “great creations” indicated by the verse, “How great are Your works *HaShem*-יהו"ה,” but even in the abundant creations indicated by the verse, “How abundant are Your works *HaShem*-יהו"ה,” in a way of abundance and multiplicity beyond count, which is the true matter of “Endlessness-*Ein Sof*-אין סוף.”

¹⁰⁹⁸ Talmud Bavli, Avodah Zarah 3a

From this we can understand the greatness and elevation of the levels above [the aspect of] “below to no limit,” this being the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is above to no end,” this being the matter of the upper treasury, as explained in the chapters [of the discourse] that follow.

This then, is the point he begins explaining in this part of the discourse. Namely, that Above in *HaShem*'s-יהו"ה Godliness there is the opening and granting of the sealed treasuries, these being even loftier than the matter of “the Limitless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) is below to no limit.”

The intention in the granting of these treasuries by the commanding officers to the soldiers, is for the sake of the war, and in this itself, it is not just to take spoils and seize plunder. That is, it is not for serving *HaShem*-יהו"ה, blessed is He, for the sake of receiving reward, even the highest reward. Rather, it is for serving Him by being victorious, so that the will of the King is fulfilled, meaning the desire of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as the Essential Self of *HaShem*-יהו"ה, blessed is He, manifests in the desire (*Ratzon*-רצון), as desire is included in His Essential Self. It then is drawn down below to no limit, until this physical world of Action (*Asiyah*).

This also is the general matter of what was discussed (in chapter one [of the discourse]), and in the continuum [of the discourse] in general. Namely, that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the

Ikkar Shechinah, was in the lower worlds, only that it was then withdrawn etc.

However, the toil of the Jewish people is to bring about the return and drawing down of the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, as it was at first. This is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot* as indicated by the word "*Tzava*-צבא." In other words, our fulfillment of Torah and *mitzvot* must be in a way that befits the conduct of soldiers (in that the word "*Tzava*-צבא" means army), that is, by accepting the yoke of His Kingship.

Additionally, this must specifically be in a way that it manifests within limited time and space, ("*Tzava*-צבא" meaning a limited allotment of time). Moreover, it must be in a way of inter-inclusion, (in that the word "*Tzava*-צבא" indicates "colorfulness-*Tzivyon*-צביון" and beauty, which is comes about through the inter-inclusion of many colors).

This refers to the inter-inclusion of all Jewish people, from "the heads of your tribes until the drawers of your water,"¹⁰⁹⁹ as well as the inter-inclusion of all the powers of one's soul. This is as discussed (in chapter four), that specifically through the above, we take hold of the aspect of "You are He who is One," the likeness of which in the soul, is the simplicity of the essential self of the soul. Through the above, we fulfill *HaShem*'s-יהו"ה Supernal will, blessed is He, of bringing about "a dwelling place for Him, blessed is He, in the lower worlds," within which the Essential Being of the

¹⁰⁹⁹ See Deuteronomy 29:9-10

King resides,¹¹⁰⁰ as will be revealed in the near future with the coming of King Moshiach, below ten handbreadths.

¹¹⁰⁰ 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.

Discourse 18

*“KeYemei Tzeitcha MeiEretz Mitzrayim -
As in days that you left the land of Egypt”*

Shabbat Parshat Beshalach, 15th of Shvat, 5722

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

1.

The verse states,¹¹⁰¹ “As in the days when you left the land of Egypt, I will show him wonders.” Now, we must understand why the verse begins with a direct term, “When **you** left-*Tzeitcha*-צאתך,” but concludes with an indirect term “I will show **him**-*Arenu*-ארָאנו wonders.¹¹⁰²

This is explained in the long [version of the] discourse entitled “*Tipol Aleihem*,”¹¹⁰³ on the statement in Zohar,¹¹⁰⁴ “What is the meaning of the word ‘I will show him-*Arenu*-ארָאנו?’ It means I will show that Elder who first saw, as written,¹¹⁰⁵ ‘Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt.” That is, when it states about the coming future “I will show him wonders” (*Arenu Nifla’ot*-ארָאנו נפלאות) it refers to “that Elder (*Sabba*),” referring to the

¹¹⁰¹ Micah 7:15

¹¹⁰² That is, the verse should have said “I will show you-*Arecha*-אראך.” See Zohar II 54a.

¹¹⁰³ Of the Mittler Rebbe – Torat Chayim, Beshalach 264b, 285a; Also see the discourse by the same title in Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 203 and on.

¹¹⁰⁴ Citation is to Zohar I 261b; See however Zohar II 53a-54a

¹¹⁰⁵ Exodus 14:31

Elder Israel (*Yisroel Sabba*), about whom it states at the splitting of the sea, “Israel saw the great hand etc.,” meaning Israel himself.¹¹⁰⁶

Thus, when it states, “I will show him wonders” (*Arenu Nifla’ot*-נפלאות-ארנו), it means that Israel himself, who in the coming future will have reached the age of full maturity and will be an elder sage, such that he will be called the Elder Israel (*Yisroel Sabba*), “I [then] will show him wonders,” in which the word “wonders-*Nifla’ot*-נפלאות” is plural. That is, he then will see greater and more abundant wonders and miracles. This refers to the ascent of the emotions (*Midot*) of *Zeir Anpin* (called Israel-ישראל)¹¹⁰⁷ to the aspect of the Crown-*Keter* etc.

It is in this regard that in the exodus from Egypt there was the splitting of the sea, whereas in the coming future there will be the splitting of the river. This is as the verse states,¹¹⁰⁸ “He will wave His hand over the river... and He will break it into seven streams.” This matter is much loftier than the splitting of the sea. For,¹¹⁰⁹ the splitting of the sea, (which is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*),¹¹¹⁰ is the matter of breaking through of the partition

¹¹⁰⁶ See Zohar II 53a – “Israel” in the verse, “And Israel saw the great hand,” refers to the Elder Israel, meaning our forefather Yaakov, who himself descended into exile with his children and suffered the yoke of exile himself. He himself [was resurrected] and saw all of the vengeance and might that the Holy One, blessed is He, inflicted upon Egypt. Thus, “Israel literally means Israel himself.”

¹¹⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35.

¹¹⁰⁸ Isaiah 11:15

¹¹⁰⁹ See Torat Chayim, Beshalach ibid. p. 265b, 273a, 281a and on.

¹¹¹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

(*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, the splitting of the river (which is the aspect of Understanding-*Binah*)¹¹¹¹ is the splitting of the partition (*Parsa*) that separates between the intellect (*Mochin*) and the emotions (*Midot*). (This is why the verse states, “He will break it into seven streams,” corresponding to the seven emotions-*Midot*). Through this the emotions (*Midot*) will be elevated to the ultimate state of elevation.

2.

The explanation¹¹¹² is that in regard to the emotions (the aspect of *Zeir Anpin*), there generally are three levels. The first level is as they are drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In man, this is similar to how the emotions (*Midot*) are drawn into thought, speech, and action, which correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). (The world of Creation (*Briyah*) corresponds to the aspect of thought (*Machshavah*), the world of Formation (*Yetzirah*) corresponds to the aspect of speech (*Dibur*), and the world of Action (*Asiyah*) corresponds to the aspect of action (*Ma'aseh*).)¹¹¹³

¹¹¹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹¹¹² See the discourse entitled “*Tipol Aleihem*” *ibid.* (Torat Chayim, Beshalach p. 285a and on).

¹¹¹³ See Likkutei Torah, Balak and elsewhere.

The second level is as they are in their place in the world of Emanation (*Atzilut*). In this aspect they are the aspect of *Zeir Anpin*, (called The Small Countenance-*Zeir Anpin* of the world of Emanation-*Atzilut*). This is known as the Little Israel (*Yisroel Zuta*).¹¹¹⁴

The third level is as they are in the aspect of desire (*Ratzon*), in which they are in the aspect of the Long Countenance-*Arich Anpin*. This aspect is the Elder Israel (*Yisroel Sabba*).¹¹¹⁵

Now, we can understand the difference between the second level (the emotions as they are in their place, which is the Little Israel-*Yisroel Zuta*) and the third level (the emotions as they are in the aspect of desire (*Ratzon*), which is the Elder Israel-*Yisroel Sabba*), from the emotions (*Midot*) as they are in man. That is, their matter is that of desire (*Ratzon*), in which there are two ways, or in the language of Zohar,¹¹¹⁶ “There is desire and there is desire etc.”

To explain, there are emotions (*Midot*) that are born of intellect (*Sechel*), this being desire (*Ratzon*) that is below intellect (*Sechel*). That is, through and by means of the intellect (*Sechel*) there is caused to be the arousal of the desire (*Ratzon*) of that emotion. This is why changes take place in these emotions (*Midot*), so that sometimes one desires such and such, and at other times he desires otherwise. This is

¹¹¹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34. (Also see at length in the commentary to Shaar HaYichud, in the introduction to Ch. 34.)

¹¹¹⁵ Also see the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 13, and elsewhere.

¹¹¹⁶ See Zohar III 129a; Also see Likkutei Torah, Shir HaShirim 47d and on; Sefer HaMaamarim 5709 p. 113, and elsewhere.

because of changes in the intellect and reasoning of the matter, based on which there also will be changes in the desire of the emotions, whether for kindness-*Chessed* or might-*Gevurah*. Then there are emotions (*Midot*) that transcend intellect (*Sechel*). This is the matter of simple desire (*Ratzon Pashut*) that transcends intellect (*Sechel*). That is, this is not desire (*Ratzon*) born of intellect (*Sechel*), but is rather a nature embedded in the soul of man that conducts and rules over the intellect, causing the intellect to turn according to the dictates of the desire.

3.

However, we still must understand why as the emotions (*Midot*) are in the aspect of desire (*Ratzon*) they are called the Elder Israel (*Yisroel Sabba*). For, at first glance, given that these emotions (*Midot*) are the aspect of desire (*Ratzon*) that transcends intellect (*Sechel*), why are they called an “Elder-*Sabba*-סבא,” which indicates the [acquisition of] intellect (*Mochin*), as in the teaching,¹¹¹⁷ “the knowledge of the Elder (*Sabba*-סבא) is concealed etc.”

The explanation is that even as the emotions (*Midot*) are in the aspect of desire (*Ratzon*), they still relate to the matter of intellect (*Mochin*). To explain, even as the emotions (*Midot*) stem from the essential desire (*Etzem HaRatzon*) which transcends intellect (*Sechel*), we find divisions and changes. That is, the way the desire (*Ratzon*) is revealed is not

¹¹¹⁷ See Zohar III 128b (Idra Rabba); Also see Imrei Binah, Shaar HaTefillin 130d, and elsewhere.

always equal. This is because sometimes the desire (*Ratzon*) will be revealed in the line and mode of kindness-*Chessed*, and sometimes it will be revealed in the line and mode of judgment-*Gevurah*, or the like.

It must therefore be said that some reason causes the revelation of the desire (*Ratzon*) to sometimes be in this way and sometimes be in that way, just as emotions (*Midot*) that are below intellect, are caused by the intellect to either lean either toward kindness-*Chessed* or judgement-*Gevurah*. In other words, even though these are emotions (*Midot*) that stem from desire (*Ratzon*), which transcends intellect (*Sechel*), in that “desire is altogether beyond reason and intellect,”¹¹¹⁸ there nonetheless is also a hidden reason (*Ta’am Kamus*) for the desire (*Ratzon*). That is, the reason is concealed in his soul, in that even is hidden to himself, in that in himself, he has no awareness that this desire has reason. This hidden reason (*Ta’am Kamus*) is what causes the changes in the revelation of the desire, into kindness-*Chessed* and judgment-*Gevurah* etc.

This then, is why emotions (*Midot*) that are in the aspect of desire (*Ratzon*), are called the Elder Israel (*Yisroel Sabba*), in that the word “Elder-*Sabba*-סבא” indicates the matter of intellect (*Mochin*). This is because even in the aspect of desire (*Ratzon*) that transcends intellect (*Sechel*) there is a hidden reason (*Ta’am Kamus*), which is the matter

¹¹¹⁸ See Shnei Luchot HaBrit, Beit HaShem 4b (and the footnote there in the name of Rabbi Yosef al Kastilla); Yonat Elem of Rabbi Menachem Azaria de Fano, Ch. 2; Torat Chayim, 68a, note 7; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 21.

of the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich Anpin*.

4.

This then, is the meaning of the statement of our sages, of blessed memory,¹¹¹⁹ “At the sea He appeared to them as a young man, and at the giving of the Torah He appeared to them as an elder.” The explanation is that the general difference between a young man and an elder, is that the aspect of a young man is primarily that of emotions (*Midot*), whereas the aspect of an elder is primarily that of intellect (*Mochin*). This is the meaning of the verse,¹¹²⁰ “The splendor of youth is their strength, and the glory of the elders is their sagacity,” and as stated,¹¹²¹ “The word ‘elder-*Zaken*-זקן’ only means, ‘he who has acquired wisdom (*Chochmah*).” That is, their superiority is in the matter of the intellect (*Mochin*) of the desire (*Ratzon*), this being the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), on account of which, the leaning of the emotions (*Midot*) of the desire (*Ratzon*) is caused, (as explained above).

This then, is why “at the sea He appeared to them as a young man, and at the giving of the Torah He appeared to them as an elder.” In other words, at the splitting of the sea there was a drawing down and revelation of the love that the Holy One, blessed is He, has toward the Jewish people

¹¹¹⁹ See Mechilta to Exodus (Beshalach) 15:3; (Yitro) 20:2

¹¹²⁰ Proverbs 20:29

¹¹²¹ Rashi to Leviticus 19:32; Talmud Bavli, Kiddushin 32b, and elsewhere.

stemming from desire that transcends all reason. (This is why the sea split for the children of Israel, even though there was room to argue,¹¹²² “How are these any different than those? They are... and they are...”) This is like a young man, in whom, stemming from desire that transcends intellect (*Sechel*), the dominance of emotions (*Midot*) is revealed. However, at the giving of the Torah there also was a drawing down and **revelation** of the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), like an elder who is superior in the matter of Wisdom-*Chochmah*.

5.

However, we still must understand why it is that the splitting of the sea was specifically preparatory to the giving of the Torah. For, since the splitting of the sea relates to the aspect of emotions (*Midot*) and desire (*Ratzon*), how is it that this was preparatory to the giving of the Torah, the matter of which is the aspect of the intellect (*Mochin*) and hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), which transcend the emotions (*Midot*) of the desire (*Ratzon*).

However, the explanation is that the true root of the emotions (*Midot*) and the desire (*Ratzon*), even transcends the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*). To explain, the root of the emotions (*Midot*) is higher than the intellect (*Sechel*) and is even higher than the root of the

¹¹²² See Zohar II 170b; Mechilta Exodus (Beshalach) 14:28; Yalkut Reuveni Exodus (Beshalach) 14:27.

intellect (*Shoresh HaShechel*). For, as known,¹¹²³ “The father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) are included in the source of the Upper Flow-*Mazla*, whereas *Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*.”

Now, although it is sometimes explained¹¹²⁴ that when it states “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*,” this refers to the aspect of the Long Patient One-*Arich Anpin*, nevertheless, the terminology used is that “*Zeir Anpin* is unified and dependent on **the Ancient One-*Atik***,” meaning, the actual aspect of the Ancient One-*Atik* itself.

In other words, the root of emotions (*Midot*) that stem from desire (*Ratzon*) that transcends intellect (*Sechel*) also transcends the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*). This is because the hidden reason (*Ta'am Kamus*) is the aspect of the Wisdom-*Chochmah* of the Long Patient One-*Arich*, whereas the essence of the desire (*Etzem HaRatzon*) is the aspect of “the skull (*Galgalta*) that hovers over the brain (*Mo'ach*) of the Long Patient One-*Arich*,” and is the aspect of the Crown-*Keter* of the Crown-*Keter*, which reaches the essence of the simple pleasure (*Taanug Pashut*), which is the aspect of the Ancient One-*Atik*, and is called the Concealed Ancient One-*Atika Stima'ah*.

The likeness to this, as it is in the soul, is the matter of the emotions (*Midot*) of the essential self of the soul that transcend division, just as the soul itself transcends division

¹¹²³ See Zohar III 292a (Idra Zuta)

¹¹²⁴ See Sefer HaMaamarim 5659 p. 11.

into modes or lines of right and left, which is why it is specifically called Singular-*Yechidah*.¹¹²⁵

That is, it is like the aspect of the Singular One-*Yachid*-יהיך who transcends the term “One-*Echad*-אחד.”¹¹²⁶ (The difference between “One-*Echad*-אחד” and “Singular-*Yachid*-יהיך” is well known,¹¹²⁷ namely, that the word “One-*Echad*-אחד” indicates a unity of parts, whereas the word “Singular-*Yachid*-יהיך” indicates that which is singular in essence.) The same is so of the emotions (*Midot*) as they are in the essential self of the soul, in that they transcend the divisions of kindness-*Chessed* and judgment-*Gevurah*. (They thus are unlike the emotions (*Midot*) of the desire (*Ratzon*), in which there are divisions of kindness-*Chessed* and judgment-*Gevurah* stemming from the hidden reasoning (*Ta’am Kamus*) for the desire (*Ratzon*), as explained above.) That is, as kindness-*Chessed* and judgment-*Gevurah* are included in the essential self of the soul, they literally one matter. For example, this is like the love of the life of one’s own soul, in that his desire to live and his desire not to die, are literally one and the same matter.¹¹²⁸

As this relates to serving *HaShem*-יהוה, blessed is He, it refers to the essential bond of the Singular-*Yechidah* essence of the soul, which includes and unifies the two lines of kindness-*Chessed* and judgment-*Gevurah*, so that he desires

¹¹²⁵ See Sifri to Deuteronomy (Ha’azinu) 32:10

¹¹²⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹¹²⁷ See Torah Ohr, Va’era 55b and on; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity *ibid.* Ch. 10-11.

¹¹²⁸ See the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 13, and elsewhere.

the Life of all life and desires to turn away from evil, but in a way that the two are literally one matter. This is the matter of the blood that was placed on the two doorposts and the lintel.¹¹²⁹ The two doorposts refer to the two lines and modes of right and left, whereas the lintel is what includes and bonds the two and makes them a single matter.

With the above in mind, we can understand how the matter of the splitting of the sea was preparatory to the giving of the Torah. For, even though the revelation of the splitting of the sea is only the aspect of the emotions (*Midot*) of the desire (*Ratzon*), which are below the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), nevertheless, the root of the emotions (*Midot*) and the desire (*Ratzon*) even transcends the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*).

That is, when it states “*Zeir Anpin* is unified with and dependent on the Ancient One-*Atik*,” it refers to the Ancient One-*Atik* literally. This is likewise why at the splitting of the sea it states,¹¹³⁰ “Why do you cry out to Me?” [about which Zohar explains],¹¹³¹ “The matter is dependent on the Ancient One-*Atik*.”

Thus, because of the root of the emotions (*Midot*) and the desire (*Ratzon*) in the aspect of the Ancient One-*Atik*, the revelation of the emotions (*Midot*) and the desire (*Ratzon*) at the splitting of the sea, was preparatory to the giving of the Torah, meaning that in addition to the revelation of the desire

¹¹²⁹ Exodus 12:7, 22, 23

¹¹³⁰ Exodus 14:15

¹¹³¹ Zohar II 48a; 52b; See Torah Ohr, Beshalach 64c, 65a

(*Ratzon*) there also will be the revelation of the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*).

6.

This then, is the meaning of the verse,¹¹³² “As in the days when you left the land of Egypt, I will show him wonders.” For, at the exodus from Egypt there was the matter of the splitting of the sea, meaning that there only was a splitting of the partition (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) they are illuminated by revelation, just as it is in the world of Emanation (*Atzilut*).

This matter is brought about through an additional revelation of the light that transcends the aspect of the Long Patient One (*Arich Anpin*), which is the matter of the verse,¹¹³³ “Israel saw the great hand that *HaShem*-יהוה inflicted upon Egypt,” through which there was the splitting of the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Nonetheless, this revelation was only of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the root of the creations of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is,

¹¹³² Micah 7:15

¹¹³³ Exodus 14:31

this is the matter of the [revelation of the] emotions (*Midot*) as they are on the lowest level, meaning, as they are drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (as discussed in chapter two).

However, in the coming future there will be the splitting of the partition (*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*), and the emotions (*Midot*) themselves will then ascend, as they are in their place, which is the aspect of the Little Israel (*Yisroel Zuta*), to the aspect of the intellect (*Mochin*), and until the aspect of the intellect (*Mochin*) of the desire (*Ratzon*), which is the matter of the hidden reason (*Ta'am Kamus*) for the desire (*Ratzon*), this being the aspect of the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich Anpin*, which is the aspect of the Elder Israel (*Yisroel Sabba*).

About this the verse states, “I will show him wonders,” that is, “I will show that Elder who saw at first, as written,¹¹³⁴ ‘Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt.” That is to say, the Elder Israel (*Yisroel Sabba*) will see much greater and more abundant wonders (*Nifla'ot*-נפלאות) [in the plural]. For, the essence of the desire (*Etzem HaRatzon*) will be revealed, this being the aspect of the “skull” (*Galgalta*) that transcends the Hidden Wisdom (*Chochmah Stima'ah*) of the Long Patient One-*Arich*, to the point that the essence of the simple pleasure (*Taanug HaPashut*) is revealed, which is the aspect of the Concealed Ancient One-*Atika Stima'ah*.

¹¹³⁴ Exodus 14:31

Discourse 19

“*Machar Chodesh - Tomorrow is the new moon*”

Shabbat Parshat Mishpatim,

Shabbat Mevarchim & Erev Rosh Chodesh Adar Rishon, 5722

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

1.

The verse states,¹¹³⁵ “Yehonatan said to him, ‘Tomorrow is the new moon, and you will be missed because your seat will be empty.’” Now, this verse mentions two matters,¹¹³⁶ “you will be remembered-*v’Nifkadeta*-ונפקדת” and “because (your seat) will be empty-*Ki Yipaked*-כי יפקד,” which, at first glance, seem to be contradictory.

That is, the word “will be empty-*Yipaked*,” indicates an absence and lacking, whereas the word “*v’Nifkadeta*” indicates remembrance (as in the translation of Targum and in Rashi’s commentary). That is, it [indicates the matter of] drawing down (*Hamshachah*), and on a higher level is the matter of union (*Yichud*), as our sages, of blessed memory said,¹¹³⁷ “A man is obligated to have marital relations (*Lifkod*) with his wife.”

¹¹³⁵ Samuel I 20:18 – The *Haftorah* that is read on Erev Rosh Chodesh

¹¹³⁶ See Maamarei Admor HaZaken 5568 Vol. 1, p. 534; Ohr HaTorah, Zot HaBrachah p. 1,892; *Hemshech* “*v’Hechereem*” 5631 p. 63 and on; Sefer HaMaamarim 5658 p. 179 and on; Sefer HaMaamarim 5677 p. 71, and elsewhere.

¹¹³⁷ Talmud Bavli, Yevamot 62b

Even so, the verse states, “you will be remembered-*v’Nifkadeta*-ונפקדת because your seat will be empty-*Ki Yipaked*-כי יפקד.” This indicates that the matter of drawing down and union (indicated by the word “you will be remembered-*v’Nifkadeta*-ונפקדת”) comes specifically after being preceded by a lacking and concealment (“your seat will be empty-*Yipaked*-יפקד”).

This is also the general explanation of “tomorrow is the New Moon.” For, the matter of the New Moon (*Rosh Chodesh*) is the union (*Yichud*) of the sun and moon, when the moon is renewed and receives light from the sun. However, this comes specifically after the concealment and nullification [of the moon] which, as known, takes place on the eve before the New Moon (*Rosh Chodesh*).

Now,¹¹³⁸ the renewal of the moon on Rosh Chodesh is unlike the renewal that takes place on Rosh HaShanah, which, as known, is “the holiday on which the moon is covered over.”¹¹³⁹ This is because on Rosh HaShanah, the covering and concealment [of the moon] is in a way that the construct of Kingship-*Malchut* is completely hidden, being that [on Rosh HaShanah] everything reverts to its initial state, and thus is a matter of complete withdrawal.

This is why the construct of Kingship-*Malchut* is necessary, in order to draw down the aspect of Kingship-*Malchut* from its essential source and affect the construct of Kingship-*Malchut* into a complete stature (*Partzuf*). This is

¹¹³⁸ See *Hemshech* “*v’Hechereem*” 5631 p. 63 and on; *Sefer HaMaamarim* 5658 p. 179 and on *ibid*.

¹¹³⁹ *Talmud Bavli*, Rosh HaShanah 8a

the matter of the nine blessings, and the nine *Shofar* blasts, through which there is a drawing down of the nine *Sefirot* [of *Zeir Anpin*] to the point (*Nekudah*) of Kingship-*Malchut*.

However, this is not so of the New Moon (*Rosh Chodesh*) and is why the twelve New Moons (*Roshei Chodoshim*) [of the year] receive from Rosh HaShanah. That is, the drawing down of Kingship-*Malchut* on Rosh HaShanah is then drawn to the twelve New Moons (*Roshei Chodoshim*) [of the year].

This does not mean that the construct of Kingship-*Malchut* is destroyed, but that Kingship-*Malchut* is in a state of concealment and nullification, in that she becomes the aspect of a point (*Nekudah*) under Foundation-*Yesod*.¹¹⁴⁰ This concealment and hiddenness is in preparation for the revelation of the New Moon (*Rosh Chodesh*), at which time the union (*Yichud*) of the sun and the moon comes about, this being the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, and higher still, is the matter of the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, and higher still, goes to the highest heights without end.

This union (*Yichud*) comes about specifically after being preceded by concealment and nullification, similar to the matter indicated by the words, “because your seat will be empty-*Ki Yipaked*-כִּי יִפְקֹד.” That is, it is specifically through the concealment, “that (your seat) will be empty-*Ki Yipaked*-כִּי יִפְקֹד,” that “you will be remembered-*v’Nifkadeta*-וְנִפְקְדֶתָ” comes to be, as explained above.

¹¹⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 & Ch. 49.

2.

Now, this can be connected to the statement in the Torah portion of this week,¹¹⁴¹ “When you lend money to My people, to the poor person who is with you; [do not impose interest upon him].”¹¹⁴² About this Midrash Rabba states,¹¹⁴³ “Dovid said, ‘Master of the Universe, may Your world be settled in peace’ (meaning that all should be equally wealthy), as the verse states,¹¹⁴⁴ ‘May he sit forever before God.’ The Holy One, blessed is He, answered him, ‘If I render equality in My world, ‘who will preserve kindness and truth?’”¹¹⁴⁵

Now this must be understood. That is, [if all are equally wealthy] why would kindness (*Chessed*) and truth (*Emet*) be necessary [to the world]? About this, it is explained¹¹⁴⁶ that generally, the chaining down of the worlds (*Hishtalshelut*) is in a way bestower (*Mashpia*) and recipient (*Mekabel*). Thus, since matters as they are Above, come about through our service of *HaShem*-יהוה below, in that “a spirit awakens a spirit and draws forth a spirit,”¹¹⁴⁷ it therefore is

¹¹⁴¹ Exodus 22:24

¹¹⁴² See the discourse entitled “*Eem Kesef Talveh et Ami*” in Ohr HaTorah, Mishpatim, Vol. 4, p. 1,151-1,172; Vol. 8 p. 3,017 and on; Discourse by the same title of the year 5627 (Sefer HaMaamarim 5627 p. 123 and on); 5629 (Sefer HaMaamarim 5629 p. 69 and on); 5665 (Sefer HaMaamarim 5665 p. 138 and on); 5727, and elsewhere.

¹¹⁴³ Midrash Shemot Rabba 31:5 (and Yedid Moshe commentary there)

¹¹⁴⁴ Psalms 61:8

¹¹⁴⁵ The second part of Psalms 61:8

¹¹⁴⁶ See Ohr HaTorah, Drushim L’Rosh HaShanah p. 1,394; Sefer HaMaamarim 5680 p. 135; 5686 p. 110; Also see Sefer HaMaamarim 5627 p. 399; Discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690; Sefer HaMaamarim 5698 p. 146; Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 44 and on; Vol. 6 p. 255 and on; Vol. 10, p. 35 and on, and elsewhere.

¹¹⁴⁷ Zohar II 162b

necessary for there to be wealthy people and a poor people. For through the bestowal from the wealthy to the poor, “a spirit awakens a spirit and draws forth a spirit,” in that Above, there also is caused to be bestowal to the recipient, this being the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, and higher still, the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*.

Now, since through a loan we affect the upper union (*Yichud*), it is understood that the matter of a loan reaches an aspect that even is higher than both the bestower (*Mashpia*) and the recipient (*Mekabel*). For, as known,¹¹⁴⁸ the union (*Yichud*) of two things requires a power that is higher than both. This then, is the meaning of the words, “[When you lend money to] My people (*Ami*-עמי), to the poor person who is with you (*Eemach*-עמך).”

About this, Midrash states,¹¹⁴⁹ “When the poor person is with you (*Eemach*-עמך), you then are with Me (*Eemee*-עמי).” That is, he affects a drawing down of the aspect [indicated by the verse],¹¹⁵⁰ “For, with You (*Eemcha*-עמך) is the source of life,” meaning that “the source of life is secondary and nullified to You,”¹¹⁵¹ this being the light (*Ohr*-אור) that is secondary and nullified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

¹¹⁴⁸ See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c

¹¹⁴⁹ Midrash Shemot Rabba 31:17

¹¹⁵⁰ Psalms 36:10

¹¹⁵¹ See Likkutei Torah, Emor 31c

As Midrash continues there, “Just as I will never stumble, so too, you will never stumble, as the verse states,¹¹⁵² [“Who may sojourn in Your tent? Who may dwell in Your Holy Mountain...?] one who does not lend his money with interest and takes no bribe against the innocent. Whoever does these shall never falter.”

The words “shall never falter” refer to the absence of change, which [only] stems from the aspect of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). Being that this aspect transcends the matters of bestower (*Mashpia*) and recipient (*Mekabel*), it is through this that the union (*Yichud*) of bestower (*Mashpia*) and recipient (*Mekabel*) comes about.

3.

The explanation is that the verse states,¹¹⁵³ “For I desire (*Chafatzti*) kindness, and not sacrifice.” From this it is understood that kindness (*Chessed*) reaches even higher than sacrifice. This is to such an extent that *HaShem*'s-יהו"ה's primary Supernal intention is solely for kindness (*Chessed*), [in that the verse specifies], “I desire kindness, and not sacrifice.”

However, being that the matter of sacrifice is very great, this must be understood. In addition, the Torah is full of

¹¹⁵² Psalms 15:5

¹¹⁵³ Hosea 6:6; Yalkut Shimoni ibid. Remez 522; Also see the discourse entitled “*Ki Tisa*” 5731 (Torat Menachem, Sefer HaMaamarim Adar p. 3 and on).

verses that speak of the matter of sacrifices. Moreover, generally, the matter of building the Holy Temple is for the sake of bringing sacrificial offerings (*Korbanot*),¹¹⁵⁴ (as also explained in the continuum of discourses of the 10th of Shevat).¹¹⁵⁵ This being so, how can it be said that *HaShem*'s-ה' יהו"ה primary Supernal intent is specifically for kindness (*Chessed*), so much so, that “I desire kindness, and not sacrifice.”

At first glance, it could be said that this verse emphasizes the matter of desire called “*Chafetz-חפץ*.” Now, the difference between a desire called “*Chafetz-חפץ*” and a desire called “*Ratzon-רצון*” is well known.¹¹⁵⁶ That is, “*Chafetz-חפץ*” refers to the inner aspect (*Pnimiyyut*) of the desire. Nonetheless, this itself is not a sufficient answer, being that the primary matter of the Holy Temple is sacrificial offerings (*Korbanot*) and the matter of the Holy Temple is as stated,¹¹⁵⁷ “They shall make a Sanctuary for Me, and I shall dwell within them.”

In other words, a dwelling place for the Holy One, blessed is He [in the lower worlds] is brought about through the Holy Temple, and in regard to the matter of a dwelling place for the Holy One, blessed is He [in the lower worlds] there not only is desire called “*Ratzon-רצון*,” but also desire

¹¹⁵⁴ See Mishneh Torah, beginning of Hilchot Beit HaBechirah; See Likkutei Sichot Vol. 11, p. 120 and on.

¹¹⁵⁵ See the discourse entitled “*Bati LeGani*” 5710 Ch. 2; Discourse by the same title, 5732, Ch. 4, note 22 (Torat Menachem, Sefer HaMaamarim Shevat p. 307, p. 369).

¹¹⁵⁶ See Likkutei Torah, Shir HaShirim 28d; Shaalot uTeshuvot HaTzemach Tzedek, Chelek Even HaEzer Vol. 2, Siman 263; Also see Sefer HaMaamarim 5698 p. 233, and elsewhere.

¹¹⁵⁷ Exodus 25:8

called “*Chafetz*-הפץ.” Moreover, the [terminology that is actually used, is],¹¹⁵⁸ “The Holy One, blessed is He, lusted (*Nitaveh*-נתאווה) to have a dwelling place for Himself in the lower worlds,” this being His inner desire (*Pnimityut HaRatzon*).

This may be understood based on the teaching of our sages, of blessed memory,¹¹⁵⁹ “Whosoever recites the *Shema* without [having donned the] *Tefillin*, it is as if he offers a burnt-offering without the meal-offering, or a peace-offering without the libations.”

The explanation is that the difference between the burnt-offering (*Olah*-עולה) and the meal-offering (*Minchah*-מנחה) is that the burnt-offering (*Olah*-עולה) is completely consumed upon the Altar and the Priests do not eat of it – this being the matter of ascent (*Ha’ala’ah*). In contrast, the meal-offering (*Minchah*-מנחה) is eaten by the Priests and is the matter of drawing down (*Hamshachah*). This is why the meal-offering is called “*Minchah*-מנחה,” which is of the same root as “descending in level-*Nacheit Darga*-נחית דרגא.”¹¹⁶⁰

The same is so of the difference between the peace-offering and the libations. That is, the peace-offering is also a matter of ascent (*Ha’ala’ah*) in that its fats and sacrificial portions are burned upon the Altar. In contrast, the libations are the matter of drawing down (*Hamshachah*) to below. This is because the libations that were poured on the Altar would

¹¹⁵⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹¹⁵⁹ Talmud Bavli, Brachot 14b; Explained in Likkutei Torah, Shlach 40a and on; 42a and on; Sefer HaMaamarim 5698 p. 56.

¹¹⁶⁰ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 77a

flow down into the “hollow drainpipes that descend to the depths of the abyss.”¹¹⁶¹

This likewise is the difference between the recital of the *Shema* and the [donning of] *Tefillin*. That is, the recital of *Shema* is the matter of ascent (*Ha'ala'ah*) from below to Above. That is, after saying the blessings of the *Shema*, which is the matter of contemplating the service of *HaShem*-יהוה of the angelic beings, (which not only is necessary for the sake of the animalistic soul,¹¹⁶² but is also necessary for the sake of the Godly soul),¹¹⁶³ there then is caused to be inclusion and ascent from below to Above in the recital of *Shema*.

In contrast, [the donning of] *Tefillin* is the matter of drawing down (*Hamshachah*) to below. For, as known, through the *mitzvah* of *Tefillin* we affect that the Holy One, blessed is He, also dons *Tefillin*,¹¹⁶⁴ this being the matter of drawing down the aspect of brains (*Mochin*) from Above to below.¹¹⁶⁵

It thus is in this regard that they stated, “whosoever recites the *Shema* without [having donned the] *Tefillin*, it is as if he has offered the burnt-offering without the meal-offering, or the peace-offering without the libations.” For, reciting the *Shema* without [donning] *Tefillin* is the same as offering [the burnt-offering without the meal-offering, or] the peace-offering without the libations. That is, there only is the matter of ascent (*Ha'ala'ah*) here, without the matter of drawing

¹¹⁶¹ Talmud Bavli, Sukkah 49a; See Likkutei Torah, Shlach 41c; Ohr Hatorah al Maamarei RaZa”L, p. 9.

¹¹⁶² See Torah Ohr, Vayeishev 30b; Likkutei Torah, Vayikra 2b

¹¹⁶³ See Sefer HaMaamarim 5655 p. 232; 5708 p. 90 and on

¹¹⁶⁴ Talmud Bavli, Brachot 6a

¹¹⁶⁵ Torah Ohr, Mikeitz 35b and on, and elsewhere.

down (*Hamshachah*), whereas *HaShem*'s יהו"ה ultimate Supernal intent, is not for the matter of ascent (*Ha'ala'ah*) from below to Above, but is specifically for the matter of drawing down (*Hamshachah*) from Above to below. It is in this regard that the verse states, "I desire kindness, and not sacrifice." This is because even in regard to sacrificial offerings, the matter of which is ascent (*Ha'ala'ah*), their ultimate purpose is the matter of kindness (*Chessed*), meaning specifically the drawing down (*Hamshachah*) to below, brought about by the libations.

4.

However, we still must understand this better, because our sages, of blessed memory, stated,¹¹⁶⁶ "The prayers were established corresponding to the sacrificial offerings." This being so, just as the sacrificial offerings (*Korbanot*) do not only have the matter of being burnt on the Altar, which is the matter of ascent (*Ha'ala'ah*) from below to Above, but also have the matter of libations, which is the matter of the drawing down (*Hamshachah*) from Above to below, the same must likewise be so of prayer. That is, prayer too must not only have the matter of ascent (*Ha'ala'ah*), but must also have the matter of drawing down (*Hamshachah*). We therefore must understand what the matter of drawing down (*Hamshachah*) is in prayer.

¹¹⁶⁶ Talmud Bavli, Brachot 26a-b

This may be understood based on the statement in Talmud,¹¹⁶⁷ “There are six things that a person enjoys the fruits of in this world, whereas the principal exists for him in the coming world.” Now, one of the six things enumerated is depth of intention during prayer (*Iyun Tefillah*). The Talmud there asks, “Is this so? Did we not learn [in a Mishnah], ‘These are the things which a person enjoys the fruits of in this world, whereas the principal exists for him in the coming world,’” in which only three of these things are enumerated. The Talmud answers, “These [others that are not enumerated] are included in these [that are enumerated],” about which Rashi explains, that the “depth of intention in prayer (*Iyun Tefillah*) is included in acts of lovingkindness (*Gemilut Chassadim*), as the verse states,¹¹⁶⁸ ‘A man of kindness bring goodness upon his soul.’”

The explanation is that the service of *HaShem*-יהוה of the *Shema* recital, comes after the preparations of the blessings of the *Shema* and the verses of song (*Pesukei d’Zimra*). The verses of song (*Pesukei d’Zimra*) are the matter of the contemplation (*Hitbonenut*) reflected in the verse,¹¹⁶⁹ “His glory is above earth and heaven, and He will uplift the horn of His people.” In other words, that which is drawn down over the earth and heavens is just the aspect of His glory, which merely is a radiance (*Ha’arah*) of His light.¹¹⁷⁰

Through a person contemplating (*Hitbonenut*) this, he is roused with bitterness over the descent of his soul to below,

¹¹⁶⁷ Talmud Bavli, Shabbat 127a and on

¹¹⁶⁸ Proverbs 11:17

¹¹⁶⁹ Psalms 148:13-14

¹¹⁷⁰ See Torah Ohr, Vayeitzei 22a and elsewhere

and through this, he is brought to a motion of ascent (*Aliyah*) during the blessings of the *Shema*, and when reciting the *Shema* [he is roused] with love of *HaShem*-יהו"ה, blessed is He, like flames of fire. This is the matter of ascent (*Ha'ala'ah*) from below to Above.

Then, during the *Amidah* prayer, a drawing down (*Hamshachah*) from Above to below is caused. In other words, after the bitterness over the descent of his soul from Above to below, as a result of which he recites the blessings of *Shema* and *Shema* itself in a motion of ascent (*Ha'ala'ah*) from below to Above, he then comes to serving *HaShem*-יהו"ה in the *Amidah* prayer, in a way of drawing down (*Hamshachah*) from Above to below. This is the substance of our supplications during the *Amidah* prayer, namely, that *HaShem*-יהו"ה should heal the sick and bless the years etc., that there specifically should be a drawing down of *HaShem's*-יהו"ה light (*Ohr*) to below.¹¹⁷¹

With the above in mind, we can understand that even though prayer is generally similar to the sacrificial offerings (*Korbanot*), the matter of which is ascent from below to Above, and included in this, is the *Amidah* prayer, which is done standing, and also is a matter of ascent (*Ha'ala'ah*) and self-nullification (*Bittul*), “like a servant who stands before his Master,”¹¹⁷² [which is why they stated that “whosoever recites the *Shema* without [donning] *Tefillin*, it is as if etc.,” in that the primary matter of drawing down from Above to below is specifically brought about through the *Tefillin*], nevertheless,

¹¹⁷¹ See Likkutei Torah, Zot HaBrachah 97a; Shir HaShirim 5c

¹¹⁷² See Talmud Bavli, Shabbat 10a

more specifically, there is a difference between the recital of *Shema* and the *Amidah* prayer. That is, the *Shema* recital is the matter of ascent (*Ha'ala'ah*), whereas the *Amidah* prayer is the matter of drawing down (*Hamshachah*).

We thus can understand why it is sometimes explained that the service of prayer is primarily in the *Shema* recital,¹¹⁷³ whereas it sometimes is explained that the *Amidah* prayer is the primary service.¹¹⁷⁴ The explanation is that in regard to the animalistic soul, the nature of which is to be in a motion of descent, as in the verse,¹¹⁷⁵ “The spirit of the animal descends down into the earth,” the primary toil is to affect a change in its nature, so that it should [rather] be in a motion of ascent (*Ha'ala'ah*) from below to above, this being the matter of the *Shema* recital.

However, in regard to the Godly soul, which, in and of itself, is in a motion of ascent, the toil is to change its nature to be in a motion of drawing down (*Hamshachah*) from Above to below, this being the matter of the *Amidah* prayer. Thus, the primary toil, as it relates to the Godly soul, is to affect that it will not be in a motion of ascent from below to Above, being that,¹¹⁷⁶ “He did not create [the world] for emptiness.” Rather, *HaShem's* יהו"ה ultimate Supernal intent is the matter of drawing down (*Hamshachah*) from Above to below.

In regard to the fact that the toil of reciting the *Shema*, which is a matter of ascent (*Ha'ala'ah*), comes first, its entire purpose is that there then should be the matter of drawing

¹¹⁷³ Siddur Im Divrei Elohi”m Chayim 19c

¹¹⁷⁴ Likkutei Torah, Balak 71c

¹¹⁷⁵ Ecclesiastes 3:21

¹¹⁷⁶ Isaiah 45:18

down (*Hamshachah*) [during the *Amidah* prayer], being that a drawing down (*Hamshachah*) is not possible without being preceded by an ascent (*Ha'ala'ah*). Therefore, it important to take care to ensure that the ascent (*Ha'ala'ah*) is not in a way of total “running” (*Ratzo*) [to *HaShem*-יהו"ה], like what happened with Aharon's two sons,¹¹⁷⁷ but it should rather be in a way that there then can be the “return” (*Shov*) to below.

The same is so of the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*). That is, the ultimate purpose of the sacrificial offerings (*Korbanot*) is that after the ascent (*Ha'ala'ah*) to above, there should also be a drawing down (*Hamshachah*) to below. This is the matter of the [teaching], “It brings Me satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) that I spoke and My will was done,” in which the words “satisfaction of spirit-*Nachat Ru'ach*-נחת רוח,” is of the same root as “descending in level-*Nacheit Darga*-נחית דרגה.”¹¹⁷⁸ For, this is *HaShem*'s-יהו"ה ultimate intent in the service of offering of the sacrifices (*Korbanot*), that there should be “satisfaction of spirit-*Nachat Ru'ach*-נחת רוח” drawn down (*Hamshachah*) to below, to bring about “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

This matter is brought about specifically through the meal-offering and the libations, and is the matter indicated by the verse, “I desire kindness (*Chessed*), and not sacrifice.”

¹¹⁷⁷ See Ohr HaChayim, Acharei 16a; Maamarei Admor HaZaken, Maamarei RaZa”L p. 465 and on; Ohr HaTorah, Acharei Vol. 2, p. 538 and on; Sefer HaMaamarim 5649 p. 256 and on, and elsewhere.

¹¹⁷⁸ Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d.

For, *HaShem*'s יהו"ה ultimate intent in the matter of the sacrifices, is that through this, there subsequently will come to be the matter of Kindness-*Chessed*, meaning, a drawing down (*Hamshachah*) to below, brought about through the meal-offering and the libations.

5.

Now, through our service of *HaShem*-יהו"ה below, in a way of the “running” (*Ratzo*) – (ascent-*Ha'ala'ah*) – there then is the matter of “returning” (*Shov*) – (drawing down-*Hamshachah*) – thereby, the matter of “returning” (*Shov*) is caused Above in the *Sefirah* of Kingship-*Malchut*. In other words, even though, in and of itself, the aspect of Kingship-*Malchut* is in a state of “running” (*Ratzo*) and ascent to Above, as the verse states,¹¹⁷⁹ “So that my soul might sing to You and not be stilled,” in that,¹¹⁸⁰ “The lower fire constantly yearns for the upper fire and is not stilled,” nevertheless, our service of *HaShem*-יהו"ה, blessed is He, in a way of “returning” (*Shov*), causes a drawing down of light (*Ohr*) into the *Sefirah* of Kingship-*Malchut* too.

This then, is the meaning of the verse,¹¹⁸¹ “A man of kindness brings goodness upon his soul.” The soul (*Nefesh*-נפש) refers to the aspect of Kingship-*Malchut*, and through serving *HaShem*-יהו"ה with depth of intention in prayer (*Iyun Tefillah*) and with acts of lovingkindness, we also affect a

¹¹⁷⁹ Psalms 30:13

¹¹⁸⁰ See Zohar II 140a; Zohar I 178b

¹¹⁸¹ Proverbs 11:17

drawing down (*Hamshachah*) into the aspect of Kingship-*Malchut*, which is what is meant by acting kindly to his soul.

To further explain, the verse states,¹¹⁸² “The world is built of kindness (*Chessed*).” Now, as known, this has two explanations.¹¹⁸³ The first is that the world is constructed through the quality of Kindness-*Chessed*, and the second is that for there to be a world, the quality of Kindness-*Chessed* must be constructed.

According to both explanations, the drawing down (*Hamshachah*) into the world is specifically from the quality of Kindness-*Chessed*, only that at first, at the beginning of creation, this came about in and of itself, “because He desires kindness (*Chessed*).”¹¹⁸⁴ However, it now depends on the arousal from below. Therefore, it is through our toil in serving *HaShem*-יהוה, blessed is He, with depth of intention in prayer (*Iyun Tefillah*) and with acts of lovingkindness (*Gemilut Chassadim*), that we thereby bring about a drawing down from the aspect of “He desires kindness (*Chessed*),” thereby drawing down light (*Ohr*) into the aspect of Kingship-*Malchut* and into the worlds.

6.

This then, is the meaning of the verse,¹¹⁸⁵ “When you lend money to My people (*Ami*-עמי), to the poor person who is with you (*Eemach*-עמך).” That is, through serving *HaShem*-

¹¹⁸² Psalms 89:3

¹¹⁸³ See *Ohr HaTorah*, *Yahal Ohr to Tehillim* p. 314 and elsewhere.

¹¹⁸⁴ Micah 7:18

¹¹⁸⁵ Exodus 22:24

יהו"ה, blessed is He, by doing acts of lovingkindness (*Gemilut Chassadim*), there likewise is caused to be a bestowal Above from *Zeir Anpin* to Kingship-*Malchut*.

This is as explained before, that the union (*Yichud*) of *Zeir Anpin* and *Nukva* stems from the light (*Ohr*) that transcends both. This is the matter of “My people-*Ami*-עמי,” as [indicated by the verse],¹¹⁸⁶ “For, with You (*Eemcha*-עמך) is the source of life,” this being the aspect of *HaShem*’s-יהו"ה upper desire for kindness (*Chafetz Chessed*-הפץ חסד), through which there is a drawing down from *Zeir Anpin* to Kingship-*Malchut*.

All this is brought about through fulfilling the *mitzvot* in general, [all of] which are called “charity-*Tzedakah*-צדקה.”¹¹⁸⁷ However, this is especially so through the *mitzvah* of actually giving charity (*Tzedakah*), and more specifically, through doing acts of lovingkindness (*Gemilut Chassadim*) which is even greater than charity (*Tzedakah*).¹¹⁸⁸

The explanation of the superiority of that which is drawn down through acts of loving-kindness (*Gemilut Chassadim*), over and above that which is drawn down through charity (*Tzedakah*), may be understood by acts of lovingkindness (*Gemilut Chassadim*) and charity (*Tzedakah*) as they are literally. That is, in the *mitzvah* of giving charity (*Tzedakah*), the bond between the bestower and the recipient is only at the time that the charity is given. In contrast, the bond brought about through acts of loving-kindness (*Gemilut*

¹¹⁸⁶ Psalms 36:10

¹¹⁸⁷ See Torah Ohr, Mikeitz 38b, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

¹¹⁸⁸ Talmud Bavli, Sukkah 49b

Chassadim) remains even after the giving, being that “a debtor is subservient to the creditor.”¹¹⁸⁹

The likeness to this Above in *HaShem*'s יהו"ה's Godliness, is that the union (*Yichud*) brought about through charity (*Tzedakah*) is not constant. In contrast, the union (*Yichud*) brought about through acts of lovingkindness (*Gemilut Chassadim*) is a constant and everlasting union (*Yichud Temidi*).

This itself is the difference between the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*, and the union (*Yichud*) of *Zeir Anpin* and *Nukva*. For, as known,¹¹⁹⁰ *Zeir Anpin* and *Nukva* are called “friends-*Dodim* דודים.” On the other hand, Wisdom-*Chochmah* and Understanding-*Binah* are called “lovers-*Re'im* רעים,” and are “the two lovers who never separate,”¹¹⁹¹ which is the matter of constant and everlasting union (*Yichud Temidi*).

There is yet another advantage to acts of lovingkindness (*Gemilut Chassadim*) over and above charity (*Tzedakah*). That is, giving charity (*Tzedakah*) only applies to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) apply to both the poor and the wealthy.¹¹⁹² The explanation is that charity (*Tzedakah*) to the poor refers to that which is drawn down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, acts of lovingkindness

¹¹⁸⁹ Proverbs 22:7

¹¹⁹⁰ Zohar III 4a

¹¹⁹¹ See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25.

¹¹⁹² Talmud Bavli, Sukkah 49b *ibid*.

(*Gemilut Chassadim*), which also applies to the wealthy, refers to drawing down to the world of Emanation (*Atzilut*).¹¹⁹³

Moreover, when the act of lovingkindness (*Gemilut Chassadim*) is in a way that one gains no profit from it, and is unlike an acquisition (such as a business transaction), the purpose of which is to earn a profit, the drawing down is then from an aspect that transcends the world of Emanation (*Atzilut*). For, as explained in Torah Ohr of this week's Torah portion¹¹⁹⁴ on the verse,¹¹⁹⁵ "If you acquire a Jewish bondsman etc.," "acquisition-*Kinyan*-קנין" refers to the world of Emanation (*Atzilut*), as in the words [of the Kiddush Levanah prayer],¹¹⁹⁶ "Blessed is your Maker (*Oseich*-עושיך), blessed is your Former (*Yotzreich*-יוצרך), blessed is your Creator (*Boreich*-בוראך), blessed is your Owner (*Koneich*-קוניך)."

That is, the world of Emanation (*Atzilut*) is called an acquisition (*Kinyan*-קנין), since it [only] is the revelation of that which is concealed (*Giluy HaHe'elem*). However, an acquisition (*Kinyan*-קנין) is for the sake of profiting, whereas acts of lovingkindness (*Gemilut Chassadim*) are not for the sake of profiting, and are thus (not only higher than charity, which applies to the poor, meaning the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but are even higher than the matter of "acquisition-*Kinyan*-קנין," which is the aspect of the world of Emanation (*Atzilut*).

¹¹⁹³ See Ohr HaTorah, Yahal Ohr to Tehillim p. 34.

¹¹⁹⁴ Torah Ohr 76b

¹¹⁹⁵ Exodus 21:2

¹¹⁹⁶ In the Kiddush Levanah liturgy.

The explanation of this is the matter of serving *HaShem*-יהו"ה, blessed is He, for the sake of the One Above,¹¹⁹⁷ as our sages, of blessed memory, taught¹¹⁹⁸ on the verse,¹¹⁹⁹ "You have weakened the Rock that bore you." That is, "When the Jewish people actualize the will of the Holy One, blessed is He, they add power and strength to the One Above etc., and when the Jewish people do not actualize the will of the Holy One, blessed is He, it is as if they have weakened [the power and strength of the One Above]." However, on the other hand, a different verse states,¹²⁰⁰ "If you were righteous, what have you given Him etc."

However, the explanation is¹²⁰¹ that our toil in serving *HaShem*-יהו"ה, blessed is He, only has an effect on the chaining down of the worlds (*Hishtalshelut*), in that through our service we draw down additional light and illumination into the world of Emanation (*Atzilut*). However, this does not apply to the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*).

However, this is the difference between an acquisition (*Kinyan*-קנין) and acts of lovingkindness (*Gemilut Chassadim*). That is, acquisition (*Kinyan*-קנין), in which there is profit,

¹¹⁹⁷ See Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Chelek HaAvodah, Ch. 3; Shnei Luchot HaBrit, Shaar HaGadol 29b and on, and elsewhere.

¹¹⁹⁸ Midrash Eichah Rabba 1:33

¹¹⁹⁹ Deuteronomy 32:18

¹²⁰⁰ Job 35:6-7

¹²⁰¹ See Ohr HaTorah, Mishpatim p. 1,219 and on; Sefer HaMaamarim 5677 p 195 and on; Discourse entitled "*Lo Tihyeh Meshakeila*" and "*Besha'ah SheHeekdeemoo*" 5712 (Sefer HaMaamarim 5712, p. 215 and on, p. 310 and on; Translated in The Teachings of The Rebbe 5712, Discourse 9 & Discourse 18), and elsewhere.

refers to drawing down [additional light and illumination] into the world of Emanation (*Atzilut*), this being the matter of the chaining down of the worlds (*Hishtalshelut*). In contrast, acts of lovingkindness (*Gemilut Chassadim*), reach the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is as explained, that through doing acts of lovingkindness (*Gemilut Chassadim*) we draw down the aspect [indicated by the verse],¹²⁰² “For, with You (*Eemcha*-עמך) is the source of life,” and it is specifically from this aspect that the true matter of union (*Yichud*) comes about.

7.

This then, is the meaning of the verse,¹²⁰³ “Yehonatan said to him, ‘Tomorrow is the new moon, and you will be missed because your seat will be empty.’” That is, right now, the *Sefirah* of Kingship-*Malchut* is in a state of descent and concealment, whereas its revelation will be in the coming future. Nevertheless, since all revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, right now,¹²⁰⁴ it must be said that even now, at this time, the matter of revelation is present. This refers to the construct of Kingship-*Malchut* that takes place on Rosh HaShanah through serving *HaShem*-יהו"ה, blessed is He, by sounding the Shofar.

¹²⁰² Psalms 36:10

¹²⁰³ Samuel I 20:18 – The *Haftorah* that is read on Erev Rosh Chodesh

¹²⁰⁴ See Tanya, Likkutei Amarim, Ch. 37.

Then, from Rosh HaShanah, this is drawn down to all twelve New Moons (*Roshei Chodashim*) of the year, at which time, the twelve permutations of the Name *HaShem*-יהו"ה illuminate.¹²⁰⁵ That is, on every New Moon (*Rosh Chodesh*) the union (*Yichud*) of *Zeir Anpin* and *Nukvah* is caused, this being the matter of drawing from *Zeir Anpin* down to Kingship-*Malchut*.

This likewise is the matter of Yehonatan and Dovid, in that Dovid is the aspect of Kingship-*Malchut*. Thus, even though he was a king, and his conduct was in the way [indicated by the verse],¹²⁰⁶ "I will walk in broad pathways," nevertheless, said about himself,¹²⁰⁷ "I am poor and destitute." This is because the *Sefirah* of Kingship-*Malchut* is in the ultimate state of self-nullification (*Bittul*).

However, through the self-nullification (*Bittul*) of Kingship-*Malchut*, which is the matter of "your seat will be empty-*Yipaked*-יפקד," there is caused to be the matter of "you will be missed-*v'Nifkadeta*-ונפקדת," which is the matter of the drawing down from *Zeir Anpin*. This also refers to the drawing down to Dovid from Yehonatan the son of Shaul – "Shaul, from the breadth of the river (*Rehovot HaNahar*-רחובות הנהר)¹²⁰⁸ – which refers to the aspect of Understanding-*Binah*.¹²⁰⁹

¹²⁰⁵ See Maamarei Admor HaZaken 5568 Vol. 1, p. 534; Ohr HaTorah, Zot HaBrachah p. 1,892; Sefer HaMaamarim 5677 p. 71, and elsewhere.

¹²⁰⁶ Psalms 119:45

¹²⁰⁷ Psalms 86:1

¹²⁰⁸ Genesis 36:37

¹²⁰⁹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 4

This is to such an extent that Kingship-*Malchut* will ascend even higher, to be equal to *Zeir Anpin*, as the verse states,¹²¹⁰ “The light of the moon will be like the light of the sun.” That is, not only will it not be lacking, but beyond that, it will be equal to the light of the sun, to the point that it then will be “like the light of the seven days.”¹²¹¹

¹²¹⁰ Isaiah 30:26

¹²¹¹ Isaiah 30:26 *ibid.* See Sefer HaArachim Chabad (Vol. 3), section on “*Ohr HaLevanah*” p. 315 and the citations there.

Discourse 20

“*Al Yipater Adam Meichaveiro –
A person should not take leave of his friend...*”

The 4th day of the week of the Torah portion of Ki Tisa,

17th of Adar Rishon, 5722¹²¹²

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

1.

It states in Talmud,¹²¹³ “A person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” That is, even though “taking leave” is a matter of separation, whereas “he will remember him” is a matter of closeness, these being two opposite motions, nevertheless, the “matter of *Halachah*” effects that he consequently will remember him, without consideration that he has taken leave of him.

This may be better understood with the known preface that all matters below chain down from Above,¹²¹⁴ particularly matters connected to the Jewish people, who are the inner aspect (*Pnimitiyut*) of the worlds,¹²¹⁵ and how much more so, matters connected to the guidance of Torah, (and in our case,

¹²¹² This discourse was said in the Rebbe’s holy room to the students of Tomchei Temimim prior to their return to Eretz Yisroel.

¹²¹³ Talmud Bavli, Brachot 31a

¹²¹⁴ See Tanya, Likkutei Amarim, Ch. 3.

¹²¹⁵ Likkutei Torah, Beha’alotcha 34b, and elsewhere.

the guidance of Torah to take leave of one's fellow from involvement in a matter of *Halachah*).

Now, all Torah matters are in a way of general principles (*Klall*) and particular details (*Prat*), ([as Talmud states],¹²¹⁶ “Both general principles (*Klallot*) and particular details (*Pratot*) were said [at Sinai]”). From this it is understood that just as there is a matter of “taking leave of one's friend,” as it is below in particular, (about which there is the command, “A person should not take leave [of his friend] except from [involvement in a] matter of *Halachah* so that he consequently will remember him”), in the same way, there is a matter of “taking leave of one's friend” in general (*Klallut*), as it is Above, in *HaShem's*-יהו"ה Godliness.

To further explain, the matter of “taking leave of one's friend” generally refers to the descent of the soul into the body. The words “A person (*Adam*-אדם)” and “his friend (*Chaveiro*-חבירו)” refer to the Supernal Man (*Adam HaElyon*) and man below, specifically referring to the souls of the Jewish people, who are called “the children of the All Present One,”¹²¹⁷ as it states,¹²¹⁸ “You are children to *HaShem*-יהו"ה, your God.” This is as explained at length in Tanya,¹²¹⁹ that “just as a child is drawn from his father's brain, so too – so too the soul of every single Jew is drawn down from *HaShem's*-יהו"ה thought and wisdom, so to speak... and He and His wisdom are One.” It therefore is applicable to call them “a person and his friend.”

¹²¹⁶ See Talmud Bavli, Chagigah 6b

¹²¹⁷ Mishnah Avot 3:14

¹²¹⁸ Deuteronomy 14:1

¹²¹⁹ Tanya, Likkutei Amarim, Ch. 2

Thus, the descent of the soul to below is a matter of “a person **taking leave** of his friend,” and about this it states, “a person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” From this matter, as it is in the inner aspect (*Pnimitiyut*) of the worlds, meaning as it relates to the souls of the Jewish people in relation to the Holy One, blessed is He, there also is a drawing and chaining down as it relates to a person and his friend here below, in that there is a Torah *Halachah* that, “A person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.”

Now, to understand the benefit of the “matter of *Halachah*” through which “he consequently will remember him,” even after having taken leave of him, we first must explain the general matter of Torah.

2.

The explanation¹²²⁰ is that Torah states (in the portion of Ki Tisa),¹²²¹ “When He finished speaking to him on Mount Sinai, He gave Moshe [the two Tablets of Testimony] etc.” About this Midrash states,¹²²² “Three things were given to the world as a gift (*Matanah*-מתנה) and these are them: The Torah, the Luminaries, and the rains. The Torah, as it states, ‘He gave (*VaYiten*-ויתן) Moshe [the two Tablets of Testimony]

¹²²⁰ See the discourse entitled “*Vayiten El Moshe*” 5679 (Sefer HaMaamarim 5679 p. 256 and on).

¹²²¹ Exodus 31:18

¹²²² Midrash Bereishit Rabba 6:5

etc.” The verse specifies “He gave-*Vayiten*-ויתן,” indicating a “gift-*Matanah*-מתנה.”

Now, Likkutei Torah of the Arizal, on the Torah portion of Pinchas¹²²³ states that a “gift-*Matanah*-מתנה” refers to the aspect of the intellect (*Mochin*) of *Zeir Anpin*. To briefly explain,¹²²⁴ a gift (*Matanah*) is additional to what is necessary. This is because it does not apply to say that what is necessary comes in the way of a gift. Rather, only what is more than necessary, such as the granting of wealth, [can be called a gift].

Now, *Zeir Anpin* is a matter that is necessary to the world, being that the existence of the world comes about through the six emotional qualities (*Midot*), these being the aspect of *Zeir Anpin*, This is as stated,¹²²⁵ “For, six days *HaShem*-יהוה made the heavens and the earth etc.” About this *Zohar*¹²²⁶ explains that the reason the verse specifies “six days-*Sheishet Yamim*-ששת ימים,” rather than “in six days-*b’Sheishet Yamim*-בששת ימים,” is because it refers to the six days, these being the Supernal emotional qualities (*Midot*) by which the world was created, beginning with the quality of Kindness-*Chessed*, as the verse states,¹²²⁷ “The world is built of Kindness-*Chessed*.” That is, the existence of the worlds begins from the quality of Kindness-*Chessed*.

Now, although it is known that the existence of the worlds is brought forth from the *Sefirah* of Kingship-

¹²²³ Likkutei Torah of the Arizal, Pinchas – in Taamei HaMitzvot.

¹²²⁴ Also see Ohr HaTorah, Ki Tisa p. 1,977

¹²²⁵ Exodus 20:11; 31:17

¹²²⁶ *Zohar* I 247a; *Zohar* III 298b, and elsewhere.

¹²²⁷ Psalms 89:3; See Likkutei Torah, Ha’azinu 76b; Sefer HaMaamarim 5708 p. 273.

Malchut,¹²²⁸ this is in regard to the coming into being of novel existence in actuality. Nevertheless, the root and source of novel existence is specifically from the aspect of *Zeir Anpin*, this being the matter of [the verse], “For, six days *HaShem*-יהו"ה made the heavens and the earth etc.”

This is similar to the matter of the Divine names, these being the Name *HaShem*-יהו"ה and His title God-*Elohi*”מ-אלהי"ם, for although we find that in the act of creation His title God-*Elohi*”מ-אלהי"ם is mentioned thirty-two times,¹²²⁹ nevertheless, in truth, novel creation is [brought forth] specifically from His Name *HaShem*-יהו"ה.¹²³⁰ This is because the Name *HaShem*-יהו"ה is of the same root as, “He who brings into being-*Mehaveh*-מהווה.”¹²³¹ That is, for there to be actual novel existence as it arose in *HaShem*’s-יהו"ה will, blessed is He, this is brought about specifically through the manifestation of the radiance of His Name *HaShem*-יהו"ה within His title God-*Elohi*”מ-אלהי"ם.¹²³² The same is so of the matter of *Zeir Anpin* and Kingship-*Malchut*.

¹²²⁸ See Tanya, Iggeret HaKodesh, Epistle 20 (130b), and elsewhere.

¹²²⁹ Zohar Chadash 94d, 96b, 112c-d; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of His Title (Shaar HaKinuy)*.

¹²³⁰ 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)*

¹²³¹ Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1 (and the notes there) & Ch. 4

¹²³² The name *Ya*”ה-י"ה, which is *Yod-Hey*-היא-י"ה-26 and is equal in numerical value to the Name *HaShem*-יהו"ה-26 is manifest within His title God-*Elo*”הי"ה-אלהי"ם and gives it form. If the name *Ya*”ה-י"ה would be lacking in His title God-*Elo*”הי"ה-אלהי"ם, it would remain “mute-*Eelem*-אל"ם,” without speech or form. The knowledge of this is an indispensable foundation to the realization that, in fact, it the power of *HaShem*’s-יהו"ה Singular Preexistent Intrinsic Being that is drawn to manifest within created beings and give them existence-*Havayah*-היו"ה.

Thus, since the root and source of the existence of novel creation is from the aspect of *Zeir Anpin*, we find that *Zeir Anpin* is necessary to the world. Thus, the matter of a gift (*Matanah*-מתנה) refers to the aspect of intellect (*Mochin*), being that intellect (*Mochin*) transcends the world, which is why it states that “Torah preceded the world.”¹²³³ Therefore, the drawing down of intellect (*Mochin*) into the world (which is an addition beyond what is necessary) is a matter of a “gift” (*Matanah*-מתנה).

However, at first glance this is not understood, because the matter of intellect (*Mochin*) is also necessary for the existence of the worlds. For, since novel existence comes about through drawing light from *Zeir Anpin* down to Kingship-*Malchut*, [being that the *Sefirah* of Kingship-*Malchut* “has nothing of her own,”¹²³⁴ but receives her light from *Zeir Anpin*, and in the same way, also receives from *Zeir Anpin* that through her, actual novel existence is brought into actuality], nonetheless, the bestowal from *Zeir Anpin* is not

Without this, they could not at all be, for all beings exist solely through the power of His Singular Preexistent Intrinsic Being and His singular name *HaShem*-יהוה that is emanated upon them. For, without His Singular Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi”m*-אלהים is “filled with *Ya”H-Maleh Ya”H*-יהי מלא” that there is any speech of creation at all, and without *Ya”H*-יהי it is “mute-*Eelem*-אלים.” Thus, in reality, the title God-*Elohi”m*-אלהים attests to the reality that, in fact, *HaShem*-יהוה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-יהוה-45, (which is known as the name of *Ma”h*-מ”ה-45), is our God, as indicated by the permutation of *Elohi”m*-אלהים as “*Ma”h* is my God-*Ma”h E”li*-מ”ה אל”י.” 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 HaKimuy*)

¹²³³ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49b.

¹²³⁴ Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5

possible except if it has the matter of intellect (*Mochin*). Beyond this, the general totality of the existence of *Zeir Anpin* itself, stems from the intellectual (*Mochin*). This is as we observe in man below, that the existence of emotions, comes about through contemplating (*Hitbonenut*) with one's intellect (*Mochin*). This is why the intellectual faculties (*Mochin*) are called "mothers" (*Eemot*-אמות),¹²³⁵ being that they "give birth" to the emotions (*Midot*).

However, the explanation is that the aspect of the intellectual qualities (*Mochin*) called a "gift" (*Matanah*) is a much loftier level than the matter of intellect (*Mochin*) itself. This may be understood by prefacing with a similar question about the matter of prayer (*Tefillah*). That is, in *Pri Etz Chayim*,¹²³⁶ it states that purpose of prayer (*Tefillah*) is to draw intellect (*Mochin*) down to *Zeir Anpin*. The question asked about this,¹²³⁷ is that even without prayer (*Tefillah*) intellect (*Mochin*) is drawn down to *Zeir Anpin*. For, this is the order of the chaining down of the worlds (*Seder HaHishtalshehut*), in that there is a drawing down from *Arich Anpin* to the intellectual qualities (the father-*Abba* [Wisdom-*Chochmah*] and the mother-*Imma* [Understanding-*Binah*]), and from the father-*Abba* and the mother-*Imma* to *Zeir Anpin*, and from *Zeir Anpin* to Kingship-*Malchut*.

It therefore is explained that the drawing down of intellect (*Mochin*) to *Zeir Anpin*, (including the existence of *Zeir Anpin*, which stems from the intellect-*Mochin*), as it

¹²³⁵ Tanya, Likkutei Amarim, Ch. 3

¹²³⁶ See *Pri Etz Chayim*, Shaar HaTefillah, Ch. 7

¹²³⁷ Also see *Hemshech* 5672 Vol. 2, p. 1,093

stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), is only the aspect of diminished, immature intellect (*Mochin d’Katnut*). However, prayer (*Tefillah*) causes the drawing down of expanded, mature intellect (*Mochin d’Gadlut*) to *Zeir Anpin*.

Nonetheless, though through prayer there also is a drawing down of the aspect of expanded, mature intellect (*Mochin d’Gadlut*), this is not yet the matter of a “gift” (*Matanah*). From this it is understood that the aspect of intellect (*Mochin*) called a “gift” (*Matanah*) is even higher than the aspect of expanded, mature intellect (*Mochin d’Gadlut*) drawn down through prayer (*Tefillah*).

3.

The explanation is that the general difference between diminished, immature intellect (*Mochin d’Katnut*) and expanded, mature intellect (*Mochin d’Gadlut*), (especially as it relates to our subject here), is that diminished, immature intellect (*Mochin d’Katnut*) is intellect (*Mochin*) without which emotions (*Midot*) would not be possible. This is the matter of the “emotions of the intellect” (*Midot SheB’Mochin*) from which the “intellect of the emotions” (*Mochin SheB’Midot*) come about, which generally is the externality of the intellect (*Chitzoniyut HaMochin*).

As this relates to man’s service of his Creator, when one contemplates a matter of Godliness, after having contemplated the essence of the matter, as it is, he thereby comes to intellectual arousal. This matter is the “emotions of

the intellect” (*Midot SheB’Mochin*), and from this, the “intellect of the emotions” (*Mochin SheB’Midot*) is drawn down, until [it reaches] the emotions (*Midot*) of the heart, which is the heartfelt feeling of love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה, blessed is He. This aspect is called the “diminished, immature intellect” (*Mochin d’Katnut*) since it comes forth and is drawn down in a way of constriction etc.¹²³⁸

Higher than this is the essential intellect itself (*Atzmiyut HaMochin*), which sometimes is called the inner intellect (*Pnimityut HaMochin*). This is the aspect of contemplation into the essence of the matter, before there is any drawing down or determination in relation to the [heartfelt] emotions (*Midot*) of love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה, blessed is He. This is to such an extent, that it is possible that from the contemplation (*Hitbonenut*) itself, it cannot be known whether there will be a drawing down of the [heartfelt] emotion of love of *HaShem*-יהו"ה, blessed is He, or its opposite, the [heartfelt] emotion of fear of Him.

This then, is the difference between the drawing down of intellect (*Mochin*) into emotions (*Midot*) as it stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), as opposed to the drawing down of intellect (*Mochin*) into the emotions (*Midot*) brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). For, without the toil of serving *HaShem*-יהו"ה, blessed is He, in

¹²³⁸ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see the introductions and notes to Ch. 34 (and 35) of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

prayer, according to the order of the chaining down of the worlds (*Hishtalshelut*) there only is a drawing down of diminished, immature intellect (*Katnut HaMochin*) into the emotions (*Midot*). However, through the toil of serving Him in prayer, the expanded, mature intellect (*Mochin d'Gadlut*) is drawn down, this being the inner aspect of the intellect (*Pnimiyyut HaMochin*). As explained elsewhere at length,¹²³⁹ when the inner aspect of the intellect (*Pnimiyyut HaMochin*) is drawn into the heart, meaning, into the inner aspect of the emotions (*Pnimiyyut HaMidot*), the emotions themselves then become like intellect (*Mochin*) etc. Nevertheless, even the expanded, mature intellect (*Mochin d'Gadlut*) drawn down through prayer (*Tefillah*) is below intellect (*Mochin*) that is a gift (*Matanah*).

The explanation is that, as known,¹²⁴⁰ the matter of prayer (*Tefillah*) is only [the supplication] for one's lackings [and needs] to be satisfied.¹²⁴¹ This is the meaning of the words,¹²⁴² “But I am prayer (*Va'Ani Tefillah*-וְאֲנִי תְפִלָּה-),” referring to the *Sefirah* of Kingship-*Malchut*.¹²⁴³ This is because there only is a matter of lacking in Kingship-*Malchut*, in that “lacking” only applies if there first was greater abundance or if in essence there can be greater abundance, but a matter of lacking was caused.

¹²³⁹ See *Hemshech* 5672 *ibid.* Vol. 1, p. 298 and elsewhere.

¹²⁴⁰ See *Mishneh Torah*, *Hilchot Tefillah* 1:2

¹²⁴¹ Also see *Sefer HaMaamarim* 5660 p. 58; 5678 p. 265, and elsewhere.

¹²⁴² *Psalms* 109:4

¹²⁴³ *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*) section on “Praise-*Tehillah*-תְּהִלָּה-”; Also see the introduction to *Pri Etz Chayim*.

This refers to the [teaching] that the Holy One, blessed is He, told the moon],¹²⁴⁴ “Go and diminish yourself.” For, at first there were “the two great luminaries,”¹²⁴⁵ in that within Kingship-*Malchut* there was an illumination and revelation of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

On a deeper level, the root of the matter of “Go and diminish yourself” is that it refers to the first restraint of *Tzimtzum*, which was in a way of complete withdrawal (*Siluk*). It thus is in this regard that there is the matter of prayer (*Tefillah*). Namely, that through the prayer of Kingship-*Malchut*, (as indicated by the verse,¹²⁴⁶ “I have poured my soul out (*Nafshi*-נפשי) before *HaShem*-יהו"ה,” in which the *Nefesh* level of the soul is the aspect of Kingship-*Malchut*),¹²⁴⁷ the lacking is caused to be filled, so that there should be a revelation of the light (*Ohr*-אור) within Kingship-*Malchut*.

However, this only is the matter of satisfying the lacking, and is similar to charity (*Tzedakah*), in which one must give “him whatever he is lacking, according to his needs.”¹²⁴⁸ However, there is a limit to this, in that “you are not obliged to make him wealthy.”¹²⁴⁹ However, the matter of a gift (*Matanah*) is higher than this, and indicates the bestowal in much greater abundance than simply satisfying the lacking, to the point of granting wealth.

¹²⁴⁴ Talmud Bavli, Chullin 60b

¹²⁴⁵ Genesis 1:16

¹²⁴⁶ Samuel I 1:15

¹²⁴⁷ See the introduction to Pri Etz Chayim ibid.

¹²⁴⁸ Deuteronomy 15:8

¹²⁴⁹ Talmud Bavli, Ketubot 67b

The explanation is that “there is no wealth except for wealth of knowledge-*Da’at*.”¹²⁵⁰ As known, there are two ways in the positioning of [the *Sefirah* of] Knowledge-*Da’at*.¹²⁵¹ The first is that Knowledge-*Da’at* is positioned under Understanding-*Binah*, and the second is that Knowledge-*Da’at* is positioned higher than the Crown-*Keter*.

To explain, the general matter of [the *Sefirah* of] Knowledge-*Da’at* is to affect a bond and connection.¹²⁵² This being so, when Knowledge-*Da’at* is positioned under Understanding-*Binah*, it connects, bonds, and affects a drawing down into the world (which is brought into being from the aspect of the emotions (*Midot*), as explained above on the verse,¹²⁵³ “The world is built on Kindness-*Chessed*”) of the aspect of the light (*Ohr*) that is within the parameters of having some relation to the chaining down of the worlds (*Hishtalshelut*). However, when Knowledge-*Da’at* is positioned above the Crown-*Keter*, it then draws the light of the Crown-*Keter* into the aspects of Wisdom-*Chochmah* and Understanding-*Binah*.

Now, although even without this, Wisdom-*Chochmah* and Understanding-*Binah* receive from the light of the Crown-*Keter*, nonetheless, this is only from the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, through Knowledge-*Da’at* [Wisdom-*Chochmah* and Understanding-*Binah*] receive from the inner aspect (*Pnimiyut*) of the Crown-

¹²⁵⁰ Talmud Bavli, Ketubot 68a

¹²⁵¹ See Torah Ohr, Toldot 19b; Also see Rabbi Hillel Paritcher’s commentary (Likkutei Biurim) to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, translated as Listen Israel.

¹²⁵² See Tanya, Likkutei Amarim, Ch. 3, Ch. 42, and elsewhere.

¹²⁵³ Psalms 89:3

Keter, which utterly transcends the entire chaining down of the worlds (*Seder Hishtalshelut*).

From this it is understood that the true matter of wealth, [about which it states], “there is no wealth except for wealth of knowledge-*Da’at*,” refers to that which is drawn down from the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which utterly transcends the entire chaining down of the worlds (*Seder Hishtalshelut*).

With the above in mind, we can understand the superiority of intellect (*Mochin*) that is a gift (*Matanah*), over and above expanded, mature intellect (*Gadlut HaMochin*) drawn down through the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer. For, in regard to the essence and inner aspect of intellect (drawn down through serving *HaShem*-יהו"ה, blessed is He, in prayer), although it transcends the emotions of the intellect (*Midot SheB'Mochin*), it nonetheless is the same state and being as intellect (*Mochin*), only that these are the three upper *Sefirot* of the intellect (*Mochin*) and those are the seven lower *Sefirot* of the intellect (*Mochin*).

In contrast, intellect (*Mochin*) that is the aspect of a gift (*Matanah*) is utterly and incomparably beyond this, since it comes from the inner aspect of the Crown-*Keter*, up to and including the aspect of the Ancient One-*Atik*. For, as known,¹²⁵⁴ “the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.”

¹²⁵⁴ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Nitzavim 49d.

4.

Now, to better understand the relation between the matter of a gift (*Matanah*), which is the matter of wealth, and the matter of the giving of the Torah, which was given to the world as a gift (*Matanah*), we must begin by explaining the fact that in Torah itself, we find a distinction between before the Torah was given and after the Torah was given.¹²⁵⁵

To explain, our sages, of blessed memory, stated¹²⁵⁶ that our forefather Avraham fulfilled all of Torah even before it was given. This seems to indicate that there is a superiority in the matter of Torah as it was for our forefathers, beginning with our forefather Avraham. This is to such an extent that the precise wording “**fulfilled-Kiyem-קייים**,” [which also means “upheld”], seems to indicate that the service of *HaShem*-יהוה, blessed is He, of our forefathers before the Torah was given, is what “**upholds**” the Torah and *mitzvot* that we fulfill after the Torah was given.

Nonetheless, Midrash Rabba of the Torah portion of Bereishit,¹²⁵⁷ on the verse,¹²⁵⁸ “This is the book (*Sefer*-ספר) of the offspring of Adam,” states that, “Adam was fitting that Torah [‘Book-*Sefer*-ספר’] should be given by his hand... However, the Holy One, blessed is He reconsidered... [and

¹²⁵⁵ See Maamarei Admor HaZaken 5562 Vol. 1, p. 11 and on, and with the glosses in Ohr HaTorah, Ki Tisa p. 1,966 and on; Re’eh p. 754 and on; Sefer HaMaamarim 5627 p. 150 and on; Also see Sefer HaMaamarim 5689 p. 358 and on.

¹²⁵⁶ Mishnah Kiddushin 4:14; Talmud Bavli, Yoma 28b; Also see at length in Likkutei Sichot, Vol. 35 p. 107 and on.

¹²⁵⁷ Midrash Bereishit Rabba 24:5

¹²⁵⁸ Genesis 5:1

said] ‘I will not give it to him, but to his descendants,’ as the verse states, ‘This is the book of the **offspring** (*Toldot*-תולדות) of Adam.’”

With even greater elucidation, Midrash Shir HaShirim on the verse,¹²⁵⁹ “Like the fragrance of good oil, Your Name is like poured oil,” states, “All the *mitzvot* that our forefathers fulfilled before You, were only like fragrances, but for us, ‘Your Name is like poured oil,’ like a person who pours from own his vessel into the vessel of his friend.” That is, our Torah and *mitzvot* are more essential and primary.

In explanation, the general distinction between the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, and our service of *HaShem*-יהו"ה after the Torah was given, may be understood by way of analogy, by the example of two people, one standing in a high place, and the other standing in a low place.

They can meet in one of two ways. Either the one above must descend below, or the one below must ascend above. The difference is that in the ascent of the one below, various conditions must be met. He must know the trails and paths by which to ascend, as the verse states,¹²⁶⁰ “Who may ascend the mountain of *HaShem*-יהו"ה etc.” This is especially so considering that there are hidden paths that are not known by everyone, in which there are various “impediments of crooked rivers and melted ice etc.”¹²⁶¹ Moreover, even if he knows the ways, he must have the required strength to climb

¹²⁵⁹ Song of Songs and Shir HaShirim Rabba 1:3

¹²⁶⁰ Psalms 24:3

¹²⁶¹ See Talmud Bavli, Avodah Zarah 34b

the mountain. Moreover, he must have the appropriate garments that will not impede his ascent, and moreover, they must not hinder his ascent of the mountain by becoming entangled in them etc. In contrast, when the one above descends to the one below, there is no impediment or obstruction at all, for he knows all the trails and paths, and has the ability to descend below etc.

The general difference here, is that when the lower one ascends above, commensurate to his ascent will be his bond and joining with the one above. In contrast, when the upper one descends to below, he descends with his entire being, without having to take the state and standing, nor the impediments of the lower one into consideration.

In the analogue, the likeness to this, is that the general matter of the giving of the Torah was in a way of the descent of the One Above to below, as the verse states,¹²⁶² “*HaShem-יהוה* descended upon Mount Sinai.” In other words, so to speak, His whole Essential Self and Being descended¹²⁶³ and was drawn down below, whereas the state and standing of the lower [beings] was not relevant. This is why at the giving of the Torah the revelation was equal to all Jews. For, even though Moshe was in his own partition, Aharon was in his own partition, the elders were in their own partition etc.,¹²⁶⁴

¹²⁶² Exodus 19:20

¹²⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-”סיני” where the Ten Commandments-*Aseret HaDvarim*-עשר”ת הדבר”ים were given.

¹²⁶⁴ See *Mechilta* and *Rashi* to Exodus 19:24; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), section entitled “The third vowel is a composite (*Harkavah*) relative to the two that are above it, and is called *Cheereek*-חֶרֶק.”

nonetheless, this difference between them was only in regard to their absorption, meaning, how it was received and absorbed by each one.

However, from Above, the descent and revelation was equal to every Jew, and therefore this matter was equally actualized in all of them, as the verse states,¹²⁶⁵ “The entire people saw the thunder and the flames etc.” [about which it states], “They saw that which is [normally] heard and heard that which is [normally] seen.”¹²⁶⁶ This is because the drawing down and revelation stemmed from that which utterly transcends both hearing and seeing. In contrast, the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, was in a way of the ascent of the lower one from below to Above.

5.

This may be understood with greater clarity by first explaining the elevated superiority of the service of *HaShem*-יהו"ה of our forefathers, which was a wondrously mighty. This is as the verse states,¹²⁶⁷ “And Avraham travelled, going (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע) to the south,”¹²⁶⁸ in which the words “going (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע)” refer to the matter of “running”

¹²⁶⁵ Exodus 20:15

¹²⁶⁶ See Mechilta to Exodus 19:24 *ibid.*, explained in Likkutei Sichot, Vol. 6 p. 119 and on.

¹²⁶⁷ Genesis 12:9

¹²⁶⁸ See Sefer HaMaamarim 5689 p. 359.

(*Ratzo*) and “returning” (*Shov*).¹²⁶⁹ Now, in Avraham’s service of *HaShem*-יהו"ה, blessed is He, the “running” (*Ratzo*) and “returning” (*Shov*) – (going (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע)) – was without limit.

The explanation is that the general matter of service of *HaShem*-יהו"ה, blessed is He, even in relation to the [minimal] service required to sustain the chaining down of the worlds (*Hishtalshelut*), is in a way of “running” (*Ratzo*) and “returning” (*Shov*), as the verse states,¹²⁷⁰ “The *Chayot* [angels] were running (*Ratzo*) and returning (*Shov*).” In other words, even the service required to actualize and sustain the “running” (*Ratzo*) and “returning” (*Shov*) of the *Chayot* angels, must be in a way of “running” (*Ratzo*) and “returning” (*Shov*).

More specifically, on a more inner level, the primary matter of “running” (*Ratzo*) and “returning” (*Shov*) is in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).¹²⁷¹ For, since it is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), it is in a completely different way.

The general explanation is that “running” (*Ratzo*) [that stems from] the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is altogether a complete departure from the parameters and

¹²⁶⁹ Torah Ohr, Yitro 73d; Likkutei Torah, Chukat 56b; Shaarei Orah, Shaar HaPurim 88b; Sefer HaMaamarim 5665 p. 224 and on; 5677 p. 152 and on.

¹²⁷⁰ Ezekiel 1:14

¹²⁷¹ See *Hemshech* 5672 Vol. 2, p. 777; Sefer HaMaamarim 5665 and 5677 *ibid.*; Sefer HaSichot, Torat Shalom, p. 182; Sefer HaMaamarim 5689 p. 359 and on.

limitations of vessels (*Keilim*), in a way of the expiry of the soul (*Kalot HaNefesh*). The “returning” (*Shov*) [in this] is likewise the matter of the complete nullification (*Bittul*) of the vessels (*Keilim*), meaning that the vessels (*Keilim*) become utterly nullified of their existence (*Bittul b’Metziyut*).

In contrast, this is not so of the “running” (*Ratzo*) and “returning” (*Shov*) that stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). [In this case,] the “running” (*Ratzo*) is the general matter of love of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect. (That is, even though one is in a state of “running” (*Ratzo*) and yearning, this nevertheless is in a way that accords to reason and intellect.)

It follows automatically that this is not at all in a way of complete departure from vessels (*Keilim*). How much more is this so in regard to the “returning” (*Shov*), that it is not in a way that because of the drawing down of the light (*Ohr*) the existence of vessel (*Kli*) becomes utterly nullified. Rather, one remains in his existence, and as he is in his existence he has nullification (*Bittul*) to *HaShem*'s-יהו"ה Godliness.

Now, Avraham had the matter of “going (*Haloch*-הלוך) and traveling (*Naso'ah*-ונסוע),” (“running-*Ratzo*” and “returning-*Shov*”), in a way of complete departure from constraints (*Meitzarim*-מצרים) and limitations. This also is the meaning of the verse,¹²⁷² “Avram ascended from Egypt (*Mitzrayim*-מצרים).” That is, in him, the matter of “running” (*Ratzo*) was in a way of complete departure from the vessels (*Keilim*). He likewise served *HaShem*-יהו"ה, blessed is He, in

¹²⁷² Genesis 13:1

this way in the matter of “returning” (*Shov*), (referring to drawing the light down to below), that is, it was in a way that through the light (*Ohr*) the existence of the vessel (*Kli*) was nullified (*Bittul*).

This matter began when, “Avram ascended from Egypt (*Mitzrayim*-מצרים),” in that this relates to the constraints (*Meitzarim*-מיצרים) of the body and animalistic soul, which constrain and limit the Godly soul. For, as we clearly observe in man’s service of *HaShem*-יהו"ה, blessed is He, even when a person contemplates a Godly matter and understands and grasps it in his mind, and it is drawn down and penetrates all the powers of his Godly soul, it nevertheless could be that this has no effect on his actual deeds. This is caused by the constraints and limitations imposed by his body and animalistic soul.

Thus, it was in this regard that the service of *HaShem*-יהו"ה of our forefathers was in the way [indicated by the verse], “Avram ascended from Egypt (*Mitzrayim*-מצרים).” That is, the toil and service of their Godly soul was in a way of complete departure from the constraints (*Meitzarim*-מיצרים) and limitations imposed by the body and animalistic soul.

Beyond this, even their body and animalistic soul became elevated to [the side of] holiness (*Kedushah*). This is as Tanya explains,¹²⁷³ that all their limbs (and deeds) were completely holy and removed from matters of this world, so that they exclusively became chariots (*Merkavah*) [vehicles] for the Supernal will of *HaShem*-יהו"ה, blessed is He, for the entire duration of their lives.

¹²⁷³ Tanya, Likkutei Amarim, Ch. 23 & Ch. 34.

He (Avraham) then ascended from level to level, in elevation after elevation, in his service of *HaShem*-יהו"ה, blessed is He, until he attained the matter [indicated by the verse], "Avraham ascended from Egypt (*Mitzrayim*-מצרים)" in his service of *HaShem*-יהו"ה, blessed is He, of "running" (*Ratzo*) and "returning" (*Shov*) – ("going (*Haloch*-הלך) and traveling (*v'Naso 'ah*-ונסוע)") – in a way that was beyond and transcended all measure and limitation, as explained above.

Now, even though the service of *HaShem*-יהו"ה of our forefathers was very wondrously great, nevertheless, since it stemmed from below, in a way of the ascent of the lower one from below to Above, it therefore was measured and limited, commensurate to the capacity and strength of the lower one, the quality of his garments, and the level of his knowledge of the trails and paths by which one ascends from below to above. [As explained above], the degree of one's ascent, depends on the degree of his bond in becoming unified to the One Above.

About this Midrash states,¹²⁷⁴ "The Holy One, blessed is He, said, 'Until when will the world conduct itself in darkness? Let light come.' 'God said, 'Let there be light'¹²⁷⁵ – this refers to Avraham," "Yitzchak came, and he too illuminated... Yaakov came [and added light] etc."¹²⁷⁶ In other words, Avraham's toil in serving *HaShem*-יהו"ה, blessed is He, was in a way of ascent from below to Above, [as in the verse], "Avram ascended from Egypt." [He also] "went

¹²⁷⁴ Midrash Bereishit Rabba 2:3

¹²⁷⁵ Genesis 1:3

¹²⁷⁶ Midrash Shemot Rabba 15:26

(*Haloch*-הלוך) and traveled (*v'Naso'ah*-ונסוע),” meaning that he also drew down light from Above to below, which is the meaning of, “[Avraham came] and began to illuminate.”¹²⁷⁷

Nonetheless, all the above is only what began to illuminate in **the world**, meaning that this is only the level of light (*Ohr*) that relates to the chaining down of the worlds (*Hishtalshelut*). This is because the general totality of their service only stemmed from the lower one.

With the above in mind, we now can understand the meaning of, “All the *mitzvot* fulfilled by our forefathers before You, were merely like fragrances.” For, since their service of *HaShem*-יהו"ה, blessed is He, stemmed from the lower ones, it therefore was measured and limited, solely according to the capacity and strength of the lower one, and not the essential matter of the Upper One.

By way of analogy, this is like a teacher who answers the questions of his student. Even though the intellect of the teacher indeed manifests in his answer, it nevertheless is connected to the way the student posed the question. In contrast, this is not so when the teacher bestows his own intellect and reasoning to the student, as it is, in and of himself. In this case, even though it indeed is necessary for him to manifest it in analogies and explanations that the student will be capable of receiving, nonetheless, since the bestowal does not stem from the student’s question, but is rather what the teacher bestows in and of himself, therefore the essence of the teacher is present in this.

¹²⁷⁷ Midrash Shemot Rabba 15:26 *ibid*.

This then, is the superiority of fulfilling Torah and *mitzvot* as they are after the Torah was given, [about which they stated], “‘Your Name is like poured oil,’ like a person who pours from his vessel into the vessel of his friend.” That is, since this stems from the One Above, it is in a way that the One Above descends and is drawn [below] with the totality of His Essence and Being.

6.

With the above in mind, it is understood that specifically the Torah that was given [at Mount Sinai] is called a “gift” (*Matanah*-מתנה). This is because whatever comes by the toil of those below, no matter how great their service of *HaShem*-יהו"ה may be, even to the degree of the greatness of our forefather's service of Him, all that a person is capable of reaching the One Above, is only attained commensurate to his toil. It follows automatically that this is utterly incomparable to matters that come from Above in a way of a gift (*Matanah*). For, a commandment (*Mitzvah*) is the matter of a descent and drawing down of the One Above to the one below, to command him [such and such] etc.

To further explain, as known, it states in Zohar¹²⁷⁸ that our forefather Yaakov fulfilled the *mitzvah* of Tefillin through peeling the rods at the watering troughs.¹²⁷⁹ Through this he ascended from below to Above to affect a drawing down from Above to below. [This is similar to Avraham's toil in serving

¹²⁷⁸ Zohar I 162a (Sitrei Torah)

¹²⁷⁹ Genesis 30:37 and on

HaShem-יהו"ה, blessed is He, by way of ascent from below to Above, [as it states], "Avram ascended from Egypt," and "He went (*Haloch*-הלך) and traveled (*v'Naso'ah*-ונסוע)," by which he affected a drawing down of the light of *HaShem*-יהו"ה, blessed is He, to illuminate in the world, as explained above.]

However, this service was not by virtue of any command given by the One Above. That is, Yaakov was not commanded to prepare the rods and the water troughs [in the way that he did] etc. The same is so of Yitzchak's service of *HaShem*-יהו"ה, blessed is He, in the digging of wells, and the same applies to Avraham's service of Him. That is, there was no command from Above and all their deeds stemmed solely from the one below.

This then, was the novelty introduced at the giving of the Torah, at which time **the Holy One, blessed is He, issued commands** in regard to fulfilling His Torah and *mitzvot*. An example is the *mitzvah* of Tefillin (which was explained before regarding our forefather Yaakov's service of *HaShem*-יהו"ה, blessed is He).

In essence, *HaShem's*-יהו"ה Supernal command to don Tefillin is the matter of a drawing down in a way of arousal from Above. That is, it arose in *HaShem's*-יהו"ה Supernal will, blessed is He, that the *mitzvah* of Tefillin should be, and that through it, the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, would be drawn down [through the drawing down of the intellectual qualities (*Mochin*), such as the aspect of Wisdom-*Chochmah*, which manifests in the Torah portion of "*Kadesh*," the aspect of Understanding-*Binah*, which manifests in the Torah portion of "*V'Hayah Ki*

Yeviyecha,” and the aspect of Knowledge-*Da’at*, which manifests in the Torah portions of “*Shema*” and “*VeHayah Im Shamo’a*”].¹²⁸⁰

In other words, this does not at all stem from the toil or service of the one below. Therefore, even though the current service of the one below cannot at all compare to the service of our forefathers, both in regard to the essential action, in that currently the actions of each Jew cannot at all compare to the actions of our forefathers, such as Avraham, about whom it states, “Avraham fulfilled (*Kiyem*-קיים) the entire Torah,” meaning that it is he who upholds and sustains (*Kiyum*-קיום) the entire Torah (as explained in chapter four), nor can it compare to the matter of self-nullification (*Bittul*) before *HaShem*-יהו"ה, blessed is He, (particularly the self-nullification (*Bittul*) that is imperative to fulfilling Torah and *mitzvot*).

That is, our nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not even one-thousandth of Avraham’s self-nullification (*Bittul*) to *HaShem*-יהו"ה. However, even so, through us donning Tefillin, in actual deed, as well as the general self-nullification (*Bittul*) included in the intentions of Tefillin, namely, to subjugate one’s heart and mind to *HaShem*-יהו"ה, blessed is He,¹²⁸¹ there thereby is caused to be a drawing down of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. (This is not because of the toil of the one below, nor is it commensurate to it, but is rather)

¹²⁸⁰ This is elucidated in Siddur Im Divrei Elohi”m Chayim, Shaar HaTefillin 6c and on; Imrei Binah, Shaar HaTefillin 109a and on, and elsewhere.

¹²⁸¹ Shulchan Aruch, Orach Chayim 25:5; Shulchan Aruch of the Alter Rebbe 25:11; Siddur of the Alter Rebbe, Seder Hanachat Tefillin; Tanya, Likkutei Amarim, Ch. 41 (56b).

due to the command of the One Above, (who descends and is drawn from Above to below with the totality of His Essential Self and Being), in a way of a gift (*Matanah*).

7.

With the above in mind, we can understand the two matters in the words of our sages, of blessed memory, about the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, and our service of *HaShem*-יהו"ה after the Torah was given, and that both are true. That is, there is a superiority and advantage to the service of *HaShem*-יהו"ה of our forefathers, through which the entire Torah is sustained. There is also a superiority and advantage to our service of *HaShem*-יהו"ה, blessed is He, after the Torah was given, in comparison to the service of Him of our forefathers, which was only in the aspect of “fragrances,” whereas for us, ‘Your Name is “like poured oil,” referring to the drawing down of His Essential Self.

The explanation is that there is an advantage and superiority to the service of our forefathers, in that through the service of the one below with awesome and tremendous toil, they became a receptacle (*Kli*) for all the lights and drawings down that they affected and illuminated. Moreover, this was so much so, that they had awareness and recognition of this.

In contrast, after the giving of the Torah, it is possible for a person to not be aware or recognize what he draws down through fulfilling Torah and *mitzvot*. This is to such an extent that it even is possible for a person to not be aware of being a

receptacle (*Kli*) for this at all, in that the entire matter is only drawn down in a way of an automatic effect (*Segulah*).

That is, it arose in *HaShem's*-יהו"ה Supernal will to grant us the merit that through fulfilling the *mitzvah* of Tefillin, we draw down intellect (*Mochin*) into *Zeir Anpin*, and subsequently also into the soul of man below. This is the meaning of the verse,¹²⁸² “For, *Ya*”*H*-יה"ה” chose Yaakov as His own, Israel as His *Segulah*.” That is, the service of Yaakov, who is inclusive of all the forefathers,¹²⁸³ was by way of choice, in that, in and of themselves, they chose to serve *HaShem*-יהו"ה, blessed is He, and were receptacles for this to the point of awareness and recognition [of His Godliness] etc. In contrast, our service of *HaShem*-יהו"ה, blessed is He, after the giving of the Torah, is only in a way of a *Segulah*.

Nevertheless, this itself emphasizes the superiority and advantage of our service of *HaShem*-יהו"ה, blessed is He, after the Torah was given. That is, it is specifically through this service that the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn down, which was not so of the service of *HaShem*-יהו"ה of our forefathers, which only was in the aspect of “fragrances.”

For, in relation to the drawing down in the aspect of “fragrances,” it applies for man to be a receptacle for this and to come to have awareness and recognition of it. In contrast, this is not so of drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, [as indicated in the verse], “Your Name is

¹²⁸² Psalms 135:4

¹²⁸³ See Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot).

like poured oil,” actualized through fulfilling Torah and *mitzvot* after the giving of the Torah.

It is not possible to attain or take hold of this, except in a way of a *Segulah*, since this has utterly no relation to the parameters of the lower beings. Rather, in this, even the loftiest and highest levels, are drawn down solely as a gift (*Matanah*) from Above. (This is as explained in chapter three, that the matter of a gift (*Matanah*) even transcends the aspect of expanded, mature intellect (*Gadlut HaMochin*.)

Rather, this is in a way that the One Above descends and is drawn down below with the totality of His Being, even all the way down. In fact, the general principle is that whatever is higher descends further down.¹²⁸⁴ From this it is understood that specifically because we are far below we can take hold of the highest heights.

8.

All the above may be understood with greater clarity from what we find, that even after the Torah was given there is a similar difference to how it was before the Torah was given and how it is after the Torah was given.

To explain, when our teacher Moshe asked the Holy One, blessed is He,¹²⁸⁵ “Please show me Your glory,” the Holy One, blessed is He, responded,¹²⁸⁶ “You will not be able to see My face, for no man can see Me and live,” therefore,¹²⁸⁷ “You

¹²⁸⁴ See Shaarei Orah, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

¹²⁸⁵ Exodus 33:18

¹²⁸⁶ Exodus 33:20

¹²⁸⁷ Exodus 33:23

will see My back, but My face may not be seen.” Our sages, of blessed memory, explained¹²⁸⁸ that “He showed him the knot on the back of the Tefillin [of the head].” It states in Zohar¹²⁸⁹ that “Your glory” (about which Moshe requested, “Show me now Your glory”) refers to “the Supernal Crown-*Keter Elyon* upon which no eye can gaze,” (“may not be seen”).

This is similar to what we find about the [*mitzvah* of dwelling in a] Sukkah, that its measurements cannot be less than ten [handbreadths-*Tefachim* high], referring to *Sefirah* of Kingship-*Malchut*, which is the tenth of all levels, nor can it be higher than twenty (*Esreem*-עשרים-620) [*Amot*-cubits],¹²⁹⁰ referring to the Supernal Crown-*Keter Elyon* (כתר-620), “upon which no eye can gaze.”

The question on this is well known.¹²⁹¹ That is, a person is unaware that he is in a Sukkah only if it is **above** twenty [cubits], being that “the eye cannot gaze upon it.” However, up to and including twenty [cubits] the eye can see. This being so, why does it say about twenty (*Esreem*-עשרים-620) [cubits], referring to the Supernal Crown-*Keter Elyon* (כתר-620), that “the eye cannot gaze upon it”?

However, the explanation is that the two levels of the Crown-*Keter* are different from each other.¹²⁹² In regard to the externality (*Chitzoniyyut*) of the Crown-*Keter*, this being the root and source of the emanated, the eye is capable of

¹²⁸⁸ Talmud Bavli, Brachot 7a; Rashi to Exodus 33:23 *ibid*.

¹²⁸⁹ Zohar III 255b

¹²⁹⁰ Mishnah Sukkah 1:1

¹²⁹¹ Ohr HaTorah, Ki Tisa p. 2,027 and on.

¹²⁹² Also see Likkutei Torah, Shir HaShirim 18d

gazing upon it. However, in regard to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, this being the lowest aspect of the Emanator that completely transcends the chaining down of the worlds (*Hishtalshelut*), “no eye can gaze upon it.”

This then, is the meaning of Moshe’s request, “Please show me Your glory.” The word “Glory-*Kavod*-כבוד” has the numerical value of 32-ל”ב,¹²⁹³ referring to the thirty-two pathways of wisdom-*Chochmah*.¹²⁹⁴ In other words, he asked for a revelation of the inner aspect (*Pnimiyut*) of Wisdom-*Chochmah*, and [as known] “the inner aspect (*Pnimiyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyut*-פנימיות) of the Ancient One-*Atik*.”¹²⁹⁵

About this the verse states, “You will not be able to see My face (*Panai*-פני),” and, “but My face (*Panai*-פני) may not be seen,” but rather, “You will see My back (*Achorai*-אחורי),” meaning, the knot of the Tefillin. About this, it is explained in Kabbalah¹²⁹⁶ and Chassidus¹²⁹⁷ that this refers to the letters (*Otiyot*) of thought, understanding, and comprehension, which only is the externality (*Chitzoniyut*) of intellect (*Mochin*).

Nonetheless, when a Jewish male [over the age of thirteen] dons Tefillin, he draws down the inner aspect

¹²⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²⁹⁴ Sefer Yetzirah 1:1; Ginat Egoz translated as HaShem Is One, Vol. 1 *ibid*. The Gate of His Title (*Shaar HaKinuy*).

¹²⁹⁵ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah Nitzavim 49d and elsewhere.

¹²⁹⁶ Zohar III 236b (Ra’aya Mehemna); Pri Etz Chayim, Shaar HaTefillin, Shaar 4, Ch. 5; Likkutei Torah of the Arizal to Exodus 33:23.

¹²⁹⁷ See Likkutei Torah, Tazriya 23b; Ohr HaTorah, Bamidbar p. 21 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 43 (and the notes and commentary to Ch. 40, and the citations there).

(*Pnimiyyut*) of the Supernal intellect (*Mochin*) from Above. (This is as explained above in chapter six, that Tefillin affect the matter of drawing down the intellectual faculties – *Mochin*.) For, as explained above (in chapter three), the novelty introduced upon the giving of the Torah was the matter of a gift (*Matanah*), by which there is a drawing down not only of the aspect of the expanded, mature, and inner aspects of the intellect (*Mochin*), drawn down through our toil in serving *HaShem*-יהוה, blessed is He, but there even is a drawing down of the aspect of intellect (*Mochin*) that is utterly beyond comparison, this being the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*), which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, even though about this aspect the verse states, “You will not be able to see My face (*Panai*-פני).”

The same applies to our teacher Moshe himself, as explained elsewhere that his fulfillment of Torah and *mitzvot* (after the Torah was given) even transcended all comparison to the matter of his prophecy. For, about his prophecy the verse states, “You will not be able to see My face (*Panai*-פני),” and, “My face (*Panai*-פני) may not be seen,” but “You will see My back (*Achorai*-אחוריי).” For, as explained at length in *Iggeret HaKodesh*,¹²⁹⁸ even the prophecy of Moshe, [the greatest of all prophets] was only from the aspect of the Supernal “back” (*Achorayim*-אחוריים) etc.

In contrast, his fulfillment of Torah and *mitzvot* affected a drawing down of the inner aspect (*Pnimiyyut*) of intellect (*Mochin*) – the inner aspect (*Pnimiyyut*) of the father-

¹²⁹⁸ Tanya, *Iggeret HaKodesh*, Epistle 19

Abba (Wisdom-*Chochmah*) which is the inner aspect (*Pnimityut*) of the Ancient One-*Atik* – that is, it is the aspect of “My face-*Panai*-פני.”

The explanation is that the statement, “You will see My back, but My face may not be seen,” specifically refers to revelation that comes by way of grasp and understanding. That is, the highest level that could be revealed [within grasp and understanding] even for our teacher Moshe, was only the aspect of “My back-*Achorai*-אחורי.”

However, in regard to drawing down the aspect of “My face-*Panai*-פני,” brought about through fulfilling Torah and *mitzvot*, it is (not in a way of understanding and comprehension, since about this it states, “My face may not be seen,” but) specifically through physical garments (*Levushim*).

This refers to the matter of manifesting and vesting Torah and *mitzvot* in physical things, such as Tefillin, in which the physical hide of an animal is taken and made into parchment, upon which [specific] portions of Torah are written with physical ink, and these physical scrolls are placed into the compartments [of the Tefillin] made of physical hide and placed on one’s physical head and arm. Specifically through this we draw down the aspect of “My face-*Panai*-פני,” to the degree that without this manifestation in physical things, this remains in a way [about which the verse states], “You will not be able to see My face.”

The reason is because of the great elevation of this aspect, in that it is utterly beyond all comparison to the totality of the chaining down of the worlds (*Hishtalshehut*). It therefore cannot come forth except through manifesting and

vesting within physical garments, through which a drawing down is caused (not in the way of a vessel-*Kli*, but) specifically in a way a *Segulah*, as stated (in chapter seven) in explanation of the verse,¹²⁹⁹ “Israel as His *Segulah*.”

That is, the need for the matter of garments (*Levushim*), (meaning, manifestation in physical things), is because of the great elevation of *HaShem*'s-יהוה's light that is utterly and completely beyond all comparison to the chaining down of the worlds (*Hishtalshelut*). That is, it is not due to any lacking specific to this physical world that it is not a receptacle (*Kli*) for such Supernal lights and illuminations, for this also is so of the upper worlds, being that they too are part and parcel of the chaining down of the worlds (*Seder Hishtalshelut*). Therefore, they are not receptacles capable of receiving the revelation drawn down through the *mitzvot*.

As know about the meaning¹³⁰⁰ of the verse,¹³⁰¹ “His righteousness (*Tzidkato*-צדקתו) stands forever,” that the drawing down we currently effect through [giving] charity (*Tzedakah*-צדקה) – referring to all *mitzvot* in general, which is why [throughout Talmud Yerushalmi] charity is generally called “*Mitzvah*”¹³⁰² – is that through this, additional lights and illuminations are drawn to the world of Emanation (*Atzilut*).¹³⁰³

¹²⁹⁹ Psalms 135:4

¹³⁰⁰ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 57 and on, and with glosses in Ohr HaTorah, Bamidbar Vol. 4, p. 1,487 and on; Sefer HaMaamarim 5698 p. 161.

¹³⁰¹ Psalms 112:3, 112:9

¹³⁰² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹³⁰³ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 11, Section 16; Tanya, Kuntres Acharon 155a

Nevertheless, even in the world of Emanation (*Atzilut*), it is in a way that “His righteousness stands (*Omedet*-עומדת),” in that the specific term “stands-*Omedet*-עומדת” indicates that it is like something that [stands] unto itself, and [actually] does not illuminate and radiate even in the world of Emanation (*Atzilut*), being that this is revelation that is beyond all comparison, even to the world of Emanation (*Atzilut*).

Thus, because of the great elevation of the light (*Ohr*) [of *HaShem*-יהו"ה, blessed is He, drawn down through fulfilling the *mitzvot*], it cannot be drawn down except by way of a *Segulah*, through physical garments, this being the lowest of lowest levels, by which there is a drawing down of the highest of highest levels.

The novelty that will take place in the days of Moshiach will be in this way. That is, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, drawn down through fulfilling Torah and *mitzvot*, given at the giving of the Torah, and which presently cannot come forth except specifically by way of physical garments, will come forth in the future as it truly is, without the garment. This is as the verse states,¹³⁰⁴ “Your Teacher will no longer be hidden behind His garment, and Your eyes will behold your Teacher.”

From all the above, we can understand the great elevation and superiority of Torah, which is called a “gift” (*Matanah*-מתנה), as the verse states,¹³⁰⁵ “He gave (*VaYiten*-ויתן) Moshe [the two Tablets of Testimony] etc.” That is, this

¹³⁰⁴ Isaiah 30:20; Also see Tanya, Likkutei Amarim, Ch. 36 (46a)

¹³⁰⁵ Exodus 31:18

matter utterly transcends the entire the chaining down of the worlds (*Seder Hishtalshelut*), even transcending the aspect of the mature, expanded intellect (*Gadlut HaMochin*) etc. This refers to drawing forth the Supernal Essential Self of *HaShem*-יהו"ה, blessed is He, which cannot be contained in a receptacle (*Kli*), except by way of a *Segulah* within physical matters, which are on the lowest level below.

9.

Now, there also is a deficiency in the matter of a gift (*Matanah*). This is because a gift (*Matanah*) undergoes cessation and has an end.¹³⁰⁶ This may be better understood based on the explanation above about the great elevation and superiority of the gift (*Matanah*) of Torah, which is the matter of drawing down the Supernal Essential Self of *HaShem*-יהו"ה, blessed is He, and that this must specifically be through manifesting and becoming vested in physical things.

Now, physical things are in a state of separateness, as the verse states,¹³⁰⁷ “From there it separates (*Yipared*-פָּרַד).” Their refinement (*Birur*) comes about through the manifestation of Torah in physical things. This is as known¹³⁰⁸ about the “Garden-*Pardes*-פָּרְדֵּס” of Torah, [this being an acronym for the four levels of Torah, “The simple meaning-*Pshat*-פֶּשֶׁט,” “Hint-*Remez*-רִמְזָה,” “Exegesis-*Drush*-דְּרוּשׁ,” and “Secrets-*Sod*-סוּד”]. That is, the [study of the]

¹³⁰⁶ Talmud Bavli, Bava Batra 133a

¹³⁰⁷ Genesis 2:10

¹³⁰⁸ Ramaz to the introduction to Zohar 4b

“secrets-*Sod*-סוד” of Torah affect the repair of the world of Emanation (*Atzilut*), and the “separate-*Pirud*-פרוד” aspects of Torah, (these being “The simple meaning-*Pshat*-פשוט,” “Hint-*Remez*-רמז,” and “Exegesis-*Drush*-דרוש,” affect the repair of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states, “From there it separates (*Yipared*-יפרד).”¹³⁰⁹

Now, even though this separation (“*Pirud*-פרוד”) is still on the side of holiness, similar to the verse,¹³¹⁰ “The partition should separate for you [between the Holy and the Holy of Holies],” referring to the matter of the veil (*Masach*) and screen (*Parsa*) that separates between the upper and the lower, nevertheless, all this is still on the side of holiness.

Even so, this itself is what gives room for the possibility of separation (*Pirud*) below, in that the physical thing can cause a separation and cessation, until there is “room” for error, as our sages, of blessed memory stated,¹³¹¹ “Write it, and whosoever wants to err, let him err.” This is what is meant that a gift (*Matanah*) undergoes cessation and has an end. That is, because of the greatness of something given as a gift from Above, it must come by way of a garment

¹³⁰⁹ See Torah Ohr, 109b; Likkutei Torah, Tzav 17c; Drushim L’Yom HaKippurim 70c and elsewhere.

¹³¹⁰ Exodus 26:33; See Torah Ohr, Lech Lecha 12a and on, and elsewhere.

¹³¹¹ Midrash Bereishit Rabba 8:8 – “When Moshe was writing the Torah and was writing what was made on each day, when he reached the verse (Genesis 1:26), ‘And God said: Let us make man in our image, in our likeness,’ he said before Him: ‘Master of the world, why do you provide the heretics the basis for a claim?’ The Holy One, blessed is He, answered him, ‘Write it, and if someone wants to err, let him err.’”

(*Levush*), which creates “room” for the possibility of cessation and end etc.

It is for this reason that there also is the matter of Torah as an inheritance (*Yerushah*), as the verse states,¹³¹² “The Torah that Moshe commanded us, is the inheritance of the congregation of Yaakov.” That is, an inheritance (*Yerushah*) has no cessation or end.¹³¹³

The general explanation (at the very least, a summary of this), as it relates to the souls of the Jewish people, is that as known, in addition to the radiance of the soul that manifests in the body, there also is the essential self and root of the soul, in a way of an inheritance (*Yerushah*) that has no cessation or end.

This is explained in Me’orei Ohr,¹³¹⁴ that in inheritance (*Yerushah*), the one who inherits takes the place [of the bestower of the inheritance], and the same applies to every [spiritual] stature (*Partzuf*) that takes the place of its fellow, in that this is called an “inheritance” (*Yerushah*).

To further explain, the order of the descent from Above to below, such as in the chaining down (*Hishtalshelut*) from cause to effect, is such that only the lowest level of the cause descends to manifest in the effect. This being so, it is not in a way that the effect takes the place of the cause (which is the true matter of inheritance-*Yerushah*).

However, there also the matter of the ascent of the worlds (*Aliyat HaOlamot*), such as the ascents [that take

¹³¹² Deuteronomy 33:4

¹³¹³ Talmud Bavli, Bava Batra 133a *ibid*.

¹³¹⁴ Me’orei Ohr 10:29

place] on Shabbat. In this case, the world of Action (*Asiyah*) ascends and stands in place of the world of Formation (*Yetzirah*), and the world of Formation (*Yetzirah*) ascends and stands in place of the world of Creation (*Briyah*), and the world of Creation (*Briyah*) ascends and stands in place of the world of Emanation (*Atzilut*). This is in a way of “inheritance” (*Yerushah*), in which the one inheriting stands in place of the one bestowing the inheritance.

The same is so in the distinction between the radiance of the soul that manifests in the body, and the essential self and root of the soul. That is, in regard to the radiance of the soul that manifests in the body, the matter of separation and cessation is applicable. This is because the constraints and limitations of the body and animalistic soul can possibly cover over and conceal the Godly soul, to the point of cessation and separation, Heaven forbid. (This is why the toil of affecting that, “Avram ascended from Egypt (*Mitzrayim*-מִצְרַיִם)” is necessary, as discussed in chapter five.)

In contrast, this is not so of the essential self and root of the soul, in which the matter of cessation is not applicable, since the essential self of the soul remains in a constant state of faithfulness to *HaShem*-יהו"ה, blessed is He.¹³¹⁵ This matter is the inheritance (*Yerushah*) that never ceases.

However, to affect that there will not be any matter of cessation etc., a bond between the radiance of the soul that manifest in the body and the essential self and root of the soul must be affected. This is accomplished through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). This is

¹³¹⁵ See Esther 2:20; Tanya, Likkutei Amarim, Ch. 24

because prayer is called a “ladder (*Sulam*-סלם) that is set earthward, the top of which reaches heavenward, and angels of God ascend and descend upon it.”¹³¹⁶

In other words, through prayer, an ascent from below to Above is caused in the radiance of the soul [that manifests in the body] to become bound to the essential self of the soul. This causes a drawing down of empowerment from the essential self of the soul to the radiance of the soul that manifests in the body, thus nullifying the constraints (*Meitzarim*-מיצרים) and limitations stemming from the body and animalistic soul.

This matter is [indicated in the verse], “Avram ascended from Egypt (*Mitzrayim*-מצרים).” (In other words, the matter of “Avram ascended from Egypt” is in a way of “the deeds of our forefathers are signposts for their children,”¹³¹⁷ in that this must also be present in the service of *HaShem*-יהוה, blessed is He, of each and every Jew.) This must be to such an extent that even the radiance of the soul that manifests in the body should be affected by this, so that the matter of cessation will not be applicable, in the same way that it stems from the essential self and root of the soul.

This matter, (that is, the bond between the essential self and root of the soul that illuminates within the radiance of the soul that manifests in the body), is also present in our general service of *HaShem*-יהוה, blessed is He, and is the matter of purity and simplicity (*Temimut*-תמימות). For, as

¹³¹⁶ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹³¹⁷ See Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6, 12:10, 14:1; Ohr HaTorah, beginning of Lech Lecha.

known, purity and simplicity (*Temimut*) stems from the inner desire (*Ratzon Pnimi*) of the soul, and is the matter of the word,¹³¹⁸ “[Then] I will be pure-*Eitam*-איתם,” which divides into “The pure one-*Echad Tam*-א’ תם,”¹³¹⁹ referring to the purity and simplicity of the essential self of the soul that is drawn down and revealed in the desire of the soul, and then is also drawn into the inner manifest powers of the soul, within the power of intellect (*Sechel*), so that it comes to be that, in the first place, he cannot accept and absorb a reasoning and rational that is the opposite of Godly intellect (*Sechel*).

Likewise, purity and simplicity is drawn down into the emotions of his heart, this being the earnestness of the heart, until it manifests in purity and simplicity in action. That is, he does and fulfills it out of earnestness, with simplicity and wholeheartedness, without taking the greatness of his understanding or comprehension into consideration.

In other words, (through the desire) the inner aspect of the essential self of his soul is drawn into all the powers of his soul, up to and including the power of action, even as it is in the heels of his feet. Through this he comes to be in a state and standing of an “inheritance” (*Yerushah*) that never ceases. That is, even as the soul manifests in the body, in the world of separation (*Alma d’Prooda*), and as his service of *HaShem*-יהוה, blessed is He, is in matters of Torah and *mitzvot* as they manifest in physical things, in which the matter of separation is applicable, for as explained before, because of the great

¹³¹⁸ Psalms 19:14

¹³¹⁹ See *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 4; *Sefer HaMaamarim* 5670 p. 149.

elevation of the gift (*Matanah*) from Above, it cannot come forth except by way of specifically manifesting and vesting in physical things, this being the matter of a “gift” (*Matanah*) in which there is cessation, nonetheless, being that from the essential self and root of the soul there is the matter of “inheritance” (*Yerushah*) without cessation, the gift itself becomes a gift given to one who is fit to inherit it, in which case it never ceases.¹³²⁰

10.

This is also the meaning of the teaching,¹³²¹ “A person 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, the friends of the Supernal Man are the souls of the children of Israel, being that their soul is “a part of God from on high”¹³²² (about which the Alter Rebbe adds and explains), “literally!”¹³²³ In this, there is the matter of “a person taking leave of his friend.” For, in order to take hold of the One Above, the Highest of the high,

¹³²⁰ Talmud Bavli, Bava Batra 133a *ibid.*

¹³²¹ Talmud Bavli, Brachot 31a

¹³²² Job 31:2; 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 Tov 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 Mezhritch; 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.

¹³²³ Tanya, Likkutei Amarim, Ch. 2; Also see Shefa Tal *ibid.*

with the totality of His Essential Self, this specifically comes through the lowest of the low.

This is as explained (in chapter seven), that even through the loftiest form of service, such as the service of our forefathers (who fulfilled Torah and *mitzvot* spiritually), it is not possible to take hold of the One Above, as He is, in the totality of His Essential Self. It thus is necessary for there to be the matter of “taking leave” in a complete way, as indicated by the words, “From there it separates (*Yipared*-יפרד),” beginning with separation as it is in the matter of the partition that separates on the side of holiness, from which there then is a chaining down of separation in the world of separateness (*Alma d’Prooda*), (as explained in chapter nine).

It is specifically in the state and standing of “taking leave” that we take hold of the One Above, as He is in the totality of His Essential Self. This is because this does not stem from the toil of those below, but is rather from the fact that the One Above descends from Above to below with the totality of His Essential Self.

However, for this to happen there must be the granting of empowerment from Above for the the descent of the One Above, this being the general matter of the giving of the Torah, [about which the verse states],¹³²⁴ “*HaShem*-יהוה” descended upon Mount Sinai,” this being the descent of the One Above stemming from Himself, as He is, in a way of a gift (*Matanah*), as the verse states,¹³²⁵ “When He finished

¹³²⁴ Exodus 19:20

¹³²⁵ Exodus 31:18

speaking to him on Mount Sinai, He gave Moshe [the two Tablets of Testimony] etc.”

That is, all of Torah is called in the name of Moshe,¹³²⁶ as the verse states,¹³²⁷ “Remember the Torah of My servant Moshe,” and similarly,¹³²⁸ “Moshe received the Torah from Sinai and transmitted it to Yehoshua, [and Yehoshua to the elders, and the elders to the prophets, and the prophets transmitted it] to the men of the great assembly,” until the final generation, (as in the words of the verse,¹³²⁹ “Until the final sea (*Yam HaAcharon*-ים האחרון)”) about which Sifri states, “Until the final day (*Yom HaAcharon*-יום האחרון)”) referring to the generation of the footsteps of Moshiach.

This is especially so considering the well-known statement,¹³³⁰ that the generation of the footsteps of Moshiach is a reincarnation of the generation of Moshe. Thus, in every generation there is the matter of the giving of the Torah, in a way of a gift (*Matanah*), this being specifically the matter of drawing down from Above to below.

About this our sages, of blessed memory, stated,¹³³¹ “The Torah was given with three things: With fire, with water, and with the wilderness... Just as these are free to all who come into the world, so too, the words of Torah are free.” The explanation is that water and fire indicate the general service of *HaShem*-יהו"ה, blessed is He, which must be in a way of

¹³²⁶ See Mechilta Exodus (Beshalach) 15:1; Tanchuma Tisa 35; Midrash Shemot Rabba 30:4; Talmud Bavli, Shabbat 89a

¹³²⁷ Malachi 3:22

¹³²⁸ Misnah Avot 1:1

¹³²⁹ Deuteronomy 34:2

¹³³⁰ Likkutei Torah and Sefer HaLikkutim of the Arizal to Exodus 3:4

¹³³¹ Midrash Bamidbar Rabba 1:7

“running” (*Ratzo*) and “returning” (*Shov*),¹³³² (as explained in chapter five). This itself is the general matter of Torah and *mitzvot*, as the verse states,¹³³³ “From His right hand He presented the fiery Torah to them.” The right hand refers to the matter of the kindnesses-*Chassadim*, whereas fire refers to the matter of the severities-*Gevurot*.

In general, the *mitzvot* are divided into the matter of “turn from evil, and do good,”¹³³⁴ these being the positive, action *mitzvot* and the negative, prohibitive *mitzvot*. The fulfillment of the positive *mitzvot* must be in a way of “run to do a *mitzvah*,”¹³³⁵ in that one runs to fulfill the will of his Maker, which is the matter of “running” (*Ratzo*).

The fulfillment of the negative *mitzvot* must be in a way of fear, in which one restrains himself and abstains from doing that which is against *HaShem's*-ה"ה Supernal will. This is a motion of restraint, which is the matter of “returning” (*Shov*).

The word “wilderness-*Midbar*-מדבר” is of the same root as “speech-*Dibur*-דיבור,” referring to the obligation that the study of Torah must specifically be done in speech. All these matters are free to all, referring to the arousal from Above that comes on its own, this being the matter of the gift (*Matanah*) of Torah, in that “He gave Moshe,” and by Moshe’s hand it was given to each and every Jew, through the “spark of Moshe within him.”¹³³⁶

¹³³² Likkutei Torah, Chukat 56b

¹³³³ Deuteronomy 33:2

¹³³⁴ Psalms 34:15

¹³³⁵ Mishnah Avot 4:2

¹³³⁶ See Tanya, Ch. 42, Ch. 44 (63a).

It is through this that a person receives the totality of the Essential Self of *HaShem*-יהו"ה, blessed is He, in a way of a gift from Above, and in a way that "one who gives a gift, gives it generously."¹³³⁷

This then, is the meaning of the teaching, "A person should not take leave of his friend except from [involvement in a] matter of *Halachah*." For, in order for there to be the matter of "taking leave" in a way that he thereby takes hold of the One Above, as He is, this comes about through the "matter of *Halachah*." For, this itself is the general matter of Torah, through which the descent of the One Above comes about, and in this itself, it specifically is in a "matter of *Halachah*-הלכה," [about which the verse states],¹³³⁸ "The ways (*Halichot*-הליכות) of the world are His."

This refers to the final rulings of *Halachah*, (as it states, "Do just not read it as 'ways-*Halichot*-הליכות' but as, 'laws-*Halachot*-הלכות'),¹³³⁹ and "The word of *HaShem*-יהו"ה,¹³⁴⁰ this is *Halachah*."¹³⁴¹ For, since it is in [the laws of Torah] that the Supernal will of *HaShem*-יהו"ה is revealed, as it is in a state of purity and wholeness, (and in a way that is higher than the give and take of dialectic argumentation etc.),¹³⁴² and He and His will are One, therefore, through "the matter of *Halachah*" one takes hold of the One Above with the totality of His Essential Self, through which "he consequently remembers Him," so that even in the state and standing of

¹³³⁷ Talmud Bavli, Bava Batra 53a

¹³³⁸ Habakkuk 3:6

¹³³⁹ Talmud Bavli, Megillah 28b

¹³⁴⁰ Amos 8:12

¹³⁴¹ Talmud Bavli, Shabbat 138b

¹³⁴² See Tanya, Iggeret HaKodesh, Epistle 29

“taking leave” the Essential Self of the One Above is present, even though it comes through garments etc. Nonetheless, since the King is vested in those garments, it is like the analogy of one who hugs the King, even as he is garbed with many [layers of] garments.¹³⁴³ That is, even though he only is holding on to the garments, he nevertheless is hugging the very Essence of the King Himself.

This then, is the general matter of our service of *HaShem*-יהו"ה, blessed is He, in the descent of the soul from Above to below, this being the matter of “a person taking leave of his friend,” in order to fulfill the mission of the King, King of kings, the Holy One, blessed is He.

As known,¹³⁴⁴ the title “The King, King of kings, the Holy One, blessed is He,” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is there that there is the desire for “a person to take leave of his friend,” being that this the way by which to take hold of the inner aspect (*Pnimityut*) and His Essential Self etc. This is the ultimate purpose of “taking leave of his friend,” by which “he subsequently remembers Him,” through “the matter of *Halachah*.”

In other words, even when he externally is in a state and motion of “taking leave,” since his soul descended below into the worlds, about which the verse states, “from there it separates,” and manifests in the body and animalistic soul etc.,

¹³⁴³ See Tanya, Likkutei Amarim, Ch. 4.

¹³⁴⁴ See Likkutei Torah, Tzav 13d; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדבר"ם were given.

nevertheless, the word of Torah draws down the Essential Self of the One Above, from whom he “takes leave,” so that “he remembers Him.”

Discourse 21

“*Ki Tisa et Rosh B’nei Yisroel –
When you take up the head [count] of the
children of Israel*”

Shabbat Parshat Vayakhel, Parshat Shekalim,
Shabbat Mevarchim Adar Sheni, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁴⁵ “When you take up the head [count] of the children of Israel according to their numbers, [every man shall give *HaShem*-יהוה an atonement for his soul when counting them], so that there will not be a plague amongst them when counting them. This shall they give, [everyone who passes through the census], a half *shekel* of the sacred *shekel* etc.”

Now, we must understand the specific wording, “When you take up-*Tisa*-תשא,”¹³⁴⁶ for the matter of taking a census could have been expressed in different terms. For example, the continuation of the verse states, “when counting them-*BiFekod Otam*-אתם בפקוד.” This being so, why does it specifically use the term “When you take up-*Ki Tisa*-כי תשא”?

¹³⁴⁵ Exodus 30:12-13

¹³⁴⁶ Also see the beginning of the discourse by this title of the year 5665 [Sefer HaMaamarim 5665 p. 189]; 5680 (Sefer HaMaamarim 5680 p. 263), and elsewhere.

We also must understand¹³⁴⁷ the general matter of giving a half *shekel*, for we find that the half *shekel* is the matter of atonement for the sin of the golden calf. This is as stated in Talmud Yerushalmi,¹³⁴⁸ “Because they sinned (with the golden calf) at midday, they [therefore] shall give a half *shekel*. Because they transgressed the ten commandments, they each shall give ten *gera*.” [Zohar similarly states,¹³⁴⁹ “When the children of Israel gave gold for the golden calf, the Holy One, blessed is He, preempted them by giving them the remedy of [giving] gold for the Tabernacle (*Mishkan*).” That is, giving gold for the Tabernacle (*Mishkan*) was the remedy for the affliction of giving gold for the golden calf.]

Now, since the sin of the golden calf is the general whole and root of the matter of sins, as the verse states,¹³⁵⁰ “On the day that I make My reckoning, [I will reckon their sin upon them],” about which our sages, of blessed memory, stated,¹³⁵¹ that because of the sin of the golden calf, the contamination [instilled by the snake] that was removed when the Torah was given, returned to them. It thus is understood that the half *shekel* (which atones for the sin of the golden calf) includes atonement and repentance (*Teshuvah*) in general.

However, this is not understood, because from the half *shekel* the base-sockets (*Adanim*-אֲדָנִים) of the Tabernacle

¹³⁴⁷ See the beginning of the discourse by this title of the year 5675 (*Hemshech* 5672 Vol. 2, p. 893).

¹³⁴⁸ Talmud Yerushalmi, Shekalim 2:3

¹³⁴⁹ Zohar II 224a; Also see Ohr HaChamah there citing Rabbi Chayim Vital.

¹³⁵⁰ Exodus 32:34

¹³⁵¹ Zohar I 36b, 52b

(*Mishkan*) were made,¹³⁵² these being the foundations of the Tabernacle, as Talmud states,¹³⁵³ from this we learn that “the construct of the base-sockets (*Adanim*-אדנימים) is considered to be like the ground.”

Now, the Tabernacle (*Mishkan*) was primarily for the purpose of serving *HaShem*-יהו"ה, blessed is He, through the sacrificial offerings (*Korbanot*),¹³⁵⁴ (as also explained in the continuum of discourses of the 10th of Shevat).¹³⁵⁵ This is a constant and orderly form of service (“the daily *Tamid* offerings according to their order”),¹³⁵⁶ which is the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, rather than the service of repentance (*Teshuvah*).

2.

Now, to understand this,¹³⁵⁷ we must begin by explaining the words of our sages, of blessed memory, that,¹³⁵⁸ “In the place where those who return to *HaShem*-יהו"ה in

¹³⁵² Rashi to Exodus 30:15

¹³⁵³ Talmud Yerushalmi, Shabbat 7:2

¹³⁵⁴ See Mishneh Torah, Hilchot Beit HaBechirah

¹³⁵⁵ See the discourse entitled “*Bati LeGani*” 5710 Ch. 2 and on (Sefer HaMaamarim 5710 p. 112 and on).

¹³⁵⁶ See the liturgy of the Shabbat *Musaf* prayer.

¹³⁵⁷ See the discourse entitled “*Lo Teva'aru Aish*” of Shabbat Parshat Vayakhel 5631 (which is the discourse entitled “*BaYom HaZeh Yechaper*” and “*Hashiveinu*” 5631 (printed in Sefer HaMaamarim 5630 p. 309 and on, 314 and on) – with additions at their beginning and end]. Also see the discourse entitled “*BaYom HaZeh Yechaper*” in Likkutei Torah, Acharei 25c and on; Discourse by the same title in Ohr HaTorah, Devarim Vol. 5 p. 2,128 and on. With respect to some other matters that will be explained later, also see the discourse entitled “*Vayedaber... Zot Chukat*” of Shabbat Parshat Vayakhel-Pekudei 5721, translated in The Teachings of The Rebbe 5721, Discourse 19 (Sefer HaMaamarim 5721 p. 136 and on).

¹³⁵⁸ Mishneh Torah, Hilchot Teshuvah 7:4; See Talmud Bavli, Brachot 34b

repentance stand (*Baalei Teshuvah*), even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”

Now, it must be understood why those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) are much greater than the level of the righteous (*Tzaddik*). That is, a righteous *Tzaddik*, is a person who spends all his days studying *HaShem*'s-יהו"ה Torah and fulfilling His *mitzvot*, so much so, that Torah itself attests that he is righteous (*Tzaddik*). This being so, why is it, that a person who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*) is greater than him?

Now, although in truth, there is a superiority to the service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) [over and above the service of the righteous] in that they serve Him with greater strength,¹³⁵⁹ nonetheless, it still is not understood. This is because the reason the service of one who returns to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) is with greater strength, is because he became distant from *HaShem*-יהו"ה through sin and blemish etc.

In contrast, the righteous *Tzaddik*, whose every day has been spent engaged in Torah and *mitzvot*, does not require this greater strength. This being so, why is the portion of the righteous *Tzaddik* lesser, to such a degree that although he never became distant from *HaShem*-יהו"ה in the first place, he cannot stand in the place of the repentant (*Baalei Teshuvah*)?

This may be understood by prefacing with an explanation of the root of the matter of repentance (*Teshuvah*).

¹³⁵⁹ See Zohar I 129b; Maamarei Admor HaZaken Vol. 1, p. 494; Ohr HaTorah, Shir HaShirim Vol. 2, p. 685.

For, in regard to the matter of drawing down the thirteen attributes of mercy, which are the root of repentance (*Teshuvah*), the verse states,¹³⁶⁰ “I shall place you in the cleft of the rock.” The “cleft of the rock” (*Nikrat HaTzur*- נקרת הצור) refers to the inner aspect of a flintstone (*Tzur*-צור), which is the source of fire. This inner aspect is the root of the matter of repentance (*Teshuvah*).

Now, to explain this, we first must explain the superiority of fire (*Aish*-אש), which is superior to such an extent that [the Torah] specifically compares *HaShem*'s-יהו"ה Godliness to fire, as the verse states,¹³⁶¹ “For *HaShem*-יהו"ה your God, He is a consuming fire.” That is, out of all four fundamental elements of creation, these being fire, air, water, and earth,¹³⁶² it is specifically the element of fire that is analogous to *HaShem*'s-יהו"ה Godliness.

The reason is because out of all the elements, the distinction of fire is that its nature is to ascend.¹³⁶³ That is, it yearns to withdraw from whatever it is bound to and ascend above. Thus, for fire to remain below, there must be something for it to take hold of, by which it remains below. However, in and of itself, the nature of fire is to ascend, and this nature is only present in the element of fire, rather than the other elements.

¹³⁶⁰ Exodus 33:22

¹³⁶¹ Deuteronomy 4:24

¹³⁶² See Mishneh Torah, Hilchot Yesodei HaTorah 4:1

¹³⁶³ See Mishneh Torah, Hilchot Yesodei HaTorah 4:2; Midrash Shemot Rabba 23:13; Bamidbar Rabba 14:12; Zohar II 24a (and the citations in Nitzutzei Zohar there); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1); Tanya, Ch. 19.

Thus, about this the verse states, “*HaShem*-יהו"ה your God, He is a consuming fire.” For, just as, in and of itself, fire does not bond with the other elements, the same is so of *HaShem*'s-יהו"ה Godliness, in that He is removed from and transcends the entire chaining down of the worlds (*Hishtalshelut*).

Even though the worlds and the chaining down (*Hishtalshelut*) consist of an incredible abundance [of creations], as the verse states,¹³⁶⁴ “And maidens-*Alamot*-עלמות beyond number,” about which it states,¹³⁶⁵ “Do not just read it as ‘maidens-*Alamot*-עלמות’ but read it as, ‘worlds-*Olamot*-עולמות,’” nonetheless, the primary and essential aspect of *HaShem*'s-יהו"ה Godliness is not in the fact that worlds are brought into being from Him.¹³⁶⁶ For, the aspect of His Godliness that is drawn down to bring the creations into being is but a mere ray and glimmer of His radiance, which is utterly and completely incomparable to Himself, blessed is He.

3.

To further explain,¹³⁶⁷ the verse states,¹³⁶⁸ “All that is called by My Name and for My glory, I created it (*Barativ*-בראתי), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).” This verse refers to the totality of all the worlds, which generally include the three worlds of Creation,

¹³⁶⁴ Song of Songs 6:8

¹³⁶⁵ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

¹³⁶⁶ Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

¹³⁶⁷ Also see Sefer HaMaamarim 5698 p. 48 and on.

¹³⁶⁸ Isaiah 43:7

Formation, and Action (*Briyah, Yetzirah, Asiyah*), indicated by the words, “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).”

About this the verse states, “All that is called by My Name.” That is, all that is drawn down in the three worlds of Creation, Formation, and Action, is just in the aspect of a Name (*Shem*-שם), and a Name (*Shem*-שם) is but a glimmer of radiance (*Ha'arah*-הארה) [of the Bearer of the Name].¹³⁶⁹ The verse adds “and for My glory.” This is to say that even in regard to the aspect of the Name (“My Name-*Shmi*-שמי”), for it to be drawn down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is specifically only through the aspect of “My glory-*Kvodi*-כבודי.”

The explanation is that the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), indicated by the words, “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו),” are similar to how these aspects are in man, [the choicest creation, who includes all of creation, in that all of creation is for his sake,¹³⁷⁰ as our sages, of blessed memory, stated,¹³⁷¹ “The word ‘In the beginning-*Bereishit*-בראשית’ means for the sake of the Jewish people, who are called ‘the beginning-*Reishit*-ראשית”]. This refers to the aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

¹³⁶⁹ See Likkutei Torah, Shir HaShirim 14d and elsewhere.

¹³⁷⁰ See Talmud Bavli, Brachot 6b; Rambam’s introduction to his commentary on Mishnah.

¹³⁷¹ 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

To explain, thought (*Machshavah*) is the beginning of the existence of the letters (*Otiyot*). For, although the letters of thought (*Machshavah*) also have a source in that which transcends thought, nevertheless, as they are in their source, they do not exist as letters (*Otiyot*) at all. Rather, their existence as letters (*Otiyot*) begins in thought (*Machshavah*). Now, even though thought already has letters (*Otiyot*-אותיות) that are of the root, “morning is coming-*Ata*-אתא,”¹³⁷² indicating the matter of revelation, nonetheless, this revelation is only to oneself, and even to oneself it still is in a concealed way.

After this, the letters (*Otiyot*) come into speech (*Dibur*). The way the letters of thought (*Machshavah*) are drawn down [into speech (*Dibur*)] is the revelation of what [already is present] but concealed (*Giluy HaHe'elem*). That is, it is sensed in [the letters of speech] that their source is the letters of thought (*Machshavah*). (This is unlike the coming into being of letters of thought (*Machshavah*) from that which transcends thought (*Machshavah*) in which the source is not at all sensed in them, and they therefore are like the coming into being of something from nothing), only that as they are in their source, they are concealed, whereas in speech the letters come forth into revelation.

The likeness to this, as it is in the worlds, are the worlds of Creation (*Briyah*) and Formation (*Yetzirah*), as

¹³⁷² Isaiah 21:12; Torah Ohr, Mikeitz 42b; Likkutei Torah, Shir HaShirim 33c and elsewhere; Also 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).

indicated by the verse,¹³⁷³ “He forms (*Yotzer*-יוצר) light and creates (*Boreh*-בורא) darkness.” That is, Creation (*Briyah*) is [equated to] darkness and concealment, like the letters of thought (*Machshavah*) [which are hidden], whereas Formation (*Yetzirah*) is [equated to] light and revelation, like the letters of speech (*Dibur*) [which are revealed]. On the other hand, action (*Ma’aseh*) is in such a way that it becomes completely separate from the person, which is why another person can take hold of what he has actualized. The likeness to this in the worlds, is the world of Action (*Asiyah*).

Now, the powers of thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) as they are in man, are only an example for the aspects of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), indicated by the words, “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).” About them the verse states, “All that is called by My Name and for My glory etc.” That is, that which is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) (indicated by the words, “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו)”) is just the aspect of a Name (*Shem*-שם), which is a mere glimmer of radiance (*Ha’arah*-הארה) [of the bearer of the Name].

Beyond this, even in this glimmer of radiance, the way it is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is specifically through Torah. This is the meaning of the word “for My glory-

¹³⁷³ Isaiah 45:7; See the blessings of the *Shema* recital; See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1.

L'Kvodi-לכבודי,” as it states, “There is no glory (*Kavod*-כבוד) except for Torah.”¹³⁷⁴ That is, Torah is compared to that which the fire and light from Above takes hold of.

In other words, through Torah, the light is drawn down to bring existence to the worlds. This is as our sages, of blessed memory, stated¹³⁷⁵ on the verse,¹³⁷⁶ “I was with Him as His nursling-*Amon*-אמן,” that, “the Torah is saying, ‘I was the craftsman’s tool (*Kli Umanuto*-כלי אומנתו) of the Holy One, blessed is He.” Our sages, of blessed memory, similarly stated,¹³⁷⁷ “The Holy One, blessed is He, gazed into the Torah and created the world,” only that at the outset of creation this stemmed from the matter [indicated by the verse],¹³⁷⁸ “For He desires kindness,” whereas presently, after the world has been created, which certainly applies to after the Torah has been given, there must be arousal from below. This refers to the matter of a person studying *HaShem*’s-יהו"ה Torah below, by which the fire from Above takes hold and thereby is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

4.

Now, just as in the drawing down from Above brought about through Torah (“My glory”), there is a division of three aspects, “I created it (*Baratit*-בראתי), I formed it (*Yatzartiv-*

¹³⁷⁴ Mishnah Avot 6:3

¹³⁷⁵ Midrash Bereishit Rabba 1:1

¹³⁷⁶ Proverbs 8:30

¹³⁷⁷ Zohar II 161a and on

¹³⁷⁸ Micah 7:18

(יצרתיו), I even actualized it (*Asitiv*-יהו"ה),” the same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, the general matter of studying Torah is divided into three lines and modes, these being Torah, the Temple service (*Avodah*), and acts of loving-kindness (*Gemilut Chassadim*). (For, through the study of Torah it is possible for a person to know the conduct of all three lines and modes.) These [three aspects] correspond to thought, speech, and action (*Machshavah*, *Dibur*, *Ma'aseh*), corresponding to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

The explanation is that the line and mode of the Temple service (meaning, sacrificial offerings – *Korbanot*), is the aspect of thought (*Machshavah*). This is because even through thought alone, sacrificial offerings (*Korbanot*) can be rendered unfit.¹³⁷⁹ For, although in all the [other] *mitzvot* of the Torah, speech and action are primary, whereas punishment is not rendered for thought,¹³⁸⁰ nonetheless, in regard to the sacrificial offerings (*Korbanot*), even thought alone (*Machshavah*) can render them unfit.

Moreover, the Temple service of offering sacrifices (*Korbanot*) was performed by the Priests (*Kohanim*) and was done in “silence”, with the desire of the heart (*Re'uta d'Leeba*).¹³⁸¹ This matter, that the sacrifices are offered in “silence” is like the concealment of thought (*Machshavah*)

¹³⁷⁹ Mishneh Torah, Hilchot Pesulei HaMekudashin 13:1 and Mishneh L'Melech commentary there.

¹³⁸⁰ Mishneh Torah, Hilchot Pesulei HaMekudashin 14:2

¹³⁸¹ See Zohar III 39a, 88b, 178a

and the matter of “the desire of the heart” (*Re’uta d’Leeba*) is even deeper.

Now, the line and mode of Torah study is the aspect of speech (*Dibur*). For, just as the drawing down of Torah from Above, was through the speech of the Holy One, blessed is He, as Torah states, “*HaShem*-יהו"ה spoke to Moshe,” or, “*HaShem*-יהו"ה said to Moshe,” the same is so of Torah study, that it specifically must be brought into speech (*Dibur*).¹³⁸² This is as stated in the verse,¹³⁸³ “For they are life to whoever finds them-*L’Motzeihem*-למצאיהם,” about which our sages, of blessed memory, said,¹³⁸⁴ “to those who bring them out-*L’Motzi’eihem*-למוציאיהם with their mouth,” specifically.

Now, this does contradict the very elevated level of Torah, as our sages, of blessed memory, stated, “Study of Torah is equivalent to them all,” including prayer (*Tefillah*). However, even so, prayer (*Tefillah*) [which corresponds to the sacrificial offerings – *Korbanot*],¹³⁸⁵ is the aspect of thought (*Machshavah*), whereas Torah study is the aspect of speech (*Dibur*), which is below thought (*Machshavah*). This is because its great elevation itself is the reason for this. That is, since Torah is from a much loftier place than prayer (*Tefillah*), it therefore is drawn further down and manifests specifically in speech, being that whatever is higher descends further down.¹³⁸⁶

¹³⁸² See Hilchot Talmud Torah of the Alter Rebbe 2:12; Tanya, Likkutei Amarim, Ch. 37, Ch. 49; Sefer HaMaamarim 5698 p. 50 and on, and elsewhere.

¹³⁸³ Proverbs 4:22

¹³⁸⁴ Talmud Bavli, Eruvin 54a

¹³⁸⁵ Talmud Bavli, Brachot 26a-b

¹³⁸⁶ See Likkutei Torah, Emor 34c; Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

This is similar to what we find in the matters of seeing (*Re'iyah*) and hearing (*Shemiyah*). That is, with sight we see the actual thing itself, whereas with hearing, we only hear about its existence. However, even so, because of this itself, hearing can have a grasp of the spiritual, whereas in comparison, seeing only grasps the physical. The reason is because since the power of seeing is higher than the power of hearing, it therefore is drawn further down to grasp the physical.¹³⁸⁷

However, in truth, the analogy of the superiority of sight (*Re'iyah*) cannot compare to the analogue, which is the superiority of Torah. For, in regard to sight (*Re'iyah*), it is specifically because of its superiority that it grasps physicality rather than spirituality. In contrast, in Torah, both speech (*Dibur*) and thought (*Machshavah*) are present. For, in addition to the speech (*Dibur*) of Torah, there also is the *mitzvah* of knowing and delving deeply (*Iyun*) into Torah.

That is, even though in regard to the Written Torah (*Torah SheB'Khtav*), (which was revealed at the giving of the Torah), the primary matter is speech (*Dibur*), which is why if a person utters the words [of the written Torah] with his mouth, but because he is unlearned, does not understand the meaning of the words, nevertheless he has fulfilled the *mitzvah* of “you shall learn them,”¹³⁸⁸ (as explained in Hilchot Talmud Torah of the Alter Rebbe).¹³⁸⁹ However, even so,

¹³⁸⁷ See Ohr HaTorah, Va'etchanan p. 62-63

¹³⁸⁸ Deuteronomy 5:1

¹³⁸⁹ Hilchot Talmud Torah, Ch. 2 *ibid*.

there also is the *mitzvah* to know and delve into the Torah, and for this there must be thought (*Machshavah*).

Now, the line and mode of acts of lovingkindness (*Gemilut Chassadim*) is the aspect of action (*Ma'aseh*). This is because the matter of acts of lovingkindness (*Gemilut Chassadim*) specifically includes all action *mitzvot* in general. That is, the action *mitzvot* are even higher than Torah, and they therefore descended further down to even manifest in action (*Ma'aseh*).

Thus, through our general service of *HaShem*-יהו"ה, blessed is He, through Torah study, which subsequently is divided into the three modes, these being Torah study, the Temple service (*Avodah*), and acts of loving-kindness (*Gemilut Chassadim*), we affect a drawing down of light (*Ohr*) that transcends Torah ("My glory"), by which there subsequently is a drawing down into the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), (indicated by the words, "I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו)).

5.

In addition, since the drawing down of the light (*Ohr*) that brings the worlds into existence is through Torah, which is compared to that which the fire from Above is attached to, ("*HaShem*-יהו"ה your God, He is a consuming fire"), therefore, just as the light (*Ohr*) does not take hold except to that which becomes consumed by the fire, such as a wick or wood, which

is burned and consumed by the fire, the same is so of our service of *HaShem*-יהו"ה, blessed is He, in all three above-mentioned lines and modes of service. That is, for them to be receptacles by which to draw down the fire from Above, they specifically must be in a state of self-nullification (*Bittul*) to *HaShem*-יהו"ה.

More specifically, even when it comes to the line and mode of the Temple service (*Avodah*), this being the matter of prayer (*Tefillah*), even though the entire matter [of prayer] is that one [stands] "like a servant before his Master,"¹³⁹⁰ this being the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, nevertheless a person must be cautious to have self-nullification (*Bittul*) in this, in order to negate any element or sense that he is an independent existence who exists in and of himself, and certainly [to negate] any sense of selfishness and egotism. This is so, both in the toil of preparing oneself for prayer before praying, as well as during prayer itself, so that there will be no matters that distract his prayer etc.

This certainly is so in regard to Torah study. For, since the study of Torah is done with the human intellect and with physical speech, it is possible for a person to study Torah and [at the same time] forget the Giver of the Torah,¹³⁹¹ Heaven forbid. Therefore, extra care must be taken for the study of Torah to be with self-nullification (*Bittul*) to *HaShem*-יהו"ה,

¹³⁹⁰ See Talmud Bavli, Shabbat 10a

¹³⁹¹ See Talmud Bavli, Nedarim 81a and Ra"ן there; Ba"Ch to Shulchan Aruch, Orach Chayim 47.

which is the matter the blessings of Torah before the study of Torah.¹³⁹²

This most certainly is the case in regard to acts of lovingkindness (*Gemilut Chassadim*), which includes all [action] *mitzvot*. That is, since this involves actual physical deed and involvement with physical things etc., even greater care must be taken to do them in a state of self-nullification (*Bittul*) to *HaShem*-יהו"ה. In other words, to the degree that the line and mode of conduct reaches further down into physicality, to that degree, greater care must be taken for it to be in a way of self-nullification (*Bittul*).

The same is so Above in regard to the drawing down of the light (*Ohr*) (which is compared to fire), in the three levels of the vessels (*Keilim*); the inner part the vessels (*Pnimiyyim*), the middle part of the vessels (*Emtza'eeyim*), and the outer part of the vessels (*Chitzoniyyim*). That is, to the degree that the vessels (*Keilim*) are distant from the light (*Ohr*), to that degree they are in a greater state of [tangible] existence, and therefore the matter of self-nullification (*Bittul*) must be emphasized to a greater degree.

This may be understood from the limbs of the human body. [For, as explained (in chapter three), the totality of creation is included in man. This is because man is created in the Supernal image and form,¹³⁹³ which is true both of the powers of his soul, as well as the limbs of his body.]¹³⁹⁴

¹³⁹² See Talmud Bavli, Nedarim 81a and Ra"N there; Ba"Ch to Shulchan Aruch, Orach Chayim 47.

¹³⁹³ See Genesis 1:26

¹³⁹⁴ See Likkutei Torah, Vayikra 4b; Matot 81c, and elsewhere.

To explain, in general, the body is divided into three general parts, the head, the torso, and the legs and feet. These three aspects are the receptacles for the three powers of thought, speech, and action. That is, thought (*Machshavah*) manifests in the head. Speech (*Dibur*) manifests in the torso, being that the breath of speech emanates from the heart. (Even though speech itself comes from the five places in the mouth [the throat, middle palate, frontal palate, teeth and lips] from which the letters of speech issue, the mouth being in the lower part of the head, nonetheless the matter of these five places (is that through them the letters take form, however, their root and source is in the heart.)¹³⁹⁵ Moreover, the general matter of speech (*Dibur*) is that it is the garment that serves the emotions (*Midot*)¹³⁹⁶ which dwell in the heart. On the other hand, the matter of action, (*Ma'aseh*) is in [the mobility of] the legs and feet.

Now, of these three parts [of the body], the head is above the torso. This is because the vitality primarily rests in the head. That is, even though vitality is drawn to all the other limbs of the body, nonetheless, its primary dwelling place is in the head, and from there it is drawn to the various limbs of the body.¹³⁹⁷ Moreover, the head is the dwelling place of all the higher powers of the soul, such as the power of intellect (*Sechel*), the power of sight (*Re'iyah*) [hearing, smelling, tasting] etc. On the other hand, [though it is lower than the head], the torso is above the legs and feet.

¹³⁹⁵ See Tanya, Iggeret HaKodesh, Epistle 5

¹³⁹⁶ See Tanya, Likkutei Amarim, Ch. 4; Igrot Kodesh, Vol. 18, p. 558

¹³⁹⁷ See Likkutei Torah, Emor 31a

Based on this, it would seem to make sense that the head should be larger than the torso, and the torso should be larger than the legs. However, in actuality, we see the opposite, that the head is smaller than the torso, and the torso smaller than the legs. The reason is because to the degree that the vessel (*Kli*) is closer to the light and vitality of the soul, to that degree it does not have a [big] existence, and is therefore smaller.

From this example we can understand how it is above in relation to the drawing down of light (*Ohr*) in the three levels of the vessels; the inner level of the vessels (*Pnimiyyim*), the middle level of the vessels (*Emtza'eeyim*), and the outer level of the vessels (*Chitzonyim*). That is, the inner level of the vessels (*Pnimiyyim*) does not have [tangible or independent] existence to the same degree as the middle level of the vessels (*Emtza'eeyim*), and the middle level of the vessels (*Etmza'eeyim*) does not have [tangible or independent] existence to the same degree as the outer level of the vessels (*Chitzonyim*).

In general, this is the difference between the teaching,¹³⁹⁸ “He and His life force are one and He and His organs are one,” in which the word “one” is mentioned twice.¹³⁹⁹ That is, there is no comparison between the union of “His organs,” referring to the emotions (*Midot*), and the union of “His life force,” referring to the intellect (*Mochin*).¹⁴⁰⁰

¹³⁹⁸ Introduction to Tikkunei Zohar, 3b

¹³⁹⁹ Also see *Hemshech* “*Mayim Rabim*” 5636, Ch. 32 and elsewhere.

¹⁴⁰⁰ See Likkutei Torah, Shir HaShirim 31c; Kitzurim v’Ha’arot L’Tanya, p. 105; Sefer HaMaamarim 5653 p. 228.

In the mind and intellect (*Mochin*) itself, the primary union (*Yichud*) is in Wisdom-*Chochmah*. This is as the Alter Rebbe explained in a note in Tanya,¹⁴⁰¹ brought in the name of his teacher, the Rav, the Maggid of Mezhritch, in regard to why the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, does not manifest in the world of Emanation (*Atzilut*) except by first manifesting in the *Sefirah* of Wisdom-*Chochmah*. This is because the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “the True One, meaning that He alone exists and there is nothing besides Him, which, in fact, is the level of Wisdom-*Chochmah*.”

The same is so of the emotions (*Midot*) themselves. That is, there is no comparison between the union (*Yichud*) in the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, which are the “outside of the body,”¹⁴⁰² and the union (*Yichud*) in the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

From this it is understood that the more distant the vessels (*Keilim*) are from the light (*Ohr*), the more they have a greater [sense of tangible and independent] existence, and therefore there must be a greater degree of self-nullification (*Bittul*).

This then, explains how in our service of *HaShem*-יהו"ה, in all three lines and modes as a whole, these being the Temple service (*Avodah*), Torah study, and acts of loving-kindness (*Gemilut Chassadim*), corresponding to thought, speech, and action (*Machshavah*, *Dibur*, and *Ma'aseh*), and

¹⁴⁰¹ Tanya, Likkutei Amarim, Ch. 35

¹⁴⁰² See Zohar I 21b

corresponding to the head, the torso, and the legs, we specifically must have self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, through this, there will be a drawing down of the fire from Above, ("*HaShem*-יהו"ה your God, He is a consuming fire"), just as fire only takes hold of that which it consumes.

The reason one must be cautious that in all three lines and modes [of his service of *HaShem*-יהו"ה] there should be self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is because in all three modes, the matter of sense of self, ego, and arrogance is possible, and [as known] arrogance is "the head of the nations,"¹⁴⁰³ and the root for every kind of evil.

To further explain, in the side opposite holiness, there also are the three aspects of the head, the torso, and the legs. That is, not only is arrogance in the aspect of the head possible, meaning that in his mind he rationalizes that he has what to be arrogant about, but even if he only is in the aspect of the foot, the matter of arrogance is possible, as the verse states,¹⁴⁰⁴ "Let not the foot of arrogance come to me." It therefore is necessary to guard oneself from arrogance on all levels, being that it only is possible to draw down the upper fire specifically through self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

¹⁴⁰³ Numbers 24:20; See Torah Ohr, end of Tetzaveh; Ohr HaTorah, Tetzaveh p. 1,433 and on; and elsewhere.

¹⁴⁰⁴ Psalms 36:12

6.

Now, everything stated above applies the how a righteous *Tzaddik* serves *HaShem*-יהו"ה, blessed is He, in that he spends all his days in the study of Torah, prayer (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*). Through doing so, he constructs the three worlds within his soul, being that "Man is a microcosm of the world."¹⁴⁰⁵ Through this, he also constructs the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, thus affecting a drawing down of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into them. For, even though, in and of Himself, *HaShem*-יהו"ה is utterly beyond all comparison and relation to worlds, He nonetheless is drawn down and held in them through the receptacles of fulfilling His Torah and *mitzvot* in thought, speech, and action. This is similar to the example of fire, that although its nature is to ascend, nonetheless, if there is a receptacle for the fire, the fire takes hold of it.

However, a person who has sinned, blemished, and left the path is incapable of drawing down the upper fire, being that he does not have the receptacles for the fire to take hold of. It therefore is necessary for him to draw from the root and source of fire, this being the aspect of the "flintstone-*Tzur*-צור," by serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), that is, with greater strength and force.

The explanation is that as the fire is in the flintstone (*Tzur*-צור) (the root and source of the fire), it is in a state of

¹⁴⁰⁵ Midrash Tanchuma, Pekudei 3; Tikkunei Zohar, Tikkun 69 (100b, 101a)

“concealment that has no existence”, in which to reveal the fire, the flint must specifically be struck. (This is unlike fire that is in a [hot] coal, which is “concealment that has existence,” and therefore to reveal it, all that is needed is to blow on it with a bellows.) This then, is what is meant that the toil of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*) is with greater strength, greater force (and greater abundance), similar to striking [a flint] by which we reveal the fire hidden in the flintstone (*Tzur*-צור).

This then, is the meaning of the verse,¹⁴⁰⁶ “When My glory passes by, I shall place you in the cleft of the rock (*Nikrat HaTzur*-נקרת הצור).” “My glory-*Kvodi*” refers to the Torah (as discussed in chapter three). However, “When My glory passes by (*b'Avor Kvodi*),” meaning, “When one transgresses and passes over (*Over*-עובר) the Torah laws of *HaShem*-יהו"ה,” then, “I shall place you in the cleft of the rock (*Nikrat HaTzur*-נקרת הצור).” That is, one must then draw specifically from the aspect of “the cleft of the rock-*Nikrat HaTzur*-נקרת הצור,” this being the source of fire.

This is also the meaning of the verse,¹⁴⁰⁷ “*HaShem*-יהו"ה said, ‘There is a place (*Makom*-מקום) here with Me; you may stand on the rock (*Tzur*-צור).” The “place-*Makom*-מקום” refers to the general totality of the chaining down of the worlds (*Seder Hishtalshehut*), and more specifically, refers to [the *Sefirah* of] Kingship-*Malchut*. However, when there is a blemish in this, it then is necessary to draw from the aspect of

¹⁴⁰⁶ Exodus 33:22

¹⁴⁰⁷ Exodus 33:21

“there is a place here **with Me**,” meaning that,¹⁴⁰⁸ “the place is secondary to Me,” referring to the teaching,¹⁴⁰⁹ “He is the place (*Makom*-מקום) of the world, but the world is not His place.”¹⁴¹⁰

This verse was stated as a general introduction to the revelation of the thirteen attributes of mercy, which states “*HaShem*-יהו"ה, *HaShem*-יהו"ה”¹⁴¹¹ twice, once before one has sinned, and once after one has sinned and has repented.¹⁴¹² This is because to draw down the thirteen attributes of mercy, that is, forgiveness and atonement brought about through repentance (*Teshuvah*), this cannot be drawn down from the aspect of fire (*Aish*-אש), but specifically from the aspect of the flintstone (*Tzur*-צור).

However, we still must understand this better. This is because the thirteen attributes of mercy (through which the general matter of atonement and forgiveness comes about) are the source of the kindnesses-*Chassadim*. This being so, how could they be drawn down from the aspect of the flintstone (*Tzur*-צור), which is the source of the severities-*Gevurot*?

The explanation is that, as known, “there is no left side in this Holy Ancient One-*Atika*.”¹⁴¹³ That is, Above, the aspect of Might-*Gevurah* also is an aspect of [positive]

¹⁴⁰⁸ Midrash Shemot Rabba 45:6; See Ohr HaTorah ibid. p. 403 and on.

¹⁴⁰⁹ Midrash Bereishit Rabba 68:9; See Ohr HaTorah ibid.

¹⁴¹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

¹⁴¹¹ Exodus 34:6

¹⁴¹² See Talmud Bavli, Rosh HaShanah 17b, cited in Rashi to Exodus 34:6

¹⁴¹³ Zohar III 129a, 289a

bestowal. On the contrary, in three matters, the drawing down that stems from *Might-Gevurah* is superior.

The first matter is that there is a greater dominance of vitality in the severities-*Gevurot* than there is in the kindnesses-*Chassadim*. We observe this in the difference between domesticated animals (*Behemot*) and wild animals (*Chayot*). That is, although domesticated animals have great strength and can do much labor, as the verse states,¹⁴¹⁴ “Many crops come through the power of the ox,” and [as in the teaching],¹⁴¹⁵ “[A person should take on the words of Torah] like an ox to the yoke and like a donkey to the burden,” nonetheless, his labor is done slothfully and without alacrity.

In contrast, a wild animal moves quickly, with alacrity, in that it has a greater dominance of vitality. This is because the root of wild animals is the aspect of the severities-*Gevurot*, (whereas the root of domesticated animals is the aspect of the kindnesses-*Chassadim*). This is why a wild animal is called a “*Chayah*-חיה,” since there is a dominance of “vitality-*Chayoot*-חיית” in them.

The second matter is that through the severities-*Gevurot* the vitality is even bestowed to a distant place. An example is the fact that “words from the heart enter the heart.”¹⁴¹⁶ This is because when words come from the blood seething in one’s heart, this being the matter of the severities-*Gevurot*, they enter the heart of the recipient, even though he may be distant from the bestower.

¹⁴¹⁴ Proverbs 14:4

¹⁴¹⁵ Talmud Bavli, Avodah Zarah 5b

¹⁴¹⁶ See Sefer HaYashar of Rabbeinu Tam, Shaar 13, cited in Shnei Luchot HaBrit 69a; Also see Sefer HaMaamarim 5689 p. 36.

The third matter is that through Might-*Gevurah* the light (*Ohr*) comes into division and abundance. An example is “the might of the rains (*Gevurot Geshamim*),”¹⁴¹⁷ in that they divide into many different droplets.¹⁴¹⁸ This is as our sages, of blessed memory, stated,¹⁴¹⁹ “Every drop has its own channel, for if more than one drop would emerge from the same channel, they would [deluge and] destroy the earth.” In other words, the severities-*Gevurot* cause division.

Similarly, the severities-*Gevurot* cause the matter of multiplicity and abundance. About this the verse states,¹⁴²⁰ “I multiplied (*Arbeh*-ארבה) his seed and gave him Yitzchak,” in which the word “I multiplied-*Arbeh*-ארבה-208” shares the numerical value of “Yitzchak-יצחק-208,”¹⁴²¹ and [as known] Yitzchak is the aspect of the severities-*Gevurot*.¹⁴²²

The same is understood in regard to the matter of the severities-*Gevurot* as they are Above, in *HaShem*'s-יהו"ה Godliness, in that “there is no left side in this Holy Ancient One-*Atika Kadisha*.” That is, in the aspect of the Ancient One-*Atik*, even the severities-*Gevurot* are a matter of [positive] bestowal. On the contrary, the bestowal in a way of the dominance of vitality is drawn further down, and comes in a way of division, multiplicity, and abundance.

¹⁴¹⁷ Mishnah Taanit 1:1

¹⁴¹⁸ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁴¹⁹ Talmud Bavli, Bava Batra 16a

¹⁴²⁰ Joshua 24:3

¹⁴²¹ See Likkutei Torah of the Arizal, Vayera (Sod HaAkeida)

¹⁴²² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and elsewhere.

With the above in mind, we can understand the superiority of the service of *HaShem*-יהו"ה, blessed is He, of the repentant (*Baalei Teshuvah*) over and above the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), and that [this is to such an extent that],¹⁴²³ "In the place where the repentant (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand."

This is because, through their service of *HaShem*-יהו"ה, blessed is He, the righteous (*Tzaddikim*) draw from the aspect of fire (*Aish*-אש). However, this is not so of the repentant (*Baalei Teshuvah*), in that because of the blemish of sin etc., their service of *HaShem*-יהו"ה, blessed is He, is caused to be with greater force and greater strength, and they thereby draw from the root and source of fire, this being the aspect of the flintstone (*Tzur*-צור), the source of the severities-*Gevurot*. From there is a drawing down of bestowal in a way of the dominance of vitality, ("with greater strength and force"), and it also is drawn further down (meaning, to the distance caused by the blemish of sin).

7.

However, it still is not understood why the portion of the righteous *Tzaddik*, who never became distant from *HaShem*-יהו"ה in the first place, should be lesser. The explanation is that about this, our sages, of blessed memory, said,¹⁴²⁴ "Moshiach is destined to bring the righteous to

¹⁴²³ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

¹⁴²⁴ See Zohar III 153b; Likkutei Torah, Shmini Atzeret 92b, and elsewhere.

repent.” That is, even the righteous *Tzaddikim* will ascend to the level of repentance (*Teshuvah*).

This is similar to what we find about Moshe, that he ascended to the aspect of repentance (*Teshuvah*).¹⁴²⁵ For, even though his service of *HaShem*-יהו"ה, blessed is He, was in the way of the righteous (*Tzaddikim*), nevertheless, it subsequently states,¹⁴²⁶ “I shall place you in the cleft of the rock (*Nikrat HaTzur*-נקרת הצור),” indicating that he reached the level of repentance (*Teshuvah*). Upon the coming of Moshiach, who “is destined to bring the righteous to repent,” the same will be for all the righteous *Tzaddikim*.

Now, the teaching of the Baal Shem Tov is well known,¹⁴²⁷ namely, that there is a particular [spark of] Moshiach within each and every Jew, this being the singular-*Yechidah* essential self of his soul. This is likewise understood from the explanation in *Iggeret HaKodesh*¹⁴²⁸ on the verse,¹⁴²⁹ “He redeemed my soul in peace,” that there is a particular redemption for each and every Jew.

The empowerment for the particular redemption and the coming of the particular Moshiach within each Jew, comes from our teacher Moshe. That is, it is Moshe who grants empowerment to reveal the particular [spark of] Moshiach, until we thereby come to the general redemption through the general Moshiach - the general *Yechidah* soul [of the Jewish

¹⁴²⁵ See *Likkutei Torah*, *Shmini Atzeret* 92b *ibid*.

¹⁴²⁶ Exodus 33:22

¹⁴²⁷ See *Ma'or Einayim* to Numbers 25:10 (Pinchas); *Keter Shem Tov*, *Hosafot*, Section 218; Also see *Sefer HaMaamarim* 5643 p. 70.

¹⁴²⁸ *Tanya*, *Iggeret HaKodesh*, end of Epistle 4

¹⁴²⁹ Psalms 55:19

people].¹⁴³⁰ Therefore, just as our teacher Moshe reached the elevated level of repentance (*Teshuvah*), he likewise affected the elevated level of repentance (*Teshuvah*) for all Jews

8.

This then, is the meaning of the verse,¹⁴³¹ “When you take up the head [count] of the children of Israel etc.” That is, giving the half *shekel* is the general matter of repentance (*Teshuvah*), (as explained in chapter one). Therefore, about this it states, “When you take up the head-*Tisa et Rosh*- תשא את ראש.” “The head-*Rosh*-ראש” refers to the service of *HaShem*-יהוה, blessed is He, of the righteous *Tzaddikim*. The words, “When you take up the head-*Tisa et Rosh*-תשא את ראש,” refer to “elevating the head,” meaning, that repentance (*Teshuvah*) should also be drawn to the righteous (*Tzaddikim*).

Thus, it is in this regard that the socket-bases (*Adanim*) of the Tabernacle (*Mishkan*) were made from the half-*shekel*. This is because the general service of the Tabernacle (*Mishkan*) is the service of *HaShem*-יהוה of the righteous (*Tzaddikim*), (as explained above), and thus, because it is through repentance (*Teshuvah*), the service of the righteous (*Tzaddikim*) is caused to be elevated.

Now, in regard to the matter of repentance (*Teshuvah*) inherent in the half *shekel*, there are two views. The view of

¹⁴³⁰ See Sefer Arba Me’ot Shekel Kesef of the Arizal (p. 241 – Jerusalem 5745); Ramaz to Zohar II 40b; Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200 and elsewhere.

¹⁴³¹ Exodus 30:12-13

Talmud Yerushalmi¹⁴³² is that this took place after the sin of the golden calf, whereas the view of the Zohar¹⁴³³ is that this took place before the sin of the golden calf.

The difference between them is that according to Talmud Yerushalmi, this refers to repentance (*Teshuvah*) that relates to actual sin. In contrast, according to the Zohar, this refers to attaining the perfection of repentance (*Teshuvah*), about which the verse states,¹⁴³⁴ “The spirit returns to God who gave it,” meaning that the soul ascends to its source and root, as it was before it’s descend to below. This is repentance (*Teshuvah*) as it is on the level of the righteous *Tzaddikim*, similar to [the teaching that] “Moshiach is destined to bring the righteous to repent,” only that this is just the aspect of the particular [spark of] Moshiach within each and every Jew, through which we thereby will come to the aspect of the general Moshiach.

The explanation is that this repentance (*Teshuvah*), (meaning, the repentance indicated by the verse “The spirit returns to God who gave it”), is the ascent of the soul to its root, as it was before its descent, in that since the verse states,¹⁴³⁵ “He blew the soul of life into his nostrils,” specifying, “He blew,” it therefore is similar to blowing [on a hot coal] which only reveals the fire that already is in the coal, and nothing more.

¹⁴³² Talmud Yerushalmi, Shekalim 2:3

¹⁴³³ Zohar II 195a, 224a

¹⁴³⁴ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha’azinu, and elsewhere.

¹⁴³⁵ Genesis 2:7

Higher than this, is the repentance (*Teshuvah*) by which we reach the aspect of the flintstone (*Tzur*-צור), this being the root and source of fire, which transcends the fire in the coal, (as explained in chapter six). This will be drawn down and revealed in the coming future, through the general Moshiach, within each and every Jew, in all three levels [indicated by the verse], “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתיו), I even actualized it (*Asitiv*-עשיתיו).” (For, just as the aspect of the fire [indicated by the verse], “*HaShem*-יהו"ה your God, is a consuming fire,” is drawn down in all three above-mentioned aspects, so too, the aspect of the “flintstone” (*Tzur*-צור) will be drawn down into all three above-mentioned aspects.)

It ultimately will be drawn all the way down, as the verse states,¹⁴³⁶ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” meaning that the revelation of *HaShem*'s-יהו"ה Godliness, in the aspect of the Rock-*Tzur*-צור, will even be in the physical flesh.

¹⁴³⁶ Isaiah 40:5; See Sefer HaMaamarim 5696 p. 100; Likkutei Sichot, Vol. 22 p. 37, note 72, and elsewhere.