

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5722*  
(Volume 2)

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson  
The Lubavitcher Rebbe

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\* Discourses 1 through 21 are printed in The Teachings of The Rebbe 5722, Volume 1.

\*\* These discourses have not been located or published as of the date of this translation.

# Acknowledgements

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

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

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

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

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

# Warning

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

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

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

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

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

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

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

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

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

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

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

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

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the

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

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

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

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



dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,<sup>9</sup> “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages<sup>10</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

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

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



## Forward

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

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

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

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

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

Rambam<sup>12</sup> writes at the conclusion of his magnum opus, *Mishneh Torah*,<sup>13</sup> “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages<sup>14</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,<sup>15</sup> ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

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

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy hand. In it,<sup>17</sup> he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach

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<sup>12</sup> Maimonides

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

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

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

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

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

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 (*kliipot*) will cease to be, and it will be a time of grace and salvation.”

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

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

It is to this end, that is, to spread the knowledge of *HaShem*, which is **the** essential component of the true and complete redemption, to which we all must endeavor. We have therefore been graced by *HaShem* to have translated a number of foundational works, critical to the acquisition of the knowledge of

*HaShem* and how to put this knowledge into practice, in ascending and unifying ourselves to *HaShem*, blessed is He.

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

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

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

<sup>19</sup> Pronounced Jikatiya

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

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

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

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<sup>21</sup> Nachmanides

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

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

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

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

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

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

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

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

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

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



Of similar importance is the Mittler Rebbe's work *Kuntres HaHitpaalut*, translated into English under the title "Divine Inspiration." This book is well known<sup>29</sup> amongst Chassidim as the "Opening Gateway to the Service of *HaShem*." In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

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

Thus, having made these foundational works readily available, our approach in adapting the teachings of the Rebbe into English, is to convey these teachings as precisely as possible and in line with the above foundations that we have been given and upon which we must rely. In his discourses, translated here as, "The Teachings of the Rebbe," the Rebbe sheds light on the task

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

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

and duty of **our** generation, the final generation of exile and the first generation of redemption, and the approach that we must adopt to attain and draw forth the revelation of *HaShem*, the Singular Intrinsic Unlimited Being Himself, blessed is He, in the here and now, culminating with the true and complete redemption for all mankind, literally.

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

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

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

to the Supernal Intent, it is recommended that the approach to the study of these teachings also be orderly.

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

The 3<sup>rd</sup> of Tammuz, 5784

ג' תמוז תשפ"ד, תהא שנת צר"ר היהודיים הרג"ו

The Translators

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



## Discourse 22

*“Vayomer Moshe... Bechar Lanu Anashim –  
Moshe said... choose men for us”*

Purim, 5722

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

### 1.

The verse states,<sup>33</sup> “Moshe said to Yehoshua, ‘Choose men for us and go battle with Amalek etc.’” The section concludes,<sup>34</sup> “For a hand is [raised in oath] on the throne of *Ya”h-ה”ה*, *HaShem-יהוה* wages war against Amalek from generation to generation.” About this our sages, of blessed memory, stated,<sup>35</sup> “The Name *HaShem-יהוה* is incomplete (in that the verse states *Ya”h-ה”ה* and not the full name *HaShem-יהוה*) and the throne-*Kisei-כסא* is incomplete (in that the verse spells it “*Keis-כס*,” missing the letter *Aleph-א*), until the seed of Amalek will be wiped out.”

Now, we must understand<sup>36</sup> the connection and relationship between these two matters; that without the seed of

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<sup>33</sup> Exodus 17:9

<sup>34</sup> Exodus 17:16

<sup>35</sup> Rashi to Exodus 17:16; Midrash Tanchuma, Teitzei; Pesikta d’Rav Kahana and Pesikta Rabbati, Parshat Zachor; Midrash Tehillim 9:7

<sup>36</sup> See the discourse entitled “*Ohr L’Arba Asar*” 5673 (Sefer HaMaamarim 5672-5676 p. 204 and on); Also see the discourse entitled “*Zachor*” in Maamarei Admor HaEmtza’ee, Shemot Vol. 2, p. 441 and on, and in shorter form in Maamarei Admor HaZaken 5565 Vol. 1, p. 381 and on.

Amalek being wiped out, neither His Name *HaShem*-יהו"ה nor His throne (*Kisei*-כסא) can be complete.

This may be understood by prefacing with an explanation of the verse,<sup>37</sup> “Remember what Amalek did to you on the way, when you left Egypt,” and similarly,<sup>38</sup> “I have remembered what Amalek did to Israel – ambushing him on the way as he went up from Egypt.” That is, these verses emphasize that the war with Amalek is related to leaving Egypt. Now, at first glance, the relationship between these two matters it is not understood, that is, the war against Amalek is so important because it took place upon their exodus from Egypt.

Now, to understand this, we must preface with an explanation of the exodus from Egypt and how it took place. The explanation is that the verse states,<sup>39</sup> “I shall bring you up from [your] poverty in Egypt... to a land flowing with milk and honey.” From this it is understood that the exodus from Egypt was a matter of ascent from “the poverty of Egypt.” Beyond this, even after the ascent [from Egypt], they still were in a state of “the poverty of Egypt,” whereas *HaShem*’s-יהו"ה ultimate Supernal intent was for them to come “to a land flowing with milk and honey.”<sup>40</sup>

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<sup>37</sup> Deuteronomy 25:17

<sup>38</sup> Samuel I 15:2

<sup>39</sup> Exodus 3:17

<sup>40</sup> Also see Torah Ohr, Tetzaveh 84c and on; Maamarei Admor HaZaken 5565 ibid.; Sefer HaMitzvot of the Tzemach Tzedek 95b and on.

## 2.

The explanation is that the matter of poverty is as our sages, of blessed memory, stated,<sup>41</sup> “The term, “poor” (*Ani*-עני) only applies to one who is poor in knowledge-*Da'at*, and the term “wealthy” (*Ashir*-עשיר) only applies to one who is wealthy in knowledge-*Da'at*.” That is, the inner manifest powers of a person (which are his [primary] existence) and generally divide into the intellect (*Mochin*) and the emotions (*Midot*), can either be in a state of “wealth,” meaning that they spread forth in a way of expansiveness, or can be the opposite, that is, in a state of “poverty,” meaning that they are constricted and diminished.

This is because we clearly observe that when a person is in a state of expansiveness and spreading forth, his intellect (*Mochin*) also comes to be in a general state of expansiveness, such that he understands and grasps with greater ease, with greater depth, and with [greater] perception of the truth of the matter. The same is so of the emotions (*Midot*) of the heart, in that they too come to be in a way of expansiveness.

In other words, it goes without saying about the emotions (*Midot*) that are born of intellect (*Mochin*), that if the intellect (*Mochin*) is in a state of expansiveness and spreading forth, this also is drawn to the emotions (*Midot*), so that they too are affected to be in this way. However, even in regard to emotions (*Midot*) that are drawn from the desire (*Ratzon*), which is the true matter of emotions (*Midot*),<sup>42</sup> in addition to the fact that since the revelation of the [emotions] in the heart

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<sup>41</sup> Talmud Bavli, Nedarim 41a; Ketubot 68a; Zohar III 273b

<sup>42</sup> See *Hemshech* 5672 Vol. 1, p. 55; Vol. 3, p. 1,438 and elsewhere.

passes through by way of the intellect (*Mochin*),<sup>43</sup> or because the intellect (*Mochin*) points the way [for the emotions of the heart], thereby causing them to be in a state of expansiveness because of the expansiveness of the intellect (*Mochin*), nonetheless, beyond this, one's state of expansiveness also affects that his power of desire (*Ratzon*) will be in a state of expansiveness, thus causing additional expansiveness to the emotions (*Midot*) that are drawn from the desire (*Ratzon*).

This then, is the matter of the “poverty of Egypt.” That is, when they were in Egypt, because of their “poverty in knowledge-*Da'at*,” [they had] the difficulty of servitude [with] “shortness of spirit and hard labor,”<sup>44</sup> and were therefore in a diminished and constricted state in all their matters.

More specifically, this diminished and constricted state stemmed both from the lights (*Orot*) and the vessels (*Keilim*). From the angle of the lights (*Orot*), meaning their spiritual matters, they were in a state about which the verse states,<sup>45</sup> “You were naked and bare.” That is, all that they had was their faith (*Emunah*) in *HaShem*-יהוה, blessed is He, as the verse states,<sup>46</sup> “And the people had faith etc.”

Now, even though faith (*Emunah*) in *HaShem*-יהוה, blessed is He, is of the utmost importance, not only as it is, in and of itself, but it also sustains all the other powers, in that fulfilling all other matters relating to the three garments of thought, speech and action [depends on faith], as our sages, of

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<sup>43</sup> See Torah Ohr, Yitro 73a; Sefer HaMaamarim 5635 Vol. 2, p. 402

<sup>44</sup> Exodus 6:9

<sup>45</sup> Ezekiel 16:7

<sup>46</sup> Exodus 4:31



blessed memory, stated,<sup>47</sup> “[The prophet] Habakkuk came and founded all [the *mitzvot*] upon one, as the verse states,<sup>48</sup> ‘The righteous lives by his faith,’” meaning that faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, is what upholds and sustains all 613 *mitzvot*, giving them sustenance, strength, and force. Nonetheless, in regard to the matter of revelation, if the matter of faith (*Emunah*) alone is revealed, this is the most impoverished and lowest of levels.

Similarly, there also was a diminished state (*Katnut*) from the angle of the vessels (*Keilim*), as the verse states,<sup>49</sup> “They did not heed Moshe because of shortness of spirit and hard labor.” That is, they were incapable of receiving the lights (*Orot*) that were bestowed to them. That is, not only did they not have the lights (*Orot*) as they are, in and of themselves, (being that all they had in a revealed way was just the matter of faith-*Emunah*), but beyond that, even the lights (*Orot*) that were bestowed from Above - for which toil was unnecessary, but was the word of *HaShem*-יהו"ה, blessed is He, related to them by Moshe - this too they were incapable of receiving. This is the meaning of the verse, “they did not heed Moshe because of shortness of spirit and hard labor.” That is, this was because of the diminished and constricted state of their vessels (*Keilim*), which were in the ultimate state of diminishment (*Katnut*).

Moreover, even their exodus from Egypt was in a way of poverty, as [expressed in the verse],<sup>50</sup> “I shall bring you up from the poverty of Egypt.” To explain, about the exodus from

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<sup>47</sup> Talmud Bavli, Makkot 24a

<sup>48</sup> Habakkuk 2:4

<sup>49</sup> Exodus 6:9

<sup>50</sup> Exodus 3:17

Egypt the verse states,<sup>51</sup> “The people fled.” As explained in Tanya,<sup>52</sup> the reason the matter of fleeing was necessary was not because of Pharaoh or the Egyptians, for “had they demanded of Pharaoh to set them free forever, [having been stricken by the plagues] would he not have been forced to do so?”

Rather, they needed to flee because the evil in the [animalistic] souls of Israel, in the left ventricle of their hearts, was still strong.” That is, being that even their exodus from Egypt was in a state of poverty, therefore the exodus itself had to be in a way of fleeing, this being the matter of accepting the yoke [of *HaShem*’s יהו"ה Kingship] by force. The likeness to this in our service of *HaShem* יהו"ה, blessed is He, is that the Godly soul must [rule over] the animalistic soul by force, even though, in and of itself, the animalistic soul has no room for matters of [Godliness].

To further explain, even though the way the intellect (*Mochin*) affects the emotions (*Midot*) is by way of dominance and force, nonetheless, this dominance and force is in a way that, at the end of it all, even in the emotions (*Midot*) of the heart there is room for this, only that it does not stem from the desire and toil of [the emotions (*Midot*) of the heart] themselves, but is rather in a way that the intellect (*Mochin*) rules over the emotions and influences them by way of reason and [logical] arguments, until even the emotions (*Midot*) themselves agree to it, or until they have some element of grasp of it.

In contrast, the force we are referring to here, is much lower, which is why the matter of fleeing was necessary, as in

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<sup>51</sup> Exodus 14:5

<sup>52</sup> Tanya, Likkutei Amarim, Ch. 31 (40b)

[the verse], “The people fled.” This is because, in and of themselves, they altogether had no room for this. This then, is the meaning of the verse, “I shall bring you up from the poverty of Egypt.” That is, even their exodus from Egypt was in a state of “the poverty of Egypt.”

### 3.

Now, *HaShem* יהו"ה's ultimate purpose in the exodus from Egypt was to bring them “to a land flowing with milk and honey,” which is the highest level, beyond which there is no higher level. The explanation is as briefly explained in the additions (*Hosafot*) to Torah Ohr,<sup>53</sup> and as explained elsewhere at length, that “milk and honey” indicate the intellect (*Mochin*), and within the intellect itself, they indicate the inner aspect of the intellect (*Primiyut HaMochin*).

To explain, there is sweetness in milk and honey in the literal sense. That is, honey is sweet. We see this in the verse,<sup>54</sup> “You may not burn any honey (*Dvash*-דבש) as a fire-offering to *HaShem*-יהו"ה etc.,” referring to anything that is sweet.<sup>55</sup> Milk also is pleasurable, as known about the explanation<sup>56</sup> of why the growth of an infant is primarily from the milk that he suckles. That is, the growth and expansion of the limbs of the body

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<sup>53</sup> Torah Ohr, Hosafot 106c and on.

<sup>54</sup> Leviticus 2:11

<sup>55</sup> See Chinuch, Mitzvah 117; Mishneh LaMelech to Mishneh Torah, Hilchot Issurei Mizbe'ach 5:1; Rashi and Re'em to Leviticus 2:11; Ohr HaTorah, Shemot Vol. 7 p. 2,525.

<sup>56</sup> See Torah Ohr, Va'era 55c and on

comes about through the pleasure, as in the verse,<sup>57</sup> “Good news fattens the bone.”

Now, the general matter of the pleasure of the intellect (*Mochin*) is the inner aspect of the intellect (*Pnimiyyut HaMochin*). This is clearly observable, that when one’s grasp and comprehension is solely into the externality of the intellect (*Chitzoniyyut HaSechel*), the pleasure is diminished. Only when the intellect (*Sechel*) is dominant, in which its inner aspect (*Pnimiyyut*) is the pleasure (*Taanug*), is it then [felt] in full strength, [primarily] at the beginning of its revelation, meaning, the pleasure (*Taanug*) as it is, in and of itself, which is the essence of the pleasure (*Etzem HaTaanug*).

In this itself, there are two levels, “milk” and “honey.” That is, there is pleasure (*Taanug*) that stems from the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, and there is pleasure (*Taanug*) that stems from the inner aspect (*Pnimiyyut*) of Understanding-*Binah*. This is because the revelation of the Ancient One-*Atik* is in Understanding-*Binah*, as in the teaching<sup>58</sup> [on the verse],<sup>59</sup> “The Levite shall serve Him-*Hoo*-הוה,” [in which the word “Him-*Hoo*-הוה”]<sup>60</sup> refers to the Ancient

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<sup>57</sup> Proverbs 15:30; Talmud Bavli, Gittin 56b

<sup>58</sup> Zohar III 178a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and the notes and commentary there.

<sup>59</sup> Leviticus 18:23

<sup>60</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The drawing forth of action from the letters to *Elohi*” מ-אלהי.”

One-*Atik*,<sup>61</sup> and this primarily is in the inner aspect (*Pnimityut*) of Understanding-*Binah*.<sup>62</sup>

To explain, the matter of *Binah* is understanding and comprehension, and we clearly observe that when a person properly grasps a matter of intellect to its depth, with an expansiveness and spreading forth, there then is a spreading forth of pleasure. In this itself, the pleasure is in full strength and to its truest depth in the inner aspect of the Understanding (*Pnimityut Binah*). This is when the (general) grasp of the intellect is not through the medium of the garments [within which it manifests], such as analogies and explanations, but is rather the grasp of the essence of the intellectual matter.

Briefly, the explanation is that there is a difference between grasping physicality and grasping spirituality. That is, when one grasps physical things, he also grasps the essential thing itself, which is not so of grasping spiritual things, in which he is incapable of grasping its essence, but can only come to an estimation of it through examples and reasoning, or below this, through analogies. In other words, through understanding the analogy or a comparison drawn from physical things, he thereby can estimate how spiritual matters have a similarity to this. This matter, that he does not grasp the essence of the thing, nor grasp it to its ultimate clarity, is generally called, “The externality of Understanding (*Chitzoniyut Binah*).

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<sup>61</sup> Also see Torah Ohr, Lech Lecha 11b; Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 1, p. 84 and on; Maamarei Admor HaEmtza’ee, Vayikra, Vol. 1, p. 375.

<sup>62</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

However, the inner aspect of Understanding (*Pnimiyyut Binah*) is similar to the grasp of the intellect as it essentially is. That is, it is the grasp of the essence of the thing. The likeness to this, as it is in spiritual matters, is the reward in the Garden of Eden (*Gan Eden*) where “the righteous sit and delight in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”<sup>63</sup>

This is the matter of grasping *HaShem*'s-יהו"ה Godliness in a way of grasping the essential matter itself. For, as explained in various places<sup>64</sup> about the difference between this world and the Garden of Eden (*Gan Eden*), in this world there only is the knowledge that *HaShem*'s-יהו"ה exists, whereas in the Garden of Eden (*Gan Eden*) there also is the aspect of the three upper [*Sefirot*] by which the essential being of *HaShem*'s-יהו"ה Godliness comes into understanding and comprehension, to the point that the comprehension is in a way of the inner aspect of Understanding (*Pnimiyyut Binah*), meaning, that it is the grasp of the essence of the matter, as it is, completely divested [of its garments]. When this happens the pleasure (*Taanug*) is extremely great, and is then called “honey” (*Dvash*-דבש).

Similarly, in the [the aspect of] Wisdom-*Chochmah*, there is the externality of the Wisdom (*Chitzoniyyut HaChochmah*) and the inner aspect of the Wisdom (*Pnimiyyut HaChochmah*). The externality of the Wisdom (*Chitzoniyyut HaChochmah*) is the intellectual conceptualization of the

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<sup>63</sup> See Talmud Bavli, Brachot 17a

<sup>64</sup> Ohr HaTorah, Bereishit Vol. 4, p. 788b; Sefer HaMaamarim 5634 p. 57; 5665 p. 112 and on; 5698 p. 221 and on, and elsewhere.

matter, whereas the inner aspect of the Wisdom (*Pnimiyut HaChochmah*) is the sight and vision of Wisdom-*Chochmah*.

The matter of the sight and vision (*Re'iyah*) of Wisdom-*Chochmah* is that one sees the matter as it is to its ultimate truth, (meaning, not by way of estimations, and certainly not by way of analogies, nor even by way of garments). This is why all the reasonings of the intellect are ineffectual in negating that which one has come to grasp and perceive by way of seeing (*Re'iyah*), through which he grasps the essential intellect (*Etzem HaSechel*). The matter of “milk” (*Chalav*-הלב) is the pleasure (*Taanug*) of the inner aspect of Wisdom (*Pnimiyut Chochmah*).

From all the above it is understood that [the words], “a land flowing with milk (*Chalav*-הלב) and honey (*Dvash*-שב),” indicate intellect (*Mochin*) (that transcends emotions-*Midot*), up to and including the inner aspect of the intellect (*Pnimiyut HaMochin*) as it is in a state of expansiveness, which is the matter of expansiveness stemming from the lights (*Orot*). Moreover, there also is the matter of expansiveness stemming from the vessels (*Keilim*), which is the general matter [indicated by the words],<sup>65</sup> “a good and spacious land.”

Now, this matter is in a way of ultimate distance compared to the “poverty of Egypt,” which is poverty stemming both from the lights (*Orot*), (when there only is faith (*Emunah*) alone, as in [the verse],<sup>66</sup> “And the people had faith”), as well as poverty stemming from the vessels (*Keilim*), (“shortness of spirit and hard labor”).<sup>67</sup> Instead, a matter of ultimate

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<sup>65</sup> Exodus 3:8

<sup>66</sup> Exodus 4:31

<sup>67</sup> Exodus 6:9

expansiveness is caused, both from the angle of the vessels (“a good and spacious land”), as well as from the angle of the lights (“a land flowing with milk and honey”) meaning, the inner aspect of the intellect-*Pnimitiyut HaMochin*).

#### 4.

Now, from the angle of the chaining down of the worlds (*Seder Hishtalshelut*) it is not possible to transition from one level to a different level that is utterly beyond all comparison to it, all at once. There rather must be an intermediary stage between [one level and the other level]. This is similarly so of the matter [of the verse],<sup>68</sup> “I shall bring you up from [your] poverty in Egypt... to a land flowing with milk and honey.” That is, to transition from “the poverty of Egypt” to the “land flowing with milk and honey,” there must be an intermediary stage in between, which is the general matter of their travels in the wilderness for the course of forty years.

Now, we sometimes indeed find a transformation from one extreme to the other extreme, such as the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) “in a single hour and a single moment.”<sup>69</sup> As Rambam states,<sup>70</sup> “Before this, this person was despicable before the All Present One etc., but he now is beloved and desirable, close, and dear [to Him].”

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<sup>68</sup> Exodus 3:17

<sup>69</sup> Zohar I 129a and on

<sup>70</sup> Mishneh Torah, Hilchot Teshuvah 7:6



As known, this is because of the “extra strength”<sup>71</sup> inherent in the service of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). However, after [the initial repentance] the matter [recedes and] only remains in a surrounding transcendent way (*Makif*), and to draw it down in an inner way (*b'Pnimityut*), orderly toil in serving *HaShem*-יהו"ה, blessed is He, is necessary.

This is why after the month of Tishrei, in which we engage in serving *HaShem*-יהו"ה, blessed is He, in a way of repentance, with “extra strength,” so that “in a single hour and a single moment” a person transitions from one extreme to the other highest extreme, this must be followed by the matter<sup>72</sup> [indicated in the verse],<sup>73</sup> “Yaakov went on his way.” This refers to going “on the way” of Torah and *mitzvot* throughout the course of the rest of the year, specifically in a way of orderly toil and service.

From this, we can also understand it as it applies to our subject here, that the departure from “the poverty of Egypt” to a state of “a good and spacious land,” to a “land flowing with milk and honey,” must be in a way of going from level to level [in a way of order and gradation], through the travels in the wilderness. About this the verse states,<sup>74</sup> “You went after Me in the wilderness,” in that the verse specifies, “after Me-*Acharai*-אחריי.”

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<sup>71</sup> Zohar I 129b *ibid.*, explained in Maamarei Admor HaZaken 5565 Vol. 1, p. 494; Ohr HaTorah, Shir HaShirim, Vol. 2, p. 685; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21, Ch. 2 and on.

<sup>72</sup> See Sefer HaSichot 5680-5687 p. 102; 5696 – Winter of 5710 p. 43.

<sup>73</sup> Genesis 32:2

<sup>74</sup> Jeremiah 2:2

This is similar to the verse,<sup>75</sup> “You shall go after *HaShem*-יהו"ה your God,” [specifying “after-*Acharei*-אחרי”]. That is, for it to ultimately come to the ultimate form of serving *HaShem*-יהו"ה, blessed is He, and ultimate adhesion (*Dveikut*) to Him, [as in the continuation of the verse], “to Him shall you adhere,” which is the highest extreme, (similar to the matter of the “good and spacious land,” and, “a land flowing with milk and honey”), this must be preceded by serving *HaShem*-יהו"ה, blessed is He, in the way [indicated by the verse], “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God,” and, “You went after Me (*Acharai*-אחרי),” referring to the aspect of the back (*Achorayim*-אחוריים) and the externality (*Chitzoniyyut*).

## 5.

However, at first glance, we must understand the meaning of the instruction, “You shall go after *HaShem*-יהו"ה your God,” given that the service of Him that is hoped for, is specifically service that stems from one’s innerness (*Pnimityut*). Moreover, we find that the established order began with the giving of the Torah, which was in a way of,<sup>76</sup> “Face to face (*Panim b’Panim*) did *HaShem*-יהו"ה speak with you.”

Moreover, this matter does not only apply to singularly special individuals, but applies to every single Jew. This is as known about why the verse [at the giving of the Torah] states,<sup>77</sup> “I am *HaShem*-יהו"ה your God,” [in which the word “your God-

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<sup>75</sup> Deuteronomy 13:5

<sup>76</sup> Deuteronomy 5:4

<sup>77</sup> Exodus 20:2

*Elohecha*-אלהיך” was said] in the singular form. This is because the general matter of the giving of the Torah, (including the matter indicated by “Face to face did *HaShem*-יהוה speak with you”), was to each and every Jew as an individual.<sup>78</sup>

Moreover, this matter did not just apply to when the Torah was given, but also applies to all service of *HaShem*-יהוה, blessed is He, on every day that has followed since, as the verse states,<sup>79</sup> “And I, in righteousness (*b’Tzedek*), shall see Your face (*Panecha*).” About this, it states in Tractate Bava Batra,<sup>80</sup> “Rabbi Eliezer would [first] give a *perutah* to a poor person (*Tzedakah*-צדקה) and [only] then pray, as he said: It is written, ‘And I, in righteousness (*b’Tzedek*-בצדק), shall see Your face (*Panecha*).” That is, we specifically begin serving *HaShem*-יהוה, blessed is He, every day, in a way of “I shall see Your face (*Panecha*-פניך).”

Now, to See the Supernal face (*Panim*-פנים), one’s service of *HaShem*-יהוה below, must likewise be in the aspect of His “face” (*Panim*-פנים). This is as stated,<sup>81</sup> “On Your behalf my heart has said, ‘Seek My face (*Panai*-פני),’ Your face (*Panecha*-פניך, *HaShem*-יהוה, do I seek.” That is, for there to be the revelation of “Your face *HaShem-Panecha HaShem*-פניך יהוה,” there also must be a matter of seeking stemming from the face (*Panim*-פנים) of the one below. This is similar to the [words], “Face to face (*Panim b’Panim*-פנים בפנים)” stated about

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<sup>78</sup> Midrash Lekach Tov, and Ramban to Exodus 20:2; See Pesikta Rabbati 21:6; Yalkut Shimoni to Exodus 20:2, and elsewhere.

<sup>79</sup> Psalms 17:15

<sup>80</sup> Talmud Bavli, Bava Batra 10a

<sup>81</sup> Psalms 27:8

the giving of the Torah, which is what grants empowerment for this kind of service of *HaShem*-יהו"ה, blessed is He, afterwards.

About the verse that states,<sup>82</sup> “You will see My back (*Achorai*-אָחֲרַי), but My face (*Panai*-פָּנַי) may not be seen,” meaning that even our teacher Moshe, who was on the highest level, was incapable of seeing (*Re'iyah*) the aspect of the Supernal face (*Panim*-פָּנִים). This specifically applies to the matter of seeing (*Re'iyah*), and more specifically, seeing (*Re'iyah*) by way of prophecy, which is literally like actual sight (as explained in Tanya, in *Iggeret HaKodesh*).<sup>83</sup>

Thus, about this the verse states, “My face (*Panai*-פָּנַי) may not be seen,” and “You will see My back (*Achorai*-אָחֲרַי),” and not beyond this. However, when it comes to the general matter of serving *HaShem*-יהו"ה, blessed is He, (not in a way of prophetic vision), it must be in a way of “seek My face (*Panai*-פָּנַי),” through which there thereby is the continuation of the verse, “Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יהו"ה, do I seek.” This matter must be present in one’s service of *HaShem*-יהו"ה, blessed is He, each and every day.

However, the explanation<sup>84</sup> is that to come to service of *HaShem*-יהו"ה, blessed is He, [indicated by the verse], “Seek My face (*Panai*-פָּנַי), Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יהו"ה do I seek,” there first must be service in the way indicated by the verse, “You shall go after (*Acharei*-אָחֲרַי) *HaShem*-יהו"ה your God.” For, as known, the entire chaining down of the

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<sup>82</sup> Exodus 33:23

<sup>83</sup> Tanya, *Iggeret HaKodesh*, Epistle 19 (127b); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (156a).

<sup>84</sup> See Torah Ohr, Tetzaveh 84c and on; Maamarei Admor HaZaken 5665 Vol. 1, p. 381 and on.

worlds (*Seder Hishtalshelut*) is in a way of front-*Panim*-פנים and back-*Achor*-אחור.<sup>85</sup>

This is as stated,<sup>86</sup> “A scroll... with writing on the front and back (*Panim* ו' *Achor*-ואחור-פנים),” (meaning, inner-*Pnimityut*-פנימיות, and outer-*Chitzonyut*-חיצוניות). This is the general matter of lights (*Orot*) and vessels (*Keilim*), which in their root in the holy names, are the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"m.

Now, being that the entire chaining down of the worlds (*Seder Hishtalshelut*) was created for the Jewish people, as it states,<sup>87</sup> “The word ‘In the beginning-*Bereishit*-בראשית’ means for the sake of the Jewish people who are called ‘The beginning-*Reishit*-ראשית,’” it therefore is understood that these two matters are also present in the souls of the Jewish people. It is in this regard that it states about the creation of man (about which it states,<sup>88</sup> “It is you (the Jewish people) who are called ‘man-*Adam*-אדם”),<sup>89</sup> “You formed me back and front etc.”

Thus, since the way man was created is that he has a “back (*Achor*-אחור) and front” (*Panim*-פנים), therefore, there likewise are also two ways to serve *HaShem*-יהו"ה, blessed is He. That is, there is service in a way of “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה,” and there is service in a way of, “To Him shall you adhere,” stemming from the innerness

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<sup>85</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2, p. 455; Ohr HaTorah, Drushim l'Shabbat Shuvah, p. 1,535 and on; Sefer HaMaamarim 5649 p. 264.

<sup>86</sup> Ezekiel 2:9-10

<sup>87</sup> Rashi and Ramban to Genesis 1:1

<sup>88</sup> Talmud Bavli, Yevamot 61a

<sup>89</sup> Psalms 139:5; See Likkutei Torah, Matot 82d; *Hemshech* 5666 p. 495

(*Pnimiyut*-פנימיות), [indicated by the verse], “Seek My face (*Panai*-פני), Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.” Because of this, there likewise is caused to be the matter of “front-*Panim*-פנים” and “back-*Achor*-אחור” throughout the entire the chaining down of the worlds (*Hishtalshelut*), [these being the aspects] of innerness (*Pnimiyut*) and externality (*Chitzoniyut*).

## 6.

This may be better understood from the matter of innerness (*Pnimiyut*) and externality (*Chitzoniyut*) as it is in man, as briefly explained before (in chapter three) about the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the intellect (*Mochin*).

The same is so even in regard to the loftiest powers in the soul of man, which are the transcendent encompassing powers (*Makifim*) of the soul, meaning, the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the desire (*Ratzon*) of the soul, as well as its [manifest aspects], which are the innerness (*Pnimiyut*) and externality (*Chitzoniyut*) of the emotions (*Midot*).

The explanation is that the difference between innerness (*Pnimiyut*) and externality (*Chitzoniyut*) as it relates to desire (*Ratzon*), is the difference between a desire for its own sake, and a desire with a different intention. As known, the example given for this, is the desire to engage in business for the purpose of earning a profit for the sake of one’s livelihood and the livelihood of his family. In this case, his true and inner

[motivation and] desire is the desire for a livelihood, as a result of which, the externality of the desire (*Chitzoniyut HaRatzon*) comes about, this being the desire to engage in a specific business or any other matter relating to earning his livelihood.

On a deeper and more refined level, the externality of the desire (*Chitzoniyut HaRatzon*) only takes hold of one's externality (*Chitzoniyut*), but leaves room for other desires as well. In contrast, this is not so of the innerness of the desire (*Pnimiyyut HaRatzon*), which totally takes hold of the person and leaves no room for any desires that are foreign to it.

The same likewise applies when there is a drawing down from the transcendent powers (*Makifim*) of the soul to the inner manifest powers (*Kochot Pnimiyyim*), beginning with the general matter of intellect (*Mochin*). That is, there is the innerness of the intellect (*Pnimiyyut HaMochin*) and the externality of the intellect (*Chitzoniyut HaMochin*). As explained before, the externality of the intellect (*Chitzoniyut HaMochin*) is the matter of grasp and understanding by way of the garments of explanation, as well as through analogies and riddles. In contrast, the innerness of the intellect (*Pnimiyyut HaMochin*) is in a way that one grasps the [essence of the] matter, as it is.

The same is likewise drawn down in the emotions (*Midot*), whether the emotions (*Midot*) that are drawn from the intellect (*Mochin*), or the emotions (*Midot*) that are drawn from the desire (*Ratzon*). For, since in the desire (*Ratzon*) there is innerness (*Pnimiyyut*) and externality (*Chitzoniyut*), and in the intellect (*Mochin*) there is innerness (*Pnimiyyut*) and externality (*Chitzoniyut*), there thus is also a drawing down to the emotions

(*Midot*) in two ways, these being the innerness of the emotions (*Pnimityut HaMidot*) and the externality of the emotions (*Chitzoniyut HaMidot*).

Now, just as the innerness of the desire (*Pnimityut HaRatzon*) as it is to its truest depth, is desire that entirely takes hold of a person and leaves no room for any desires that are foreign to it,<sup>90</sup> from this [desire] the innerness of the intellect (*Pnimityut HaMochin*) is drawn down, which takes hold of and grasps the essence of the matter to its truest depth, meaning, as it is without garments, which is why he cannot separate himself from the intellect, and there is no room for an opposing intellect in him,<sup>91</sup> the same is likewise drawn down to the emotions (*Midot*) of the heart.

About this the verse states,<sup>92</sup> “My heart has seen much wisdom.” In other words, the innerness of the intellect (*Pnimityut HaMochin*) is drawn into the heartfelt emotions (*Midot*) as well. This is the general meaning of the explanation that the innerness of the emotions (*Pnimityut HaMidot*) is [itself] the innerness of the intellect (*Pnimityut HaMochin*).<sup>93</sup> Therefore, the emotions (*Midot*) are likewise in such a way that they take hold of his whole [soul], and there is no room for any alternate [opposing] emotion.

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<sup>90</sup> Such as the desire to live. See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 13.

<sup>91</sup> Such as the grasp of the intangible depth and essence of a subject. See at greater length in *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and the notes there.

<sup>92</sup> Ecclesiastes 1:16

<sup>93</sup> See *Hemshech* 5672 Vol. 2, p. 821



Now, based on what was explained (in chapter four), that the order of serving *HaShem*-יהו"ה, blessed is He, in an inner way (*Pnimi*), (meaning, that it should penetrate all his inner manifest powers – *Kochot Pnimiyyim*), is that there must be [order and gradation in ascent] from level to level, it therefore is understood that at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, it is not possible to reach a level that the emotions of the side of holiness are such, that there is no room for any alternate or opposing emotions. Rather, the approach must be [as expressed in the verse],<sup>94</sup> "Little by little I shall drive them away." That is, one must continually strengthen the emotions of the side of holiness until he is completely victorious in conquest, causing there to be no room for any other emotions.

## 7.

To further explain, from the perspective of the One Above, *HaShem*-יהו"ה, blessed is He, it indeed is possible to grant empowerment for service of Him to be in a way that we come to the innerness of the emotions (*Pnimiyyut HaMidot*), the innerness of the intellect (*Pnimiyyut HaMochin*), and the innerness of the desire (*Pnimiyyut HaRatzon*) immediately. That is, [from His perspective it is possible to] go from the state of "the poverty of Egypt" and to immediately transition to the "good and broad land, a land flowing with milk and honey" (this being the innerness of the intellect (*Pnimiyyut HaMochin*), as explained in chapter three). However, such a thing is granted

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<sup>94</sup> Exodus 23:30

[as a gift] from Above, and does not [at all] stem from a person's own toil.

About this the verse states,<sup>95</sup> “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” In other words, even though it is true that from the perspective of the One Above, *HaShem*-יהו"ה, blessed is He, it was possible for them to go [directly] from Egypt to “the good and broad land, the land flowing with milk and honey,” by way of a shorter route, nevertheless, “God did not lead them by way of the land of the Philistines... [for God said], ‘Perhaps the people will reconsider when they see war, and will return to Egypt.’” In other words, [in such a case] it is possible for them to fall from their level, so much so, that “they will return to Egypt,” meaning that they will return to the state of “the poverty of Egypt,” Heaven forbid.

Briefly, the general explanation is that when one comes to the ultimate level of elevation without toiling, in going from one level to the next level, in a way of inner manifestation (*Pnimi*) that penetrates all the powers of his soul, but in a way of a gift from Above, he then lacks the matter [expressed in the teaching],<sup>96</sup> “There is none wiser than one who has experience in overcoming the test (*Ba'al HaNisayon*).”

This is to say that he has encountered a challenge and test (*Nisayon*) and has overcome it. However, in one who never has been in a state that he must toil by his own power, but everything has been given to him [as a gift] from Above, it

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<sup>95</sup> Exodus 13:17

<sup>96</sup> Akeidat Yitzchak, No'ach, Shaar 14 [Introduction 3].

cannot be known how he will conduct himself if he encounters the challenge of a test (*Nisayon*).

As known, the example given for this, is from Adam, the first man, who was “formed by the hands of the Holy One, blessed is He, Himself,”<sup>97</sup> and was completely separate and divested of physicality.<sup>98</sup> However, even so, he did not overcome the [test, and violated] the commandment he was given.

We similarly find this at the time of the giving of the Torah, when they likewise returned to the state of things as they were at the beginning of creation,<sup>99</sup> when “the world was created in a state of wholeness.”<sup>100</sup> This is understood from the teaching of our sages,<sup>101</sup> of blessed memory, on the verse,<sup>102</sup> “**The sixth day-Yom HaSheeshee-יום הששי**” that, “the [seemingly] superfluous letter *Hey-ה* teaches that the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If the Jewish people accept the Torah [given on the sixth day of Sivan], then you will [continue to] exist etc.’”

That is, the giving of the Torah on the sixth day of Sivan is what granted the right and strength for the existence of the world. That is, in this case, there was revelation from Above without any toil and labor. This is as explained (in chapter five), that the general matter of the giving of the Torah was in a way of “face to face” (*Panim b’Panim-פנים בפנים*). In other words,

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<sup>97</sup> See Midrash Bereishit Rabba 24:5; Kohelet Rabba 3:11; Avot d’Rabbi Natan, Ch. 1.

<sup>98</sup> See Sefer HaMaamarim 5679 p. 415

<sup>99</sup> See Talmud Bavli, Shabbat 146a; Zohar I 36b, 52b

<sup>100</sup> See Midrash Bereishit Rabba 14:7; 12:6, 13:3 (and Yefeh To’ar there).

<sup>101</sup> Talmud Bavli, Shabbat 88a

<sup>102</sup> Genesis 1:31

the inner aspect (*Pnimiyut*) of all matters from Above were given from Above in the first place, without any toil or labor in attaining the experience of overcoming challenges and tests (*Baal HaNisayon*). They therefore sinned with the golden calf.

Because of this, it became necessary for them to be given the second set of Tablets, which were given specifically through the toil of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*),<sup>103</sup> the general matter of which is toil and labor from below to Above, through which there thereby is caused to be a “doubled wisdom,”<sup>104</sup> in a way that is sustained and strong, being that, “There is none wiser than one who has experience in overcoming the test (*Ba'al HaNisayon*).”

About this the verse states, “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” For, even though from the perspective of the One Above, it was possible for them to go [directly] to “the good and broad land, the land flowing with milk and honey” immediately after leaving Egypt, nonetheless, since the exodus from Egypt was in a way of “the people fled,” being that they still were in a state of “the poverty of Egypt” (as explained in chapter two), therefore, “God did not lead them by way of the land of the Philistines... [for God said], ‘Perhaps the people will reconsider when they see war, and will return to Egypt.’” That is, if they encounter the challenge of a test, “they will return to Egypt.”

It thus was necessary for them to go to “the good and broad land, the land flowing with milk and honey,” specifically

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<sup>103</sup> See *Hemshech* 5666 p. 86 and on; *Sefer HaMaamarim* 5689 p. 67 and on.

<sup>104</sup> Job 11:6; *Midrash Shemot Rabba* 46:1; Also see *Hemshech* 5666 *ibid.*, and *Sefer HaMaamarim* 5689 *ibid.*

by way of order and gradation. About this the verse states,<sup>105</sup> “So God turned the people toward the way of the wilderness etc.” In other words, the beginning of serving *HaShem*-יהו"ה, blessed is He, must be in the way [expressed in the verse],<sup>106</sup> “You went after Me (*Acharai*-אחריי) in the wilderness,” and,<sup>107</sup> “You shall go after (*Acharei*-אחריי) *HaShem*-יהו"ה your God,” meaning, the aspect of the back (*Achorayim*-אחוריים) and externality (*Chitzoniyyut*), only after which they then come to the aspect of innerness (*Pnimiyyut*).

## 8.

Based on all the above, we can understand the verse,<sup>108</sup> “Remember what Amalek did to you on the way, when you were leaving Egypt.” That is, when we are in a state of being “on the way, leaving Egypt,” meaning the beginning stages of serving *HaShem*-יהו"ה, blessed is He, with only the back (*Achorayim*) and externality (*Chitzoniyyut*), it then is necessary to be cautious of war with Amalek.<sup>109</sup>

The explanation is that the verse states,<sup>110</sup> “Amalek is the head of the nations, but his end will be eternal destruction.” That is, even though Amalek is related to all the nations, and is their head, nonetheless, his end is different than all other nations. For, about all other nations the verse states,<sup>111</sup> “For

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<sup>105</sup> Exodus 13:18

<sup>106</sup> Jeremiah 2:2

<sup>107</sup> Deuteronomy 13:5

<sup>108</sup> Deuteronomy 25:17

<sup>109</sup> See Maamarei Admor HaZaken, 5565 Vol. 1, p. 381 and on *ibid*.

<sup>110</sup> Numbers 24:20

<sup>111</sup> Zephaniah 3:9

then I will transform the nations [to speak] a pure language, so that they all will call in the Name of *HaShem*-יהו"ה and serve Him with united resolve." In contrast, about Amalek it states, "His end will be eternal destruction."

This may be better understood by prefacing with an explanation of the difference between Amalek and the other nations. As known, the explanation<sup>112</sup> is that the seven [Canaanite] nations, as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matter of the seven bad emotional traits, which are the source of transgression etc. For, at first glance, it is not understood how a person could possibly stumble into sin.<sup>113</sup>

However, the explanation is as explained at length in the continuum of discourses of the 10<sup>th</sup> of Shvat,<sup>114</sup> in explanation of the teaching of our sages, of blessed memory, that,<sup>115</sup> "A person does not commit a transgression except if a spirit of folly (*Ru'ach Shtut*) enters him," meaning that "he imagines to himself that committing this sin will not affect his Jewishness."<sup>116</sup>

From this he comes to a much worse state, as written,<sup>117</sup> "Woe to those who pull iniquity upon themselves with cords of falsehood, and sin like the ropes of a wagon." In other words, even though at first, he was in a state of caring about matters of

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<sup>112</sup> See Sefer HaMaamarim 5644 p. 305 and on; 5647 p. 82 and on; 5709 p. 63, and elsewhere.

<sup>113</sup> See Zohar III 13b, 16a

<sup>114</sup> Discourse entitled "*Bati LeGani* – I have come to My garden" 5710, Ch. 3-4 (Sefer HaMaamarim 5710, p. 114 and on)

<sup>115</sup> Talmud Bavli, Sotah 3a

<sup>116</sup> Tanya, Likkutei Amarim, Ch. 14

<sup>117</sup> Isaiah 5:18; Talmud Bavli, Sukkah 52a; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 52.

Godliness, only that “he images to himself that by committing this sin he will not affect his Jewishness,” he subsequently comes to a state in which “a spirit of folly enters him,” until he becomes like an animal (as in the words of Talmud),<sup>118</sup> on [the verse],<sup>119</sup> “The spirit of the beast descends down into the earth.” That is, he no longer has a perception of spirituality altogether, and certainly does not perceive *HaShem*’s יהו"ה Godliness, nor does he even care about matters of spirituality and Godliness at all.

[This is similar to what is taught about Amalek, about whom the verse states,<sup>120</sup> “He happened upon you (*Karcha*-קרך) on the way,” in which Torah specifically uses the word *Karcha*-קרך, which shares the same root as “coldness-*Kerirut*-קרירות.”<sup>121</sup> In other words, [the *Kelipah* of] Amalek does not begin by opposing one’s fulfillment of Torah and *mitzvot*, but only by cooling his excitement and warmth [in fulfilling them], thereby automatically weakening his bond to matters of Godliness.

This causes a much worse state [that follows it], until it becomes possible for him to transgress and sin in actuality. However, this itself begins in a way that he no longer cares about matters of Godliness, except that “he imagines to himself that by committing this sin it will not affect his Jewishness.” This [in turn] brings him to a state of not caring about matters of Godliness altogether, as explained above.]

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<sup>118</sup> Talmud Bavli, Sotah 14a (in the Mishnah).

<sup>119</sup> See Ecclesiastes 3:21

<sup>120</sup> Deuteronomy 25:18

<sup>121</sup> Midrash Tanchuma and Rashi to Deuteronomy 25:18; Sefer HaMaamarim 5644 p. 309; 5647 p. 86; 5709 p. 65, and elsewhere.

However, even though “a spirit of folly has entered him,” nonetheless, at the end of it all, “a spirit from On High will be poured upon him,”<sup>122</sup> and he then will see the truth – “The eternal truth of *HaShem*-יהו"ה [to the world]”<sup>123</sup> – meaning, *HaShem*'s-יהו"ה Godliness that is in the world, and beyond this, he will perceives the truth that in every matter in which he transgresses the will of *HaShem*-יהו"ה, blessed is He, even in a minor precision instituted by the rabbis [in performing the *mitzvah*], (and even more minor matters), he comes to the realization that through this, he separates himself from *HaShem*'s-יהו"ה Godliness, (as explained at length in Tanya).<sup>124</sup> It then becomes impossible for him not to study Torah and fulfill the *mitzvot*, for after all, [at this point] he recognizes and knows the truth etc.

From this it is understood that the seven [Canaanite] nations, which are the seven bad emotions traits, indeed have a matter of repair and refinement that applies to them. This is the meaning of the verse about the coming future,<sup>125</sup> “For then I will transform the nations [to speak] a pure language, so that they will all call in the Name of *HaShem*-יהו"ה and serve Him with united resolve.” This will come about when they come to recognize the truth.

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<sup>122</sup> See Isaiah 32:15

<sup>123</sup> Psalms 117:2 – The words are “*Emet HaShem L'Olam*-לעולם יהו"ה” which are normally rendered “The eternal truth of *HaShem*-יהו"ה.” However, in the teachings of Chassidus, the word “*L'Olam*-לעולם” also means “to the world,” and thus bears the additional meaning that the truth of *HaShem*'s-יהו"ה Godliness comes to be revealed within the world, as explained above.

<sup>124</sup> Tanya, Likkutei Amarim, Ch. 24

<sup>125</sup> Zephaniah 3:9



However, about Amalek the verse states,<sup>126</sup> “His end will be eternal destruction.” This is because the matter of [the *Kelipah* of] Amalek is that he **knows** his Master, but intentionally rebels against him.<sup>127</sup> That is, though a person calls *HaShem*-יהו"ה his “Master,” and even has knowledge of Him, meaning that he knows the truth – “The eternal truth of *HaShem*-יהו"ה [to the world]” – and even knows that through sin and transgression he separates himself from his Jewishness, may the Merciful One save us, even so, this is of no benefit to him, being that he rebels against Him intentionally.

Now, at first glance, how could such a matter be, that one knows his Master, but even so, intends to rebel against Him? The explanation is as explained in Chassidic teachings on Megillat Esther,<sup>128</sup> and explained at length in Shaarei Orah,<sup>129</sup> that [the *Kelipah* of] Amalek is the matter of arrogance and pride without any reason or explanation.

In other words, though he knows in himself that he has nothing at all to be proud of, being that he has no superior qualities altogether, neither intellectually nor emotionally, nor in his garments or possessions, he nevertheless has impudence and audacity toward one who is greater than himself, solely out of impudence, without reason, intellect, or explanation. This is

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<sup>126</sup> Numbers 24:20

<sup>127</sup> This is mentioned in regard to Amalek in various places in Chassidus (Maamarei Admor HaZaken 5562 Vol. 1, p. 172; Sefer HaMitzvot of the Tzemach Tzeddek 95a and elsewhere). It stems from the words of our sages, of blessed memory, in Torat Kohanim to Leviticus 26:14 (Bechukotai), (cited in Rashi there, and Genesis 10:9, 13:13), but is not specifically stated in regard to Amalek there.

<sup>128</sup> Torah Ohr, Megillat Esther 95a; Also see Tetzaveh 85b; Sefer HaMitzvot of the Tzemach Tzeddek there, and elsewhere.

<sup>129</sup> Shaarei Orah of the Mittler Rebbe, Shaar HaPurim, end of the discourse entitled “*Yaviyu Levush Malchut*” 87b and on.

what causes the matter of intentionally rebelling against *HaShem*-יהו"ה. There therefore is no repair or refinement for such a person, but "His end will be eternal destruction."

Now,<sup>130</sup> the general matter of war with Amalek can only take place "on the way, when you were leaving Egypt," meaning, at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, when he is in a state of "You shall go after (*Acharei*-אחריי) *HaShem*-יהו"ה your God," and "You went after Me (*Acharai*-אחריי) in the wilderness," meaning, when one is in a state of the back (*Achorayim*) and externality (*Chitzoniyyut*).

For, since in this state of being there is room for the desire (*Ratzon*), emotions (*Midot*), and intellect (*Sechel*) to be in a different manner, (as explained in chapter six), it therefore is possible for the matter of "coldness" (*Kerirut*-קרירות) to creep in, and with coldness comes doubt (*Safek*-ספק).<sup>131</sup> This can come to such a point that a person comes to be in a state of "intending to rebel against Him," Heaven forbid.

In contrast, when service of *HaShem*-יהו"ה, blessed is He, is in a way of "face to face" (*Panim b'Panim*), as in "Seek My face (*Panai*-פניי)," meaning that the aspect of the "face-*Panim*-פנים" is revealed, whether it is the innerness of the desire (*Pnimityut HaRatzon*), in which case there is no room for any other desire, or whether it is from the innerness of the intellect (*Pnimityut HaMochin*), in that he grasps the truth of the matter in a way that it utterly is inapplicable for it to be refuted by any

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<sup>130</sup> See Maamarei Admor HaZaken, 5565 Vol. 1 *ibid.* p. 386 and on; Sefer HaMitzvot of the Tzemach Tzedek, p. 96b and on; Also see Torah Ohr, Tetzaveh 85b.

<sup>131</sup> See Sefer HaMaamarim 5679 p. 294; 5709 *ibid.* and elsewhere. (The numerical value of "doubt-*Safek*-ספק-240" is equivalent to "Amalek-עמלק-240.")

[challenge or] question, or whether it is from the innerness of the emotions (*Pnimiyut HaMidot*) in a way that “my heart has seen much wisdom-*Chochmah*” (as explained in chapter six), it then becomes utterly inapplicable for [the *Kelipah* of] Amalek to have any dominion over him whatsoever.

This then, is the meaning of the verse, “Remember what Amalek did to you on the way, when you were leaving Egypt.” That is, because at the beginning of their exodus from Egypt they were in a state of the back (*Achorayim*) and externality (*Chitzoniyut*), therefore there was room for the danger of war with Amalek. This is as stated,<sup>132</sup> “He struck those of you who were behind (*Acharecha*-אָהַרִיךְ),” in which the verse specifies, “behind-*Acharecha*-אָהַרִיךְ,” meaning, those who were in the state of the back (*Achorayim*) and externality (*Chitzoniyut*). The solution is for the service of *HaShem*-יהו"ה, blessed is He, to be in a way of innerness (*Pnimiyut*). For, in the inner aspect (*Pnimiyut*) [the *Kelipah* of] Amalek has absolutely no dominion.

This then, is the meaning of the verse,<sup>133</sup> “Moshe said to Yehoshua, ‘Choose people for us,’” in that those who wage battle against Amalek are specifically [called] “Moshe’s people” (*Anshei Moshe*-אֲנָשֵׁי מֹשֶׁה).<sup>134</sup> This is because the aspect of innerness (*Pnimiyut*) is openly revealed in them, and they thereby entirely nullify the existence of Amalek.

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<sup>132</sup> Deuteronomy 25:18

<sup>133</sup> Exodus 17:9

<sup>134</sup> See Torah Ohr, Tetzaveh 83b and on.

With the above in mind, we can understand the words of our sages, of blessed memory,<sup>135</sup> that “the Name *HaShem*-יהו"ה is incomplete (in that the verse states *Ya"h*-יה"ה, and not the complete name *HaShem*-יהו"ה), and the throne-*Kisei*-כסא is incomplete (in that the verse spells it “*Keis*-כס,” missing the letter *Aleph*-א), until the seed of Amalek will be completely wiped out.”

The explanation is that the general matter of the “Throne-*Kisei*-כסא” as it is in the *Sefirot*, refers to the *Sefirah* of Kingship-*Malchut*. That is, just as when a person [sits on a chair] he is drawn down and lowered [from his full stature], in the same way, through the *Sefirah* of Kingship-*Malchut* all the [other] *Sefirot* are drawn down to below, so that there is the general matter of bestowal to the worlds. This likewise explains the relationship between the “throne” (*Kisei*-כסא) and the matter of Kingship-*Malchut* in general, as the verse states,<sup>136</sup> “Shlomo sat upon the throne of *HaShem*-יהו"ה as king.” The matter of the Name (*Shem*-שם) refers to the *Sefirot* that are higher than the *Sefirah* of Kingship-*Malchut*.

More generally, the difference between the “throne-*Kisei*-כסא” and the “Name-*Shem*-שם” is the general difference between lights (*Orot*) and vessels (*Keilim*), (or innerness-*Pnimiyut* and externality-*Chitzoniyut*).<sup>137</sup> That is, the “throne-

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<sup>135</sup> Rashi to Exodus 17:16; Midrash Tanchuma, Teitzei; Pesikta d’Rav Kahana and Pesikta Rabbati, Parshat Zachor; Midrash Tehillim 9:7

<sup>136</sup> Chronicles I 29:23; See Sifri to Deuteronomy 12:10 (Re’eh)

<sup>137</sup> This was previously discussed in chapter five of this discourse.

*Kisei*-כסא” is the matter of vessels (*Keilim*), whereas the Name (*Shem*-שם) is the matter of lights (*Orot*).

This is similar to the difference between the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם,<sup>138</sup> and in the Name *HaShem*-יהו"ה itself, it is the difference between the letters *Yod-Hey*"ה" and the letters *Vav-Hey*"ו", corresponding to the intellect (*Mochin*) and the emotions (*Midot*), respectively,<sup>139</sup> and emotions (*Midot*) in comparison to intellect (*Mochin*) are like vessels (*Keilim*) in comparison to lights (*Orot*).<sup>140</sup>

This then, is the matter of “the Name *HaShem*-יהו"ה is incomplete, and the throne-*Kisei*-כסא is incomplete.” For, since the service of *HaShem*-יהו"ה [of the Jewish people] upon leaving Egypt, was in the way [indicated by the verse], “You followed after (*Acharai*-אחריי) Me in the wilderness,” and, “You shall go after (*Acharei*-אחריי) *HaShem*-יהו"ה your God,” meaning, in a state of the back (*Achorayim*) and externality (*Chitzoniyut*), in which the opposition of Amalek is possible, it then is not possible for there to be a matter of perfection and wholeness in the aspect of the vessels (*Keilim*), (meaning, in the aspect of *Elohi*"m-אלהי"ם, [or] the aspect of the emotions-*Midot*). This is the meaning of “the throne (*Kiseh*-כסא) is incomplete.” It likewise, is not possible for there to be perfection and wholeness in the aspect of the lights (*Orot*),

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<sup>138</sup> See Torah Ohr, Tetzaveh ibid. 83a-b; Also 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*).

<sup>139</sup> See Torah Ohr, Tetzaveh ibid. 83-a-b

<sup>140</sup> See Sefer HaMaamarim 5708 p. 161; Also see Sefer HaMaamarim 5629 p. 378.

(meaning in the Name *HaShem*-יהו"ה, [or] the aspect of the intellect-*Mochin*), which is the meaning of “the Name *HaShem*-יהו"ה is incomplete.”

About this the verse states, “For a hand [is raised in oath] on the throne of *Ya”h*-יה"ה; *HaShem*-יהו"ה wages war against Amalek etc.” That is, the war against Amalek is through the aspect of the “hand-*Yad*-יד,”<sup>141</sup> referring to “The Great Hand-*Yad HaGedolah*-הגדולה-יד,”<sup>142</sup> which is the aspect of the Long Patient One-*Arich Anpin* who transcends the chaining down of the worlds (*Seder Hishtalshelut*).<sup>143</sup>

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה that transcends reason and intellect. Based on the explanation here, this refers to the innerness of the emotions (*Pnimiyyut HaMidot*) as they [receive from] the innerness of the intellect (*Pnimiyyut HaMochin*), as they are drawn from the innerness of the desire (*Pnimiyyut HaRatzon*).

This is the meaning of the word “Love-*Ahavah*-אהבה” which stems from the root “*Avah*-אבה,” meaning desire (*Ratzon*).<sup>144</sup> When the aspect of the “hand-*Yad*-יד” is drawn down and revealed in the aspect of vessels (*Keilim*) and the aspect of lights (*Orot*), as in, “a hand (*Yad*-יד) is [raised in oath] on the throne of *Ya”h*-יה"ה,” there then is caused to be “a war of *HaShem*-יהו"ה against Amalek etc.,” with the wiping out of the

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<sup>141</sup> Also see Zohar III 186a (Yenuka)

<sup>142</sup> Exodus 14:31; See Torah Ohr, Megillat Esther 95c; Maamarei Admor HaZaken 5565 Vol. 1, p. 386

<sup>143</sup> See Likkutei Torah, Naso 23a

<sup>144</sup> See Torah Ohr, Mikeitz 32c; Kuntres HaAvodah, Ch. 5 (p. 29)

seed of Amalek. The Name *HaShem*-יהו"ה then becomes complete and His throne (*Kisei*-כסא) becomes complete.

10.

This then, is the meaning of the verse,<sup>145</sup> “Moshe said to Yehoshua, ‘Choose people for us and go do battle with Amalek etc.’” That is, when the Jewish people left “the poverty of Egypt” in order to go “to the broad and good land, the land flowing with milk and honey,” at which time their service of *HaShem*-יהו"ה, blessed is He, was in a state of the back (*Achorayim*), it states, “Amalek came and battled with Israel.” About this “Moshe said to Yehoshua, ‘Choose people for us,’” meaning that he should specifically choose “the people of Moshe” (*Anshei Moshe*), because they are in the aspect of innerness (*Pnimityut*), and by their hands war is waged against Amalek.

This matter empowered all the generations that followed for there to be the revelation of the aspect of “The Great Hand” (*Yad HaGedolah*), which in our service of *HaShem*-יהו"ה refers to the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה that transcends all measure and limitation, so that it becomes revealed even when they are in the state indicated by the word “throne-*Keis*,” in which the “throne-*Kisei*” is incomplete, and in the aspect of *Ya*”*H*”-יה"ה, in which the Name *HaShem*-יהו"ה is incomplete. That is, this refers to service of *HaShem*-יהו"ה, blessed is He, in the way indicated by the verse, “You shall go after (*Acharei*-אחרי) *HaShem*-יהו"ה your God.”

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<sup>145</sup> Exodus 17:9

However, through the revelation of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, (which is the aspect of the "hand-*Yad*-יד"), there is "the war of *HaShem*-יהו"ה against Amalek from generation to generation," from the generation of Moshe, to the generation of Yehoshua, until the generation of the footsteps of Moshiach,<sup>146</sup> may he come and redeem us speedily and in the most literal sense, below ten handsbreadths, with the true and complete redemption.

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<sup>146</sup> See Mechilta to Exodus 17:16



## Discourse 23

*“HaChodesh HaZeh Lachem –  
This month shall be for you”*

Shabbat Parshat Shemini, Parshat HaChodesh,  
Shabbat Mevarchim Nissan, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>147</sup> *“HaShem-יהוה”* said to Moshe and Aharon in the land of Egypt, saying, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’” Now, this must be better understood. For, at first glance, this statement, “This month shall be for you the beginning of the months etc.,” (which is of weighty importance)<sup>148</sup> and its having been specifically said in the land of Egypt, are two diametric opposite matters.<sup>149</sup>

For, when the verse states, *“HaShem-יהוה”* said... in the land of Egypt,” not only was it that this was said while the Jewish people were still in the Egyptian exile, whereas the communication itself took place outside of the land of Egypt, similar to the communication to Moshe at the burning bush, which took place (while the Jewish people were still in the Egyptian exile, but the communication itself was not in the land

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<sup>147</sup> Exodus 12:1-2

<sup>148</sup> See Rashi to Exodus 12:1

<sup>149</sup> See Rashi *ibid.*

of Egypt, but was rather) “at the mountain of God, at Chorev,”<sup>150</sup> but more so, besides being said during the Egyptian exile, the place where this was said was specifically within the land of Egypt.

For, although it is true that before this was said (on Rosh Chodesh Nissan), their toil had already ended, as our sages, of blessed memory, taught,<sup>151</sup> “On Rosh HaShanah the toil of our forefathers in Egypt ceased,” nonetheless, this only applied to the cessation of their toil. Nevertheless, the general matter of oppression and servitude remained etc.<sup>152</sup>

This is especially so considering what was previously explained<sup>153</sup> about the precise wording of the verse,<sup>154</sup> “I shall bring you up from the poverty of Egypt,” that [even] the redemption itself was in a way of “the poverty of Egypt.” This being so, how much more so, on Rosh Chodesh Nissan before the redemption, that they certainly were then in a state of “the poverty of Egypt.”

On the other hand, [the commandment], “This month shall be for you the beginning of the months etc.,” was said both during the Egyptian exile and within the land of Egypt itself. Now, (not only does this [*mitzvah*] transcend the land of Egypt, but it even) transcends the matter of time and space, (meaning that it is higher than the chaining down of the worlds – *Seder Hishtalshelut*). This is understood from the teaching of our

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<sup>150</sup> Exodus 3:1 and on.

<sup>151</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>152</sup> See Likkutei Sichot, Vol. 12, p. 31-32, note 65 and elsewhere.

<sup>153</sup> In the preceding discourse of Purim of this year, 5722, entitled “*Vayomer Moshe... Bechar Lanu Anashim* – Moshe said... choose people for us,” Discourse 22 (Sefer HaMaamarim 5722, p. 176 and on).

<sup>154</sup> Exodus 3:17

sages, of blessed memory, on the verse, “This month shall be for you etc.,” that,<sup>155</sup> “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established a month of redemption.”

That is, a change was caused in the general matter of time, and therefore a change in the general matter of space was also caused, (in that time and space are intertwined).<sup>156</sup> We therefore must understand why such a lofty communication as this, specifically took place in the land of Egypt.

We also must understand why this was not said to Moshe alone, but was said together with Aharon, in that usually, *HaShem*-יהו"ה, blessed is He, would communicate with Moshe, and Moshe would transmit it to Aharon, and Aharon would transmit it to the Jewish people, as the verse states,<sup>157</sup> “He shall speak for you to the people.” The same was so of the communications to Pharaoh, as the verse states,<sup>158</sup> “See I have made you a God over Pharaoh, and Aharon your brother shall be your prophet.”

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<sup>155</sup> Midrash Shemot Rabba 15:11

<sup>156</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2) The Gate explaining the true meaning of the word “sphere-*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.

<sup>157</sup> Exodus 4:16

<sup>158</sup> Exodus 7:1

2.

This may be better understood by prefacing with an explanation about our teacher Moshe (משה),<sup>159</sup> who was called [by this name], “because I drew him (*Mesheeteehoo*-משיתיהו) from the water,”<sup>160</sup> meaning that he was a soul of the world of Emanation (*Atzilut*).<sup>161</sup> The matter of the world of Emanation (*Atzilut*) may be understood from what the verse states about Moshe, (whose level was that of the world of Emanation-*Atzilut*),<sup>162</sup> “Gather to Me seventy men from the elders of Israel... and I will emanate (*v’Atzalti*-ואצלתי) some of the spirit that is upon you and place it upon them.”

The word “I will emanate-*v’Atzalti*-ואצלתי” means that He will separate a radiance from the spirit of Moshe and place it upon the elders, through which the bestowal of meat could take place. This is because, in and of himself, Moshe transcended the bestowal of physicality, but rather, the bestowal that came through Moshe was the bestowal of the Manna,<sup>163</sup> which contained no dross.<sup>164</sup> This is because the Manna was spiritual sustenance [and is called] “the food of Wisdom-*Chochmah*.”<sup>165</sup> This is why Moshe said,<sup>166</sup> “From where do I

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<sup>159</sup> See the discourse entitled “*Vayomer... Re’eh Netaticha Elohi’m L’Pharaoh*” 5677 (Sefer HaMaamarim 5677 p. 129 and on); Also see the discourse by the same title of the year 5715, translated in *The Teachings of The Rebbe 5715*, Discourse 7 (Sefer HaMaamarim 5715 p. 107 and on).

<sup>160</sup> Exodus 2:10

<sup>161</sup> See Likkutei Torah, Nitzavim 49b and elsewhere.

<sup>162</sup> Numbers 11:16-17

<sup>163</sup> See Talmud Bavli, Taanit 9a

<sup>164</sup> Talmud Bavli, Yoma 75b

<sup>165</sup> See Zohar II 62a

<sup>166</sup> Numbers 11:13

have meat?” That is, he was incapable of lowering himself for there to be the bestowal of [physical] meat by his hand.<sup>167</sup>

However, since all bestowals (including the bestowal of meat) to the people of the generation, (especially the generation of knowledge-*Dor De'ah*)<sup>168</sup> needed to be specifically through our leader Moshe,<sup>169</sup> therefore the Holy One, blessed is He, told Moshe, “Gather to Me seventy men from the elders of Israel... and I will emanate (*v'Atzalti-ואצלתי*) some of the spirit that is upon you and place it upon them.” That is, through the medium of the elders, who will receive a radiance separated from the spirit of Moshe, there will come to also be the bestowal of meat through our leader Moshe.

We thus find that the word emanation (“I will emanate-*v'Atzalti-ואצלתי*”) indicates two matters. Firstly, that this is not the actual spirit of Moshe himself, but is only a radiance that is separated [from him]. The analogy given for this, is a candle by which many other candles are kindled. However, from this, no lacking at all is caused in its own light and radiance.<sup>170</sup>

The difference between “light” (*Ohr-אור*) and “influence” (*Shefa-שפע*) is well known.<sup>171</sup> That is, in the bestowal of “influence” (*Shefa-שפע*), a loss is caused in the

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<sup>167</sup> See Likkutei Torah, Beha'aloitcha 31c, 33b; Va'etchanan 12a; Sefer HaMaamarim 5660 p. 112 and elsewhere.

<sup>168</sup> See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

<sup>169</sup> See Sefer HaMaamarim 5660 p. 112 *ibid.*, and elsewhere.

<sup>170</sup> Rashi to Numbers 11:17; Midrash Bamidbar Rabba 15:19; explained at length in Likkutei Sichot, Vol. 8 p. 75 and on.

<sup>171</sup> Maamarei Admor HaZaken 5562 Vol. 1 p. 42, p. 261; *Hemshech* 5666 p. 173 and on; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of this year, 5722, translated in The Teachings of The Rebbe 5722, Volume 1, Discourse 17, Ch. 3 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 and the notes and citations there.

place where the bestowal originated, being that actual substance was bestowed from there. This is like the verse,<sup>172</sup> “A torrent (*Shifat*-שפעת) of waters drenches you,” in which a loss is caused in the place that the waters are drawn from [such as a spring]. In contrast, this is not so of the [light] of a candle, in that there is no loss to its light (*Ohr*-אור) when another candle is kindled from it, being that none of the essence of the first candle was transferred, but only a radiance (*Ha'arah*-הארה) of it.

Secondly, on the other hand, the separation of the radiance (*Ha'arah*-הארה) is not in a way of true separation or segregation, but is rather in a way of adhesion. That is, it itself is literally a radiance (*Ha'arah*) of the spirit of Moshe, (and thus, even the bestowal of the meat came specifically from our teacher Moshe).

The same is so in the world of Emanation (*Atzilut*), in which there are two matters. The first is that the word “*Atzilut*-אצילות” means “emanation-*Ha'atzalah*-האצלה,” indicating the separation of radiance alone from the limitless light of the Unlimited One, the Emanator (*Ma'atzil*-מאציל), *HaShem*-יהו"ה, blessed is He.

The second, is that the radiance is in a way of adhesion (*Dveikut*). In this regard the word “*Atzilut*-אצילות” is of the same root as “closeness-*Etzel*-אצל,” indicating close proximity, (as stated in *Pardes Rimonim*).<sup>173</sup> That is, it is in a state of adhesion (*Dveikut*) to its Source. This is why the revelation of the limitless light of the Unlimited One, the Emanator (*Ma'atzil*-מאציל), *HaShem*-יהו"ה, blessed is He, is by means of

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<sup>172</sup> Job 22:11; 38:34

<sup>173</sup> *Pardes Rimonim*, Shaar 16 (Shaar ABY”A), Ch. 1

it. In other words, it itself is literally a radiance of the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל) blessed is He.

### 3.

The explanation is that, in and of itself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends revelation. That is, it is utterly sealed and concealed, so much so, that even about the *Sefirah* of Crown-*Keter*, (which is the first of the *Sefirot*) the verse states,<sup>174</sup> "He made darkness His concealment." This refers to the matter of concealment (*He'elem*) that transcends revelation (*Giluy*).

The matter of revelation (*Giluy*) begins in the world of Emanation (*Atzilut*), (starting with the *Sefirah* of Wisdom-*Chochmah*). Through the revelation in the world of Emanation (*Atzilut*) there also is caused to be knowledge of *HaShem*'s-יהו"ה Godliness in the world. For, as known, the general matter of grasping His Godliness within the creations, stems from the fact that in the world of Emanation (*Atzilut*) there is revelation, and without the revelation of the world of Emanation (*Atzilut*), knowledge of *HaShem*'s-יהו"ה Godliness in the world would not be possible.

Beyond this, through the revelation of the world of Emanation (*Atzilut*) we not only know (of the levels of Godliness of the world of Emanation (*Atzilut*) itself, but) we even know of the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the world of

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<sup>174</sup> Psalms 18:12; Likkutei Torah, Shir HaShirim 4d and on.

Emanation (*Atzilut*). This is why the world of Emanation (*Atzilut*) is called “the revelation of that which is concealed” (*Gilyu HaHa’elem*), [in that it reveals the concealment] of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

All this is because the world of Emanation (*Atzilut*) is in a state of adhesion (*Dveikut*) to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, ([and is thus of the root], “closeness-*Etzel*-אצל,” indicating proximity). This is why it is the aspect of revelation (*Gilyu*), in that it even reveals the concealment of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Moreover, this too is called a separation of radiance (*Ha’arah*), indicating that it is separate and distinct [from Him]. This is because all the light (*Ohr*) drawn down to the world of Emanation (*Atzilut*) comes through the restraint of the *Tzimtzum*. Nonetheless, even this separation of radiance (*Ha’arah*) is in a way that it is in a state of adhesion (*Dveikut*) [to its Source].

This is similar to the drawing down of the light of the Line-*Kav*, that even though it is drawn down through the first *Tzimtzum* in a way of complete withdrawal (*Siluk*), nonetheless, it touches and adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (even though the adhesion itself also is through the restraint of the *Tzimtzum*, and thus cannot compare to the adhesion of the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*).



This may be understood based on the explanation elsewhere<sup>175</sup> about the three levels of “Something-*Yesh*” (יש-*Yesh*), “nothing-*Ayin*” (אין-*Ayin*), and “something-*Yesh*” (יש-*Yesh*). That is, there is the True Something (*Yesh HaAmeete* (יש האמיתי)), there is the created something (*Yesh HaNivra* (יש הנברא)), and there is the intermediary “nothing-*Ayin*” between them.

Now, although the intermediary “nothing-*Ayin*” has two aspects, these being the “nothing-*Ayin*” of the True Something (*Yesh HaAmeete* (יש האמיתי)) and the “nothing-*Ayin*” of the created something (*Yesh HaNivra* (יש הנברא)), nevertheless, there actually are not four levels here, but only three, except that this “nothing-*Ayin*” is divided into two aspects.

That is, the two aspects of “nothing-*Ayin*” are not in a way that from the existence of the one “nothing-*Ayin*” the presence of the second “nothing-*Ayin*” is caused, but rather, both are one “nothing-*Ayin*,” this being the radiance of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* (יהוה), blessed is He, except that this “nothing-*Ayin*” has two aspects.

Now, although the two aspects of “nothing-*Ayin*” are incomparable to each other, since from the first aspect of “nothing-*Ayin*” (which is the “nothing-*Ayin*” of the True Something-*Yesh HaAmeete*), the existence of the [created] “something” (*Yesh*) is not possible, but specifically from the aspect of the second “nothing-*Ayin*” (that is, the “nothing-

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<sup>175</sup> Torat Chayim, Vayigash 232d; Beshalach, discourse entitled “*Tipol Aleihem*” (266a and on); *Hemshech* 5666 p. 220 and on, and elsewhere.

*Ayin-אין*” of the created something-*Yesh HaNivra*), it nevertheless is one “nothing-*Ayin-אין*” that is divided into two.

In other words, even the second “nothing-*Ayin-אין*” is a radiance (*Ha'arah*) drawn down from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem-יהוה*, blessed is He, (and is not in a way that from the existence of the one “nothing-*Ayin-אין*” the second “nothing-*Ayin-אין*” is caused, meaning a radiance of a radiance), and it is in a state of adhesion to the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem-יהוה*, blessed is He, (unlike a radiance of a radiance, which is separated).

This may be explained through the analogy of the bestowal of intellect from a teacher to his student. That is, in the intellect of the teacher, there is the inner aspect (*Pnimiyut*) of the intellect, as it relates to himself, and there is the external aspect (*Chitzoniyut*) of the intellect, as it relates to the student. However, the external aspect of the intellect (*Chitzoniyut HaSechel*) as it relates to the student, is not recognized in [the teacher] himself.

However, through the teacher concealing and constricting the light of his own intellect within himself, there thereby is caused to be a recognition [in the teacher] and a separation of the externality of the intellect (*Chitzoniyut HaSechel*) as it relates to the student, [separate and apart] from the inner aspect of the intellect (*Pnimiyut HaSechel*) as it relates to [the teacher] himself.

In other words, this is not in a way that when the teacher conceals the light of his own intellect, there then is the birth of the externality of the intellect (*Chitzoniyut HaSechel*) that

relates to the student. For, even before this, the teacher also possessed the externality of the intellect (*Chitzoniyut HaSechel*) within himself, which likewise is the intellect of the teacher himself (just like the inner aspect of the intellect - *Pnimiyyut HaSechel*), except that the intellect of the teacher himself divided into two levels, an inner aspect (*Pnimiyyut*) and an external aspect (*Chitzoniyut*).

The same is so Above in *HaShem*'s יהו"ה Godliness, that the general light (*Ohr*), (which also includes the externality of the light – *Chitzoniyut HaOhr*), is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, except that through the restraint of the *Tzimtzum*, He withdrew His great light to the side, thereby causing the recognition and separation of the externality of the light (*Chitzoniyut HaOhr*) from the inner aspect of the light (*Pnimiyyut HaOhr*), so that they become two levels.

The same is so of the two aspects of “nothing-*Ayin*-אין,” in that both are a radiance of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, except that through the restraint of the *Tzimtzum* they were divided into two levels.

From the above we can also understand about the world of Emanation (*Atzilut*), that though it comes about through the restraint of the *Tzimtzum*, it nevertheless is a radiance of the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל), blessed is He, in that it adheres to Him and is unified with Him, blessed is He, and is literally His Godliness. (This is similar to the verse, “I will emanate

(*v'Atzalti*-ואצלתי) some of the spirit,” said about Moshe. That is, even though this brought about the bestowal of meat, it nevertheless was literally a radiance of the spirit of Moshe.)

This then, was likewise the matter of Moshe, whose soul was of the world of Emanation (*Atzilut*), so that even as he was below, he remained on the level of the world of Emanation (*Atzilut*), which literally is *HaShem*'s-יהו"ה Godliness.

#### 4.

However, we still must understand this better. For, Iggeret HaKodesh states<sup>176</sup> that the souls of the world of Emanation (*Atzilut*), “emerged and separated from the vessels (*Keilim*) [of the ten *Sefirot*] within which the Line-*Kav* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is vested.” This being so, they are not actual Godliness, but are just “similar to and like the aspect of Godliness, with a very great degree of constriction etc.” This being so, how can it be said that our teacher Moshe was on the level of the world of Emanation (*Atzilut*) which adheres to and is unified with the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל), blessed is He?

This may be understood by the statement in Midrash<sup>177</sup> on the verse,<sup>178</sup> “See I have made you a God-*Elohi*”-אלהי"ם-*m* over Pharaoh etc.” It states there, “Why is the Holy One, blessed is He, called the King of Glory (*Melech HaKavod*-מלך

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<sup>176</sup> Tanya, Iggeret HaKodesh, Epistle 20 (130b)

<sup>177</sup> Midrash Shemot Rabba 8:1

<sup>178</sup> Exodus 7:1

(הַכְבוֹד)? Because He allots glory to those who fear Him. How so? With a king of flesh and blood, one does not ride on his horse, nor does one does sit on his throne. But the Holy One, blessed is He, placed Shlomo to sit on His throne, as the verse states,<sup>179</sup> ‘Shlomo sat upon the throne of *HaShem*-יהו"ה as king.’ [Moreover], He had Eliyahu ride on His horse. What is the horse of the Holy One, blessed is He? It is the whirlwind and the storm... as the verse states,<sup>180</sup> ‘Eliyahu ascended to heaven in the whirlwind etc.’ With a king of flesh and blood, one is not called by his title... nevertheless, the Holy One, blessed is He, called Moshe by His title, as the verse states, ‘See I have set you as God-*Elohi*’m-אלהי"ם over Pharaoh.’”

Now, at first glance, it is not understood how Moshe could be called by the title of the Holy One, blessed is He, (being that the title God-*Elohi*’m-אלהי"ם is one of the seven names that are not to be erased),<sup>181</sup> and is literally an aspect of Godliness.

Now, according to the teaching of the Baal Shem Tov (as is brought in the teachings of Chassidus)<sup>182</sup> this makes sense, in that these seven [unerasable] names are of the vessels (*Keilim*) [of the *Sefirot*]. That is, they are the vitality and radiance of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that vitalizes the vessels. (This is because the vessels (*Keilim*) have vitality from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, separate from the light (*Ohr*) that manifests within them.) Accordingly, it makes

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<sup>179</sup> Chronicles I 29:23

<sup>180</sup> Kings II 2:11

<sup>181</sup> Talmud Bavli, Shevuot 35a

<sup>182</sup> Likkutei Torah, Behar 43b

sense that even after the souls “emerged and became separated from the vessels (*Keilim*),” it nonetheless applies to call them by the names of the vessels (*Keilim*), (just as Moshe is called “God-Elohi” *m-אלהי* “m-אלהי”).

This is because the vessels (*Keilim*) themselves were also emanated from their Source, but are in a state that their adhesion [to their source is] unrecognizable (*Dveikut Bilti Nikeret*), so that they have [the appearance] of existing independently. This being so, just as the vessels (*Keilim*) are called by these seven names, so are the souls called by these names.

However, based on the explanation of Alter Rebbe in Torah Ohr, (in the section entitled,<sup>183</sup> “*Moshe Yedaber*”), these seven names are the aspect of the lights (*Orot*) that manifest **within** the vessels (*Keilim*), (and not just the light that vitalizes the vessels (*Keilim*) themselves).

This being so, it is not understood how the souls that “emerged and became separated from the vessels (*Keilim*)” can be called by the names that are aspects of the lights (*Orot*) which specifically were emanated in a state of recognizable adhesion (*Dveikut Nikeret*) to their source. (That is, they are unlike the vessels (*Keilim*), which were emanated in a state that their adhesion [to their source is unrecognizable (*Dveikut Bilti Nikeret*), and [are unlike] the souls which “emerged and became separated from the vessels (*Keilim*).”)

Moreover, even according to the explanation of the Baal Shem Tov that the seven names are in the vessels (*Keilim*), we must better understand this. That is, what exactly is the novelty

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<sup>183</sup> Torah Ohr, Yitro 68d

in stating, “See I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” given that, in and of himself, this was Moshe’s name. That is, being that he was a soul of the world of Emanation (*Atzilut*), he therefore was the aspect of God-*Elohi*”מ-אלהי as it is in the vessels (*Keilim*). This being so, what is added by stating, “I have made you a God-*Elohi*”מ-אלהי over Pharaoh,” and that, “The Holy One, blessed is He, called Moshe by His title.”<sup>184</sup>

However, the explanation of the matter<sup>185</sup> is that when it states that the souls of the world of Emanation (*Atzilut*) “emerged and became separated from the vessels (*Keilim*) [of the *Sefirot*] within which the Line-*Kav* [of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is vested],” this refers to the souls as they are Above.

However, upon the descent of the soul to below, and its involvement in serving *HaShem*-יהוה, blessed is He, by fulfilling Torah and *mitzvot*,<sup>186</sup> they are caused to ascend and become “absorbed in the body of the King,”<sup>187</sup> which is an ascent to the aspect of the light (*Ohr*) that manifests **within** the vessels (*Keilim*).<sup>188</sup>

Now, in truth, this matter applies to the souls of all Jews. For, our sages, of blessed memory, stated,<sup>189</sup> “Every single Jew

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<sup>184</sup> The numerical value of God-*Elohi*”מ-אלהי-86 is the same as the word Title-*Kimuy*-כנוי-86, being that it is *HaShem*’s-יהוה primary title as the Creator of the worlds. See *Ginat Egoz*, translated as “HaShem is One,” volume one.

<sup>185</sup> See *Sefer HaMaaamarim* 5633 Vol. 1, p. 52; 5655 p. 56

<sup>186</sup> See *Likkutei Torah*, *Bamidbar* 2b

<sup>187</sup> *Zohar* I 217b

<sup>188</sup> See *Torah Ohr*, *Yitro* 71a; *Ohr HaTorah*, *Va’era* p. 119; See *Likkutei Torah*, *Bamidbar* *ibid*.

<sup>189</sup> *Tanna d’Vei Eliyahu Rabba*, Ch. 25

is obligated to ask himself, ‘When will my deeds reach the deeds of my forefathers etc.,’” (including the deeds of our teacher Moshe). For, as known,<sup>190</sup> even the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are aspects of Godliness in the essence of their being, in that [every morning] every Jew recites,<sup>191</sup> “The soul that You have given within me, she is pure,” referring to [the soul, as it is on the level] of the world of Emanation (*Atzilut*),<sup>192</sup> only that souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are such, that they are Godliness that has been made into the aspect of a creation, whereas souls of the world of Emanation (*Atzilut*) are in the aspect of actual Godliness.<sup>193</sup>

This then, is the meaning of the verse, “I have made you a God-*Elohi*” מֵ-אֱלֹהִים over Pharaoh,” and that, “The Holy One, blessed is He, called Moshe by His title.” For, (according to the Alter Rebbe’s explanation) these names (*Shemot*-שְׁמוֹת) are the aspect of the lights (*Orot*). Thus, even though the souls “emerged and became separated from the vessels (*Keilim*),” nonetheless, Moshe was granted the power to ascend and even reach the aspect of the lights (*Orot*) and come to be in a state of recognizable adhesion (*Dveikut Nikeret*) to his Source.

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<sup>190</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5, and elsewhere.

<sup>191</sup> In the morning blessings, “*Elo*”*hai Neshamah*.”

<sup>192</sup> See Siddur HaArizal, section on “*Elo*”*hai Neshamah*”; Likkutei Torah, Re’eh 27a, and elsewhere.

<sup>193</sup> See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on.



5.

Now, even though Moshe was on the level of the world of Emanation (*Atzilut*), so much so, that the Holy One, blessed is He, called him by His title, meaning the aspect of light (*Ohr*) that adheres and is unified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma'atzil*-מאציל), blessed is He, nevertheless, there still is an even higher level etc.

The explanation is that about the verse,<sup>194</sup> "I am God, your God-*Elohi*" *m Elohe*" *cha Anochi*-אנכי אלהיך אלהי"ם," the Midrash states,<sup>195</sup> "The Holy One, blessed is He, said to Moshe, even though I called you 'a God-*Elohi*" *m-ם אלהי"ם* over Pharaoh,' nevertheless, 'I am your God-*Elohe*" *cha Anochi*-אנכי אלהיך אלהי"ם,' meaning, 'I am over you.'"

Now, this needs to be understood. For, how could it ever arise in someone's mind that it is anything other than this, Heaven forbid, so much so, that he must be informed of this? It therefore must be said that obviously this statement was not said in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, about the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it is not necessary to be told, "I am your God-*Anochi Elohe*" *cha*-אנכי אלהיך etc." Rather, this only [applies] to the levels of lights and revelations (*Gilyim*) etc.

Here it indeed is applicable to say that "Even though I called you 'a God-*Elohi*" *m-ם אלהי"ם* over Pharaoh,' nonetheless,

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<sup>194</sup> Psalms 50:7

<sup>195</sup> Petichta d'Ruth Rabba 1

‘I am your God-*Elohe*’ *cha Anochi*-אֵלֹהֵי־ךָ אֲנֹכִי,’ meaning, ‘I am over you.’” This is because there are levels [of revelation] that even transcend the world of Emanation (*Atzilut*).

The explanation is that even above the world of Emanation (*Atzilut*) there are many levels. For, as known, the world of Emanation (*Atzilut*) is only in the aspect of “the man of Action (*Adam d’Asiyah*) of the general worlds (*Olamot d’Klallut*).”<sup>196</sup> In contrast, “the man of Creation (*Adam d’Briyah*) of the general worlds (*Olamot d’Klallut*)” is the aspect of Primordial Man (*Adam Kadmon*), which is the aspect of the first Man (*Adam HaRishon*) who arose in thought in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and is “the Primordial of all primordials” (*Kadmon L’Kol HaKedoomim*),<sup>197</sup> such that higher than this, there is no aspect of man (*Adam*).

Now, even the aspect of Primordial Man (*Adam Kadmon*) is utterly of no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.<sup>198</sup> This is why it is called “the man of Creation (*Adam d’Briyah*),” just as the [particular] world is of utterly no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Thus, the world of Emanation (*Atzilut*) [which is called “the man of Action (*Adam d’Asiyah*)”] certainly is utterly not

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<sup>196</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17, Ch. 18 & Ch. 43, and the notes and citations there, and elsewhere.

<sup>197</sup> Tikkunei Zohar, Tikkun 19 (42a); See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 *ibid*.

<sup>198</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 18 *ibid*., and the notes there.

comparable whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is as stated in Torah Ohr, in the discourse entitled "*Patach Eliyahu*,"<sup>199</sup> that, "To a much greater degree than the absence of comparison between the world of Action (*Asiyah*) and the world of Emanation (*Atzilut*), the degree of utter absence of comparison between the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is incomparably greater."

This then, is the meaning of "I am your God-*Elo*" *hecha Anochi*-אלהיך אנכי – I am over you," being that even the world of Emanation (*Atzilut*) is of utterly no comparison whatsoever relative to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, even this explanation is not sufficient. This is because "the man of Creation (*Adam d'Briyah*)" of the general worlds (*Olamot d'Klallut*) is similar to the world of Creation (*Briyah*) of the particular worlds (*Olamot d'Pratut*). That is, there is an aspect of Emanation (*Atzilut*) that transcends this as well. Thus, [when it states about] Moshe that his soul was of the world of Emanation (*Atzilut*), this also includes his root in the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). This being so, what level transcends even this, about which the verse states, "I am your God-*Eloh*" *echa Anochi*-אלהיך אנכי?"

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<sup>199</sup> See Sefer HaMaamarim 5677 p. 132 citing Torah Ohr; Also see the glosses to the discourse by the same title of the year 5658 p. 39; Likkutei Torah, Tazriya 21a.

However, the explanation is based on the well-known matter,<sup>200</sup> that there is an aspect that is like the Ancient One-*Atik* which transcends the “skull” (*Galgalta*) of Primordial Man (*Adam Kadmon*), and that this aspect is the beginning of the Line-*Kav*,<sup>201</sup> and is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

Now, as understood from the discourse that explains the three aspects of “man-*Adam*-אדם,”<sup>202</sup> that the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is the aspect of the Line-*Kav* that transcends the vessels (*Keilim*) of Primordial Man (*Adam Kadmon*) and is the aspect of “the soul of the soul” (*Neshamah L’Neshamah*). It is this “soul of the soul” (*Neshamah L’Neshamah*) that is the aspect of the Ancient One-*Atik*.

This being so, the beginning of the Line-*Kav*, which transcends manifestation (*Hitlabshut*) within Primordial Man (*Adam Kadmon*) and is the aspect of the Ancient One-*Atik* of Primordial Man (*Adam Kadmon*), is the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*).

However, higher than this, is the aspect of the limitless light of the Unlimited One, *HaShem*-יהוה blessed is He, that precedes and transcends the restraint of the *Tzimtzum*. This is the general light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*), and is the Great Circle (*Iggul HaGadol*) that surrounds and transcends the Line-*Kav*.

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<sup>200</sup> Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6; Zohar HaRakiya to Zohar I 15a

<sup>201</sup> Likkutei Torah, Masei 95b

<sup>202</sup> Ohr HaTorah, Inyanim p. 96 and on.

This then, is the meaning of, “‘I am your God-*Eloh*”*echa Anochi*-אנכי אלהיך – I am over you.” That is, these are the words of the limitless light of the Unlimited One. That is, the general light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*), spoke to Moshe saying, “even though I called you ‘a God-*Elohi*”*m*-אלהי”מ in that you are a soul of the world of Emanation (*Atzilut*),” which even includes the root of Moshe’s soul in the general world of Emanation (*Atzilut d’Klallut*), which is the beginning of the *Line-Kav*, nevertheless, ‘I am your God-*Eloh*”*echa Anochi*-אנכי אלהיך – I am over you.” That is, the general light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev HaKlalli*) transcends this.

To further explain, it is explained elsewhere<sup>203</sup> that the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) is (not just the aspect of the beginning of the *Line-Kav*, but also refers to) the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Ohr Ein Sof*) that precedes and transcends the restraint of the *Tzimtzum*.

Based on this, we find that the matter indicated by the words, “‘See I have made you a God-*Elohi*”*m*-אלהי”מ,” as it applies to the root of the root of Moshe in the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) (not only refers to the beginning of the *Line-Kav*, but also refers to) the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*.

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<sup>203</sup> Likkutei Torah, Masei ibid. 95a and on.

Nevertheless, even when it is said that the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*) is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes and transcends the restraint of the *Tzimtzum*, it only refers to the expression and spreading forth of the light (*Hitpashtut HaOhr*), whereas higher than this, is the essential self of the light (*Etzem HaOhr*).

It thus is about this that the verse states "I am your God-*Eloh*" *echa Anochi*-אלהיך אניכי." This is because the essential self of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, even transcends the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), even as it is in the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

## 6.

Now, for there to be a drawing down from Moshe as he is in the aspect of God-*Elohi*" *m*-אלהי"ם, [whether it is as he is in the particular world of Emanation (*Atzilut d'Pratut*), or as he is in his root in the general world of Emanation (*Atzilut d'Klallut*), and in this itself, whether it is as he is in the aspect of the beginning of the Line-*Kav*, or as he is in his root in the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*], this actually is brought about specifically by Aharon.

The explanation is that every drawing down must be drawn down by means of a constriction (*Tzimtzum*) and a spreading forth (*Hitpashtut*), these being the matters of the letters *Yod-י* and *Hey-ה* of the Name *HaShem-יהו"ה*. That is, the letter *Yod-י* indicates constriction (*Tzimtzum*) and the letter *Hey-ה* indicates spreading forth (*Hitpashtut*), these being analogous to a spring (*Ma'ayan*) and a river (*Nahar*).<sup>204</sup>

That is, in regard to a spring, drops of water burst forth [from the ground] in a way of a point (*Nekudah*), like the *Yod-י* of *Wisdom-Chochmah*, which is the aspect of a point (*Nekudah*). After this, it is caused to spread forth in “the expanse of the river” (*Rehovot HaNahar*), which is the aspect of Understanding-*Binah*.<sup>205</sup>

This likewise is the matter of Moshe and Aharon. That is, Moshe is the aspect of the letter *Yod-י*, being that Moshe is called “God-*Elohi”מ-ים-אלהי*” and is the aspect of the world of Emanation (*Atzilut*), and the world of Emanation (*Atzilut*) is the aspect of the *Yod-י* of *Wisdom-Chochmah*. This is as stated,<sup>206</sup> “The upper father (*Abba Ila'ah*) [*Wisdom-Chochmah*] dwells in the world of Emanation-*Atzilut*.”

This likewise is the meaning of the statement in Midrash, that “the Holy One, blessed is He, called Moshe by His title because He allots glory (*Kavod-כבוד*) to those who fear Him,” in which “glory-*Kavod-כבוד*” is specified, which has a

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<sup>204</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and elsewhere.

<sup>205</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).

<sup>206</sup> Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

numerical value of ל"ב-32 and refers to the thirty-two paths of Wisdom-*Chochmah* that illuminate in the world of Emanation (*Atzilut*).<sup>207</sup> On the other hand, Aharon is the aspect of the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, in that by his hand there is the revelation and spreading forth of the aspect of Moshe.

The same is so in the root of these matters. That is, the root of Moshe in the general world of Emanation (*Atzilut d'Klallut*) is the aspect of the letter *Yod*-י. For, as known, the beginning of the *Line-Kav* (which is the aspect of Emanation (*Atzilut*) of the general worlds) is the aspect of the letter *Yod*-י of the Name *HaShem*-יהו"ה that is in the *Line-Kav*. In contrast, the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*) is the aspect of the first letter *Hey*-ה etc., which is the aspect of Aharon, through whom there was caused to be the revelation and spreading forth of Moshe as he is in his root etc.

This matter, (that the drawing down from the aspect of Moshe comes through Aharon), is likewise so, both in regard to the speech and revelation to the Jewish people, about which the verse states,<sup>208</sup> "He (referring specifically to Aharon) shall speak for you to the people," as well as in dealing with Pharaoh, about which the verse states,<sup>209</sup> "Aharon your brother shall be your prophet."

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<sup>207</sup> Sefer Yetzirah 1:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes and citations there.

<sup>208</sup> Exodus 4:16

<sup>209</sup> Exodus 7:1



## 7.

Now, we should add to the explanation of the verse,<sup>210</sup> “See I have made you a God over Pharaoh,” [in which the verse specifies, “Pharaoh”]. This is because the matter of “I have made you a God-*Elohi*” *m-אלהי*” is in reference to breaking the external husk (*Kelipah*) of Pharaoh. Now, at first glance, it is not understood why the matter of “I have made you a God-*Elohi*” *m-אלהי*” is necessary in breaking the external husk (*Kelipah*) of Pharaoh. That is, even according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), it is in the power of the righteous *Tzaddikim* (such as Moshe) to nullify the wicked (such as Pharaoh).

However, the explanation is that the righteous *Tzaddikim* are from the aspect of the world of Repair-*Tikkun*. In contrast, the root of the souls of the wicked is from the aspect of the world of Chaos-*Tohu*, which fell with the shattering [of the vessels (*Shevirat HaKeilim*)] etc., and [as known] the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*.

The same is so in our service of *HaShem*-יהו"ה, blessed is He, that since the animalistic soul arrives at the moment of birth, therefore “the argument of the animalistic soul precedes [that of the Godly soul].”<sup>211</sup> In contrast, this is not so of the revelation of the Godly soul, which only arrives when one reaches the age of thirteen years.<sup>212</sup>

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<sup>210</sup> Exodus 7:1

<sup>211</sup> See Zohar 179a and on.

<sup>212</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana, Section 4.

However, even so, the Godly soul has the power to fight the animalistic soul and overpower it etc. This is as our sages, of blessed memory, stated,<sup>213</sup> “The Holy One, blessed is He, helps him.” In other words, empowerment is granted to the Godly soul to refine the animalistic soul, from the aspect of *HaShem*’s יה"ה Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א), even though the animalistic soul is rooted in His Name of *Sa”G*-ס"ג-63 (י"ד ה"י וא"ו ה"י) which is higher than His Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א).

This empowerment is drawn down to the Name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) from the Name of *A”V*-ע"ב-72 (י"ד ה"י וי"ו ה"י) which is the highest of these names. This is as explained in the discourse of the Alter Rebbe<sup>214</sup> on the verse,<sup>215</sup> “A *maskil* by Eitan the Ezrachite.” This likewise is the power that the aspect of Repair-*Tikkun* has to overpower and refine matters that are rooted in Chaos-*Tohu* etc.

However, the power of the aspect of Repair-*Tikkun* to overpower Chaos-*Tohu* is only in regard to the toil of affecting refinements (*Birurim*), in that we take the good sparks out of them little by little, as the verse states,<sup>216</sup> “Little by little I shall drive them away from you,” until at the end of it all, the refinement will be complete and finished. This will occur in the coming future, at which time *HaShem*’s יה"ה Godliness will be openly revealed in the whole world, as the verse states,<sup>217</sup> “The

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<sup>213</sup> See Talmud Bavli, Sukkah 52b

<sup>214</sup> See Kuntres Limud HaChassidut, Ch. 3; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335; Sefer HaMaamarim 5698 p. 67 and on.

<sup>215</sup> Psalms 89:1

<sup>216</sup> Exodus 23:30

<sup>217</sup> Isaiah 40:5

glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken].”

However, it is not within the power of the righteous *Tzaddikim* to destroy them while they still are in their full strength, meaning, when they have yet to be refined. Rather, this solely is in the power of the Holy One, blessed is He, alone. About this Iyov was told,<sup>218</sup> “Do you have power like God? Adorn yourself, if you will, with majesty and exaltedness... see every haughty one and lower him, crush the wicked in their places.”

That is,<sup>219</sup> to nullify the external husk (*Kelipah*) as it is in its state of wholeness and full strength (before to its refinement), when it is in a state of haughtiness (“see every haughty one and lower him”), similar to what took place when Iyov was faced with many tests and challenges etc., the strength of the Holy One, blessed is He, Himself is needed – “power like God.”

It is about this that Moshe was told, “See I have made you a God-*Elohi*”מ-אלהים over Pharaoh.” For, the name Pharaoh-פֶּרַעִה shares the same letters as “the back of the neck-*HaOreph*-הַעֲרֵף,” in that he derives vitality from the back of the neck (*Oreph*-עוֹרֵף) of the Long Patient One-*Arich Anpin*,<sup>220</sup> which is a very harsh external husk (*Kelipah*) etc.

Therefore, to be able to break Pharaoh and Egypt, [as the verse states,<sup>221</sup> “and Egypt shall know (*v’Yadoo*-וִידְעוּ) that I

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<sup>218</sup> Job 40:9-12

<sup>219</sup> See Maamarei Admor HaZaken 5566 p. 189; Ohr HaTorah, Megillat Esther p. 264 and on.

<sup>220</sup> Likkutei Torah of the Arizal, beginning of the Torah portion of Shemot.

<sup>221</sup> Exodus 7:5

am *HaShem*-יהו"ה," in which the word "know-*v'Yadoo*-וידעו" also indicates "breaking"<sup>222</sup> - as in the verse,<sup>223</sup> "He thrashed (*VaYoda*-וידע) the men of Sukkot"<sup>224</sup> while they still were in their full strength - Moshe required the strength of the Holy One, blessed is He, Himself.

Thus, about this he was told, "See I have made you a God over Pharaoh," in that *HaShem*-יהו"ה, blessed is He, granted him the strength to break Pharaoh while he was still in his full strength. This is something that [only] is in the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and it is this power that He gave to Moshe, [saying] "I have made you a God-*Elohi*"*m*-אלהי"ם," including the aspect of "I am your God-*Elohe*"*cha Anochi*-אנכי"ך אלהי"ך" in all its particular levels, up to the aspect of the essential self of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, (as discussed in chapter five), that this too was given to Moshe, to be "your God-*Elo*"*hecha*-ך"אלהי"ך," specifically meaning, "Your personal God-*Elo*"*ha Shelcha*-אלו"ה שלך."

With the above in mind, we can understand the teaching of Rabbi Shimon bar Yochai,<sup>225</sup> that "it is permissible for a perfectly righteous *Tzaddik* to provoke the wicked in this world, even when the hour is smiling on them." This is because Rabbi Shimon bar Yochai was a spark of Moshe,<sup>226</sup> and it thus was in

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<sup>222</sup> Likkutei Torah, Drushim l'Shmini Atzeret 88c

<sup>223</sup> Judges 8:16

<sup>224</sup> Torah Ohr, Va'era 57a

<sup>225</sup> Talmud Bavli, Brachot 7b

<sup>226</sup> Likkutei HaShas of the Arizal, beginning of Tractate Shabbat (section entitled "Shimon"); Also see Maamarei Admor HaZaken, Parshiyot HaTorah, Vol. 2 p. 587.

his power to topple the wicked, even while they are in their full strength. For, he had the power of the level of Moshe within him, about whom *HaShem*-יהו"ה said, "See I have made you a God-*Elohi*"מ-אלהי"ם over Pharaoh." Likewise, this was specifically revealed through Aharon, as in the words, "Aharon your brother shall be your prophet." That is, Aharon reveals the aspect of Moshe, (as explained in chapter six).

## 8.

This then, is the meaning of the verse,<sup>227</sup> "יהו"ה-*HaShem* said to Moshe and Aharon in the land of Egypt, saying, 'This month shall be for you etc.'" That is, this was specifically said within the land of Egypt, not just during the time of the Egyptian exile, but actually within the land of Egypt itself, meaning, in the full height and strength of the external husk (*Kelipah*) of Egypt.

However, even so, it was specifically there that, "this month shall be for you etc.," was said, which is connected to the general matter of the exodus from Egypt-*Mitzrayim*-מצרים, to the point of leaving all constraints-*Meitzarim*-מיצרים and limitations of the chaining down of the worlds (*Seder Hishtalshelut*). This is the meaning of the words,<sup>228</sup> "The King, King of kings, the Holy One, blessed is He, was revealed upon them and redeemed them." This is because "I have made you a God-*Elohi*"מ-אלהי"ם over Pharaoh," in that Moshe was given

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<sup>227</sup> Exodus 12:1-2

<sup>228</sup> In the Passover Haggadah

the power to break the external husk of Pharaoh and Egypt, even while they were in their full strength.

Now, since the power of Moshe was revealed through Aharon, as the verse states, “Aharon your brother shall be your prophet,” therefore this was (not said to Moshe alone, but) was specifically said “to Moshe and Aharon.”

The same is so in each and every generation, for the “Moshe” [of the generation] who is the leader of the generation, being that “there is an offshoot of Moshe in every generation”<sup>229</sup> who has this matter of “I have made you a God-*Elohi*”*m*-אלהי"ם over Pharaoh.” That is, he is given the strength to break the external husks (*Kelipot*) etc., until the revelation of *HaShem*'s-יהו"ה Godliness will be in the whole world, as the verse states,<sup>230</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken].”

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<sup>229</sup> Tikkunei Zohar, Tikkun 69 (112a; 114a)

<sup>230</sup> Isaiah 40:5

## Discourse 24

“*Vayedaber HaShem... Acharei Mot –  
HaShem spoke to Moshe after the death of...*”

11<sup>th</sup> of Nissan, 5722<sup>231</sup>

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

### 1.

The verse states,<sup>232</sup> “*HaShem*-יהו"ה spoke to Moshe after the death of Aharon’s two sons, when they approached before *HaShem*-יהו"ה, and they died.” The question in the teachings of Chassidus about the specific wording of this verse is well known.<sup>233</sup> That is, since the verse already stated “after the death (*Acharei Mot*-מות),” why does it repeat, “and they died (*Vayamutu*-וימותו)”?

We must also understand why they died, in that in Midrash we find several opinions<sup>234</sup> (and “both these and those are the words of the Living God”),<sup>235</sup> such as that they entered into the inner sanctum; they entered while intoxicated from wine; they entered without the proper priestly vestments; they did not have children; they were not married.

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<sup>231</sup> This is the first of two discourses said on the 11<sup>th</sup> of Nissan, 5722

<sup>232</sup> Leviticus 16:1

<sup>233</sup> See the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (which was printed as a pamphlet for the 11<sup>th</sup> of Nissan 5722, and subsequently printed in *Sefer HaMaamarim* 5649 p. 233); See the discourse by the same title of the year 5675 (*Hemshech* 5672 p. 960).

<sup>234</sup> Midrash Vayikra Rabba 20:9

<sup>235</sup> Talmud Bavli, Eruvin 13b

Now, none of these reasons are expressly stated in the verse, but are only hinted by the repetitive language, “(after the death) ... and they died.” From this it is understood [that the words], “they approached before *HaShem*-יהו"ה,” (as a result of which) “they died,” consist of several particulars, but even so, all are considered to be one sin. We therefore must understand why this is.

Beyond this, we also must understand the death of Aharon’s two sons in general, about which Moshe told Aharon,<sup>236</sup> “This is what *HaShem*-יהו"ה spoke, saying, ‘I will be sanctified through those who are close to Me, and I will be glorified in the presence of all the people.’” That is,<sup>237</sup> “Moshe said to Aharon, ‘I knew that this House would be sanctified through those who are beloved to the All Present One, but I thought it would be either through me or you. Now I see that they are greater than [both] me and you.’” This being so, that about this incident the verse states, “I will be sanctified through those who are close Me,” how then can it be said that this matter was undesirable?

## 2.

Now, in general, our service of *HaShem*-יהו"ה, blessed is He, indeed should indeed as [indicated by the words], “they approached before *HaShem*-יהו"ה.” This refers to having a yearning desire in a way of “running” (*Ratzo*) to ascend above,

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<sup>236</sup> Leviticus 10:3

<sup>237</sup> Rashi to Leviticus 10:3, citing Torat Kohanim there; Midrash Vayikra Rabba 12:2



similar to the *Sefirah* of Kingship-*Malchut* (which is called “The Ingathering of Israel” (*Knesset Yisroel*),<sup>238</sup> and is the source of the souls of the Jewish people),<sup>239</sup> [about which it states],<sup>240</sup> “The lower flame burns constantly for the upper flame and is not stilled.”

That is,<sup>241</sup> *Malchut* is in a state of constant thirst and yearning for the upper fire, in a way that she never is stilled. This is the matter of having a “running” (*Ratzo*) desire to ascend in elevation after elevation. Therefore, no matter what level and place she reaches, she nonetheless “is not stilled.”

The same must be so of our service of *HaShem*-יהו"ה, blessed is He, in general. It must be with a “running” (*Ratzo*) desire to ascend above, as in the verse,<sup>242</sup> “The spirit of man ascends on high.” However, because besides having a Godly soul, which [is called] “the second soul that is unique to the Jewish people,”<sup>243</sup> we also have an animalistic soul, a body, and our [personal] portion of the world at large, therefore our service of *HaShem*-יהו"ה, blessed is He, must be as [expressed in the verse],<sup>244</sup> “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת).”

In other words, after “running” (*Ratzo*) [to ascend above] there must also be a “returning” (*Shov*-שוב), as in the words, “He fashioned it to be settled (*LaShevet*-לשבת),” in that

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<sup>238</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל.”

<sup>239</sup> See Zohar III 74a; Tanya, Likkutei Amarim, Ch. 52 (72b) and elsewhere.

<sup>240</sup> Zohar II 140a; Zohar I 178b, 77b, 86b

<sup>241</sup> See Sefer HaMaamarim 5649 p. 257 and elsewhere.

<sup>242</sup> Ecclesiastes 3:21

<sup>243</sup> Tanya, Likkutei Amarim, Ch. 2

<sup>244</sup> Isaiah 45:18

a person must repair his animalistic soul, his body, and his portion of the world at large.<sup>245</sup>

Now, *HaShem* 's-ה"ה"י Supernal desire, blessed is He, is specifically for this, rather than just the matter of “running” [to ascend above], being that,<sup>246</sup> “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.”

This matter, (that after the “running” (*Ratzo*) there also must be a “returning” (*Shov*)), is the general difference between the “running” (*Ratzo*) desire of the world of Chaos-*Tohu*, and the “running” (*Ratzo*) desire of the world of Repair-*Tikkun*. That is, in the world of Repair-*Tikkun* it is imperative to also have the matter of “running” (*Ratzo*), (as explained before), and in the world of Chaos-*Tohu* there also are vessels (*Keilim*), which, in general, is the matter of “returning” (*Shov*).

The difference between them<sup>247</sup> is that in the “running” (*Ratzo*) desire of the world of Chaos-*Tohu*, it is not sensed that *HaShem* 's-ה"ה"י ultimate intent and purpose is for the matter of “returning” (*Shov*). However, this is the effect of the “running” (*Ratzo*) desire of the world of Repair-*Tikkun*. That is, even in the “running” desire to ascend above, the matter of returning (*Shov*) also is present.

Now, this distinction in the matter of “running” (*Ratzo*) and “returning” (*Shov*) is in each and every world. Moreover, it even is in the level that transcends the worlds. The same is so of the soul in its manifestation in the body below. It must

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<sup>245</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

<sup>246</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>247</sup> See Sefer HaMaamarim 5649 p. 257 and elsewhere.

have the matter of “running” (*Ratzo*), but in a way that it also has the matter of “returning” (*Shov*).

### 3.

The explanation is as Zohar states,<sup>248</sup> “Meritorious are those pious ones who every day consider in their souls as if they will depart from the world today.” The discourse<sup>249</sup> explains that this matter of, “as if they will depart from the world today,” is unlike the matter of potential self-sacrifice (*Mesirat Nefesh*), meaning that all the powers and senses of one’s body, and all one’s matters remain exactly as they are, only that he resolves in his soul, with a true resolve, that he is ready and prepared to sacrifice his life for the sake of sanctifying the Name of *HaShem*-יהוה, blessed is He.

Such a state and standing is not considered to be “as if he is departing (passing on) from the world.” On the contrary, when a person is only in a state of potential self-sacrifice (*Mesirat Nefesh*), the bond between the soul and the body remains very strong, to such an extent that the soul affects the bodily powers, in that they too agree to the matter of self-sacrifice (*Mesirat Nefesh*), (except that the self-sacrifice is in potential).

The discourse therefore explains that what is meant by “as if they will depart from the world” is similar to [our forefather] Yitzchak, who was bound upon the altar and his soul

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<sup>248</sup> Zohar I 220a, also cited in Torah Ohr, Mikeitz 31a

<sup>249</sup> In the discourse entitled “*Acharei Mot*” 5649 *ibid.* (which was printed as a pamphlet in 5722 and subsequently printed in *Sefer HaMaamarim* 5649 p. 256).

literally flew out of him,<sup>250</sup> so that what remained in his body was only “the impression of life” (*Kista d’Chayuta*),<sup>251</sup> thus making it possible for his soul to return to him, when it is returned to him [from above].

Similarly, it is possible that in one’s service of *HaShem*-יהוה, blessed is He, by his own desire and in and of himself, he can divest himself of the substance and physicality of his body, to the point that he literally departs. This is similar to the ascent of the souls of very righteous Tzaddikim, such as the Baal Shem Tov, of righteous memory, that when his soul ascended, he was completely divested of the physicality of his body, literally like someone who has fainted.

This then, is what is meant by [the Zohar’s statement, “They consider in their souls] as if they will depart from the world [today].” That is, [not only their Godly soul, but] also their natural soul ascends and is not at all in their body, like a person who literally has passed away.

It only is in [one] matter that this is not like actual death. That is, his soul is capable of returning to him, being that the “impression of life” (*Kista d’Chayuta*) remains [in his body]. This then, is why it only is “**as if** they will depart from the world.” All this is because of the singular essential self (*Yechidah*) of their soul, which is in a state of adhesion to *HaShem*’s-יהוה. Thus, when the singular essential self (*Yechidah*) of the soul ascends, it is able to elevate all parts of

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<sup>250</sup> See Pirkei d’Rabbi Eliezer, Ch. 31 (toward the end); Zohar I 60a (Tosefta)

<sup>251</sup> See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there.

the natural soul as well, so that nothing is left, except for the impression (*Reshimah*) etc.

Now, it should be emphasized that this matter does not only apply to singularly unique and special individuals (*Yechidei Segulah*), as understood from what the Alter Rebbe mentions (not in the book of Tanya, but) in his “golden and pure table” (*Shulchan Aruch*), in the laws of prayer (*Hilchot Tefillah*),<sup>252</sup> about the pious Chassidim and men of action (*Anshei Ma’aseh*) who would attain a state of divestment of physicality [such as this, during prayer] etc.

Thus, this matter applies to each and every Jew according to his station, being that every Jew recites the *Shema* (twice daily)<sup>253</sup> and recites,<sup>254</sup> “[You shall love *HaShem*-יהוה your God...] with all your being (*Bechol Me’odecha*).” This refers to service of *HaShem*-יהוה, blessed is He, stemming from the singular essential self (*Yechidah*) of the soul, as it affects the ascent of the natural soul in all its parts etc., however this must be followed by the “return” (*Shov*).

Now, the discourse<sup>255</sup> explains that this matter – [that though he is in a motion of ultimate “running” (*Ratzo*) and ascent, to the extent that the service of *HaShem*-יהוה of great *Tzaddikim* is with a love of delights in Him (*Ahavah b’Taanugim*), nevertheless, there is some element of limitation in him, which necessitates that the “impression of life” (*Kista*

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<sup>252</sup> Shulchan Aruch and Alter Rebbe Shulchan Aruch, Orach Chayim 98:1; (Also see Hilchot Talmud Torah of the Alter Rebbe 4:5)

<sup>253</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 58:1

<sup>254</sup> Deuteronomy 6:5

<sup>255</sup> Sefer HaMaamarim 5649 p. 256 and on

*d'Chayuta*) remains, as a result of which his soul (together with his singular essential self (*Yechidah*) returns to his body].

However, this is not because of any calculations on his part; that he intends that his “running” (*Ratzo*) desire to ascend should be with measure and limitation, and that he thereby will automatically come to “return” (*Shov*), because this is not the matter indicated by the words “with all your being” (*Bechol Me'odacha*).

Rather, his “running” (*Ratzo*) desire to ascend is completely free of the limitations of the vessel, (and this likewise, is how it is in a great *Tzaddik*, that his “running” (*Ratzo*) desire to ascend is beyond his own vessels (*Keilim*)), but even so, the “running” (*Desire*) is in such a way that the “impression of life” (*Kista d'Chayuta*) remains, and thus he subsequently comes to “return” (*Shov*).

This is because here, his “running” (*Ratzo*) desire to ascend does not just stem from his own desire. Moreover, in actuality, his “running” (*Ratzo*) desire to ascend does not stem from his own desire at all! Rather, his desire is to be in total accord with *HaShem* 's-יהו"ה Supernal desire, blessed is He.

This is as explained by his honorable holiness, the Rebbe Rashab, in the Sichah-talk connected to this discourse,<sup>256</sup> that this was unlike Aharon's-אהרן desire, whose name shares the same letters<sup>257</sup> as “seen-*Nir'eh*”-נראה,<sup>258</sup> meaning, **his own**

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<sup>256</sup> Printed as an addition to the discourse entitled “*Acharei Mot*” 5649 (mentioned earlier), and subsequently printed in *Sefer HaMaamarim* 5649 p. 563 (also see *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407).

<sup>257</sup> See *Zohar* III 103a; *Shnei Luchot HaBrit* 174a, 326b; *Torah Ohr* 82b; *Likkutei Torah*, Beha'alotcha 30a

<sup>258</sup> And refers to the powers of the intellect (*Sechel*). See *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407 *ibid*.

desire. Rather here, *HaShem*'s יהו"ה Supernal desire is his desire. Thus, since *HaShem*'s יהו"ה Supernal desire is that,<sup>259</sup> “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת),” therefore his own “running” (*Ratzo*) desire is caused to automatically be that his soul can subsequently return to his body.

#### 4.

This likewise is the meaning<sup>260</sup> of the statement of our sages, of blessed memory,<sup>261</sup> “Four [sages] entered Paradise (*Pardes*)... Ben Azai glimpsed and died... Ben Zoma glimpsed and was harmed... Rabbi Akiva entered in peace and went out in peace.” The precise wording is well known, in that, at first glance, the distinction between Rabbi Akiva and the other sages who entered Paradise (*Pardes*) was only in their exit.

This being so, it should have said, “Rabbi Akiva went out in peace,” unlike “Ben Azai who glimpsed and died” (and unlike Ben Zoma etc.). For, at first glance, Ben Azai was on a very lofty level, as stated in Midrash,<sup>262</sup> “Ben Azai was sitting and expounding and fire was blazing around him,” indicating the greatness of his service and the greatness of his level. Nonetheless, even so, “he glimpsed and died,” and it was only Rabbi Akiva who “went out in peace.”

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<sup>259</sup> Isaiah 45:18

<sup>260</sup> See Sefer HaMaamarim 5649 *ibid.* p. 259 and on; Also see Ohr HaTorah, Vayikra Vol. 2, p. 540; Likkutei Sichot Vol. 3 p. 988 and on, and elsewhere.

<sup>261</sup> Talmud Bavli, Chagigah 14b; Talmud Yerushalmi, Chagigah 2:1

<sup>262</sup> Midrash Vayikra Rabba 16:4

However, the explanation is that the difference between Rabbi Akiva and the other [sages] who entered Paradise (*Pardes*) was also in their entering, in that Rabbi Akiva also entered “in peace.” That is, his “running” (*Ratzo*) desire to ascend, also had the matter of “returning” (*Shov*) to it, and because of this, he also “went out in peace.” In contrast, the others did not enter in peace, including of Ben Azai, in that he had the “running” (*Ratzo*) desire to ascend without “returning” (*Shov*).

Now, on a deeper level, it should be added that the matter of “entering in peace” and “going out in peace” which only Rabbi Akiva had, is connected with [another matter] that Talmud brings there.<sup>263</sup> That is, Rabbi Akiva told them, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” In other words, in this teaching (“When you arrive etc.,”) Rabbi Akiva clarifies how from the beginning, one can “enter in peace” and “go out in peace,” as will be explained at length later.

## 5.

Now, to understand this, we must begin by explaining the general matter of the partitions (*Parsa'ot*) there are in the chaining down of the worlds (*Seder Hishtalshehut*). This too is the matter of the “stones of pure marble (*Avnei Shayish Tahor*),” indicating a matter of separation (partition-*Parsa*),<sup>264</sup>

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<sup>263</sup> Talmud Bavli, Chagigah 14b *ibid*.

<sup>264</sup> See the discourse entitled “*Vayedaber... Acharei Mot*” 5675 (*Hemshech* 5672 Vol. 2 p. 964); Maamarei Admor HaZaken 5564 p. 96, and with the glosses in *Ohr HaTorah Beshalach* p. 480.



in that the general purpose of the partition (*Parsa*) is to withhold the light (*Ohr*). This is why [the light] drawn down through the partition (*Parsa*) is called “hairs” (*Sa’arot*) (or “garments-*Levushim*”). About this the verse states,<sup>265</sup> “you must rise before a hoary<sup>266</sup> elder (*Seivah*), and you shall honor the presence of a sage (*Zaken*),” (in that old age and sagacity relate to the hairs – *Sa’arot*).

This is explained in *Ohr Torah*<sup>267</sup> of the Rav, the Maggid of Mezhritch, on the verse,<sup>268</sup> “Wait (*Ketar*-כתר) a bit for me [and I will tell you]” in which the word “*Ketar*-כתר” means “to wait.” That is, when someone wants to tell something to his friend, he tells him, “Wait a moment and I will tell you.” This is because a person’s thoughts flow constantly. Therefore, when someone wants his fellow to empty his mind of thoughts, so that he can listen [attentively] to him, he wants the other to constrict his own thoughts, until he finishes speaking the words he wants to communicate to him. At such a time, the thought [of the listener] ascends to its place, a place called “zero-*Efes*-אפס.” This then, is the meaning of the words, “You must rise (referring to the elevation of thought to the level of zero-*Efes*-אפס) and its withdrawal in the presence of a hoary elder (referring to Wisdom-*Chochmah*).”

This is then followed by the words, “and you shall honor the presence of a sage (*Pnei Zaken*-פני זקן).” Now, as known,

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<sup>265</sup> Leviticus 19:32

<sup>266</sup> The word hoary means white hair.

<sup>267</sup> *Ohr Torah* 41b (Kehot edition)

<sup>268</sup> Job 36:2

the “beard-*Zakan*-זקן” refers to the residual of the intellect.<sup>269</sup> This is analogous to a father who has a son and wants to bring him to understand a certain wisdom. However, because of its depth, [at this point] the son is incapable of grasping the wisdom. The father must therefore bring him to understand it by explaining it through an analogy (*Mashal*), thus bringing out new letters and intellect, within which the higher wisdom is hidden. Through this, the son will come to understand the higher wisdom, and will also become “an elder-*Zaken*-זקן who has acquired wisdom,”<sup>270</sup> (including one who is “young and wise”).<sup>271</sup>

This may be understood in greater detail according to the Alter Rebbe’s explanation of the statement in Kabbalah books,<sup>272</sup> that in both the aspect of *Arich Anpin* and the aspect of *Zeir Anpin*, there is the matter of a “beard-*Dikna*” (*Zakan*), whereas in the aspect of the father-*Abba* (Wisdom-*Chochmah*), there is no matter of a “beard” (*Dikna*).

The explanation is as stated in Likkutei Torah, Shir HaShirim,<sup>273</sup> on the verse,<sup>274</sup> “You must rise before a hoary elder (*Seivah*-סיבה) etc.,” that Likkutei Torah of the Arizal<sup>275</sup> explains that when it states, “You must rise before a hoary elder (*Seivah*-סיבה),” this refers to the “beard” (*Dikna*) of the Long

<sup>269</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

<sup>270</sup> Talmud Bavli, Kiddushin 32b

<sup>271</sup> Talmud Bavli, Kiddushin 32b *ibid*. Also see Maamarei Admor HaZaken, Al Maamarei RaZa”L p. 350-351; *Et’halech Liozhna* p. 190; Likkutei Torah, Be’ha’alotcha 30c; Sefer HaMaamarim 5630 p. 168.

<sup>272</sup> Zohar III 88b and Mikdash Melech there

<sup>273</sup> Likkutei Torah, Shir HaShirim 11a and on.

<sup>274</sup> Leviticus 19:32

<sup>275</sup> Likkutei Torah, Taamei HaMitzvot of the Arizal, Parshat Kedoshim

Face-*Arich Anpin*. [He explains<sup>276</sup> that a “hoary elder-*Seivah*-*סיבה*” refers to the age of sixty years,<sup>277</sup> (unlike our version of Mishnah,<sup>278</sup> but rather is like the statement,<sup>279</sup> “(fifty [years] is old age-*Zikna*-זקנה), sixty [years] is fullness of years-*Seivah*-*סיבה*”).

The reason is because, above, in the first six fixtures (*Tikkunim*) [of the “beard” of the Long Face-*Arich Anpin*], there is no revelation at all. Therefore, it only is upon reaching the age of sixty years that the revelation of the Long Face-*Arich Anpin* begins.

In contrast, the words, “and you shall honor the presence of a sage (*Pnei Zaken*-פני זקן),” refer to the “beard” (*Dikna*) of the Small Face-*Zeir Anpin*, (that is, one who is “young and wise,” in that although he is young (*Yanik*), this being the aspect of the Small Face-*Zeir Anpin*, nevertheless, since he has acquired the wisdom (*Chochmah*) of the Father-Av, he is called a “sage-*Zaken*-זקן.”

The verse concludes, “and you shall fear your God,” which Likkutei Torah explains refers to the aspect of the female-*Nukvah*, which is Kingship-*Malchut*. The explanation is that the general matter of the “hairs” (*Sa'arot*) is that they indicate a drawing down that is so very lofty that it cannot come

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<sup>276</sup> Also see Birkei Yosef to Shulchan Aruch, Yoreh De'ah 244:1:4; Minchat Chinuch, Mitzvah 257:3; Also see Igrot Kodesh, Vol. 3, p. 324 and on, Vol. 5 p. 231 and on, and elsewhere.

<sup>277</sup> It should be pointed out that today, the 11<sup>th</sup> of Nissan, 5722, is the birthday of the Rebbe on which he completed sixty years.

<sup>278</sup> Mishnah Avot 5:22 – “At sixty [years] is old age (*Ziknah*-זקנה), at seventy [years] is fullness of years (*Seivah*-סיבה).”

<sup>279</sup> See Tikkunei Zohar, Tikkun 21 (56a); Me'orei Ohr, Ma'arechet 7, Ot 34.

by way of cause and effect (*Ilah v'Alul*), but specifically by way of separation.

This is like the vitality in the hair, which is very constricted, and is why when hair is cut, one feels no pain. The reason is because the vitality in the hair does not adhere to its source, nor is it unified to it, since it is drawn through the separation of the bone of the skull (*Etzem HaGulgolet*).

This then, explains why the Long Face-*Arich Anpin* has a “beard” (*Dikna*). This is because the aspect of the Long Face-*Arich Anpin* is the matter of the Crown-*Keter*, and more generally, is the matter of the limitless worlds of the Unlimited One (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*). Thus, for there to be a drawing down from there to the world of Emanation (*Atzilut*), it comes about specifically through a separating partition (*Parsa*). This is as stated elsewhere,<sup>280</sup> that the Crown-*Keter* itself becomes the partition (*Parsa*), this being the matter of the “beard-*Dikna*” (“hairs-*Sa'arot*”) of the Long Face-*Arich Anpin*.

However, after the drawing down has already come into the aspect of the father-*Abba* (Wisdom-*Chochmah*), which is the beginning of the world of Emanation (*Atzilut*),<sup>281</sup> and thereby is drawn into all the world of Emanation (*Atzilut*), in that,<sup>282</sup> “The upper father (*Abba Ila'ah*) [Wisdom-*Chochmah*] dwells within the world of Emanation (*Atzilut*),” the drawing

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<sup>280</sup> Pardes Rimonim, Shaar HaTzachtzechot, Ch. 6, explained in the discourse entitled “*Vayedaber... Acharei Mot*” 5675 (*Hemshech* 5672 Vol. 2, p. 963).

<sup>281</sup> See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 47 (Shaar Seder ABY”A), Ch. 2; Also see Sefer HaMaamarim 5696 p. 119.

<sup>282</sup> Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 *ibid*.

down in the world of Emanation (*Atzilut*) is then by way of cause and effect (*Ilah v'Alul*), rather than by way of the separation of the “hairs” (*Sa'arot*). This is why it states that the father-*Abba* (Wisdom-*Chochmah*) has no “beard” (*Dikna*).

However, the Small Face-*Zeir Anpin* does have a “beard” (*Dikna*). This is because *Zeir Anpin* is the end of the limitless worlds of the Unlimited One (*Olamot HaEin Sof*),<sup>283</sup> (the end of the aspect of the world of Emanation-*Atzilut*), as known<sup>284</sup> about the [explanation of the verse],<sup>285</sup> “One *Cherub* from the end at one side,” from where there then is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as they are included in the world of Emanation (*Atzilut*), until there subsequently is a drawing down into the actual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the aspect of Kingship-*Malchut*. However, this drawing down is specifically through the separation of the “hairs” (*Sa'arot*), this being the matter of the “beard” (*Dikna*) of the Small Face-*Zeir Anpin*.

However, the “beard” (*Dikna*) of *Zeir Anpin* is specifically drawn from the aspect of the father-*Abba* (Wisdom-*Chochmah*), as explained before on the words, “an elder-*Zaken* זקן who has acquired wisdom.”<sup>286</sup> This is because the “beard” (*Dikna*) of the Small Face (*Zeir Anpin*) is necessary for the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through Kingship-*Malchut*,

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<sup>283</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32-33.

<sup>284</sup> Torah Ohr, Terumah 81a

<sup>285</sup> Exodus 25:19

<sup>286</sup> Talmud Bavli, Kiddushin 32b

(which is the matter of [the words], “And you shall fear your God”), and the root of Kingship-*Malchut* is specifically from Wisdom-*Chochmah*, as in the teaching,<sup>287</sup> “The father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*), only that it is drawn down through the intermediary of *Zeir Anpin*.”

6.

Now, about the general matter of the drawing down from Above to below, particularly when the act of drawing down must be through partitions and constrictions; this is brought about through the “running” (*Ratzo*) desire from below to Above. About this the verse states,<sup>288</sup> “As water reflects a face back to the face, so is the heart of man reflected back to him by another man.”

The explanation<sup>289</sup> is that there is the aspect of “the man of Creation” (*Adam d’Briyah*) and the general worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). Then there is the aspect of “the man of Emanation” (*Adam d’Atzilut*), which is the aspect of “the Man upon the Throne,”<sup>290</sup> this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). It is in this regard that it states that “the heart of man (*Adam-אדם*) is reflected back to him by another man (*Adam-*

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<sup>287</sup> Zohar III 248a, 266b, 258a; Tikkunei Zohar, Tikkun 21 (61b)

<sup>288</sup> Proverbs 27:19

<sup>289</sup> See the discourse entitled “*Acharei Mot*” *ibid.* (*Hemshech* 5672 *ibid.* p. 565 and on); *Maamarei Admor HaZaken* 5564 p. 94 and on, and with the glosses etc., in *Ohr HaTorah*, *Beshalach* p. 477 and on.

<sup>290</sup> See Ezekiel 1:26

אדא)” which is analogous to “water reflecting a face back to the face.”

To explain, the words, “As water reflects a face back to the face,” mean that when a person gazes into water, he then sees the face (of a person gazing) in the water. This is because water is refined, clear, simple, and free of all color, which is why a face that gazes at it is seen in it. That is, there are not two different faces that are separate from each other, these being the face of the person gazing into the water and the face in the water. Rather, the face that is seen, is itself the face of the person [gazing], with all its particular details.

Moreover, the face seen in the water is neither separate from the water, nor is it created by the water. This is because the face of the person gazing in the water is neither acquired nor engraved in the water, not even temporarily, but in fact, there only is water there. In other words, it is not even like the fish in the sea, about which there is dispute in Mishnah Mikva’ot<sup>291</sup> as to whether or not they cause a separation [in the purifying body of water].

That is, there is an opinion<sup>292</sup> that being that they were created from the water [and are part and parcel of it] they do not affect a separation.<sup>293</sup> However, there also is an opinion that they do affect a separation, for even though they are created from the water, nevertheless, they are caused to exist as something independent of the water, except that, still and all,

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<sup>291</sup> Mishnah Mikva’ot 6:7

<sup>292</sup> The view of Rabbi Shimon ben Gamliel there, elucidated in Sefer HaMaamarim 5662 p. 352; Also see Likkutei Sichot Vol. 17, p. 75 and note 42 there; Vol. 27 p. 245 and note 45 there.

<sup>293</sup> See Talmud Bavli, Chullin 27b

their existence is bound to the water, which is why they die as soon they leave the water.<sup>294</sup>

However, this is not so of the matter of “water reflecting a face back to the face,” in which there is no existence at all of anything [in the water] other than the water itself, not even the existence of something from the water [like fish], but there only is water.

About this [the verse continues and] states, “the heart of man (*Adam*-אדם) is reflected back to him by another man (*Adam*-אדם).” In other words, the effect of man’s toil in serving *HaShem*-יהוה, blessed is He, below, in the matter of “running” (*Ratzo*), is to arouse a drawing down from the Supernal “Man upon the Throne,” (the aspect of *Zeir Anpin* of the world of Emanation-*Atzilut*). This is similar to the likeness of the face seen in the water, (meaning that in all details, the drawing down (*Hamshachah*) is similar to the manner of the “running” (*Ratzo*)).

That is, since the world of Emanation (*Atzilut*) is altogether beyond any comparison to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which come in a way of separation etc., (in that the world of Creation-*Briyah* is the beginning of room for the [possibility of the] existence of something that [senses itself] as existing independently etc.), therefore [the world of Emanation-*Atzilut*] is similar to water, which is simple and has no color or form, which is why the face that gazes into it is seen.

The same is so even higher, even before the restraint of the *Tzimtzum*, and even before the arousal of the desire

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<sup>294</sup> Talmud Bavli, Avodah Zarah 3b



(*Ratzon*), that it is from there that there must be the drawing down that follows the restraint of the *Tzimtzum*. This comes about through “the arousal of the feminine waters” (*Ha'ala'at Mayim Nukvin*) from and of Himself, of the pleasure (*Taanug*) there will be from the deeds of the lower beings. This is the meaning of the teaching,<sup>295</sup> “He consulted (*Nimlach*-נמלך) with the souls of the righteous *Tzaddikim*,” thereby causing the [arousal of the] desire, “I will be King (*Ana Emloch*-אנא אמלך).”<sup>296</sup>

Thus, about this it states, “As water reflects a face back to the face,” in that water is simple and has no form or color, and the face seen in the water (which has no existence in and of itself, not even as something that is created from the water, but is solely the existence of the water itself), is brought about by the face of the one who gazes.

In other words, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the ultimate of simplicity, and it thus does not apply for Him to have any desire (*Ratzon*) at all etc. Rather, the desire (*Ratzon*), only comes through consulting with the souls of the righteous *Tzaddikim*, (the face of the one who gazes).

Now, although it is true that even before the matter of consultation, there already is the arousal of the desire (*Ratzon*), being that the order is that there first is the matter of “He desires kindness-*Chessed*,”<sup>297</sup> which is in the ultimate state of concealment, and the beginning of the arousal of the desire

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<sup>295</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba Ch. 2

<sup>296</sup> See Likkutei Torah, Naso 21d; Sefer HaMitzvot of the Tzemach Tzedek 170b, and elsewhere.

<sup>297</sup> Micah 7:18

(*Ratzon*) is “the desire to bestow goodness,”<sup>298</sup> and only after this does the matter of consultation apply, in that “He consulted (*Nimlach*-גמלך) with the souls of the righteous,” this being the matter of the face of the one who gazes, after which the “reflection of the face in the water” is caused, this being the matter of the desire (*Ratzon*), “I will by King (*Ana Emloch*-אנא אמלך),” nonetheless, as known, the consultation is not in a way that the desire to bestow goodness is present, even if the one who is consulted decides that this should not be done, (that is, if the one being consulted says no, Heaven forbid).

Rather, the consultation is in a way that if the decision is in the negative, it will be as if there never was an arousal to bestow goodness altogether. Thus, being that even the arousal to bestow goodness depends on the consultation, we thus find that the decision brought about through the consultation is like the beginning of the arousal of the desire.

Beyond this, and on a deeper level, the essence of the matter of consulting the souls of the righteous *Tzaddikim*, (meaning that the words of the one who is consulted are what establish and decide what the arousal of the desire should be), indicates that the one being consulted is even higher than the one who is consulting.

That is, even though the order of the revelation is that the consultation takes place after the [initial] arousal of the desire to bestow goodness, nonetheless, in concealment and in its source (to the degree that it applies to use such terminology in regard to that which precedes the restraint of *Tzimtzum*), the souls of the righteous *Tzaddikim* (with whom He consulted) are

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<sup>298</sup> See *Etz Chayim*, beginning of *Shaar HaKlallim*

higher than the desire to bestow goodness, and are even higher than the matter of “He desires kindness.”

It thus is in their ability to decide how the desire to bestow goodness should be, and whether it will be brought into revelation to the point that there will be a desire of “I shall be King (*Ana Emloch*-אנא אמלך)” or not, Heaven forbid, to the point that it is possible that it can be as if it never was.

We thus find that the general matter of the desire to bestow goodness, as well as the desire that “I shall be King” (*Ana Emloch*-אנא אמלך), which includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) after the restraint of the *Tzimtzum*, until all the way down below - this being the matter of “the estimation within Himself, in potential, of that which is destined to be in actuality,”<sup>299</sup> - is similar to the face reflected in the waters stemming from the face of the one who gazes [into them].

In other words, the pleasure that would be derived from the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, arose in His Supernal thought, (as it states,<sup>300</sup> “Israel arose in thought”), this being what is meant by the matter of “He consulted in the souls of the righteous *Tzaddikim*.”<sup>301</sup>

## 7.

It is about this that Rabbi Akiva said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say

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<sup>299</sup> See Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10, and elsewhere.

<sup>300</sup> Midrash Bereishit Rabba 1:4

<sup>301</sup> Also see Isaiah 60:21

‘water, water.’” The explanation is that the “stones of pure marble (*Avnei Shayish Tahor*) refer to the partition (*Parsa*) of the Crown-*Keter* between the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator, blessed is He, and the emanated.

Even though this is a partition (*Parsa*), (the substance of which is that it is a barrier etc.), which is why they are called stones, about which the verse states,<sup>302</sup> “Stones exude water,” in that they have water within them, but in a state of great concealment and hiddenness, so that effort and toil is necessary to reveal the foundational element of water (*Mayim*) within them; they nevertheless are not regular stones, but are “stones of pure marble (*Avnei Shayish Tahor*-אבני שיש טהור),” which have the appearance of water to the eye of the beholder. This is as Talmud states in Tractate Bava Batra,<sup>303</sup> about Herod’s House [the second Holy Temple, which he built] “with stones of pure marble (*Avnei Shayish*-אבני שיש) that had the appearance of the waves of the sea.”

It thus is about this that Rabbi Akiva said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” As explained in the writings of the Arizal,<sup>304</sup> his warning was primarily that they should not say “water-*Mayim*-מים” twice, being that they are not two different waters, but only one water. That is, there is no difference between the upper waters (*Mayim Elyonim*) above the partition

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<sup>302</sup> Job 14:19

<sup>303</sup> Talmud Bavli, Bava Batra 4a (and Rashi there)

<sup>304</sup> Cited in Ohr HaTorah Beshalach ibid. p. 480 and in the discourse entitled “*Vayedaber... Acharei Mot*” ibid. (*Hemshech* 5672 ibid. p. 964); Also see Likkutei HaShas of the Arizal to Talmud Bavli, Chagigah 14b

(*Parsa*) and the lower waters (*Mayim Tachtonim*) below the partition (*Parsa*).

This is because the partition (*Parsa*) [itself] is only “as water reflects a face back to the face.” That is, because of the simplicity of the “waters” above, (which even transcend the desire to bestow goodness), the face of the one who gazes into them is seen, these being the souls of the righteous *Tzaddikim* who arose in *HaShem*’s-יהו"ה Supernal thought in a way that they are not separate from the “water,” nor even are as something brought into being from the water, but rather are the water themselves.

It is in this way that a person’s motion of “running” (*Ratzo*) must be in his service of *HaShem*-יהו"ה, blessed is He. That is, in and of himself, he should have no desire in the “running” (*Ratzo*), but only as expressed [by the verse], “as water reflects a face back to the face,” like the face that appears in the water, which has no actual existence in and of itself, not even like the fish in the sea whose existence is brought into being from the water. Rather, its whole existence is the existence of the water.

Then, “as water reflects a face back to the face, so is the heart of man (*Adam*-אדם) reflected to him by another man (*Adam*-אדם),” all the way to the lower man (*Adam*-אדם) etc. Because of this, the matter of “running” (*Ratzo*) is in such a way that it then is followed by the matter of “returning” (*Shov*), for being that in the order of the chaining down of the worlds (*Hishtalshelut*) *HaShem*’s-יהו"ה desire (*Ratzon*) is for there be “a dwelling place for the Holy One, blessed is He, in the lower

worlds,”<sup>305</sup> including all the way down in the physical and material world of Action (*Asiyah*), therefore the same is likewise so of the “waters that reflect a face back to the face” even before the restraint of the first *Tzimtzum*, on the level in which He consulted with the souls of the righteous *Tzaddikim*, in which “Israel arose in thought.”

This then, is why it specifically was Rabbi Akiva who “entered in peace and went out in peace.” For, as explained in the discourse,<sup>306</sup> even his “running” (*Ratzo*) desire was “in peace,” meaning that his “running” (*Ratzo*) also had the matter of “returning” (*Shov*) in it, so that there subsequently could be a “return” (*Shov*).

Now, we should add by explaining the meaning of the word “peace-*Shalom*-שלום.” That is, “peace-*Shalom*-שלום” is the matter of a union of two extremes,<sup>307</sup> from the lowest extreme to the highest extreme (including that which is below the extreme and that which is above the extreme etc.). Moreover, [as stated in Mishnah], “peace-*Shalom*-שלום is the vessel for the blessing of the Holy One, blessed is He,”<sup>308</sup> specifying the word “blessing-*Brachah*-ברכה,” indicating a drawing down from Above to below.<sup>309</sup>

In this itself, the matter of the blessing (*Brachah*-ברכה) is not sufficient, but it must also be answered with “Amen-אמן,”

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<sup>305</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>306</sup> Sefer HaMaamarim 5649 *ibid.* p. 259 and on.

<sup>307</sup> See Likkutei Torah, Naso 27a

<sup>308</sup> Mishnah Otkzin 3:12

<sup>309</sup> See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech*-מבריך) the vine to the earth.”

as our sages, of blessed memory, stated,<sup>310</sup> “The one who answers ‘Amen-אמן’ is greater than the one who recites the blessing. Know that though the common soldiers (*Golyarim*-גוליירים) initiate the war, it is the mighty who bring victory-*Netzach*.” In other words, the blessing (*Brachah*-ברכה), (which is the drawing down from Above to below), is only “the initiation of the war.” However, there then must be the matter of prevailing and being victorious, brought about by the mighty.

Now, as explained at length in the continuum of discourses of the 10<sup>th</sup> of Shvat,<sup>311</sup> about the quality of Victory-*Netzach*, that for the sake of victory in the war, the precious treasuries of the king are opened, both his own treasuries and the treasuries amassed by his forebears, which until now, had been hidden and concealed from the eyes of all beholders, are now expended in order to be victorious in the war. However, all this only applies specifically where there is opposition, meaning, that it applies all the way down below. It specifically is there that the loftiest matters are revealed.

This matter (of entering in peace and going out in peace) specifically applied to Rabbi Akiva who said, “When you arrive at the stones of pure marble (*Avnei Shayish Tahor*) do not say ‘water, water.’” In other words, this was brought about because the “running” (*Ratzo*) was not his desire, in and of himself, but was rather “as water reflects a face back to the face,” as explained above at length.

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<sup>310</sup> Talmud Bavli, Brachot 53b, which will be discussed in the second discourse said on this day, the 11<sup>th</sup> of Nissan, 5722, by this title (Discourse 25).

<sup>311</sup> See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 11 (Sefer HaMaamarim 5710 p. 132).

Based on the above we can understand<sup>312</sup> the matter of the two sons of Aharon about whom it is written, “when they approached before *HaShem*-יהו"ה, and they died.” About this, it states in Midrash that they entered into the inner sanctum, about which it is explained that their service of *HaShem*-יהו"ה, blessed is He, was in a way of love of delights in Him (*Ahavah b'Ta'anugim*), which is the matter of “running” (*Ratzo*) on its highest level. This was to such an extent that Moshe therefore thought they were greater and more holy than himself and Aharon.

However, their “running” (*Ratzo*) desire was [the running desire] of the world of Chaos-*Tohu*, in which the matter of “returning” (*Shov*) is not sensed. This is what is meant that they “entered the inner sanctum,” without having any consideration of exiting. In other words, their “running” (*Ratzo*) was in such a way that they sensed their own existence.

This is as Tanya explains,<sup>313</sup> that even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with love of delights in Him (*Ahavah b'Taanugim*), is nevertheless something unto himself, in that there is the one who loves,<sup>314</sup> only that, as it is [on the higher level] this sense of self [only] relates to love of delights (*Ahavah b'Taanugim*) in *HaShem*-יהו"ה, blessed is He. It therefore is comparable to that which is brought into being from the water, but

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<sup>312</sup> Also see the discourse entitled “*Vayedaber... Acharei Mot*” 5649 (Sefer HaMaamarim 5649 p. 259 and on); 5672 (*Hemshech* 5672 *ibid.* Vol. 2 p. 967).

<sup>313</sup> Tanya, Likkutei Amarim, Ch. 35 (44a-b)

<sup>314</sup> Torah Ohr, Hosafot to Vayakhel 114d and elsewhere.



nevertheless exists in the water as an existence unto itself [like fish].

This then, is the general matter of the [two sons of Aharon, about whom it is written,] “when they approached before *HaShem*-יהוה, and they died.” That is, the matter [indicated by the words] “as water reflects a face back to the face,” namely, that there altogether is no separate existence of anything, not even as something brought into existence from the water [like fish], but only the upper water alone - was not sensed in them.

This likewise is the inner matter of the other opinions enumerated in Midrash (mentioned in chapter one). This is because the drawing down from the aspect [indicated by] “as water reflect a face back to the face” is brought about through the garments of Torah and *mitzvot*. This then, is what is meant when it states, “They entered lacking the appropriate [priestly] vestments,” in that they were not entrenched in this matter.

The general matter of fulfilling Torah and *mitzvot* (by which we draw down the aspect of “as water reflects a face back to the face”) comes about through the union and bond of the body and the soul, which also includes the matter [indicated by the verse],<sup>315</sup> “He did not create it for chaos (*Tohu*); He fashioned it to be settled (*LaShevet*-לשבת),” referring to the matter of [procreation,] being fruitful and multiplying. Thus, this likewise is the meaning [of the opinion that] they did not marry and did not bear children.

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<sup>315</sup> Isaiah 45:18

Thus, about this the verse states,<sup>316</sup> “יהו"ה-*HaShem* spoke to Moshe after the death of Aharon’s two sons, when they approached before יהו"ה-*HaShem*, and they died. Speak to Aharon, your brother – he shall not come at all times into the Sanctuary... with this (*Zot*-זאת) shall Aharon come into the Sanctuary,” specifying “This-*Zot*-זאת,” referring to the fear of יהו"ה-*HaShem*, blessed is He,<sup>317</sup> “this being the gate by which to ascend.”<sup>318</sup>

That is, there must be the matter of fear (*Yirah*) of יהו"ה-*HaShem*, blessed is He, and self-nullification (*Bittul*) to Him, in that one’s “fear precedes his wisdom.”<sup>319</sup> His entrance into the inner sanctum will then be in a way that he also will “go out in peace,” specifying the word “peace-*Shalom*-שלום,” peace being the vessel that holds blessing (*Brachah*-ברכה), so that there specifically will be a drawing down from Above to below. This is similar to how the High Priest (*Kohen Gadol*) would enter the inner sanctum, such that upon his exit he would pray for “the sustenance (*Parnasah*) of Your nation Israel,”<sup>320</sup> here in this world, below ten hands-breadths.

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<sup>316</sup> Leviticus 16:1-3; See Ohr HaTorah Acharei p. 544 and on.

<sup>317</sup> See Zohar III 56b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

<sup>318</sup> See Sefer HaMaamarim 5689 p. 170, note 94.

<sup>319</sup> Avot 3:9

<sup>320</sup> Talmud Bavli, Yoma 53b

Now, all the above may be connected to the Psalm,<sup>321</sup> “From the end of the earth I will call to You... May he sit forever before God.” The explanation is that [the words], “From the end of the earth,” refer to the lowest extreme in this physical and material earth. It is from there (“from the end of the earth”) that I will call to You,” this being the matter of “running” (*Ratzo*) to the ultimate extreme of elevation, “I will call to You,” in which “to **You-Eilecha**-אליך” is specified, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as the Alter Rebbe explained<sup>322</sup> about the verse,<sup>323</sup> “[For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God,] whenever we call to **Him**,” that “to Him-*Eilav*-אליו” means “to Him, and not to His attributes.”<sup>324</sup> That is, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (It thus is similar to the bond of two extremes in the matter of peace-*Shalom*-שלום).

After this, there also is the drawing down (*Hamshachah*) in a way of “return” (*Shov*-שוב), which is the

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<sup>321</sup> Psalms 61:3-8 – The Psalms that began to be recited on the 11<sup>th</sup> of Nissan of this year, 5722 (See the beginning of Sefer HaMaamarim 11 Nissan).

<sup>322</sup> Cited in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 144, copied in HaYom Yom for the 11<sup>th</sup> of Tishrei; Also see Sefer HaMaamarim 5721 p. 80, p. 92, p. 103 (See The Teachings of The Rebbe 5721, Discourse 16 entitled “*Bati LeGani* – I have come to My garden.”)

<sup>323</sup> Deuteronomy 4:7

<sup>324</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah) Ch. 2

meaning of the words, “May he sit (*Yeisheiv*-ישב) forever before God.” This refers to drawing down from the level that transcends the chaining down of the worlds (*Seder Hishtalshelut*), “before God-*Elohi*”-אלהי”מ-ם,” [meaning], before the restraint of the *Tzimtzum*, (this being the highest level of the aspect of *HaShem*’s-יהוה” title God-*Elohi*”-אלהי”מ-ם),<sup>325</sup> so that “He should sit forever-*Yeisheiv Olam*-עולם-ישב,” meaning that the drawing down should be within the totality of the chaining down of the worlds (*Seder Hishtalshelut*) all the way down, in which [the word “forever-*Olam*-עולם” also means] “world-*Olam*-עולם” and is a word that indicates “concealment-*He’elem*-העלם” and hiddenness.<sup>326</sup> Moreover, it should be in a way that is “settled-*Hityashvut*-התיישבות,” (as the verse specifies, “He should sit-*Yeisheiv*-ישב”), as in the verse],<sup>327</sup> “He fashioned it to be settled (*LaShevet*-לשבת).”

This matter is also connected to what the discourse,<sup>328</sup> brings about the Mittler Rebbe’s explanation<sup>329</sup> on the matter of the long [final letter] *Nun*-ן of the verse,<sup>330</sup> “To Him shall you adhere-*Tidbakun*-תדבקון.” That is, the long [final letter] *Nun*-ן indicates a drawing all the way down, and as explained there, this even refers to levels that are below the levels of holiness.

However, even so, the long [final letter] *Nun*-ן (which is called “the simple *Nun-Nun Peshutah*-נר”ן פשוטה”) specifically

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<sup>325</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title.

<sup>326</sup> *Sefer HaMaamarim* 5649 *ibid.* p. 259

<sup>327</sup> Isaiah 45:18

<sup>328</sup> *Sefer HaMaamarim* 5649 p. 259 *ibid.*

<sup>329</sup> In the discourse entitled “*Acharei HaShem Elo’heichem Teileichu*” (*Shaarei Teshuvah*, Vol. 1 p. 47a and on).

<sup>330</sup> Deuteronomy 13:5

is written in regard to the highest of levels, “To **Him** shall you adhere-*Tidbakun*-תדבקון,” which follows in succession from all the levels enumerated before it, in the verse, “יהויה-*HaShem*, your God shall you follow [and Him shall you fear; His commandments shall you observe and to His voice shall you listen,] Him shall you serve,” after which the verse adds, “and to Him shall you adhere-*Tidbakun*-תדבקון.”

This refers to the highest level of self-sacrifice (*Mesirat Nefesh*), even loftier than the self-sacrifice (*Mesirat Nefesh*) of the Amidah prayer. It is specifically from there that the long [final letter] *Nun*-ן comes, which indicates the drawing down all the way down, in a way of, “He should sit forever-*Yeisheiv Olam*-ישב עולם.” That is, even in “the world-*Olam*-עולם” which is a word that indicates “concealment-*He’elem*-העלם” and hiddenness, it is drawn down in a way that is “settled-*Hityashvut*-התיישבות.”

This likewise is so of the verse,<sup>331</sup> “You must rise in the presence of a hoary elder (*Seivah*-סיבה) etc.,” (explained in chapter five), as explained by the Tzemach Tzedek in Likkutei Torah, Shir HaShirim.<sup>332</sup> That is, after the verse states, “And you shall fear your God,” referring to the aspect of Kingship-*Malchut*, which is the lowest level, the verse then concludes with the words, “I am *HaShem*-יהויה,” and as known,<sup>333</sup> wherever Torah states, “I am *HaShem*-יהויה,” it refers to the

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<sup>331</sup> Leviticus 19:32

<sup>332</sup> Likkutei Torah, Shir HaShirim 11a and on.

<sup>333</sup> See Likkutei Torah, Shlach 47c; Ohr HaTorah ibid. (Vol. 5) p. 1,609; Likkutei Torah, Behar 44b; Ohr HaTorah ibid. Vol. 3 p. 912 and on; Maamarei Admor HaZaken 5568 Vol. 1, p. 161; Ohr HaTorah, Emor Vol. 3 p. 839 and elsewhere.

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This likewise is the meaning of the verse,<sup>334</sup> “May You add onto the days of the king, may his years be like all generations.” That is, this is the matter of addition (*Hosafah*), like the view of the sages,<sup>335</sup> “If he is meritorious, years are added to his life.” Tosefot there explains,<sup>336</sup> “Even though our sages, of blessed memory, stated,<sup>337</sup> ‘One’s life, children, and sustenance do not depend on merit, but depend on fate (*Mazal*),’ even so, great merit can assist,” meaning, that it can bring about an addition (*Hosafah*).

However, this must be better understood. For, how does it apply for merit to be greater than the fate (*Mazal*) of the Jewish people, about which our sages, of blessed memory, stated,<sup>338</sup> “Nothingness is the fate of the Jewish people (*Ein Mazal l’Yisroel*-איך מזל לישראל),”<sup>339</sup> meaning, that the aspect of “the Godly ‘nothingness-*Ayin*-איך’ is the fate (*Mazal*) of the Jewish people.”<sup>340</sup>

This may be understood based on the explanation above about [the verse], “As waters reflect a face back to the face,” that this matter is even loftier than that which is brought into being from the water, but is rather in a way that there only is the

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<sup>334</sup> Psalms 61:7 – The Psalms that began to be recited on the 11<sup>th</sup> of Nissan of this year, 5722 (See the beginning of Sefer HaMaamarim 11 Nissan).

<sup>335</sup> Talmud Bavli, Yevamot 50a

<sup>336</sup> Tosefot to Yevamot 50a *ibid.*, entitled “*Mosefeen*”; Also see Tosefot entitled “*Ein*” in Talmud Bavli, Shabbat 156a

<sup>337</sup> Talmud Bavli, Moed Katan 28a

<sup>338</sup> Talmud Bavli, Shabbat 156a *ibid.*

<sup>339</sup> This is usually translated as, “the Jewish people have no constellation.”

<sup>340</sup> Likkutei Torah, Ha’azinu and elsewhere.

existence of the water, and in the water, one sees the face of the one who gazes, with all its details.

From there, there can be the matter of addition (*Hosafah*) to the days of the king, (“May You add to the days of the king”), because “All Jews are kings,”<sup>341</sup> and are higher than fate (*Mazal*) and higher than merit (*Zechut*). Rather, they are from that which is “**before** God-*Elohi*”מ-אלהי”m,” [and are] “as the inner waters-*Mayim HaPanim*”גמים הפנים,” this being the aspect of water in the ultimate state of simplicity (*Peshitut*), in that it has no form altogether, referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

This likewise is what his honorable holiness, my father-in-law, the Rebbe, brings from the words of his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the teachings of Chassidus, [over which the Alter Rebbe sacrificed his life,<sup>342</sup> and said that it belongs to every single Jew]<sup>343</sup> place a Chassid face to face with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

It is from there that we affect a drawing down, so that “He forever dwells in the world-*Yeisheiv Olam*”ישב עולם-,” below ten handbreadths, and in a way of, “May You add onto the days of the king, may his years be like all generations (*Dor VaDor*-דור ודור),” until the generation of King Moshiach, [similar to the Targum translation on the verse,<sup>344</sup> “*HaShem*-

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<sup>341</sup> Introduction to Tikkunei Zohar 1b; See Talmud Bavli, Shabbat 67a

<sup>342</sup> Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 407

<sup>343</sup> See Sefer HaSichot 5689 p. 72

<sup>344</sup> Exodus 17:16

יהו"ה maintains a war against Amalek for all generations (*Dor Dor* -מדור דור-”].

In other words, through the inner teachings of Torah, as revealed in the teachings of Chassidus, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to bring about the true and complete redemption in a way of kindness and mercy, with openly revealed and clearly apparent goodness, in our times, in this generation, the generation of King Moshiach, who is coming to redeem us and “lead us upright to our land.”<sup>345</sup>

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<sup>345</sup> See the liturgy of the Grace after Meals (*Birkhat HaMazon*).



## Discourse 25

“*Gadol HaOneh Amen –  
The one who answers ‘Amen’ is greater...*”

11<sup>th</sup> of Nissan, 5722<sup>346</sup>

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

1.

Our sages, of blessed memory, stated,<sup>347</sup> “The one who answers ‘Amen-אמן’ is greater<sup>348</sup> than the one who recited the blessing. Know that although the common soldiers (*Golyarim-גוללירימ*) initiate the war, it is the mighty who bring the victory-*Netzach*.” Now, at first glance, this must be understood. For, the matter of answering “Amen-אמן” generally only applies after the blessing is said by the one who blesses.<sup>349</sup> This being so, how can it be that the one who answers “Amen-אמן” is greater than the one who blesses?

We also must understand the connection between the matter of reciting a blessing and answering “Amen-אמן,” and the matter of war. That is, just as in war there are those who initiate the war, and there are those who then prevail and conclude the war, this likewise is so of blessing and answering

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<sup>346</sup> This is the second of two discourses said on the 11<sup>th</sup> of Nissan, 5722

<sup>347</sup> Talmud Bavli, Brachot 53b

<sup>348</sup> This appears to also be connected with the blessings with which the Rebbe was blessed on the occasion of his birthday.

<sup>349</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 124:11

“Amen-אמן,” in that “the one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.”

We may connect this matter (that “the one who answers ‘Amen-אמן’ is greater than the one who recited the blessing”) with the teaching of our sages, of blessed memory,<sup>350</sup> “Whoever blesses, is blessed with the blessing of the Holy One, blessed is He, as the verse states,<sup>351</sup> ‘And I will bless those who bless you.’” In other words, though the one who blesses grants the blessing [of a person] of flesh and blood, there nonetheless is a guarantee and ruling that by doing so, he himself is blessed with an even higher blessing, the blessing of the Holy One, blessed is He, in a way that “what is added is greater than the principal.”<sup>352</sup>

The same is so of the matter of blessing and answering “Amen-אמן.” This is as the Talmudic commentators explain,<sup>353</sup> that answering “Amen-אמן” is what sustains and establishes the blessing as true. Similarly, Zohar states,<sup>354</sup> “every blessing to which ‘Amen-אמן’ is answered, is established, as fitting.” In other words, it becomes established in an eternal way. That is, the elevation brought about through answering “Amen-אמן” is similar to the elevation of the blessing of the Holy One, blessed is He, compared to the blessings [of a person] of flesh and blood.

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<sup>350</sup> Talmud Bavli, Sotah 38b

<sup>351</sup> Genesis 12:3

<sup>352</sup> Midrash Bereishit Rabba 61:4 and elsewhere.

<sup>353</sup> See Rashi to Talmud Bavli, Shevuot 36a

<sup>354</sup> Zohar III 271a

## 2.

This may be better understood by prefacing with what is explained at length in the continuum (*Hemshech*) of discourses entitled,<sup>355</sup> “*Chayav Adam Levarech Me’ah Brachot b’Khol Yom*,” which itself is an expansion of the discourse of the Alter Rebbe entitled, “*Lehavin Inyan HaBrachot*.”<sup>356</sup> That is, in general, the totality of the chaining down of the worlds (*Seder Hishtalshelut*) is “the blessing of the Holy One, blessed is He.” This is because its whole existence is solely because the Holy One, blessed is He, is the essence of goodness and “it is the nature of the good to bestow goodness,”<sup>357</sup> as a matter of charity and [the bestowal of] blessing.

Now, just as there are two kinds of blessings; one in short form (which begins with the word “blessed-*Baruch*-ברוך,” but does not conclude with the word “blessed-*Baruch*-ברוך”), and one in long form (which begins with the word “blessed-*Baruch*-ברוך” and concludes with the word “blessed-*Baruch*-ברוך”),<sup>358</sup> so likewise, there are two matters in the general chaining down of the worlds (*Seder Hishtalshelut*), these being the Long Face-*Arich Anpin* and the Small Face-*Zeir Anpin*.

In the words of the Midrash,<sup>359</sup> which explains the matter of the Holy One, blessed is He, constricting His

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<sup>355</sup> Of the year 5638

<sup>356</sup> Torah Ohr, Bereishit 6a and o; (Also see Ohr HaTorah, Bereishit, Vol. 3, p. 551a and on.)

<sup>357</sup> See Emek HaMelech, Shaar Shaashuey HaMelech, Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4 (79a); Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

<sup>358</sup> Talmud Yerushalmi, Brachot 1:5

<sup>359</sup> See Midrash Bereishit Rabba 4:4; Midrash Tanchuma Vayakhel 7

Indwelling Presence (the *Shechinah*) between the two staves of the Holy Ark, the analogy used is “big mirrors” and “small mirrors,”<sup>360</sup> referring to the general matter of the Long Face-*Arich Anpin* and the Small Face-*Zeir Anpin*.<sup>361</sup>

The explanation<sup>362</sup> is that the [blessing in] short form refers to the Long Face-*Arich Anpin*, which is like a spring from which only drops of water burst forth (like the short form blessing), except that its superiority is that its waters are called “Living Waters,” in that they always flow,<sup>363</sup> this being a matter of constancy and eternity.

In other words, this matter transcends limitation, which is why it is called the Long Face-*Arich Anpin*-אריך אנפין. In the words of Torah Ohr,<sup>364</sup> “Even at its beginning it is long-*Aroch-*

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<sup>360</sup> A certain Samaritan asked Rabbi Meir, “Is it possible that the One about whom it is written (Jeremiah 23:24), ‘Do I not fill the Heaven and the earth’ would speak to Moshe from between the two staves of the Holy Ark?” He responded, “Bring me big mirrors.” He said to him, “Look at your reflection in them.” He saw that his reflection was big. He said to him, “Bring me small mirrors.” He brought him small mirrors. He said, “Look at your reflection in them.” He saw that his reflection was small. He said to him, “If you, who are flesh and blood, can change yourself to whatever you wish, how much more is this so of He who spoke and the world came into being, blessed is He. Thus, when He wishes, ‘Do I not fill the Heaven and the earth,’ and when He wishes, He speaks to Moshe from between the two staves of the Holy Ark. Rabbi Chaninah bar Issi said, “At times, the world and its contents cannot contain the glory of His Godliness; at other times He speaks to a person from between the hairs of his head. This is as the verse states (Job 38:1), ‘*HaShem*-יהויה replied to Iyov out of the tempest (*Se’arah*-סערה),’ – from between the hairs (*Se’arot*-שערות) of his head.” Midrash Bereishit Rabba 4:4. [the letters *Samech*-ס and *Sin*-ש come from the same source in the mouth and are therefore interchangeable].

<sup>361</sup> Likkutei Torah, Korach 53b

<sup>362</sup> See Ohr HaTorah *ibid.* p. 563b and on; *Hemshech* “*Chayav Adam Levarech*” *ibid.* Ch. 33.

<sup>363</sup> See Mishnah Parah 8:9

<sup>364</sup> Torah Ohr, Toldot 18d

ארוך.” That is, every point and drop in it, is a matter of length that transcends measure and limitation.

However, when the spring descends and is drawn into the river, to the degree that it descends and is drawn down, to that degree it expands and is expressed all the more. This is the matter of the long form [blessing], (the opposite of the spring that only bursts forth in drops, which is the short form [blessing]).

Another example of the difference between the short form [blessing] and the long form [blessing], is the teaching of our sages, of blessed memory,<sup>365</sup> “A person should always teach his student in a short [concise] way.” For example, all the particulars of the laws [of the teaching] that come out afterwards in a way of expansive and lengthy expression (the long form [blessing]), were first included in the short and concise words of the teacher (the short form [blessing]). The same is so in the matter of “a general principle (*Klal*) and a particular detail” (*Prat*), and there are various other examples for this.

Now, in the above-mentioned continuum of discourses (*Hemshech*)<sup>366</sup> it is explained that the matter of brevity (the “short form [blessing]” and the “short and concise way [of teaching]”) does not contradict the fact that it is called the Long Face-*Arich Anpin*. This is because its shortness is only due to the receptacles (*Keilim*) [of the recipient], but from the perspective of the light (*Ohr*), it is in the way of the length of

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<sup>365</sup> Talmud Bavli, Peachim 3b

<sup>366</sup> *Hemshech* “*Chayav Adam Levarech*” *ibid.* Ch. 33.

the Long Face-*Arich Anpin*, indicating abundant light and illumination.

This is as explained at length in Biurei HaZohar<sup>367</sup> about why we sometimes find that above, there is a matter of abundance, whereas below, there is a matter of minuteness, but we sometimes find the opposite (that above, there is a matter of minuteness, and below there is a matter of abundance).

It is explained there that this depends on the difference between the lights (*Orot*) and the vessels (*Keilim*). That is, from the perspective of the lights (*Orot*), the higher it is, the more abundance of lights (*Orot*) (the Long Face-*Arich Anpin*). In contrast, from the perspective of the vessels (*Keilim*), the lower it is, the more abundance of vessels (*Keilim*), whereas above, the vessels (*Keilim*) are minute, (the short form [blessing]).

Now, the short form blessing begins with “*Baruch-ברוך*,” but does not conclude with “*Baruch-ברוך*.” The explanation<sup>368</sup> is that the matter of a blessing beginning with the word “blessed-*Baruch-ברוך*” is to affect the blessing and draw it down to below.<sup>369</sup> Thus, since in and of itself, the aspect of the Long Face-*Arich Anpin* (the short form [blessing]) is much higher than the whole chaining down of the worlds (*Seder Hishtalshelut*), it must thus begin with “Blessed-*Baruch-ברוך*” to affect the drawing down to below.

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<sup>367</sup> Biurei HaZohar, Chayei Sarah 131d; Also see Torat Chayim, Chayei Sarah 126d; Sefer HaArachim Chabad, Vol. 4, section on “*Orot D’Sefirot bYachas l’Keilim*,” Ch. 7.

<sup>368</sup> See Torah Ohr *ibid.* 6a; Ohr HaTorah *ibid.* p. 564b and on; *Hemshech “Chayav Adam LeVarech”* *ibid.* Ch. 34.

<sup>369</sup> The term “*Brachah-ברכה*” also means to “draw down.” See Mishnah Kilayim 7:1 – “One who draws down (*Mavreech-מבריך*) the vine to the earth.”

However, the matter of concluding with “blessed-*Baruch*-ברוך,” in which the word “conclude-*Chotem*-חותם” also means a “signet” and “seal,” similar to a signet that is stamped [in wax] to seal a letter, so that it will not read by a stranger. As this relates to the matter of blessing (*Brachah*), is that [the blessing] should not be drawn to a place or matter that is undesirable to *HaShem*-יהו"ה. This also is why the letters of the word “seal-*Chotem*-חותם” are the same as the letters of the word “wall-*Chomat*-חומת” and the letters of the word “boundary-*Techum*-תחום,” to indicate that there is a closure and limitation to the drawing down of the blessing (*Brachah*), in such a way that its bestowal only comes up to here, and no further, thus not reaching those outside.

Now, this matter (of concluding and sealing (*Chotem*-חותם) the blessing with “blessed-*Baruch*-ברוך”) is unnecessary in the short form [blessing], which is the aspect of the Long Face (*Arich Anpin*). This is because here, the matter of evil is utterly inapplicable, as the verse states,<sup>370</sup> “Evil shall not dwell with You.” That is, there is no room for the side opposite holiness to derive any vitality whatsoever from this aspect.

Only in the long form [blessing], that is, in the drawing down of the chaining down of the worlds (*Seder Hishtalshelut*), particularly in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and especially in this physical and material world, there is room for vitality to be drawn by the side opposite holiness, and therefore [the blessing] must conclude and be sealed with the word “blessed-*Baruch*-ברוך.”

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<sup>370</sup> Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

### 3.

There is another matter<sup>371</sup> in regard to beginning the short form blessing, which is the aspect of the Long Face-*Arich Anpin*, with the word “blessed-*Baruch*-ברוך,” (in addition to the fact that the beginning of the blessing is to affect a drawing down to below from an aspect that transcends the chaining down of the worlds – *Seder Hishtalshelut*).

This matter also comes to push away any derivation of vitality by the external forces, [except that it is unlike the concluding seal (*Chotem*-חותם) of “*Baruch*-ברוך” at the end of a long form [blessing], the matter of which is for the external forces not to derive vitality as a result of the many constrictions (*Tzimtzumim*) all the way down. Rather, (in this case) the opposite is true, [that its purpose is for the external forces] not to derive any vitality from such a lofty level as the aspect of the Long Face-*Arich Anpin*.

This is because about the aspect of the Long Face-*Arich Anpin* the verse states,<sup>372</sup> “darkness and light are the same,” and it similarly states,<sup>373</sup> “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?” It therefore is possible for the external forces to derive vitality from this aspect.<sup>374</sup> This is as known about the matter of the exile in Egypt, in which we [presently] are

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<sup>371</sup> See Ohr HaTorah *ibid.* p. 565a and on; *Hemshech* “*Chayav Adam LeVarech*” *ibid.*

<sup>372</sup> Psalms 139:12

<sup>373</sup> Job 35:6-7

<sup>374</sup> *Sefer HaMaamarim* 5659 p. 152 and on; 5704 p. 84 and on, and elsewhere.



occupied,<sup>375</sup> in that it stems from the vitality that Pharaoh-פֶּרַעֲהוֹ derived from the aspect of the “back of the neck-עֹרֶף-*Oreph*” of the Long Face-*Arich Anpin*. Even though this only is from the aspect of “back of the neck-עֹרֶף-*Oreph*,” and is “in a way of one who grudgingly throws something over his shoulder [to his enemy],”<sup>376</sup> meaning, that it only is his leftovers, nonetheless, even this is with very great abundance etc., as explained at length in the Chassidic teachings on “*Avadim Hayinu*” etc.<sup>377</sup> This is why there must be the matter of beginning with the word “*Baruch*-בְּרוּךְ”, so that the drawing down from the aspect of the Long Face-*Arich Anpin* will only be to the side of holiness, and the external forces will not derive any vitality from there.

This may be understood based on the statement in *Zohar*,<sup>378</sup> “When the Holy One, blessed is He, created the world... the letter *Beit*-ב, which is a sign of blessing-*Brachah*-בִּרְכָה, came forward, and the world was composed and created with it. Now, if you ask, ‘Is not the letter *Aleph*-א the first of the letters?’ It is indeed so, but because the word ‘cursed-*Arur*-אָרוּר’ is called by (the letter *Aleph*-א), the world was not created with it.”

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<sup>375</sup> This discourse and the previous discourse were said on the 11<sup>th</sup> of Nissan in celebration of the Rebbe’s birthday, several days before the holiday of Passover, which celebrates the exodus from Egypt.

<sup>376</sup> Tanya, Likkutei Amarim, Ch. 22

<sup>377</sup> See the discourse entitled “*Avadim Hayinu*” in Siddur Im Da”Ch 293c and on, and with the glosses in Ohr HaTorah, Shmini p. 29 and on.

<sup>378</sup> *Zohar* I 205b and elsewhere; Also see Talmud Yerushalmi, Chagigah 2:1; Midrash Tanchuma Bereishit 5; Midrash Bereishit Rabba 1:10; Tanna d’Bei Eliyahu Rabba, Ch. 31; Likkutei Torah, Re’eh 19b; Ohr HaTorah, Bereishit 44b; Emor (Vol. 3) p. 857 and on, and elsewhere.

Now, as this matter relates to the *Sefirot*, the *Aleph*-אלף, which hints at the Master of the World-*Alupho Shel Olam*-אלופו של עולם, refers to the Long Face-*Arich Anpin*, from which there also can be derivation of vitality to the side opposite holiness, which is called “cursed-*Arur*-ארור,” in that “darkness and light are the same” there. This is why the world was created with the letter *Beit*-ב (of the word “In the beginning-*Bereishit*-בראשית”) which is a sign of “blessing-*Brachah*-ברכה.”

This is similar to the matter of “beginning [a blessing] with the word ‘blessed-*Baruch*-ברוך’” (in that we begin with a blessing-*Brachah*-ברכה.) This refers to the general matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which comes about by first manifesting in the *Sefirah* of Wisdom-*Chochmah*, which is the letter *Beit*-ב, the matter of which is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is why the drawing down is solely on the side of holiness, being that the side of holiness is nullified (*Bittul*) to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained in the Holy Tanya).<sup>379</sup>

This likewise is why the aspect of Wisdom-*Chochmah* also has a small measure of judgment and discernment (*Din*) in it, [for, as explained in the additions to Torah Ohr,<sup>380</sup> the [earlier] Kabbalists argued whether Wisdom-*Chochmah* is an aspect of Judgment-*Din* or an aspect of Kindness-*Chessed*, but the Arizal ruled that both are true etc.,] for through this, there

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<sup>379</sup> Tanya, Likkutei Amarim, Ch. 19

<sup>380</sup> Torah Ohr, Hosafot 110c; Also see Sefer HaMitzvot of the Tzemach Tzedek 70a; Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 6; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

only is a drawing down to a place where there is self-nullification (*Bittul*) to *HaShem*-ה"ה etc.<sup>381</sup>

However, once the world already was created with the letter *Beit*-ב, it then is possible to also begin with the letter *Aleph*-א, which was the opening [utterance] that began the Ten Commandments (*Aseret HaDvarim*-עשר"ה הדבר"ים) with the words, "I am *HaShem*, your God-*Anochi HaShem Elo*"*heicha-*אנכי יהו"ה אלהיך."<sup>382</sup>

The explanation is that after there already is the opening and beginning with the word "blessed-*Baruch*-ברוך," it then is also possible for there to be a drawing down from the aspect of the Long Face-*Arich Anpin*, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*), in a way that the drawing down is only to the side of holiness, from which the external forces can derive no vitality. This is the meaning of the short form [blessing], which begins with the word "*Baruch*-ברוך."

Opening with "*Baruch*-ברוך" affects that the drawing down from the aspect the Long Face-*Arich Anpin* - which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*) and even transcends the beginning of the chaining down (*Hishtalshelut*), which is the *Sefirah* of Wisdom-*Chochmah* (and is the letter *Beit*-ב) - should specifically be to

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<sup>381</sup> "The aspect of the Judgment of Wisdom-*Chochmah* is the precision of the desire, that it should be in a particular way, and not in any other way. This is because when the desire comes according to the dictates of Wisdom-*Chochmah*, it comes with precision and restriction, that it should be like this and not like that. For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of the upper Wisdom-*Chochmah* of *HaShem*-ה"ה, blessed is He." See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

<sup>382</sup> Exodus 20:2

the side of holiness, whereas the external forces should not derive vitality from there.

Now, this can also be connected to the days of Purim, [as in the teaching of our sages, of blessed memory,<sup>383</sup> “Juxtaposing [the celebration of] one redemption (Purim) to [the celebration of] another redemption (Pesach) [is preferable].” That is, [it states],<sup>384</sup> “A person is obligated to become intoxicated on Purim until he does not know the difference between ‘Cursed is Haman (*Arur Haman*-ארור המן)’ and ‘Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי).”

To explain, the matter of Haman is that “he cast a lot (*Pur*-פור), which is the lottery (*Goral*-גורל),”<sup>385</sup> and a lottery transcends intellect (*Sechel*),<sup>386</sup> (intellect being the matter of brains (*Mochin*), the primary aspect of which is Wisdom-*Chochmah*).

This is similar to the matter [indicated by the verse],<sup>387</sup> “darkness and light are the same,” in which there is no difference between “Cursed is Haman (*Arur Haman*-ארור המן)” and “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי).” That is, [on this level] it is possible for the drawing down to not only be to the aspect of “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי),” but also to the aspect of “Cursed is Haman (*Arur Haman*-ארור המן).”

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<sup>383</sup> Talmud Bavli, Megillah 6b and Rashi there.

<sup>384</sup> Talmud Bavli, Megillah 7b

<sup>385</sup> Esther 3:7

<sup>386</sup> See Torah Ohr, Megillat Esther 93d and elsewhere; Also see the discourse entitled “*Al Kein Karu* – Therefore they called these days ‘Purim’” 5713, translated in The Teachings of The Rebbe 5713, Discourse 12.

<sup>387</sup> Psalms 139:12

However, the miracle of Purim is similar to “Beginning [a blessing] with the word blessed-*Baruch*-ברוך,” so that even the aspect of “not knowing (*Lo Yada*-לא ידע)” etc., is only drawn to the aspect of “Blessed is Mordechai (*Baruch Mordechai*-ברוך מרדכי),” and not to the aspect of “Cursed is Haman (*Arur Haman*-ארור המן-א).” That is, the aspect of “Cursed is Haman (*Arur Haman*-ארור המן-א)” should derive no vitality from this highest of levels, this being the level of “until he does not know” (*Ad d’Lo Yada*-עד דלא ידע).

#### 4.

With the above in mind, we can explain [the teaching],<sup>388</sup> “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” For, the matter of the “blessing-*Brachah*-ברכה” (“the one who recited the blessing”) is with the letter *Beit*-ב, and refers to “beginning with the word ‘blessed-*Baruch*-ברוך.’” However, there then is the matter of answering “Amen-אמן,” (“the one who answers ‘Amen-אמן’”), which is similar to beginning the Ten Commandments (*Aseret HaDevarim*-עשרת הדבריים) with the letter *Aleph*-א, after there already was the matter of beginning the creation with the with the “blessing-*Baruch*-ברוך” of the letter *Beit*-ב.

To further explain, the general matter of a blessing (*Brachah*-ברכה) is like the matter of warring with the side opposite holiness, so that it will not derive any vitality etc. For, even in regard to the short form blessing (*Matbe’ah Katzar*-מטבע קצר), which is the aspect of the Long Face-*Arich Anpin*, it

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<sup>388</sup> Talmud Bavli, Brachot 53b

is possible for Pharaoh-פרעה to derive vitality from the “back of the neck-*Oreph*-ערוף” of the Long Face-*Arich Anpin*, as a result of the matter of “darkness and light are the same,” as explained above. This is why the matter of war is necessary, in order to cause that the drawing down will be solely to the side of holiness. This matter is brought about by “the one who makes the blessing,” which is the matter of “beginning with the word ‘blessed-*Baruch*-ברוך.’”

However, there then is the matter of answering “Amen-אמן,” in which the word “Amen-אמן” specifically begins with the letter *Aleph*-א. This indicates a drawing down that is not just from the aspect of Wisdom-*Chochmah*, (the letter *Beit*-ב), which is the beginning of the order of the chaining down of the worlds (*Seder Hishtalshelut*), but there rather is the addition of an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), in which “the addition is greater than the principal”<sup>389</sup> (as explained in chapter one). This drawing down is from the aspect of the Long Face-*Arich Anpin*, wherein every point is in a way of complete lengthiness (as explained in chapter two). Nonetheless, even so, the drawing down must only be to the side of holiness, in a way that no stranger can touch it.

This then, is the meaning of the teaching, “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” For, “the one who makes the blessing” and “begins with the word ‘blessed-*Baruch*-ברוך,’” the matter of which is the *Sefirah* of Wisdom-*Chochmah*, is already the beginning of

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<sup>389</sup> Midrash Bereishit Rabba 61:4 and elsewhere.

the order of the chaining down of the worlds (*Seder Hishtalshelut*).

Even though it only is the beginning, and it therefore follows automatically that the measure and limitation is in the highest state and form, nonetheless, there already is a matter of measure and limitation. However, since *HaShem's* יהוה's Supernal intent is for “a dwelling place **for Him**, blessed is He”<sup>390</sup> (meaning, for His Essential Self),<sup>391</sup> there necessarily must be a drawing down of an aspect that utterly transcends measure and limitation, this being the matter of “the one who answers ‘Amen-אמן,’ who is greater than the one who recited the blessing.” Only that this must be preceded by “the one who makes the blessing” and “begins with the word ‘blessed-*Baruch*-ברוך,” so that the drawing down from higher than measure and limitation will only be drawn to the side of holiness.

## 5.

Now, the effect of opening [a blessing] with “blessed-*Baruch*-ברוך,” by which the drawing down is through the aspect of Wisdom-*Chochmah*, so that the external forces will not draw vitality from the aspect of the Long Face-*Arich Anpin*, which transcends measure and limitation - is only in the world of Emanation (*Atzilut*), within which there is the spreading forth

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<sup>390</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>391</sup> See *Hemshech* 5666 p. 3 (translated as Revealing The Infinite), and elsewhere.

of the aspect of Wisdom-*Chochmah*, (as explained in the previous discourse).<sup>392</sup>

That is, in the world of Emanation (*Atzilut*) the matter of “beginning with ‘blessed-*Baruch*-ברוך” is enough, through which any [possibility] of vitality being derived by the external forces from the aspect in which “darkness and light are equal” is pushed away, and thus the concluding signet of the word “blessed-*Baruch*-ברוך” is unnecessary. (That is, the short form [blessing] (*Matbe'ah Katzar*-מטבע קצר) [only] begins with “*Baruch*-ברוך” but does not conclude with “*Baruch*-ברוך.”)

This is because [the matter of concluding the long form blessing with the signet and seal of “*Baruch*-ברוך”] is for the purpose of pushing away the [possibility of the] external forces deriving any vitality stemming from the many constrictions (*Tzimtzumin*) of the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, since *HaShem*'s יהו"ה ultimate Supernal intent, blessed is He, is (not for the world of Emanation-*Atzilut*, but rather),<sup>393</sup> “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds,” meaning, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and particularly in this [lowest] world of Action (*Asiyah*) where the wicked are dominant (as explained in Tanya)<sup>394</sup> and is called “the world of the external husks”

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<sup>392</sup> The preceding discourse of this year, 5722, entitled “*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of,” Discourse 24, Ch. 5.

<sup>393</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>394</sup> Tanya, Likkutei Amarim, Ch. 6 (10b), citing Etz Chayim, Shaar 42, Ch.4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 54.



(*Kelipot*) and “the opposite side” (*Sitra Achara*), therefore the matter of concluding with the signet and seal (*Chotem*-חותם) of the word “blessing-*Brachah*-ברכה” is necessary, so that no stranger will be able to touch it, meaning that even in an abundance of bestowal to below, the external forces will not derive any vitality from it.

The same was so on Purim, that the ring (*Taba 'at*-טבעת) and seal (*Chotem*-חותם) of the king was taken from Haman and given to Mordechai,<sup>395</sup> and the house (*Bayit*-בית) of Haman was likewise given to Mordechai.<sup>396</sup> This is similar to the matter of concluding [a long form blessing with the] signet and seal (*Chotem*-חותם) of the word “blessed-*Baruch*-ברוך,” so that there will not be any derivation of vitality by the external forces, even vitality stemming from the many constrictions (*Tzimtzumim*).

This then, explains the words, “Know that although the common soldiers (*Golyarim*-גוליירים) initiate the war, it is the mighty who bring victory-*Netzach*.” That is, it is not enough that [only] at the beginning of the war the external forces do not derive vitality from the aspect of the Long Face-*Arich Anpin*, (brought about by “the one who makes the blessing” who “begins with ‘*Baruch*-ברוך”)). Rather, the conclusion must be to prevail and be victorious in the war, so that no vitality is derived by the external forces, even when there is abundant bestowal all the way down.

This is brought about by the one who answers “*Amen*-אמן,” in which the word “*Amen*-אמן” begins with the letter *Aleph*-א. As explained before, this indicates a drawing down

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<sup>395</sup> Esther 8:2

<sup>396</sup> Esther 8:1-7

from the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), through which victory is brought about.

This is as explained in the continuum of discourses (*Hemshech*) of the 10<sup>th</sup> of Shvat,<sup>397</sup> that for the sake of victory in the war, [even] the [most] precious treasures that until now, were hidden and sealed from the eyes of all beholders, are spent. This refers to a matter that transcends the order of the chaining down of the worlds (*Hishtalshelut*), and from there, there is a drawing down of the concluding seal of the word “blessed-*Baruch*-ברוך,” so that even though there is abundant bestowal to below, no stranger can touch it.

This is why the one who answers “Amen-אמן” is the one who sustains and establishes the blessing to be true (*Emet*-אמת).<sup>398</sup> This is because the word “Truth-*Emet*-אמת,” which begins with the letter *Aleph*-א and ends with the letter *Tav*-ת, is the signet and seal (*Chotem*-חותם) of the Holy One, blessed is He,<sup>399</sup> indicating a drawing down from the aspect of the Long Face-*Arich Anpin*, (the short form blessing) which transcends measure and limitation,<sup>400</sup> as it is drawn down into the entire length of the chaining down of the worlds (*Hishtalshelut*), (the

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<sup>397</sup> See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 11 (Sefer HaMaamarim 5710 p. 132).

<sup>398</sup> The root of the word “Truth-*Emet*-אמת” is the three-letter root “Amen-אמן,” which itself a declaration of the truth of something. See Sefer HaShoroshim of the Radak, section on “Amen-אמן.”

<sup>399</sup> Talmud Bavli, Shabbat 55a; Talmud Yerushalmi, Sanhedring 1:1; Midrash Devarim Rabba 1:10; Shir HaShirim Rabba 1:9 (a); Also see Ohr HaTorah ibid. p. 566a; *Hemshech* “*Chayav Adam Leverage*” ibid. and elsewhere.

<sup>400</sup> The letters of the names *Aleph*-א and *Tav*-ת are equal to “Wonders-*Pla’ot*-פלאות,” indicating that which transcends the measures and limitations of the intellect and the order of the chaining down of the worlds (*Hishtalshelut*). See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Gate of The Vowels).

long form blessing), all the way down to below, to the end of all levels, so that even there, the drawing down is in a way that there is the signet and seal (*Chotem*-חותם) which no stranger can touch.

This is also why the word “Amen-אמן-91” shares the same numerical value as the Name *HaShem*-יהו"ה-26 and His title “Lord-Adona”-אדני"י-65,”<sup>401</sup> hinting at *HaShem*'s-יהו"ה-s Upper Unity (*Yichuda Ila'ah*) and His Lower Unity (*Yichuda Tata'ah*), respectively. That is, there must be a drawing down in a way that no stranger can touch it, not only in the Upper Unity (*Yichuda Ila'ah*), but even in the Lower Unity (*Yichuda Tata'ah*).

## 6.

Now, the explanation of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that, in and of itself, the Godly soul does not require repair at all.<sup>402</sup> Rather, its descent “from a high peak”<sup>403</sup> (“*Igra Ramah*-איגרא רמה,” which begins with the letter *Aleph*-א and is higher than the letter *Beit*-ב, and is thus called “high-*Ramah*-רמה), “to a deep pit,” (*Beira Amikta*-בירא עמיקתא), is not for itself. Rather, its purpose is to repair the body and animalistic soul.<sup>404</sup> This itself is entirely the matter of the war (mentioned in Talmud about the one who makes the

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<sup>401</sup> Pri Etz Chayim, Shaar Kavanat Amen, Ch. 1; Shaar HaKolel, Inyan Kavanat Chazarat HaAmidah, Drush 5 (272a in the 5723 edition); Also see Roke'ach, Section 330; Zohar II 178a

<sup>402</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

<sup>403</sup> See Talmud Bavli, Chagigah 5b

<sup>404</sup> Tanya, Likkutei Amarim, Ch. 37 *ibid*.

blessing and the one who answers “Amen-אמן”), in that it refers to the war between the soul and the opposite of holiness in the body and animalistic soul.

In this itself there is the beginning of the war and there is the conclusion and victory of the war. The beginning of the war is when one begins his service of *HaShem*-יהו"ה, blessed is He, every day, by serving Him in prayer (*Tefillah*). This is followed by Torah study, thus going “from the house of prayer, to the house of study.”<sup>405</sup> However, this is all still in the realm of Torah and *mitzvot*, which is similar to the world of Emanation (*Atzilut*).

However, in addition, a person must also engage with the world itself, [as it states],<sup>406</sup> “In regard to them (the pursuit of livelihood), conduct yourself according to the custom of the world.” This is the matter of concluding the victory of the war, which is the actual fulfillment of all matters that were accomplished while serving *HaShem*-יהו"ה, blessed is He, in prayer and in the study of Torah at the beginning of the day, similar to the one who answers “Amen-אמן”, thus establishing the blessing (*Brachah*-ברכה) [as true].

More specifically, from the perspective of the soul, the service comes to be in a way that transcends measure and limitation. That is, this level of service stems from the “lottery-*Goral*-גורל” aspect of the soul,<sup>407</sup> which transcends its inner manifest powers. This is the matter of [the verse,<sup>408</sup> “You shall

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<sup>405</sup> Talmud Bavli, Brachot 64a; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

<sup>406</sup> Talmud Bavli, Brachot 35b (the view of Rabbi Yishmael).

<sup>407</sup> See Sefer HaMaamarim 5696 p. 57

<sup>408</sup> Deuteronomy 6:5

love *HaShem*-יהו"ה your God...] with all your being" (*Bechol Me'odecha*-בכל מאדך) by serving *HaShem*-יהו"ה, blessed is He, during prayer (*Tefillah*) and during Torah study, in that one studies in a way that is free of measure and limitation. This is because of the matter of,<sup>409</sup> "They first made the blessing (*Brachah*-ברכה) over the Torah," and thus, the Giver of the Torah, who transcends all measure and limitation, is present in this.

Now, since one's service of *HaShem*-יהו"ה, blessed is He, is "with all your being" (*Bechol Me'odecha*-בכל מאדך), meaning,<sup>410</sup> "With whatever measure He measures out to you," it thus is in a way that under every circumstance it is established eternally, even when engaged in worldly matters, as [indicated by the teaching], "In regard to them, conduct yourself according to the custom of the world," referring to monetary matters, as explained about the words, "With all your being" (*Bechol Me'odecha*-בכל מאדך), that it means, "With all your money."<sup>411</sup>

Nonetheless, serving *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*), must also be connected to orderly service of Him, through the inner manifest powers of one's soul, as indicated by the words, "With all your heart and with all your soul,"<sup>412</sup> meaning, by fulfilling Torah and *mitzvot* in actuality. This is the matter of "beginning with 'blessed-*Baruch*-ברוך,' that is, with the aspect of Wisdom-

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<sup>409</sup> See Talmud Bavli, Nedarim 81a; Bava Metziya 85b; (Shulchan Aruch of the Alter Rebbe, Orach Chayim, 47:1); Also see Rabbeinu Yona, cited in Ra"n to Nedarim ibid. Ba"Ch to Orach Chayim 47.

<sup>410</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

<sup>411</sup> Talmud Bavli, Brachot 54a; Sifri (cited in Rashi) to Deuteronomy 6:5

<sup>412</sup> Deuteronomy 6:5 ibid.

*Chochmah*, which is the beginning of the inner manifest powers [of the soul].

The explanation is that when one's service of *HaShem*-יהו"ה, blessed is He, is without order, it is service that stems from the world of Chaos-*Tohu*, this being the matter of the [husk-*Kelipah* of] the Philistines (*Plishtim*), as it is on the side of holiness, as a result of which it is possible to [fall into] the external husk of the Philistines (*Plishtim*) of the side opposite holiness.<sup>413</sup> This is explained at length in Torah Ohr<sup>414</sup> on the verse,<sup>415</sup> "God did not lead them by way of the land of the Philistines... [for God said], 'Perhaps the people will reconsider when they see war, and they will return to Egypt.'"

This is as explained in the previous discourse,<sup>416</sup> that even though service of *HaShem*-יהו"ה, blessed is He, in an aspect of "running" (*Ratzo*) desire, is a higher service, in that one enters "the innermost sanctum,"<sup>417</sup> nevertheless, the "running" (*Ratzo*) desire must be limited. However, this limitation must not stem from the measure and limitation of the lower one, but because he becomes utterly nullified of his own existence, (meaning that his "running" (*Ratzo*) desire is **not** because of **his own** desire), so that all there is, is the Supernal being [and desire of *HaShem*-יהו"ה, blessed is He]. This is to such an extent that, without the limitation of the "running" (*Ratzo*) desire, it is possible for him to come to the diametric

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<sup>413</sup> See Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6.

<sup>414</sup> Torah Ohr, Beshalach 61c and on

<sup>415</sup> Exodus 13:17

<sup>416</sup> The preceding discourse of this year, 5722, entitled "*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of," Discourse 24.

<sup>417</sup> Midrash Vayikra Rabba 20:8

opposite state, which is the matter indicated by the words, “Perhaps the people will reconsider when they see war, and they will return to Egypt.”

The example for these two opposites [comes from the matter of Aharon’s two sons] who “approached before *HaShem*-יהו"ה, and they died,”<sup>418</sup> whereupon “their souls were consumed but their bodies remained,”<sup>419</sup> in that they lacked self-nullification (*Bittul*).<sup>420</sup>

This then, is the matter of beginning with “blessed-*Baruch*-ברוך.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, is with the inner manifest powers of his soul, the service that transcends measure and limitation is then in a way that no vitality will be derived by the [external husk (*Kelipah*)] of the Philistines (*Plishtim*) of the side opposite holiness etc.

However, the general matter of “beginning with ‘blessing-*Brachah*-ברכה,” namely, that one’s service which transcends measure and limitation, should be bound to the inner manifest powers [of his soul], does not only apply to serving *HaShem*-יהו"ה, blessed is He, within the four cubits of Torah study and prayer, which only applies to matters of Torah and *mitzvot*, but not to worldly matters, such that when he is in such a state and standing [of studying Torah and doing *mitzvot*], he behaves in a way that is proper and fitting to him.<sup>421</sup> However, [from this alone] it is not known how he will conduct himself when his state and standing is descent to below. For, as

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<sup>418</sup> Leviticus 16:1

<sup>419</sup> Talmud Bavli, Shabbat 113b; Sanhedrin 52a; Also see Ohr HaTorah, Acharei p. 551; Sefer HaMaamarim 5629 p. 280; 5652 p. 75

<sup>420</sup> Also see Likkutei Sichot Vol. 18 p. 210

<sup>421</sup> See Talmud Bavli, Ketubot 67a

explained in *Hemshech* 5672,<sup>422</sup> one's service of *HaShem*-יהו"ה, blessed is He, must be in a way that the world of Chaos-*Tohu* and the world of Repair-*Tikkun* are aligned with each other, for without this, matters that cause distraction and confusion are possible, to the extent that it can even become possible [for a person] not to fulfill *HaShem*'s-יהו"ה Supernal will.

This is also as stated in the Sichah-talk connected to the discourse of *Acharei Mot*,<sup>423</sup> that in the "running" (*Ratzo*) desire to ascend, even in the highest level of ascent, there must also be the sense [of "return" (*Shov*)], which specifically is recognized in tangible action. Thus, in addition to the matter of "beginning with 'blessed-*Baruch*-ברוך'" brought about by "the one who makes the blessing," there also must be the conclusion and victory in the war, through "the one who answers 'Amen-אמן.'" "

That is, the effect of "beginning with 'blessed-*Baruch*-ברוך'" (through the inner manifest powers [of the soul]) in one's service of *HaShem*-יהו"ה, blessed is He, which transcends measure and limitation, must be drawn down (not only into the world of Emanation (*Atzilut*), which is the short form [blessing], meaning only in one's involvement in matters of holiness, but), must be in a way of the long form [blessing], reaching all the way down to below,<sup>424</sup> "From the end of the earth," to the very

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<sup>422</sup> *Hemshech* 5672 Vol. 1, p. 599 and on

<sup>423</sup> Printed as an addition to the discourse entitled "*Acharei Mot*" 5649 (mentioned earlier), and subsequently printed in *Sefer HaMaamarim* 5649 p. 563 (also see *Igrot Kodesh* of the Rebbe Rayatz, Vol. 2, p. 407).

<sup>424</sup> Psalms 61:3-8 – The Psalms that began to be recited on the 11<sup>th</sup> of Nissan of this year, 5722 (See the beginning of *Sefer HaMaamarim* 11 Nissan). Also see the preceding discourse of this year, 5722, entitled "*Vayedaber... Acharei Mot* – *HaShem* spoke to Moshe after the death of," Discourse 24, Ch. 9.



lowest place, beyond which there is nothing lower, specifically in the “dwelling place in the lower worlds.” (As explained in Tanya.<sup>425</sup>

This is like the one who answers “Amen-אמן,” thus establishing the truth of the blessing that was recited. In other words, in and of itself, the recitation of the blessing still is a matter of measure and limitation, and it therefore is possible for it to subsequently undergo change etc. However, the one who answers “Amen-אמן” causes the establishment and sustainment of the truth of the matter, so that there is no matter of change in it, but it will be established eternally.

## 7.

Now, the same applies to blessings by which Jews bless each other. That is, the one who made the blessing has his effect, and the one who answers “Amen-אמן” has his effect. About this, our sages, of blessed memory, stated, “The one who answers ‘Amen-אמן’ is greater than the one who recited the blessing.” This is because the one who answers “Amen-אמן” draws and establishes the truth of the signet of the Holy One, blessed is He, which is “Truth-*Emet*-אמת,” into the blessing. That is, he draws from the letter *Aleph*-א, that is, the aspect that transcends measure and limitation, into the *Tav*-ת, the end of all the letters (*Otiyot*), the matter of which is the drawing down and bestowal all the way down.

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<sup>425</sup> Tanya, Likkutei Amarim, Ch. 36

This likewise is the meaning of [the teaching],<sup>426</sup> “Whoever blesses is blessed,” which the Holy One, blessed is He, promised in the verse,<sup>427</sup> “And I will bless those who bless you,” namely, that “He is blessed with the blessing of the Holy One, blessed is He,” in which “the addition is greater than the principal.”<sup>428</sup> That is, he is blessed with a blessing that transcends all measure and limitation, similar to [“love *HaShem*-יהוה your God...] with all your being (*Bechol Me'odecha*),” which is drawn all the way down in matters pertaining to one’s children, health, and abundant sustenance.

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<sup>426</sup> Talmud Bavli, Sotah 38b

<sup>427</sup> Genesis 12:3

<sup>428</sup> Midrash Bereishit Rabba 61:4 and elsewhere.

## Discourse 26

“*Avadim Hayinu L’Pharaoh b’Mitzrayim –  
We were slaves to Pharaoh in Egypt...*”

The 2<sup>nd</sup> night of Pesach, 5722

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

1.

We recite,<sup>429</sup> “We were slaves to Pharaoh in Egypt, and *HaShem*-יהוה our God took us out from there with a strong hand and an outstretched arm.” Now, we must understand why all these particulars are specified. At first glance, the essential matter here, is that we were slaves and He took us out. Why then is it necessary for the verse to specify that we were slaves to Pharaoh, and that it specifically took place in Egypt? Likewise, about the exodus, the verse specifies that “*HaShem*-יהוה our God took us out,” and that “He took us out from *there*,” and that He did so “with a strong hand and an outstretched arm.” From this it is understood that all these particulars come to explain the general matter of “we were slaves” and the general matter of “He took us out.”

We also must understand the instruction here, as it relates to our service of *HaShem*-יהוה, blessed is He. For, in *Zohar*, on the Torah portion of Beha’alotcha,<sup>430</sup> it states that all events that the Torah relates are not merely stories, Heaven

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<sup>429</sup> In the Passover Haggadah; Also see Deuteronomy 6:21

<sup>430</sup> *Zohar* III 152a

forbid to think so. Rather, they are instructions that apply to all generations.

This is understood to an even greater degree by the Baal Shem Tov's teaching<sup>431</sup> that whatever a Jew sees or hears is by Divine providence (*Hashgachah Pratit*), in order to give him instruction in his service of *HaShem*-יהו"ה, blessed is He. Now, if this is so of worldly matters, how much more is it certainly so in regard to the events related in Torah. It thus is understood that the general matter of "We were slaves... and He took us out," is something that also is present our service of *HaShem*-יהו"ה, blessed is He, right now.

## 2

This matter<sup>432</sup> is explained in the Siddur of the Arizal<sup>433</sup> on this passage, "*Avadim Hayinu* – We were slaves etc.," that at that time, all matters of holiness were in a state of concealment, hiddenness, constraint and constriction, whereas matters of the opposite of holiness were as indicated by the name "Pharaoh-פרעה," meaning that "they were exposed-*It'pariyu*-אתפריעו," and all aspects of their lights were revealed.<sup>434</sup> That is, all bestowals from Above were present, except that they went to the side opposite holiness.

The reason is because [the aspect of] Pharaoh-פרעה is positioned at the "back of the neck-*Oreph*-עורף" of the Long

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<sup>431</sup> Keter Shem Tov, Hosafot 223 and on

<sup>432</sup> See the discourse entitled "*Avadim Hayinu*" in Siddur Im Da"Ch p. 293c and on, and with the glosses in Ohr HaTorah, Shmini p. 29 and on.

<sup>433</sup> In this passage of the Haggadah.

<sup>434</sup> Zohar I 210a

Face-*Arich Anpin*, in that the Long Face-*Arich Anpin* refers to the transcendent encompassing [light] (*Makif*) which transcends the chaining down of the worlds (*Hishtalshelut*), where<sup>435</sup> “darkness and light are the same,” and,<sup>436</sup> “If you were righteous, what have you given Him? [If your transgressions multiply, what have you done to Him?]” That is, all the deeds of the lower beings have absolutely no affect there, and it therefore is possible for the external forces to also derive vitality from there.

Furthermore, the opposite is true, that the vitality derived by the external forces is greater than the vitality derived by the side of holiness. This is because, in holiness, all matters are in a way of order and calculation, and the bestowal to holiness is from the inner manifest aspect (*Pnimi*), rather than the transcendent encompassing aspect (*Makif*). (Moreover, the bestowals that do come to the side of holiness from the transcendent encompassing aspect (*Makif*) are only temporary, as explained in Kuntres U’Maayon.)<sup>437</sup> Therefore, at that time matters of holiness were in a state of concealment, hiddenness, constraint, and constriction, this being the matter of Egypt-*Mitzrayim*-מצרים, [which means “constraints-*Meitzarim*-מיצרים”].

This is as the Siddur explains there, that the word “Egypt-*Mitzrayim*-מצרים” divides into “The constraint of *Ya”m*-*Meitzar Yam*-ים,מיצר,” indicating that the aspect of the

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<sup>435</sup> Psalms 139:12

<sup>436</sup> Job 35:6-7

<sup>437</sup> Kuntres U’Maayon, end of Maamar 6; Maamar 7, Ch. 4; Maamar 11, Ch. 2

Understanding-*Binah*<sup>438</sup> was in a state of constraint-*Meitzar*-מיצר, which is why the birth of the emotions from the aspect of Understanding-*Binah* did not take place. This is why exile is compared to a fetus (*Ibur*),<sup>439</sup> “three inside of three,” in that its head is folded between its knees.<sup>440</sup> In other words, even though all matters are within it, such as the intellectual and brains (*Mochin*) in the head, and the emotions (*Midot*) in the heart, nevertheless, they are concealed, and all that is revealed is the aspect of *NeHi”Y*.<sup>441</sup> This is the meaning of the teaching,<sup>442</sup> “It eats what its mother eats, and drinks what its mother drinks,” this only being the aspect of *NeHi”Y*, whereas the intellect *ChaBa”D*<sup>443</sup> and the emotions (*Midot*) are concealed. This is because of “the constraint of *Ya”m-Meitzar Yam*-מיצר ים.”

All this was because, at that time, there was a radiance of the transcendent encompassing aspect (*Makif*), and because of this, there was no bestowal to the side of holiness, as mentioned above. On the contrary, the bestowal was to the side opposite holiness, as the verse states,<sup>444</sup> “The spider seizes [its

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<sup>438</sup> The numerical value of *Ya”m*-מ-50 refers to the Fifty Gates of Understanding-*Binah*. Additionally, the word “Who-Mi-מי” refers to the Understanding-*Binah*. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>439</sup> See Likkutei Torah of the Arizal, Shemot; Torah Ohr, Va’era; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, Ch. 34

<sup>440</sup> See Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.* Ch. 30 & 34, and the notes there.

<sup>441</sup> An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

<sup>442</sup> Talmud Bavli, Niddah 30b *ibid.*

<sup>443</sup> An acronym for the intellectual faculties and *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

<sup>444</sup> Proverbs 30:28

prey] with its handiwork, though it dwells in the king's palace."<sup>445</sup>

Now, the exodus from the exile was brought about through the transcendent encompassing aspect (*Makif*) being drawn down in an internalized way (*b'Pnimityut*). About this it states, “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהי"נו took us out from there with a strong hand and an outstretched arm.” For, the words “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהי"נו refer to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, and the words “a strong hand (*Yad HaChazakah*-יד החזקה) and an outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” refer to the two “arms” of the Long Face-*Arich Anpin*.

This is as Talmud states,<sup>446</sup> that the “strong hand (*Yad HaChazakah*-יד החזקה)” refers to the right hand, and the “outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” refers to the left hand, these being the aspects of Kindness-*Chessed* and Might-*Gevurah* of the Long Face-*Arich Anpin*. Thus, through the aspects of the “strong hand (*Yad HaChazakah*-יד החזקה) and the outstretched arm (*Zro'ah Netuyah*-זרוע נטויה)” donning the garments of “*HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהי"נו,” which is the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*,”<sup>447</sup> there thereby was the exodus from Egypt (*Mitzrayim*-מצרים).

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<sup>445</sup> See Sefer HaMaamarim 5659 p. 152 and on; 5704 p. 84 and on.

<sup>446</sup> See Talmud Bavli, Menachot 37a (and Rashi there)

<sup>447</sup> Siddur of the Arizal *ibid.*; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; Mishnat Chassidim, Mesechet Leil Seder Pesach, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

This is also why it states, “[He] took us out from there-*Sham*-שם.” That is, the word “there-*Sham*-שם”<sup>448</sup> refers to the transcendent encompassing aspect (*Makif*) where it also is possible for Pharaoh פרעה to derive vitality. This is as the verse states,<sup>449</sup> “They called out there (*Sham*-שם), ‘Pharaoh, the blustery king of Egypt, has let the appointed time go by.’” However, by the drawing down being internalized in an inner way (*b’Pnimityut*), the derivation of vitality [to the external forces] was thereby nullified. This is why it states, “[He] took us out from there-*Sham*-שם.”

### 3.

This may be understood by prefacing with the explanation in the previous discourse<sup>450</sup> about the matter of the “beard” (*Dikna*). It was explained there that there is a “beard” (*Dikna*) in the Long Face-*Arich Anpin* and there is a “beard” (*Dikna*) in the Small Face-*Zeir Anpin*.<sup>451</sup> In contrast, in the [stature of] father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) there is no “beard” (*Dikna*).

Now, the earlier Kabbalists could not understand why specifically in the [stature of] the father there is no “beard”

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<sup>448</sup> The word “there-*Sham*-שם” is utilized to indicate both distance and lowliness and is also in the concealed form. It thus relates primarily to the transcendent encompassing aspect (*Makif*). See at greater length and with additional citations in the citations in the next note.

<sup>449</sup> Jeremiah 46:17; See Likkutei Torah, Re’eh 32c; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 59; Ohr HaTorah, Devarim Vol. 6 p. 2,296.

<sup>450</sup> The preceding discourse of this year, 5722, entitled “*Vayedaber... Acharei Mot – HaShem* spoke to Moshe after the death of,” Discourse 24, Ch. 5.

<sup>451</sup> Zohar III 88b and Mikdash Melech there; Also see at greater length in the citations in the next two notes.



(*Dikna*). For, how does it make sense that both the grandfather and the grandson have a beard, but the father has no beard?

About this, the Alter Rebbe explains<sup>452</sup> (also cited in the discourse entitled “*v’Avraham Zaken*” of the Rebbe Maharash),<sup>453</sup> that though the “beard” (*Dikna*) of the Small Face-*Zeir Anpin* is drawn from the father-*Abba* (Wisdom-*Chochmah*), nonetheless it is specifically in the Small Face-*Zeir Anpin*.

The explanation is that the matter of “hairs” (*Sa’arot*-שערות), (and “beard-*Dikna*”), indicate a drawing down by way of a leap (*Dilug*), in which there is no comparison [between the source and the recipient]. This is like the hairs [of the head], that although there is vitality in them from the brain, nonetheless, it only is an external glimmer of radiance that comes by way of the separating bone of the skull. The same is so Above in *HaShem*’s יהו"ה Godliness, that the matter of the “hairs” (*Sa’arot*) indicates a drawing down in which there is no relative comparison [between the source and the recipient]. It is in regard to this that the Long Face-*Arich Anpin* has a “beard” (*Dikna*), in that the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is by way of the aspect of “hairs” (*Sa’arot*). This is because the state of the Long Face-*Arich Anpin* is one of limitlessness (*Bli Gvul*), which is not so of the world of Emanation (*Atzilut*) where there is limitation. That is, even though the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*), in that “He

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<sup>452</sup> Maamarei Admor HaZaken 5568 Vol. 1 p. 205 and on; Also see Likkutei Torah, Beha’alotcha 30c

<sup>453</sup> Sefer HaMaamarim 5627 p. 31 and on; Also see Ohr HaTorah, Bereishit Vol. 4, p. 780b and on; Sefer HaMaamarim 5654 p. 61 and on.

and His life force are one, and He and His organs are one,”<sup>454</sup> this nevertheless is in a way of limitation, [such that] “there are ten and not nine, ten and not eleven.”<sup>455</sup> Therefore, the drawing down from the Long Face-*Arich* to the world of Emanation (*Atzilut*) is by way of a “leap” (*Dilug*), this being the matter of the “hairs” (*Sa’arot*-שערות) (the “beard-*Dikna*”).

The same is so of the drawing down from the Small Face-*Zeir Anpin* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that it too is by way of a “leap” (*Dilug*). For, since in the world of Emanation (*Atzilut*) “He and His life force are One and He and His organs are One,” in that even the vessels (*Keilim*) are unified, therefore, because of the unity of the aspect of “He” with the *Sefirot*, relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the world of Emanation (*Atzilut*) is also limitless (*Bli Gvul*). Thus, the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is also by way of a “leap” (*Dilug*). This is why the Small Face-*Zeir Anpin*, (from which there is a drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)), also has a “beard” (*Dikna*).

In contrast, the Father-*Abba* (Wisdom-*Chochmah* of the world of Emanation-*Atzilut*) does not have a “beard” (*Dikna*). This is because the drawing down of the aspect of Wisdom-*Chochmah* is within the world of Emanation (*Atzilut*) itself, as

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<sup>454</sup> Introduction to Tikkunei Zohar 3b; Also see Tanya, Iggeret HaKodesh, Epistle 20.

<sup>455</sup> Sefer Yetzirah 1:4

in the teaching,<sup>456</sup> “The upper father (*Abba Ila’ah*) [Wisdom-*Chochmah*] dwells within the world of Emanation-*Atzilut*.” Thus, the drawing down within the world of Emanation (*Atzilut*) itself is not by a way of a “leap” (*Dilug*) and therefore the Father-*Abba* (Wisdom-*Chochmah*) has no “beard” (*Dikna*).

#### 4.

However, based on this, a question arises on the above explanation from the Siddur of the Arizal on the words, “*HaShem*-יהוה” our God took us out from there with a strong hand and an outstretched arm,” which refers to the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.”<sup>457</sup> For, at first glance, based on what was [just] explained, that the aspect of the Long Face-*Arich Anpin* has a “beard” (*Dikna*), the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is specifically by way of the “hairs” (*Sa’arot*). This being so, what it mean that “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garb the ‘arms’ of *Arich Anpin*”? That is, the matter of garments (*Levushim*) is greater revelation than the matter of “hairs” (*Sa’arot*).

To further explain, the difference between garments (*Levushim*) and “hairs” (*Sa’arot*) is well known. Namely, a

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<sup>456</sup> Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

<sup>457</sup> Siddur of the Arizal *ibid.*; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; Mishnat Chassidim, Mesechet Leil Seder Pesach, Ch. 7; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

garment (*Levush*) is something that is external to oneself, and is unlike the hairs (*Sa'arot*) which derive vitality from the brain and indeed have a small measure of vitality in them. On the other hand, the vitality of the hair is in the ultimate state of concealment and constriction, to such an extent that when one's hair is cut, he feels no pain.

In contrast, since garments (*Levush*) accord to the one who wear them, they therefore reveal his essence. In other words, each of these aspects; the hairs (*Sa'arot*) and the garments (*Levushim*), have a unique element of superiority to them. The superiority of the "hairs" (*Sa'arot*) is that they are unified, whereas the superiority of the garments (*Levushim*) is that they reveal.

Even so, there is still a question about the matter of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the 'arms' of *Arich Anpin*." This is be the aspect of the Long Face-*Arich Anpin* has a "beard" (*Dikna*), meaning that the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*) is only by way of the "hairs" (*Sa'arot*), and cannot come in way of revelation. This being so, what does it mean that "the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garb the 'arms' of *Arich Anpin*," being that garments (*Levushim*) have the matter of revelation (*Gilyu*)?

However, the explanation is that there are two ways that bestowal comes from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*). There is bestowal by way of the "hairs" (*Sa'arot*), and there is bestowal by way of the garment (*Levush*). These two ways stem from the two levels of the Long

Face-*Arich Anpin*; the inner aspect (*Pnimityut*) of *Arich Anpin*, and the outer aspect (*Chitzoniyut*) of *Arich Anpin*.

In regard to the inner aspect of *Arich Anpin*, a drawing down is not possible except by way of the “hairs” (*Sa’arot*). This is the matter of [the teaching],<sup>458</sup> “The father-*Abba* and the mother-*Imma* suckle from the *Mazal*. The father-*Abba* suckles from the eighth *Mazal* and the mother-*Imma* suckles from the thirteenth *Mazal*.”<sup>459</sup> That is, the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*) come from the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the Long Face-*Arich Anpin*, and the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the Long Face-*Arich Anpin* are the

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<sup>458</sup> See Zohar III 289b; Etz Chayim, Shaar HaKlallim Ch. 5; Shaar Abba v’Imma Ch. 3 & Ch. 8, and elsewhere; Tanya, Iggeret HaKodesh, Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>459</sup> There are thirteen qualities of Mercy which *HaShem*-יהוה revealed to Moshe. (Exodus 34:6-7) They are:

1. *E-L* - Benevolent God
2. *Rachum* - Compassionate
3. *V’Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V’Rav Chesed* - and Abounding in Kindness
7. *V’Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L’Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V’Chata’a* - and Sin
13. *V’Nakeh* - and He Cleanses.

These “thirteen qualities of mercy” are often referred to as “the thirteen fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth qualities, “*Notzer*” and “*V’Nakeh*,” are referred to as “*Mazalot*.” The root of the word “*Mazal*-מזל” is “*Nozel*-נוזל” which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained.

inner aspect (*Pnimiyut*) of the Long Face-*Arich Anpin*. Therefore, the drawing down from there can only be by way of the “hairs” (*Sa’arot*).

In contrast, this is not so of the aspect of the “arms” of the Long Face-*Arich Anpin*, this being the externality (*Chitzoniyut*) of the Long Face-*Arich Anpin*, in which a drawing down in a way of inner manifestation (*Hitlabshut*) is possible, [so that its “arms” become garbed in the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*)].

The explanation is that this is likewise so of the drawing down from the Small Face-*Zeir Anpin* of the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which as explained above, is by way of the “hairs” (*Sa’arot*), this being the explanation of why the Small Face-*Zeir Anpin* has a “beard” (*Dikna*).

Nonetheless, [in *Zeir Anpin*] there also is another way of bestowal, not by way of the “hairs” (*Sa’arot*). For, as known, the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* become the aspect of the *Nefesh, Ru’ach*, and *Neshamah* for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).<sup>460</sup> This is not by way of the “hairs” (*Sa’arot*), but rather, the aspects of *NeHi”Y*<sup>461</sup> of *Zeir Anpin* become the “brains” (*Mochin*) of *Nukva*, and from there it subsequently is

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<sup>460</sup> 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*).]

<sup>461</sup> An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).<sup>462</sup>

In other words, since it is only the aspect of *NeHi"Y* of *Zeir Anpin*, and moreover, within the aspect of *NeHi"Y* itself, the actual drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is only in the way of a sparkling (*Hitnotzetzut*), therefore, in this the aspect of “hairs” (*Sa'arot*) unnecessary.

Thus, when it is states that the Small Face-*Zeir Anpin* has a “beard” (*Dikna*), meaning that the drawing down is from the aspect of the “hairs” (*Sa'arot*), this only refers to the inner aspect (*Pnimiyut*) of *Zeir Anpin*.

Now, just as this is so when it comes to the drawing down from the Small Face-*Zeir Anpin* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of the drawing down from the Long Face-*Arich Anpin* to the world of Emanation (*Atzilut*). That is, the statement that the Long Face-*Arich Anpin* has a “beard” (*Dikna*) and that the drawing down is through the aspect of the “hairs” (*Sa'arot*), this only refers to the inner aspect (*Pnimiyut*) of the Long Face-*Arich Anpin*. In contrast, the aspect of the “arms” of the Long Face-*Arich Anpin* come by way of manifesting and becoming garbed (*Hitlabshut*) [within the aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*)].

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<sup>462</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 *ibid*.

5.

With this in mind, we can add to the explanation in the Siddur of the Arizal, that the exodus from Egypt came about through “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.” For, in regard to what was explained above, that the external forces derive vitality from the transcendent encompassing aspect (*Makif*), this only is from the external aspect (*Chitzoniyut*) of the transcendent encompassing aspect (*Makif*), but not from the inner aspect (*Pnimiyyut*) of the transcendent encompassing aspect (*Makif*).

This understood from the verse,<sup>463</sup> “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace.” That is, it is not in a way that the king willingly bestows beneficence to the spider. Rather, the opposite is true, that it only is because of the exalted elevation of the king that he pays no attention at all to [the spider] and does not banish it, in that it is only is an external matter (*Chitzoniyut*).

This may also be understood from the analogy<sup>464</sup> of a king who makes a feast for his ministers and servants, and the leftovers of the feast, (which because of the great loftiness of the king, also are plentiful and precious) come to benefit his adversaries too. Nevertheless, it is self-understood that the desire of the king in making the feast was specifically to benefit his ministers and servants, rather than his enemies.

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<sup>463</sup> Proverbs 30:28

<sup>464</sup> See the discourse entitled “*Avadim Hayinu*” in Siddur Im Da”Ch, p. 293d; Ohr HaTorah, Shmini ibid. p. 30, and elsewhere.



As this is in the analogue, is that the external forces derive no vitality from the inner aspect (*Pnimityut*) of the transcendent encompassing light (*Makif*), but rather all their vitality is only drawn from the external aspect of the Long Face-*Arich Anpin*. However, when the external aspect of the Long Face-*Arich Anpin* is also drawn down and internalized in an inner way (*Pnimityut*), this is the matter of “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) garbing the ‘arms’ of *Arich Anpin*.” That is, this is the matter of the transcendent encompassing aspect (*Makif*) being drawn into the inner manifest aspect (*Pnimityut*), which also reaches to the inner aspect (*Pnimityut*) of the transcendent encompassing light (*Makif*). Through this, any derivation of vitality [of the external forces] from even the external aspect (*Chitzoniyut*) of the transcendent encompassing light (*Makif*), is nullified.

## 6.

Now, in every generation, (and his honorable holiness, the Alter Rebbe adds,<sup>465</sup> in every day), a person must see himself as though he himself has left<sup>466</sup> Egypt (*Mitzrayim*) today.<sup>467</sup>

The explanation is that just as in the exodus from Egypt, which was brought about through drawing down the transcendent encompassing aspect (*Makif*) to manifest inwardly

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<sup>465</sup> Tanya, Likkutei Amarim, Ch. 47

<sup>466</sup> Tanya, Ch. 47 *ibid*.

<sup>467</sup> Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b

(*b'Pnimityut*), the same must be so in the service of *HaShem*-יהו"ה, blessed is He, of every single Jew. That is, there must be a drawing down of the transcendent encompassing aspect (*Makif*) to manifest inwardly (*b'Pnimityut*).

To further elucidate, the explanation of the Rav, the Maggid of Mezhritch,<sup>468</sup> on the teaching of our sages, of blessed memory,<sup>469</sup> on the second paragraph of the *Shema* recital, is well known. That is, he explains that the second paragraph of the *Shema* is in a way of “not fulfilling the will of the All Present One,” because the second paragraph does not mention the words, “[You shall love *HaShem*-יהו"ה your God] with all your being (*Bechol Me'odecha*-בכל מאדך).” That is, the first paragraph indeed says,<sup>470</sup> “with all your being (*Bechol Me'odecha*-בכל מאדך),” meaning, [serving *HaShem*-יהו"ה, blessed is He, in a limitless way (*Bli Gvul*), which is service of *HaShem*-יהו"ה stemming from the transcendent encompassing powers (*Makifim*) [of the soul]. In contrast, the second paragraph of the *Shema* is service of Him that only stems from the inner manifest powers (*Kochot Pnimityim*) of the soul.

However, when service of *HaShem*-יהו"ה, blessed is He, only stems from the transcendent encompassing aspects (*Makif*), undesirable matters can possibly come from this. This is like what was explained before, that from the perspective of

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<sup>468</sup> Ohr Torah, Eikev 53d; Also see Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b; Also see the preceding discourses of this year, 5722 (translated in The Teachings of The Rebbe 5722, Vol. 1) entitled “*v'Yitzhak Ba – Yitzhak came from having come to Be'er LaChai Ro'ee*,” Discourse 8, Ch. 3, and Discourse 14, entitled “*Ki Ner Mitzvah – For a mitzvah is a flame and Torah is light*,” Ch. 2.

<sup>469</sup> Talmud Bavli, Brachot 35b

<sup>470</sup> Deuteronomy 6:5

the transcendent encompassing aspect (*Makif*), in which “darkness and light are equal,” it is possible for the external forces to derive vitality etc.

This is similar to what his honorable holiness, the Mittler Rebbe explains about the matter of the Philistines (*Plishtim*-פּלִשְׁתִּים),<sup>471</sup> and that although, at first, a person is like an “open thoroughfare (*Mavoy Mefulash*-מְבוֹי מְפֻלָּשׁ)”<sup>472</sup> for the side of holiness, nonetheless, from this, it is possible for there to come to derivation of vitality from the aspect of the [external husk (*Kelipah*) of the] Philistines (*Plishitim*-פּלִשְׁתִּים) on the side opposite holiness.

Because of this, it not enough for one’s service of *HaShem*-יהו"ה, blessed is He, to only stem from the aspect of the transcendent encompassing [powers] (*Makifim*), but service of Him must also manifest inwardly (*b’Pnimityut*), [in such a way that] “they seek Me every day.”<sup>473</sup> That is, the transcendent encompassing aspect (*Makif*) must specifically be drawn down to manifest inwardly (*b’Pnimityut*).

An example of this is one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). The superiority of return and repentance (*Teshuvah*) is that through this, one’s service of *HaShem*-יהו"ה, blessed is He, is with much greater strength.<sup>474</sup> However, this greater strength is drawn down into all his inner manifest powers (*Kochot Pnimityim*), so that in all his deeds

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<sup>471</sup> Torat Chayim, Toldot 2c and on; Also see Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6.

<sup>472</sup> Mishnah Eruvin 9:4

<sup>473</sup> Isaiah 58:2

<sup>474</sup> Zohar I 129b; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21 (translated in The Teachings of The Rebbe 5722 Vol. 1).

there is a sense of this greater strength. However, such is not the case if it only remains transcendent and encompassing (*Makif*), in which case, it is possible for [the external forces] to derive vitality etc.

About this our sages, of blessed memory, stated,<sup>475</sup> “Let him first accept the yoke of the Kingship of Heaven upon himself, and only then accept the yoke of the *mitzvot* upon himself.” That is, at first a person’s service must stem from accepting the yoke of the Kingship of Heaven [in general], however, one then must specifically also accept the yoke of fulfilling all the *mitzvot* in particular. This is the matter of the exodus from Egypt (*Mitzrayim*-מצרים) as it is in our service of *HaShem*-יהו"ה, blessed is He, namely, that the transcendent encompassing aspect (*Makif*) must specifically be drawn down to manifest in an inner way (*b’Pnimiyut*).

With the above in mind, we also can understand the relationship between the exodus from Egypt and the giving of the Torah, as the verse states,<sup>476</sup> “When you take the people out of Egypt, you will serve God on this mountain.” This is because when the Torah was given, there also was a drawing down of the transcendent encompassing aspect (*Makif*) to manifest inwardly (*b’Pnimiyut*), this being the matter of the thirteen measures (*Midot*) by which the Torah is expounded.<sup>477</sup> For, the thirteen measures (*Midot*) are the “thirteen fixtures of the beard (*Dikna*)”<sup>478</sup> that transcend the chaining down of the

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<sup>475</sup> Mishnah Brachot 2:2; Talmud Bavli, Brachot 13a

<sup>476</sup> Exodus 3:12 and Rashi there.

<sup>477</sup> See beginning of Sifra, Baraita d’Rabbi Yishmael (recited at the beginning of the morning prayers).

<sup>478</sup> See Sefer HaMaamarim 5627 *ibid.* p. 30.

worlds (*Hishtalshelut*), but nonetheless, are specifically drawn down inwardly (*b'Pnimityut*).<sup>479</sup>

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<sup>479</sup> The conclusion of this discourse is missing.



## Discourse 27

*“V’Hayah... V’Hechereem HaShem –  
It shall be on that day... HaShem will dry up...”*

The last day of Pesach, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>480</sup> “It shall be on that day that the Lord-*Adona*”*י-י* אדנ”י will show His hand a second time, to acquire the remnant of His people, who will remain from Assyria and from Egypt...” The passage concludes,<sup>481</sup> “*HaShem*-יהוה” יהוה will dry up the gulf of the sea of Egypt and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead [the people] across in [dry] shoes... as there was for Israel on the day it went up from the land of Egypt.”

This proves that even upon the imminent redemption, the redemption from Egypt will still be significant, for the verse states, “It shall be on that day that the Lord-*Adona*”*י-י* אדנ”י will show His hand a **second** time,” indicating that Torah compares the coming redemption to the redemption from Egypt, and that it is second to the redemption from Egypt.

Moreover, in addition to the comparison in regard to the general matter of redemption, this likewise is so in regard to the

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<sup>480</sup> Isaiah 11:11 – The *Hafiorah* of the final day of Pesach

<sup>481</sup> Isaiah 11:15-16

splitting of the river in the coming future, since about this it also states, “as there was for Israel on the day it went up from the land of Egypt.” In other words, Torah compares the splitting of the river in the coming future to the splitting of the sea that took place in the exodus from Egypt. This is similarly understood from the verse,<sup>482</sup> “As in the days when you left the land of Egypt, I will show them wonders.” That is, the Torah compares the wonders that will be revealed in the coming future to those of the exodus from Egypt.

We therefore must understand the Torah’s comparison between the coming redemption and the splitting of the river, and the exodus from Egypt and the splitting of the sea. That is, the revelations of the coming redemption will be much loftier than the revelation of the exodus from Egypt, as understood from the verse,<sup>483</sup> “He changed the sea into dry land, they shall pass through the river on foot; there we will rejoice in Him.”

The words, “He changed the sea into dry land,” in the past tense, refer to the splitting of the sea that took place in the exodus from Egypt. The words, “They shall pass through the river on foot” in the future tense, refer to the splitting of the river in the coming future. The verse only then states, “There we will rejoice in Him,” indicating that the true and complete joy in Him, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, will specifically take place “There-

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<sup>482</sup> Micah 7:15

<sup>483</sup> Psalms 66:6



*Sham*-שם,” meaning, in the coming redemption, rather than in the exodus from Egypt.<sup>484</sup>

This is also proven by the verse, “As in the days when you left the land of Egypt, I will show them wonders.” This is as written by Rabbi Moshe Zacuto (cited in the discourses of the Tzemach Tzedek),<sup>485</sup> in explanation of the words of the Zohar<sup>486</sup> that the words, “I will show them wonders (*Arenu Nifla'ot*-נפלאות)” refer “to the seed of Avraham.”

That is, since the verse compares the redemption from Egypt to the coming redemption, (the Zohar) introduces a novel and delightful matter in explanation of this verse, which begins in the direct form (“When **you** left”) and concludes in the indirect concealed form (“I will show **them** wonders”), that this hints at “the seed of Avraham.”

For, as known, presently, until Moshiach comes, it is not possible to draw down light (*Ohr*) from the inner aspect of the Ancient One-*Atik*. It likewise is not possible to draw down from the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*), which is considered to be like the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

About this it states “the seed of Avraham,” referring to the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*). For, since it is not yet known and has not yet been revealed, it is more appropriate to use the term “I will show them-*Arenu*-אראנו” in the indirect concealed form. This is because it is [specifically] in the generation that will merit the

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<sup>484</sup> See Shaar HaEmunah of the Mittler Rebbe, Ch. 52.

<sup>485</sup> *Ohr HaTorah*, Na”Ch to Micah 7:15 (Vol. 1, p. 486)

<sup>486</sup> Zohar III 276b

days of Moshiach, that there must be a root and relation to the inner light (*Ohr Pnimi*) that will then be revealed. This then, is the meaning of “I will show **them**-*Arenu*-אֲרָאנוּ,” meaning to say, “that which until now was concealed, I will show to **that** generation etc.”

From the above, we can understand the great loftiness of the revelations of the coming future, which will be much higher than the revelations of the exodus from Egypt. Based on this, we must understand how the Torah compares the coming redemption and the splitting of the river, to the exodus from Egypt and the splitting of the sea.

## 2.

This may be understood by prefacing with an explanation of the splitting of the sea in general.<sup>487</sup> That is, the splitting of the sea was not necessary in order to save the Jewish people and to destroy Egypt, being that the Ever Present One has many means at His disposal etc. Moreover, it was not necessary for the sea to split in order for the Jewish people to get to the land of Israel (*Eretz Yisroel*). For, about this the verse states,<sup>488</sup> “God did not lead them by way of the land of the Philistines, because it was near... so God turned the people toward the way of the wilderness, to the Sea of Reeds.” In other words, the splitting of the sea was entirely unrelated to their journey to the land of Israel (*Eretz Yisroel*). This is because (as

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<sup>487</sup> See *Shaar HaEmunah* *ibid.* Also see *Maamarei Admor HaZaken*, *Al Parshiyot HaTorah*, Vol. 1, p. 255; *Sefer HaMaamarim* 5635 Vol. 1, p. 256.

<sup>488</sup> Exodus 13:17-18

stated in Tosefot on Tractate Arachin) they exited on the same side [of the sea] that they entered.<sup>489</sup>

Rather, the explanation is that the general matter of the splitting of the sea was preparatory to the giving of the Torah. This likewise is the matter of the splitting of the river in the coming future, [about which it states], “He will wave His hand over the river with the power of His breath etc.,” in that this is in preparation for the revelation of the inner aspects (*Pnimityut*) of the Torah, which will be revealed in the coming future, about which it states,<sup>490</sup> “The Torah that a person studies in this world is vanity in comparison to the Torah of Moshiach.”

This is because, the Torah teachings of Moshiach, will reveal the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*), meaning, the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (as cited before in the explanation of Rabbi Moshe Zacuto). The preparation for this will be the splitting of the river, (as will be explained).

### 3.

Now, to understand this, we must preface with the general matter of the coming of Moshiach, at which time various wondrous matters will take place. However, the primary matter of Moshiach will be as the verse states,<sup>491</sup> “He will be imbued with a spirit of fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראת יהו"ה,” meaning that, “He will

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<sup>489</sup> Talmud Bavli, Arachin 15a, Tosefot entitled “*K'Sheim*-כשם.”

<sup>490</sup> Midrash Kohelet Rabba 11:8

<sup>491</sup> Isaiah 11:3

smell and judge-*Morach VeDa'in* מורה ודאין.”<sup>492</sup> This is as stated in Talmud<sup>493</sup> that when a certain person said to the sages, “I am Moshiach,” they said to him, “About Moshiach it is written that he will smell and judge. Let us see if he can smell and judge etc.” This proves that the matter of Moshiach is that “He will smell and judge-*Morach VeDa'in* מורה ודאין.”<sup>494</sup>

This may be understood by prefacing with an explanation of the superiority of the quality of “smell-*Rei'ach* ריח.” To explain,<sup>495</sup> the difference between the nose and the mouth, is that the mouth is “the gateway of the heart,” (being that the speech of the mouth comes from the breath of the heart).<sup>496</sup> In contrast, the nose is “the gateway of the brain.”<sup>497</sup>

Now, this matter, that the nose is “the gateway of the brain,” refers to the inner aspect (*Pnimiyut*) of the brain (*Mochin*), because the externality (*Chitzoniyut*) of the brain and intellect (*Mochin*) is also revealed in the speech of the mouth. This being so, the mouth is also “the gateway of the brain.” [That is, the fact that the mouth is “the gateway of the heart” because the breath of speech comes from the breath of the heart [and chest], only relates to the substance (*Chomer*) of the letters

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<sup>492</sup> That is, the word “*VeHaricho* ויהריחו” shares the same root as “*Rei'ach* ריח” which means “smell.”

<sup>493</sup> Talmud Bavli, Sanhedrin 93b

<sup>494</sup> Also see the discourse entitled “*v'Haricho*” in Maamarei Admor HaZaken, 5562 Vol. 1, p. 62;

<sup>495</sup> See *Hemshech* 5672 Vol. 1, Ch. 22 (p. 448 and on); Maamarei Admor HaZaken 5562 *ibid.*; Also see the discourse entitled “*V'Heinif* – And He will wave His hand over the river,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 7, (Sefer HaMaamarim 5711 p. 57 and on).

<sup>496</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, 32, 33 and elsewhere.

<sup>497</sup> See Derech Mitzvotcha 3a and on; Sefer HaMaamarim 5657 p. 267 and on, and elsewhere.

of speech. However, the content that manifests within the speech can also come from the intellect in the brain.] Thus, when it is said that the nose is “the gateway of the brain and intellect (*Shaar HaMochin*),” this refers to the inner aspect of the brain and intellect (*Pnimiyut HaMochin*).

Now, the difference between the externality of the brain and intellect (*Chitzoniyut HaMochin*) and the inner aspect of the brain and intellect (*Pnimiyut HaMochin*), may be understood from the explanation elsewhere<sup>498</sup> about the difference between the bestowal of intellect and the bestowal of the seminal drop [of life].

That is, the bestowal of intellect (*Sechel*) is just an external bestowal. For, in addition to the fact that the general matter of the intellect (*Sechel*) is only external, beyond that, within the aspect of the intellect (*Sechel*) itself, all that is bestowed to [the recipient] is the externality (*Chitzoniyut*).

In contrast, the bestowal of the seminal drop [of life] is an inner bestowal, which is why he gives birth to one who is similar to himself, so much so, that it is possible for “the power of the son to be greater than the power of the father.”<sup>499</sup> This is because here the bestowal is from the inner aspect (*Pnimiyut*), as known. This then, is the meaning [of the statement that] the nose is “the gateway of the brain” (*Shaar HaMochin*), in that through it there is a drawing down of the inner aspect of the brain and intellect (*Pnimiyut HaMochin*).

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<sup>498</sup> See Derech Mitzvotcha 3a and on; Sefer HaMaamarim 5657 p. 267 and on, and elsewhere.

<sup>499</sup> Talmud Bavli, Shevuot 48a; [“Even though this itself is from the power of the father.” See the discourse entitled “*Bati LeGani* – I have come to My garden,” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9, Ch. 5.]

Now, it states in Idra Rabba<sup>500</sup> that the nose has two nostrils, the right nostril and the left nostril, “from one nostril (the right one) comes life (*Chayin*-חיין), and from the other nostril (the left one) comes the life of all life (*Chayin D’Chayin*-חיין דחיין).” The explanation (not as is written in the book Kol BaRamah,<sup>501</sup> but as stated in the writings of Chassidus),<sup>502</sup> is that from the right nostril there is a drawing down of the aspect of “life (*Chayin*-חיין),” and from the left nostril there is a drawing down of the aspect of “the life of all life (*Chayin D’Chayin*-חיין דחיין).”

From this we can understand the great loftiness of the nose, through which there is a drawing down of the innerness and essence of life, [both the aspect of] “life (*Chayin*-חיין),” and [the aspect of] “the life of all life (*Chayin D’Chayin*-חיין דחיין),” which are the two encompassing levels (*Makifim*) [of the soul], the *Chayah* and *Yechidah*.

This likewise is the meaning of the statement in Talmud,<sup>503</sup> “If a person is buried under a collapsed building, one is [still] required to check [if he is alive] until he checks [the breath of] his nostrils.” That is, even if no sign of life is found in his heart, it still is possible that there is vitality in his nose.<sup>504</sup> This is because the nose is the receptacle for the soul (*Neshamah*-נשמה), through which there is a drawing forth of the

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<sup>500</sup> Zohar III 130b; Also see Siddur Im Da’Ch 9b and on; Imrei Binah, Shaar HaTefillin (Part 3), Ch. 151-154.

<sup>501</sup> Kol BaRamah to Zohar III 130b *ibid*.

<sup>502</sup> As stated in *Hemshech* 5672 *ibid*.

<sup>503</sup> Talmud Bavli, Yoma 85a and Rashi there; Sota 45b; See Reshimot Vol. 15 p. 65 and on.

<sup>504</sup> See Rashi to Yoma 85a *ibid*.

soul (*Neshamah*-נשמה) into the body, as it states,<sup>505</sup> “and He blew the soul of life (*Nishmat Chayim*-נשמת חיים) into his nostrils.”<sup>506</sup> Likewise, the soul (*Neshamah*-נשמה) leaves the body by way of the nose.<sup>507</sup>

Now, within the nose itself, there is a distinction between the right nostril and the left nostril. The right nostril is the revelation of the general vitality of the soul to enliven the body, this being the matter of “breathing-*Nesheemah*-נשימה,” which indicates life. That is, just as the vitality of the heart is through the “running and returning” (*Ratzo v'Shov*) of the heartbeat,<sup>508</sup> so likewise the vitality of the nose is through breathing [in and out] (*Nesheemah*-נשימה), which also is the aspect of “running and returning” (*Ratzo v'Shov*).

Nevertheless, the vitality in the nose is much higher than the vitality in the heart. This is because the vitality and life force (*Chayut*-חיית) in the heart, is vitality that comes as an inner light (*Ohr Pnimi*) that manifests in the limbs of the body. It is in this regard that the heart is the primary [seat] of the vitality, as in the teaching,<sup>509</sup> “The heart spreads forth to all the limbs.”

In contrast, the vitality in the nose is the general vitality, meaning that it is the source of the vitality that comes as an

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<sup>505</sup> Genesis 2:7

<sup>506</sup> “The life of the soul-*Neshamah*-נשמה is sustained by the air that one breathes-*Noshem*-נושם, and if one’s soul-*Neshamah*-נשמה does not receive sustenance from the air, his breathing-*Nesheemah*-נשימה ceases and the form of his soul cannot be sustained.” See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section on the second foundational element of “*Ru'ach*-רוח.”

<sup>507</sup> See *Rabbeinu Bachaye* to Genesis 2:7 *ibid*.

<sup>508</sup> See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 37.

<sup>509</sup> *Zohar* III 161b; *Zohar* II 221b; *Tanya*, *Iggeret HaKodesh*, Epistle 31

inner light (*Ohr Pnimi*). This is drawn down by way of the right nostril. In contrast, from the left nostril there is a drawing down of the aspect of “the life of all life (*Chayin D’Chayin*-חייין דחייין),” which literally comes from the essence of the soul.

#### 4.

Now, the high level of the nose (*Chotem*-חוטם) and its two aspects, these being the “life (*Chayin*-חייין),” and “the life of all life (*Chayin D’Chayin*-חייין דחייין),” may be understood from the difference between the sacrificial offerings (*Korbanot*) and the incense (*Ketoret*), and in the incense (*Ketoret*) itself, the difference between the incense (*Ketoret*) [offered] throughout all the days of the year and [the offering of the incense (*Ketoret*) on Yom HaKippurim.

To explain, the sacrificial offerings (*Korbanot*) are called “eating” (*Achilah*-אכילה), as it states,<sup>510</sup> “My offering, My food for My fires.” In contrast, the incense (*Ketoret*) is the matter of scent (*Rei’ach*-ריח). Now, the superiority of scent (*Rei’ach*-ריח) over and above eating (*Achilah*-אכילה), is that eating only causes the bond between the soul and the body under normal circumstances. However, in the case of [a person] who has fainted, at which time the general vitality of his soul is in a state of withdrawal, then specifically scent (*Rei’ach*-ריח) is needed to revive him. This is because it is the encompassing and transcendent aspect (*Makif*), and thus, specifically through it, his soul is caused to return.

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<sup>510</sup> Numbers 28:2



From the above we can understand the superiority of the incense (*Ketoret*), (which is scent-*Rei'ach*) over and above the sacrificial offerings (*Korbanot*), (which is eating-*Achilah*). However, within the scent (*Rei'ach*-רייח) of the incense (*Ketoret*) itself, there is a difference between the incense (*Ketoret*) of all the days of the year and the incense (*Ketoret*) of Yom HaKippurim.

This is because the incense (*Ketoret*) of the whole year is compared to eating (*Achilah*), only that in the category of eating itself, it is on a higher level. This is like the consumption of medicine, which is included in the matter of eating, only that within [the category of] eating itself, it is on a higher level. For, as we see, there is a difference between [the consumption of] medicine and [the consumption of] food, both in the medicines used, as well as their effects. For, there are some medicines which, in general, are harmful to consume, and even when a person takes this medicine (when he is ill) it specifically must be just a small amount. This is because a single drop of medicine can have much strength and can strengthen the body more than much food.<sup>511</sup>

The general effect and matter of the medicine, is to cause a drawing down of vitality and life force, even when a person is ill. In contrast, the effect of food is to draw down vitality specifically when one is in a normal state of health. In contrast, the matter of medicine is to affect a drawing down of vitality to the body even when he is in a state of illness, which is not his normal condition. (For, the matter of illness in

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<sup>511</sup> Also see Derech Mitzvotcha 39b

general, was introduced through Yaakov,<sup>512</sup> whereas before this, according to the natural order, there was no illness at all.) This is because the medicine affects a drawing down from the encompassing transcendent aspect (*Makif*) of the soul, which transcends the vitality that is manifest in the body in an inner way (*b'Pnimityut*). This is similar to the aspect of scent (*Rei'ach*-ריח) which draws from the encompassing transcendent aspect (*Makif*) [of the soul].

However, in this case, this is the encompassing aspect (*Makif*) that relates to the inner manifest aspect (*Pnimi*), this being the encompassing aspect (*Makif*) of the *Chayah* [level of the soul]. However, the true matter of scent (*Rei'ach*-ריח), which is effective even when a person has fainted, is that through it a drawing down from the encompassing aspect (*Makif*) of the *Yechidah* [essence of the soul] is caused.

Now, as this matter relates to our service of *HaShem*-יהוה, blessed is He, is that the general service of Him stemming from the encompassing aspect (*Makif*) [of the soul], which transcends the inner powers (*Kochot Pnimityim*), is service with the desire of the heart (*Re'uta d'Leeba*). However, in the desire of the heart (*Re'uta d'Leeba*) itself, there are two ways.

The first way is that one contemplates *HaShem*'s-יהוה's Godliness which transcends and is wondrously beyond the worlds, and recognizes that there utterly is no comparison whatsoever between all the worlds and the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. As a result, he is aroused with the "running" (*Ratzo*) desire and yearning to

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<sup>512</sup> Midrash Bereishit Rabba 65:9

become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This kind of “running” (*Ratzo*) desire stems from the encompassing aspect (*Makif*) of the *Chayah* [level of the soul], which is the encompassing aspect (*Makif*) that relates to the inner manifest aspect (*Pnimi*). In other words, even though the contemplation (*Hitbonenut*) is about how the worlds are utterly incomparable to *HaShem*-יהו"ה, nevertheless, his “running” (*Ratzo*) desire stems from the worlds of holiness, and it only is that he senses that even the worlds of holiness are of utterly no comparison.

The second way of the desire of the heart (*Re'uta d'Leeba*) is what comes about due to the constraint, from the movement of repentance and return (*Teshuvah*) etc. This reaches much deeper into the soul. For, as known, the anguish and bitterness of the soul reaches much deeper into the soul than pleasure.

The analogy for this is a person who jumps over a pit. That is, even though he delights in this, and demonstrates his strength and might, that he can leap and jump [to a great distance] etc., nonetheless, there is a measure and a limit to how much strength he has in order to jump. In contrast, when a person is fleeing from danger, there then is a revelation in him of much higher powers, to the point that he can jump over a much greater chasm etc.

The likeness to this in the analogue, is that the desire of the heart (*Re'uta d'Leeba*) that stems specifically from constraint, reaches a much greater depth in the soul, in that it

reaches the encompassing aspect (*Makif*) of the *Yechidah* essence of the soul.

With the above in mind, we can also understand the difference between the incense (*Ketoret*) of the whole year in comparison to the incense (*Ketoret*) of Yom HaKippurim. This is because the incense (*Ketoret*) is the matter of bonding (*Hitkashrut*), which in the language of the Zohar is known as “the upper knot” (*Kutra Ila’ah*),<sup>513</sup> this being the aspect of the Ancient One-*Atik*.<sup>514</sup>

In other words, the aspect of the Ancient One-*Atik* is the general bond (*Hitkashrut*) of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds. For, in and of itself, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the ultimate simplicity,<sup>515</sup> and the beginning of the bond of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds, is through the aspect of the Ancient One-*Atik*-עתיק. Nonetheless, this bond is in a way that He is “removed-*Ne’etak*-נעתק” and separately transcendent. It is from this bond that the aspect of the Long Patient One-*Arich* is then drawn down, this being the root and source of the emanated.<sup>516</sup>

Now, within the aspect of the Ancient One-*Atik* itself, there are two levels. There is the essential aspect of the Ancient One-*Atik*, and there is the aspect of the Ancient One-*Atik* as it

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<sup>513</sup> Zohar III 289b (Idra Zuta)

<sup>514</sup> See *Hemshech* 5672 Ch. 204 (p. 415)

<sup>515</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

<sup>516</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

relates to the Long Patient One-*Arich*. The difference between them is like the difference between the incense (*Ketoret*) of the whole year, and the incense (*Ketoret*) of Yom HaKippurim.

This is because the incense (*Ketoret*) of the whole year is the aspect of the Ancient One-*Atik* as it relates to the Long Patient One-*Arich*, which in our service of *HaShem*-יהו"ה, blessed is He, is the encompassing aspect (*Makif*) of the *Chayah* level of the soul.

In contrast, the incense (*Ketoret*) of Yom HaKippurim, at which time the service of *HaShem*-יהו"ה, blessed is He, is in repenting and returning to Him (*Teshuvah*), is specifically the aspect of the desire of the heart (*Re'uta d'Leeba*) brought about by the constraint. This aspect reaches the essence of the Ancient One-*Atik*, which in the soul, is the encompassing aspect (*Makif*) of the *Yechidah* essence of the soul.

## 5.

Now, the level and matter of Moshiach, that “he will smell and judge (*Morach VeDa'in*-מורח ודאין),” is the aspect of “the life of all life (*Chayin D'Chayin*-חיינ דחיינ),” which is the encompassing aspect of the *Yechidah* essence of the soul, this being the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

For, the matter of Moshiach, that “he will smell and judge (*Morach VeDa'in*-מורח ודאין),” has the matter of scent (*Rei'ach*-ריח) in that “he will smell (*Morach*-מורח),” which is the encompassing aspect (*Makif*), and also has the matter of judgment (*Din*-דין), (in that “he will judge-*VeDa'in*”), and

all matters of judgment and justice are from the aspect of Wisdom-*Chochmah*, which is the inner aspect (*Pnimiyyut*).

Thus, the explanation of “he will smell and judge (*Morach VeDa'in*-מורח ודאין-),” is that it refers to the drawing down of the encompassing transcendent aspect (*Makif*) to be inwardly manifest (*b'Pnimiyyut*). As known,<sup>517</sup> the matter of drawing down the encompassing transcendent aspect (*Makif*) to be inwardly manifest (*b'Pnimiyyut*) stems from the inner aspect (*Pnimiyyut*) of the encompassing transcendent aspect (*Makif*).

This likewise is the matter of the Torah [teachings] of Moshiach, about which it was explained (in chapter two) that it is the inner aspect (*Pnimiyyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*. For, as known and explained elsewhere,<sup>518</sup> the true intermediary between the Emanator and the emanated is (not the aspect of the Crown-*Keter*, but is) the aspect of the Hidden Wisdom (*Chochmah Stima'ah*), the externality (*Chitzoniyut*) of which is the source of Wisdom-*Chochmah*, whereas its inner aspect (*Pnimiyyut*) is that which is essentially concealed, this being the inner aspect (*Pnimiyyut*) of the Ancient One (*Atik*), literally.<sup>519</sup>

This itself is the root of the difference between the revealed parts of Torah and the inner aspects (*Pnimiyyut*) of Torah. That is, the root of the Torah is in the aspect of the Hidden Wisdom (*Chochmah Stima'ah*). For, even though [it

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<sup>517</sup> See Ohr HaTorah, Bechukotai p. 667 and elsewhere.

<sup>518</sup> Also see *Hemshech* 5672 Ch. 196 (p. 398 and on); Ch. 223 (p. 452 and on)

<sup>519</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

states that] “The Torah came out of Wisdom-*Chochmah*,”<sup>520</sup> the explanation is that from there it came out into the aspect of revelation (*Giluy*).<sup>521</sup>

However, the root of the Torah is in the aspect of the Hidden Wisdom (*Chochmah Stima’ah*), as the verse states,<sup>522</sup> “There was a voice from above the firmament.” Only that within the Hidden Wisdom (*Chochmah Stima’ah*) itself, the root of the revealed parts of Torah is from the aspect of the Hidden Wisdom (*Chochmah Stima’ah*) as it relates to revelation, and the root of the inner aspect of Torah (*Pnimityut HaTorah*), which will be revealed by Moshiach, is the aspect of the essence of the Hidden Wisdom (*Chochmah Stima’ah*), this being the inner aspect (*Pnimityut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

This then, is the matter of the Torah [teachings] of Moshiach. For, as known, and as explained in Likkutei Torah<sup>523</sup> and in Shaar HaEmunah,<sup>524</sup> the way that Torah will be taught by Moshiach will (not only be in a way of understanding and comprehension, but will be) in a way of actually seeing the essence. Proof for this is from the fact that Moshiach will even teach our forefathers and our teacher Moshe. That is, even though they grasped the Torah in its entirety, nevertheless, Moshiach will teach them. This is because the learning will be

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<sup>520</sup> Zohar II 62a; 85a; 121a; Zohar III 81a; 182a; 261a

<sup>521</sup> See Likkutei Torah, Bamidbar 7a and elsewhere.

<sup>522</sup> Ezekiel 1:25; See *Hemshech* “*Chayav Adam Levarach*” 5638 Ch. 22 (p. 38)

<sup>523</sup> Likkutei Torah, Tzav 17a-b

<sup>524</sup> Shaar HaEmunah of the Mittler Rebbe, Ch. 59 and on; Also see Maamarei Admor HaZaken Al Parshiyot HaTorah *ibid.* p. 264; Sefer HaMaamarim 5635 *ibid.* p. 269; Sefer HaMaamarim 5698 p. 201, and elsewhere.

in a way of seeing the essence. This is also demonstrated by the fact that Moshiach will teach Torah to all Jews together, being that it will be in a way of sight. This is similar to what is known,<sup>525</sup> that in an hour or two, the Arizal perceived matters that had he wanted to explain them in speech, would have taken eighty or sixty years.<sup>526</sup>

The explanation is that the revelation of Torah in a way of sight (*Re'iyah*) is the aspect of Torah as it is expressed in the inner aspect (*Pnimiyut*) of the Hidden Wisdom (*Chochmah Stima'ah*), which is that which is essentially concealed. This is the matter of the inner aspect (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

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<sup>525</sup> Pri Etz Chayim, Shaar Kriyat Shema She' Al HaMitah, Ch. 1, and mentioned in the citations in the preceding note. Also see Sefer HaMaamarim 5689 p. 154, note 24.

<sup>526</sup> There are two versions of the incident in which during a short Shabbat nap, the Arizal was heard to be speaking, and when his student leaned close to hear what he was saying, he awoke. When asked what he was saying he said that he beheld such wondrous matters, that if he would want to reveal, in speech, that which he beheld during his nap, he would have to speak continuously for a period of eighty (or sixty) years. Similarly, Rabbi Avraham Abulafia writes "If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would be incapable of writing all we have received by way of the received knowledge of the holy Names. How much more so regarding what we have not received and have no knowledge of." See Mafte'ach HaChochmot, Parshat No'ach.



6.

Based on this, we can understand the matter of the splitting of the river that will take place in the coming future, as it states, “He will wave His hand over the river with the power of His breath etc.,” this being a preparation for the revelation of the inner aspect of the Torah (*Pnimityut HaTorah*) which will be revealed in the coming future.

To further explain,<sup>527</sup> upon the exodus from Egypt and before the giving of the Torah, the splitting of the sea was necessary. This is because, at the giving of the Torah, a novelty was introduced, this being the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This was in two ways. One was in a way of a drawing down from Above to below, as the verse states,<sup>528</sup> “*HaShem-יהוה* descended upon Mount Sinai,” and the other was by way of ascent from below to Above, as the verse states,<sup>529</sup> “To Moshe He said, ‘Go up to *HaShem-יהוה*.’”

This is why the splitting of the sea was necessary, because the sea-*Yam-ים* refers to the aspect of Kingship-*Malchut*,<sup>530</sup> which is the end of all levels of the world of Emanation (*Atzilut*) and is the intermediary between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, *Malchut* gathers all the lights of the world of Emanation (*Atzilut*) into

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<sup>527</sup> See Shaar HaEmunah ibid. Ch. 53 and on.

<sup>528</sup> Exodus 19:20; See Midrash Shemot Rabba 12:3

<sup>529</sup> Exodus 24:1; See Midrash Shemot Rabba 12:3 ibid.

<sup>530</sup> See Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) section on “Sea-*Yam-ים*.”

herself and covers over them, through which she then reveals them in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

As known, Kingship-*Malchut* is similar to speech (*Dibur*) and the matter of speech (*Dibur*) is to reveal to another. In this, there are two matters. The first is that the letters (*Otiyot*) of speech receive the intellect (*Sechel*) within them. The second is that the letters of speech (*Dibur*) only reveal the external aspect (*Chitzoniyyut*) of the intellect (*Sechel*) to the other. In other words, they do not reveal to one's fellow everything that they received within themselves.

This is proven by the teaching of our sages, of blessed memory,<sup>531</sup> "It can take forty years for a person to grasp the depth of his teacher's intent." This is because the letters of speech only reveal the externality (*Chitzoniyyut*), even though the inner aspect (*Pnimiyyut*) is included in them, which is why a person can grasp the depth of his teacher's intent after forty years etc.

Now, these two matters of Kingship-*Malchut* are called "the sea-*Yam*-ים" and "the land-*Aretz*-ארץ." The inner aspect (*Pnimiyyut*) of Kingship-*Malchut*, which covers over the lights (*Orot*) of the world of Emanation (*Atzilut*), is called "the sea-*Yam*-ים," whereas the external aspect (*Chitzoniyyut*) of Kingship-*Malchut*, which becomes the source of revelation to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is called "the land-*Aretz*-ארץ."

Now, the matter of the splitting of the sea, in that "He transformed the sea into dry land," this being the matter of the

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<sup>531</sup> Talmud Bavli, Avodah Zarah 5b

bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from Above to below and from below to Above, according to the view of the Zohar and the Arizal,<sup>532</sup> respectively - is a preparation for the bond between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) in the two above-mentioned ways.

Now, just as it was necessary for there to be the splitting of the sea before the giving of the Torah, in order for there to be the revelation of the Torah, which “came out of Wisdom-*Chochmah*” of the world of Emanation (*Atzilut*), and is rooted in the external aspect (*Chitzoniyut*) of the Hidden Wisdom (*Chochmah Stima'ah*), so likewise, in order for there to be the revelation of the inner aspect of the Torah (*Pnimiyyut HaTorah*) in the coming future, this being the inner aspect (*Pnimiyyut*) of the Hidden Wisdom (*Chochmah Stima'ah*), there likewise must be the preparation of the splitting of the river.

The explanation is that the “sea-*Yam*-ים” is the aspect of Kingship-*Malchut*, whereas the “river-*Nahar*-נהר” is the aspect of Understanding-*Binah*.<sup>533</sup> It is Understanding-*Binah* that covers over and conceals the “spring-*Maayon*-מעין” of Wisdom-*Chochmah*. In other words, all that is drawn down and revealed is the length and breadth of the river (*Nahar*-נהר), but not the essential point (*Nekudah*) of the spring (*Maayon*-מעין).

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<sup>532</sup> See Zohar II 48b; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 8; Also see Shaar HaEmunah, Ch. 54, and elsewhere.

<sup>533</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on, and elsewhere.

As this is in the matter of the letters (*Otiyot*-אותיות), the “sea-*Yam*-ים” is the aspect of the letters (*Otiyot*) of speech (*Dibur*), whereas the “river-*Nahar*-נהר” is the aspect of the letters (*Otiyot*) of thought (*Machshavah*). The letters of thought (*Machshavah*) are the garment (*Levush*) for all the powers of the soul, both for the aspect of the emotions (*Midot*), as well as for the aspect of the intellect (*Sechel*). Proof of this is from what we see in the coming into being of the emotions (*Midot*), that one must first specifically contemplate in letters of thought (*Machshavah*) and only through this will there be the birth of emotions (*Midot*).

However, at first glance, since intellect (*Sechel*) and emotions (*Midot*) are in a way of cause and effect, in which the effect is necessitated by the [existence] of the cause, it seems that the birth of the emotions (*Midot*) should come directly from the intellect (*Sechel*) itself. This being so, why is it necessary to contemplate the matter (*Hitbonenut*) specifically in letters of thought (*Otiyot HaMachshavah*) (not only to reveal the emotions, but) to bring the emotions into existence?

This proves that it is impossible for the light of the intellect (*Sechel*) to come into revelation whatsoever, except through the letters (*Otiyot*) of the thought (*Machshavah*). In other words, this is because the letters of thought (*Machshavah*) receive all of the revelations of the powers of the soul within them, and that which is drawn down and revealed through them is only the externality (*Chitzoniyut*), (similar to what was explained before about the letters of speech (*Dibur*)).

This is why in the coming future it will be necessary for there to be a splitting of the “river-*Nahar*-נהר,” in order for it to

be possible for there to be a revelation of the inner aspect of the Torah (*Pnimityut HaTorah*), this being the inner aspect (*Pnimityut*) of the Hidden Wisdom (*Chochmah Stima'ah*).

7.

Now, the revelation of the inner aspect of the Torah (*Pnimityut HaTorah*), which is the inner aspect (*Pnimityut*) of the Hidden Wisdom (*Chochmah Stima'ah*) that will be revealed in the coming future, comes specifically through being preceded by the constraint of the time of exile.<sup>534</sup> This is as explained (in chapter four) about our service of *HaShem*-יהוה, blessed is He, with the aspect of the desire of the heart (*Re'uta d'Leeba*). That is, in order to come to the encompassing aspect (*Makif*) of the *Yechidah* [level of the soul], which above in *HaShem*'s-יהוה Godliness is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, this comes about specifically through the constraint.

Now, we can connect this with the Psalm,<sup>535</sup> “From the end of the land I will call to You... May You add onto the days of the king, may his years be like generation after generation... [Thus shall I praise Your Name forever], to fulfill my vows day after day.” Targum Yonatan states that this Psalm is speaking about King Moshiach, (saying, “May You add onto the days of King Moshiach, both his generation in this world, and his generation in the coming world... Thus shall I praise Your Name forever, and fulfill my vows on the day that the Jewish

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<sup>534</sup> See *Hemshech* 5672, Ch. 225 (p. 455 and on).

<sup>535</sup> Psalms 61:3,7,9 – The Psalms that began to be recited on the 11<sup>th</sup> of Nissan of this year, 5722 (See the beginning of *Sefer HaMaamarim* 11 Nissan).

people are redeemed and on the day that King Moshiach becomes King”).

We should add that “day after day” refers to the days of King Moshiach themselves, and comes in continuation of the statement earlier in the Psalm, “May his years be like generation after generation (*Dor VaDor*-דור ודור),” meaning, “both his generation in this world and his generation in the coming world.” This also is the meaning of “day after day (*Yom Yom*-יום יום),” corresponding to “generation after generation (*Dor VaDor*-דור ודור),” which is similar to the verse,<sup>536</sup> “[*HaShem*-יהו"ה maintains a war against Amalek], from generation to generation (*Dor Dor*-דור דור),” referring “to the generation of Moshe and the generation of Moshiach.”<sup>537</sup> All this is preceded by the words, “From the end of the land I will call to You.”

The explanation is that “the end of the land” refers to the lowest extreme and refers to the constraints of the exile. It is specifically “from there” that “I will call to You,” in which the verse specifies “to You-*Eilecha*-אליך.” This is to be understood according to the explanation of the Alter Rebbe<sup>538</sup> on the verse,<sup>539</sup> “[For which is a great nation that has a God Who is close to it, as is *HaShem*-יהו"ה our God,] whenever we call to Him-*Eilav*-אליו,” about which our sages, of blessed memory, explained,<sup>540</sup> “to Him-*Eilav*-אליו, and not to His

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<sup>536</sup> Exodus 17:16

<sup>537</sup> Mechilta to Exodus 17:16

<sup>538</sup> Cited in *Igrot Kodesh* of the Rebbe Rayatz, Vol. 3, p. 144, copied in *HaYom Yom* for the 11<sup>th</sup> of Tishrei; Also see *Sefer HaMaamarim* 5721 p. 80, p. 92, p. 103 (See *The Teachings of The Rebbe* 5721, Discourse 16 entitled “*Bati LeGani* – I have come to My garden.”)

<sup>539</sup> Deuteronomy 4:7

<sup>540</sup> Sifri cited in *Pardes Rimmonim*, Shaar 32 (Shaar HaKavanah) Ch. 2

attributes,” meaning that “to Him-*Eilav*-אלי” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He.

We can similarly state that the same applies to the explanation of the word “to You-*Eilecha*-אליך,” and that “to You-*Eilecha*-אליך” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He. In other words, it is specifically through the preface of the constraint of exile that we subsequently come to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, in the days of Moshiach.

This is as explained before, that the revelation of the encompassing transcendent aspect (*Makif*) of the *Yechidah* essence of the soul, the matter of which Above in *HaShem*’s-יהו”ה Godliness, is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, is brought out specifically through the constraint.

## 8.

Now, because in the coming future there will be a revelation of the inner teachings of the Torah (*Pnimiyut HaTorah*) which is rooted in the inner aspect (*Pnimiyut*) of the Hidden Wisdom (*Chochmah Stima’ah*), therefore, even now in the generation of the “footsteps” of Moshiach, at which time we prepare for the revelations of the coming future, since the preparation must be akin to the revelation, we must now also “spread the wellsprings [of the teachings of Chassidus] to the

outside.”<sup>541</sup> For, this is the preparation for the revelation of “I will show them wonders-*Arenu Nifla’ot*-ארות נפלאות,” in which the word “I will show them-*Arenu*-אראנו” is in the indirect concealed form, and refers to the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which, in and of itself, is hidden and concealed.

This is similar to the explanation about the teaching of our sages, of blessed memory,<sup>542</sup> “Happy is the one who arrives here with his learning in his hand,” that the revelation of the Torah in the Garden of Eden (*Gan Eden*), (this being the inner aspects (*Pnimityut*) of the Torah), is through “his learning in his hand,” meaning, from the Torah that he studied while in this world.<sup>543</sup> Only that right now, the primary aspect of study is in the revealed parts of Torah, through which in the coming future there will be a revelation of the inner aspects of Torah (*Pnimityut HaTorah*).

The preparation for this is “his learning in his hand,” which refers both to the revealed parts of Torah and the inner aspects of Torah that he studies now, in our times,<sup>544</sup> for in that time the primary matter will be the inner aspects of the Torah (*Pnimityut HaTorah*). This is as in the well-known<sup>545</sup> dictum of our Rebbes and Leaders, “Right now the primary aspect is the revealed [part of Torah] and the inner aspect [of Torah] still

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<sup>541</sup> See the famous letter of the Baal Shem Tov, printed in Keter Shem Tov, section 1 (Kehot edition), and elsewhere, translated in the beginning of The Way of The Baal Shem Tov, (a translation of Tzavaat HaRivash).

<sup>542</sup> Talmud Bavli, Pesachim 50a

<sup>543</sup> See Likkutei Torah, Va’etchanan 6c; Shir HaShirim 22d, and elsewhere.

<sup>544</sup> See Likkutei Sichot, Vol. 24, p. 580, note 8

<sup>545</sup> See the Sichah talk of the night of Acharon Shel Pesach 5704 (Sefer HaSichot 5704, p. 107 and on).



follows the revealed [part of Torah]. However, in the coming future the inner aspect [of Torah] will be primary, and the revealed part of Torah will follow the inner aspect [of Torah].”

This is also the meaning of the verse,<sup>546</sup> “It shall be on that day that the Lord-Adona”י-יג” will show His hand a second time etc.,” in which the verse specifies, “a second time (*Sheinit*-שנית).” The passage concludes by stating, “as there was for Israel on the day it went up from the land of Egypt.” It similarly states,<sup>547</sup> “As in the days when you left the land of Egypt I will show them wonders.”

That is, the revelation of the wonders (*Nifla'ot*-נפלאות) of the coming future specifically follows the preface of the revelation of the giving of the Torah which happened upon the exodus from Egypt. Nevertheless, through this we subsequently merit the revelation of the wonders of the coming future, which are higher than the revelation of the giving of the Torah, in a way that is beyond all comparison.

This is because the revelation at the giving of the Torah was primarily in the revealed parts of Torah, and about this our sages, of blessed memory, stated,<sup>548</sup> “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach” (as discussed in chapter two). For, in that time there primarily will be a revelation of the inner aspects of Torah (*Pnimitiyut HaTorah*), which will be revealed by King Moshiach in the very near future, in the most literal sense!

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<sup>546</sup> Isaiah 11:11 – The *Haftorah* of the final day of Pesach

<sup>547</sup> Micah 7:15

<sup>548</sup> Midrash Kohelet Rabba 11:8



## Discourse 28

### *“V’Niglah Kvod HaShem – The glory of HaShem will be revealed”*

Shabbat Parshat Acharei,  
Shabbat Mevarchim Iyyar, 5722  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>549</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” About this the Alter Rebbe explains in *Likkutei Torah*<sup>550</sup> that the words “the mouth of *HaShem*-יהו"ה has spoken” refer to *HaShem*’s-יהו"ה Supernal speech, blessed is He, by which all of creation was brought into being, as the verse states,<sup>551</sup> “With the speech of *HaShem*-יהו"ה the heavens were made.”<sup>552</sup>

This refers to the power of the Actor in the acted upon. About this the verse states, “All flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” For, with Moshiach’s coming, it will be revealed that the existence of the whole world is nothing but *HaShem*’s-יהו"ה speech, which gives it being and brings it into existence.

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<sup>549</sup> Isaiah 40:5

<sup>550</sup> *Likkutei Torah*, Tzav 18a-b

<sup>551</sup> Psalms 33:6

<sup>552</sup> Also see Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*.

Now, we must understand why the verse states, “All **flesh** will see.” For, at first glance, being that the verse is discussing spiritual grasp, and moreover, a grasp of *HaShem*’s-יהו"ה Godliness, it primarily relates to the Godly soul, (in that it is a grasp of Godliness). Furthermore, it also relates to the intellect of the animalistic soul [within man], (in that it is a spiritual grasp), except that this grasp then also comes to the body.

This being so, the verse should have said, “**Even** all flesh will see.” In other words, [it should have indicated] that this matter will be grasped so well by the Godly soul and animalistic soul, that even the body will grasp it. Why then does the verse instead say, “All **flesh** will see,” apparently indicating that the revelation [of the coming future] will primarily be specifically to the physical flesh of the body?

## 2.

This may be understood by prefacing with the explanation in the continuum (*Hemshech*) of “*Acharei Mot*” of the year 5649,<sup>553</sup> in the discourse entitled<sup>554</sup> “*Koh Amar HaShem* – on the verse, “Thus says *HaShem*-יהו"ה, Creator of the heavens; He is the God who forms the earth and makes it; He established it; He did not create it for emptiness; He formed it to be settled; I am *HaShem*-יהו"ה and there is no more.”<sup>555</sup>

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<sup>553</sup> This was first published as an independent pamphlet on the 11<sup>th</sup> of Nissan of this year (5722), and subsequently printed in *Sefer HaMaamarim* 5649 p. 233 and on.

<sup>554</sup> *Sefer HaMaamarim* 5649 p. 241 and on.

<sup>555</sup> Isaiah 45:18

Now, at first glance, it is not understood why the verse states, “Who forms (*Yotzer*-יוצר) the earth,” and later states, “He formed it (*Yatzrah*-יצרה) to be settled,” being that the conclusion of the earth’s creation (is not just formation (*Yetzirah*-יצירה), but) actual making (*Asiyah*-עשיה) [“and makes it”].

This being so, why does the verse say “Who forms (*Yotzer*-יוצר) the earth,” (“and makes it-ו’*Osah*-עושה”), and then [continues] “He formed it (*Yatzrah*-יצרה) to be settled,” specifically using a term of “formation-*Yetzirah*-יצירה?” Why not just say, “He made (*Oseh*-עושה) the earth,” and then say “He **made** it (*Asa’ah*-עשאה) to be settled”? Furthermore, how does any of this relate to the end of the verse, “I am *HaShem*-יהוה, and there is no more?”

[The explanation] is that *HaShem*’s-יהוה primary [intention] in creation is that “He formed it to be settled,” and it is as if the verse is saying, “Who will settle and inhabit it?” - “I am *HaShem*-יהוה, and there is no more.” That is,<sup>556</sup> “The Holy One, blessed is He, did not [just] desire (the matter of “running” (*Ratzo*), but) to have a dwelling place **for Himself** in the lower worlds.”

This then, is the meaning of “He formed it to be settled,” that *HaShem*-יהוה wants His Godliness to be drawing down and revealed below. That is, *HaShem*’s-יהוה Supernal intention in creation is for “I am *HaShem*-יהוה and there is no more” to be revealed in a settled way (*Hityashvut*-התיישבות), (“to settle-*Lashevet*-לשבת”) in the lower worlds.

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<sup>556</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Now, this begins through the bonding of the lights (*Orot*) within the vessels (*Keilim*). This is why the verse states, “Who forms (*Yotzer*-יוצר) the earth,” and, “He formed it (*Yatzrah*-יצרה) to be settled.” This is because the word “Who forms-*Yotzer*-יוצר” and the word “He formed it-*Yatzrah*-יצרה” indicate the matter of bonding,<sup>557</sup> specifically referring to the bonding of the lights (*Orot*) in the vessels (*Keilim*), thus becoming settled within them.

This is necessary because, in and of themselves, the lights (*Orot*) and vessels (*Keilim*) are two opposites, in that the nature of the light (*Ohr*) is to withdraw above [*Ratzo*], whereas the nature of the vessel (*Kli*) is to descent below [*Shov*], thus bringing the bestowal down and limiting it. Therefore, there must be a bond between the lights (*Orot*) and the vessels (*Keilim*), (as indicated by the words “Who forms-*Yotzer*-יוצר” and “He formed it-*Yatzrah*-יצרה”).

This brings about a drawing down throughout all of creation, all the way to man below. That is, in man too there is a likeness to the bonding of the lights (*Orot*) within the vessels (*Keilim*). This is because he has both a body and a soul, and in regard to the soul itself, he a Godly soul and an animalistic soul, which are opposites of each other, as the verse states,<sup>558</sup> “The spirit of man ascends on high, and the spirit of the beast descends into the earth.”

However, even so, they are bound to each other, and this bond is what brings the fulfillment of *HaShem*'s-ה' ultimate Supernal intention in creation, in that [because of it] we have

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<sup>557</sup> Sefer HaMaamarim 5649 *ibid.* p. 245

<sup>558</sup> Ecclesiastes 3:21

the ability to serve *HaShem*-יהו"ה, blessed is He, [with body and soul] by studying His Torah and fulfilling His *mitzvot*.

This is as the verse states,<sup>559</sup> "I made the earth and I created man upon it." That is, "The reason 'I made the earth' is for man's sake, and the reason ['I created man'] is for the sake of 'I created-*Barati*-בראתי-613'" which has the numerical value of the תרי"ג-613 [*mitzvot*].<sup>560</sup> That is, by fulfilling *HaShem's*-יהו"ה *mitzvot* we make a "dwelling place for the Holy One, blessed is He, in the lower worlds."

Now, the discourse explains that the bond between two opposites comes according to the largeness of the vessels (*Keilim*). The analogy for this is a small child, who because of the smallness of his brain [mind] to be receptive, is incapable of accepting anything contrary to his will. In contrast, an adult is capable of bearing two opposites, even in a single matter, such that he could be angered by someone who has caused him much anguish, but act kindly toward him at the same time. This is similar to what we find about the Supernal conduct from Above, as it states,<sup>561</sup> "Where [mention is made of] justice [to be carried out against someone], his good deeds [must also be mentioned]." This is because of the largeness of the receptacle (*Kli*).

However, he asks a question on this. Namely, the largeness of the receptacle (*Kli*) only explains how the vessel (*Kli*) can bear two opposites. Nonetheless, we still must understand how two opposites can bond and be united as one.

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<sup>559</sup> Isaiah 45:12

<sup>560</sup> Mikdash Melech to Zohar I 205b

<sup>561</sup> Talmud Bavli, Yevamot 78b (and Rashi there)

He explains this based on a teaching of the Rav, the Maggid of Mezhritch,<sup>562</sup> on the teaching of our sages, of blessed memory,<sup>563</sup> on the verse,<sup>564</sup> “He makes peace in His heights,” that, “Michael, the angel of snow, and Gavriel, the angel of fire, do not extinguish each other,” because of a revelation of light (*Ohr*) that transcends them both.<sup>565</sup>

This is analogous to two ministers [of the king] who oppose each other. However, when they stand before the king, they become nullified of their own existence [to the king] and speak in unison regarding the particular matter under discussion, as though they never were opposed to each other. The same is to be understood in the matter of lights (*Orot*) and vessels (*Keilim*), that though they are opposites of each other, nonetheless, when a light (*Ohr*) that transcends both illuminates, their own existence becomes nullified and they bond.

However, this explanation too is insufficient, because the revelation of a light (*Ohr*) that transcends both only causes their own existence to be nullified, and as a result, they do not oppose each other etc. However, it still is not understood how the bond of the lights (*Orot*) and vessels (*Keilim*) could be that they **act as one**, with one singular intention, (not just that their own existence is nullified and therefore they do not oppose each

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<sup>562</sup> See Likkutei Torah, Tzariya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

<sup>563</sup> See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

<sup>564</sup> Job 25:2

<sup>565</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 (and Ch. 30 & 31).



other). For, as explained above, the bonding of the lights (*Orot*) and the vessels (*Keilim*) is the beginning [of the path] by which *HaShem* 's-יהו"ה Supernal intention for “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

### 3.

This may be better understood from the matter of the bond between the body and soul, as it will be in the coming future, in the world of the resurrection of the dead. In that time there will be the fulfillment and granting of reward for serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot*, (beyond the reward in the Garden of Eden – *Gan Eden*). About this it states in Mishnah,<sup>566</sup> “All Israel have a portion in the coming world,” or in the words of the Zohar,<sup>567</sup> “He has a portion in the coming world.”

This refers to the [time of] the resurrection of the dead (*Techiyat HaMeitim*). [This is evident from the continuing words of the Mishnah, “These are the exceptions who have no portion in the coming world (*Olam HaBa*): One who says, ‘there is no resurrection of the dead in the Torah etc.’” The Talmud explains the reason for this, namely, that because he denies the resurrection of the dead (*Techiyat HaMeitim*), he therefore has no portion in the resurrection of the dead (*Techiyat HaMeitim*), being that all of the Holy One’s conduct [toward

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<sup>566</sup> Sanhedrin 10:1 (Perek Chelek); Talmud Bavli, Sanhedrin 90a; This passage is also recited before the study of Pirkei Avot, which begins to be studied on this Shabbat.

<sup>567</sup> Zohar I 59b, explained in Ohr HaTorah Noach 54a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 12 and on.

His world] is in a way of measure for measure.] At that time the reward will be specifically for souls [as they manifest] within bodies.

However, we must understand why the Mishnah says, “All Israel have a portion (*Chelek*-חלק) in the coming world,” in that the word “portion-*Chelek*-חלק” [only] indicates a quarter.<sup>568</sup> This is as Talmud states,<sup>569</sup> “If a person says, ‘so and so should receive a portion (*Chelek*-חלק) of my belongings,’ he is given [no less than] a quarter (*Rova*-רובע).” We therefore must understand why in the coming world (*Olam HaBa*) each Jew will receive the aspect of a “quarter” (*Rova*-רובע).

Now, to understand this, we must begin by explaining how the bond between the body and the soul [will be] in the coming world (*Olam HaBa*), which is the world of the resurrection (*Olam HaTehiyah*). That is, it will not be as it is in this world (*Olam HaZeh*), in which this bond comes about through eating and drinking. This is as our sages, of blessed memory, stated,<sup>570</sup> “The coming world (*Olam HaBa*) is unlike this world (*Olam HaZeh*). In the coming world (*Olam HaBa*) there will be no eating and drinking etc., but the righteous will sit with their crowns upon their heads and delight from the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”<sup>571</sup>

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<sup>568</sup> See Ohr HaTorah, Noach ibid.

<sup>569</sup> Talmud Bavli, Bava Batra 63a; Shulchan Aruch, Choshen Mishpat 253:24; Also see Ohr HaTorah, Bereishit Vol. 2, p. 423b and on; *Hemshech* 5666 p. 433; Sefer HaMaamarim 5679 p. 246; 5689 p. 244

<sup>570</sup> Talmud Bavli, Brachot 17a

<sup>571</sup> See *Hemshech* “*V’Kachah*” 5637 Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2, p. 616 and on); Discourse entitled “*V’Nigleh Kvod HaShem*” 5698 (Sefer HaMaamarim 5698 p. 213 and on).

Now, the Rambam<sup>572</sup> explains this teaching of our sages, of blessed memory, to mean that it will be a world of souls (without bodies). However, the Ramban<sup>573</sup> has already responded to this, that if it is as the Rambam says, then what novelty is the Talmud coming to tell us here, for certainly a soul without a body cannot eat in the first place etc. Rather, he concludes that this teaching of our sages refers to the time of the resurrection of the dead (*Techiyat HaMeitim*), at which time man will be in a body, but even so, there will be no eating etc.

This is likewise the conclusion of the sages of the Wisdom of Truth (*Chochmat HaEmet*), that is, the sages of Kabbalah and Chassidus.<sup>574</sup> In other words, in the world of the resurrection (*Olam HaTechiyah*) the souls will manifest in physical bodies, just as they were at first in this world, but even so, they will not be sustained through eating or drinking, but even the physical body will be sustained by the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).

We therefore must understand how it could be possible for the physical body to be sustained without eating and drinking, but solely through the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). This is because, relative to the soul, the existence of the body is in a way of descent and lowliness, which is why [the body] covers,

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<sup>572</sup> Mishneh Torah, Hilchot Teshuvah 8:2; Also see Pirush HaMishnayot of the Rambam, Sanhedrin, Ch. 10 (Perek Chelek) *ibid*.

<sup>573</sup> Shaar HaGemul (p. 308 and on)

<sup>574</sup> See Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Chelek HaAvodah Ch. 42 & 43; Likkutei Torah, Tzav 15c; Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 14b; Sefer HaMaamarim 5635 Vol. 2, p. 317; Also see Igrot HaKodesh, Vol. 1 p. 76, note 23.

conceals, and obstructs one's grasp of *HaShem*'s יהו"ה Essential Being, blessed is He.

This is to such an extent that even the prophet Eliyahu, whose body [along with his soul] “ascended to heaven in the whirlwind”<sup>575</sup> – and as explained<sup>576</sup> this was because he was in a state of gestation [in his mother's womb] for twelve months, and therefore his body came to be in the utmost state of refinement, so much so, that it could even ascend to Heaven – nonetheless, even his ascent was only to the level of the *Ru'ach* in the world of Formation (*Yetzirah*).<sup>577</sup>

Even our teacher Moshe, who upon ascending the mountain “for forty days and forty nights, did not eat bread and did not drink water,”<sup>578</sup> at which time he was sustained by the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), nonetheless, even though Moshe's body was a holy body, as the verse states,<sup>579</sup> “She saw that he was good,” in that “When he was born the whole house became filled with light,” and moreover, his ascent itself was by the command and empowerment of *HaShem*-יהו"ה above, as the verse states,<sup>580</sup> “To Moshe He said, ‘Go up to *HaShem*-יהו"ה,’” however, in addition to the fact that not eating and drinking

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<sup>575</sup> Kings II 2:11

<sup>576</sup> See Ohr HaTorah, Noach *ibid.* p. 64b and on; Shaar HaEmunah of the Mittler Rebbe 98b, citing the teachings of the Arizal; Biurei HaZohar of the Tzemach Tzeddek *ibid.* p. 22 and on.

<sup>577</sup> See Pardes Rimoni, Shaar 24, Ch. 14; Also see Zohar I 209a; Shaalot U'Teshuvot Chatam Sofer, Vol. 6, p. 98.

<sup>578</sup> Exodus 34:28

<sup>579</sup> Exodus 2:2 and Rashi there

<sup>580</sup> Exodus 24:1

caused cause him suffering,<sup>581</sup> it states in holy books<sup>582</sup> that he left his body in the world of Formation (*Yetzirah*) and ascended [from there] to receive the Torah. In other words, the existence of the body, (even the body of our teacher Moshe), was an obstruction to receiving the Torah.

This is also demonstrated by the general matter of the Garden of Eden (*Gan Eden*), which specifically is for souls without bodies. This is due to the greatly elevated revelation in the Garden of Eden (*Gan Eden*), which cannot tolerate the existence of the physical body, even after the cleansing, refinement, and purification [that it undergoes] “to forget the visions of this world etc.”<sup>583</sup> Even then, the Garden of Eden (*Gan Eden*) cannot tolerate the body.

Based on this, we must understand how it applies for the revelation of the coming world (*Olam HaBa*) in the world of the resurrection (*Olam HaTechiyah*) to specifically be to souls within bodies. For, though it is much higher, beyond all comparison to the revelation in the Garden of Eden (*Gan Eden*), which is why even our forefathers [Avraham, Yitzchak and Yaakov] and our teacher Moshe, who already have been in the Garden of Eden (*Gan Eden*) for more than three-thousand years, will have to manifest in bodies to receive the higher revelation of the coming world (*Olam HaBa*).

More specifically, several matters need to be understood here. Firstly, what exactly is the superiority of the body, that specifically in it there will be the much higher revelation of the

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<sup>581</sup> Midrash Shemot Rabba 47:6

<sup>582</sup> See *Hemshech* “v’Kachah” 5637 Ch. 88 *ibid.*, and Sefer HaMaamarim 5698 p. 214 *ibid.*, and elsewhere.

<sup>583</sup> See Zohar I 201a; Torah Ohr, Mikeitz 31a and elsewhere

coming world (*Olam HaBa*)? What we learn from the above, is that the soul by itself, without the body, (as it is in the Garden of Eden – *Gan Eden*), is incapable of receiving this revelation, but that this only can take place specifically upon its [return and] manifestation in the body.

Secondly, is how it is possible for the body to receive this highest revelation of the coming world (*Olam HaBa*)? For, if the body is not even capable of receiving the revelation of the Garden of Eden (*Gan Eden*), how much more should it not be capable of receiving the [higher] revelation of the coming world (*Olam HaBa*), which is far superior and beyond all comparison to the revelation in the Garden of Eden (*Gan Eden*). Thirdly, how could the body be sustained without the medium of eating and drinking?

#### 4.

This may be understood by first explaining the general difference between the body and the soul, (not only as it is in man, but also) as it is in all creations that are composed of body and soul, (to the extent that even that inanimate (*Domem*) have a soul and a body).

The explanation is that the souls of all creatures are rooted in the four *Chayot*-animal angels of the Supernal Chariot (*Merkavah*).<sup>584</sup> This is explained in the discourse entitled “*Yesoveveihu Yevoneneihu*,”<sup>585</sup> that the root of the drawing

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<sup>584</sup> See Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”); Ohr HaChayim to Leviticus 17:14

<sup>585</sup> This was published in Tishrei of this year, 5722, as an independent pamphlet, and then subsequently printed in Maamarei Admor HaZaken 5566 p. 395.

down of the souls of all wild animals is from the aspect of “the face of the lion to the right.”<sup>586</sup> This is why wild animals (*Chayot*) have the nature of alacrity, and this is also why they are called “*Chayot*-חיות.”<sup>587</sup>

The root of the souls of all domesticated animals is from “the face of the ox to the left.”<sup>588</sup> This is why they have superior strength and might (*Gevurah*), as the verse states,<sup>589</sup> “Many crops come through the power of the ox,” (however, they do not have the quality of alacrity). The root of the souls of fowl and birds come from the face of the eagle, and the root of the soul of man, the speaker (*Medaber*), comes from the face of man of the Supernal Chariot (*Merkavah*).

However, the root of the souls of the Jewish people is from the aspect of the Supernal Man who sits upon the throne. This refers to the Godly soul, which is from the aspect [indicated by the verse],<sup>590</sup> “Upon the likeness of the throne there was a likeness like the appearance of a man upon it from above.” About this the verse states,<sup>591</sup> “You are man (*Adam*-אדם),” and,<sup>592</sup> “You, the Jewish people, are called man (*Adam*-אדם),” is in the verse,<sup>593</sup> “I am likened (*Adameh*-אדמה) to the One Most High.”

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<sup>586</sup> Ezekiel 1:10

<sup>587</sup> See Ohr HaTorah, Devarim, Vol. 5 p. 2,131; Also see the discourses of this year, 5722, Discourse 21 entitled “*Ki Tisa* – When you take up the [head] count of the Children of Israel,” and Discourse 41 entitled “*Atem Nitzivim* – You are standing this day, all of you,” and elsewhere.

<sup>588</sup> Ezekiel 1:10 *ibid.*

<sup>589</sup> Proverbs 14:4

<sup>590</sup> Ezekiel 1:26

<sup>591</sup> Ezekiel 34:31

<sup>592</sup> Talmud Bavli, Yevamot 61a

<sup>593</sup> Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Section 33; Shnei Luchot HaBrit 3a, 20b, 301b, and elsewhere.

This is because above, in *HaShem*'s יהו"ה Godliness, there also are "the 248-ה-רמ" limbs of the King,"<sup>594</sup> corresponding to which, in man below, there are 248-ה-רמ" limbs. Now, the bond between man below (*Adam HaTachton-* אדם התחתון) and the Supernal Man above (*Adam HaElyon-* אדם העליון) is through the Torah, which also is called "man-*Adam-* אדם," as the verse states,<sup>595</sup> "This is the Torah, man-*Adam-* אדם."

That is, just as man includes 248-ה-רמ" limbs and 365-ה-שס" sinews, so likewise the Torah includes 248-ה-רמ" positive action *mitzvot* and 365-ה-שס" negative prohibitive *mitzvot*. This is the root of the Godly soul. However, the root of the animalistic soul [in man] is from the aspect of the face of the ox of the face of the man.

Now, all the above refers to the root of the souls. That is, the root of the Godly soul is from the aspect of the "Man upon the Throne," whereas the root of the animalistic soul [of man], and the root of the souls of animals, are from the four *Chayot* angels of the Supernal Chariot (*Merkavah*). For, since souls are spiritual, they therefore chained down from the aspect of the Supernal Chariot (*Merkavah*).

However, the existence of the bodies of the creatures, as well as the body of man, cannot come by way of a chaining down (*Hishtalshelut*).<sup>596</sup> This is because even if there would be tens of thousands of levels of chaining down, nonetheless, the

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<sup>594</sup> See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Likkutei Amarim, Ch. 4, Ch. 23 and elsewhere.

<sup>595</sup> Numbers 19:14; See Zohar II 117b; Zohar III 29b (Ra'aya Mehemna); Sefer HaMaamarim 5701 p. 99 and elsewhere.

<sup>596</sup> See Torah Ohr 90b; Discourse entitled "*BaYom HaShmini Atzeret*" 5572 (printed in Ohr HaTorah, Shmini Atzeret p. 1,782); Also see the discourse by the same title in Maamarei Admor HaEmtza'ee, Devarim Vol. 4, p. 1,285 and on.



physical cannot come from the spiritual. This is as in the teaching of the sages of Torah philosophy<sup>597</sup> cited in Chassidus, that,<sup>598</sup> “There is no greater [demonstration of the] creation of something from nothing, than the existence of the physical from the spiritual.” Rather, the root of the coming into being of something from nothing, is that it arose in the simple will of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, that creatures should be brought into existence.

This is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, and it comes into actualization through [the matter of] “He and His organs are one,”<sup>599</sup> to create something from nothing through them and by means of them, since it is “He-*Eehoo*-איהו” who is unified in them, this being the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as known, the light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור), this being the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, the Emanator, 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. It thus is solely in His singular power and ability to bring about the existence of something from absolute nothingness and zero, as explained in *Iggeret HaKodesh*.<sup>600</sup>

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<sup>597</sup> See *Ikkarim*, *Maamar* 1, Ch. 23; *Maamar* 4, Ch. 3

<sup>598</sup> *Likkutei Torah*, *Re'eh* 20d, and elsewhere

<sup>599</sup> Introduction to *Tikkunei Zohar* 3b

<sup>600</sup> *Tanya*, *Iggeret HaKodesh*, *Epistle* 20 (130b)

This likewise is the meaning of the verse,<sup>601</sup> “You made them all with wisdom-*Chochmah*.” That is, for there to be abundant divisions amongst the creations (“them all-*Kulam-כולם*”) *HaShem*’s-יהו"ה Supernal Desire (*Ratzon*) manifested in Wisdom-*Chochmah*, this being the first of the ten *Sefirot* through which the abundance and divisions amongst the creations is caused, and thereby, “You made them-*Asita-עשית*” specifically means, “You-*Atah-אתה*.”

That is, it is *HaShem*’s-יהו"ה Supernal desire (*Ratzon HaElyon*), blessed is He, (and not Wisdom-*Chochmah*), that actually makes the existence of the “physical something” in a way of something from nothing (*Yesh MeAyin*), rather than in way of chaining down (*Hishtalshelut*) etc.<sup>602</sup> In other words, the existence of the “physical something” (*Yesh*) is specifically from the aspect of “He-*Ehoo-איהו*,” only that it manifests in the aspect of “His life force” and “His organs,” in which “His life force” refers to the aspect of Wisdom-*Chochmah*,<sup>603</sup> and “His organs” refer to the aspect of emotions (*Midot*) or Kingship-*Malchut*, through which an abundance of multiplicity and divisions is caused in the creations, as mentioned above.

We thus find that the root of the body is higher than the root of the soul. This is because the root of the soul of every creature is by way of a chaining down (*Hishtalshelut*), this being the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*). In contrast, the root of the body of every

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<sup>601</sup> Psalms 104:24

<sup>602</sup> See the discourse entitled “*BaYom HaShmini Atzeret*” 5572 (printed in Ohr HaTorah, Shmini Atzeret p. 1,782).

<sup>603</sup> See Likkutei Torah, Shir HaShirim 39c; Sefer HaMaamarim 5653 p. 228; 5708 p. 161 and the note there.

creature is not by way of chaining down (*Hishtalshelut*), but is brought about in a way of something from nothing (*Yesh MeAyin*) from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

However, from the aspect of *HaShem*'s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), only the essential substance matter (*Chomer*) of the body of man, the bodies of living animals, and the bodies of vegetation, was brought into being, but not the actual developmental changes of the body, in that [the body] undergoes developmental growth from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*).

This is because the developmental growth from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*) is not in a way of novel existence being brought into being by way of something from nothing (*Yesh MeAyin*). This is rather brought about through the “growing soul” (*Nefesh HaTzomachat*), which comes from the constellations (*Mazal*) in the firmament.

This is as our sages, of blessed memory, stated,<sup>604</sup> (mentioned in *Iggeret HaKodesh*<sup>605</sup> and cited before), “There is not a single blade of grass that grows below, that does not have a constellation (*Mazal*) that strikes it and tells it to grow.” That is, the growth of the body comes from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and it only is the coming into being of the essential substance

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<sup>604</sup> Midrash Bereishit Rabba 10:6

<sup>605</sup> Tanya, *Iggeret HaKodesh* 132a

matter (*Chomer*) of the body that is brought forth in a way of something from nothing (*Yesh MeAyin*) from the aspect of *HaShem* 's-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*).

5.

Now, since the body and soul each have a root, in and of themselves,<sup>606</sup> in that the soul is rooted in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), whereas the body is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), therefore, for there to be a bond between the soul and the body, there must be something that bonds and unifies them.

This is the meaning of [the words],<sup>607</sup> “He actualizes wonders,” in that “He bonds the spiritual with the physical” (as the Rama wrote).<sup>608</sup> This is the effect of eating and drinking, by which the soul is caused to bond with and enliven the body. For, if a person does not eat for a day or two, his strength will weaken, until if more time passes without eating or drinking, his soul can leave his body completely. Only through eating and drinking is the soul caused to be bound with the body to enliven it.

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<sup>606</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

<sup>607</sup> In the liturgy of the “*Asher Yatzar*” blessing recited upon emitting waste.

<sup>608</sup> Shulchan Aruch, Orach Chayim 6:1; Also see the discourse entitled “*Acharei Mot*” 5649 *ibid*. (Sefer HaMaamarim 5649 p. 233).

Now, the man's need for food in order to bond the soul and the body, is primarily for the life of the body. This is because even when the soul is not bound to the body, it has life and vitality. For example, even before the soul descended into [the body] below, the verse states about it,<sup>609</sup> "As *HaShem*-יהו"ה lives, before whom I stood," in that the soul stands [before *HaShem*-יהו"ה] with love and fear of Him, this being its vitality and life etc. Similarly, upon its departure from the body, the soul continues to live in the Garden of Eden (*Gan Eden*), where it delights in the radiance of the Torah [that it studied in this world] and the service of *HaShem*-יהו"ה, blessed is He, [that it fulfilled in this world] etc. This being so, the matter of eating food is primarily for the sake of the body.

This is as explained before (in chapter four), that the existence of the bodies of all novel creations (including the bodies of animals and plants), is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This then, is why the matter of eating food is primarily for the sake of the body, being that even the substance of the food itself (which comes from animals (*Chai*) and vegetables (*Tzome'ach*)) [also] is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), just like the body of man.

This is also the why the vitality brought about through eating food is from the physical substance of the food, rather than the vitality [and soul] within it. An example is the consumption of meat, which specifically takes place once the

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<sup>609</sup> Kings I 17:1

animal has been slaughtered and its vitality has withdrawn from it, that man is sustained by it body and flesh. The same is so of the [consumption of] vegetables (*Tzome'ach*), that it specifically is after it has been picked and removed from the place that it grew and its vitality has ceased, that a person chews it with his teeth and is thereby sustained by it.

The reason is as explained before (in chapter four), that the growth of the body from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*), is from the aspect of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and it only is the essential substance matter (*Chomer*) of the body that is rooted in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

Therefore, it specifically is when the vitality ceases, meaning that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is no longer in it, in that all that remains is the essential substance matter (*Chomer*) of the body, which is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), that it then has the power to enliven the human body.

Based on this, it must be said, that even though the human body is from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), nevertheless, relative to the human body, there is a superiority to the substance of the food. That is, it is from an even higher aspect in *HaShem's*-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is why the food has the power

to enliven the human body, by bringing about a bond between the soul and the body.

This may be understood based on the verse,<sup>610</sup> “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In Likkutei Torah of the Arizal,<sup>611</sup> it is explained that this refers to the emanation from the mouth of *HaShem*-יהו"ה that is in the food, and that this is what enlivens man.

Now, at first glance, it is not understood<sup>612</sup> why man should specifically need to be sustained by that “which emanates from the mouth of *HaShem*-יהו"ה” that is in the food. Why is the emanation from the mouth of *HaShem*-יהו"ה, blessed is He, in the utterance,<sup>613</sup> “Let us make man,” not enough?

However, the explanation is that the root of the food is higher than the root of man. This is because the root of man is from the world of Repair-*Tikkun*, whereas the root of the food is from the world of Chaos-*Tohu*, which precedes [and transcends] the world of Repair-*Tikkun*. This is why food enlivens man.

To further explain, the elevated level of the food comes from the concealment of *HaShem*'s-יהו"ה presence, in that it fell with the shattering of the vessels (*Shevirat HaKeilim*) etc. Similarly, the root of the body, which is from the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a state of concealment. This is why it primarily is drawn all the way down to a greater degree. In other words,

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<sup>610</sup> Deuteronomy 8:3

<sup>611</sup> Likkutei Torah of the Arizal to Deuteronomy 8:3

<sup>612</sup> See Likkutei Torah, Tzav 13b and on, and elsewhere.

<sup>613</sup> Genesis 1:26

the aspects of the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), that are below man, actually are rooted in a higher aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) itself. This is because [of the principle is that] whatever is higher descends further down.<sup>614</sup>

This is why man must specifically receive his vitality from the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), because each of these levels does not require the level above it in order to be. (That is, in order to be, the inanimate (*Domem*) does not require the vegetative (*Tzome'ach*), the vegetative (*Tzome'ach*) does not require the animal (*Chai*), and the animal (*Chai*) does not require the speaking [human] being (*Medaber*).)

Rather, the opposite is true; the vegetative (*Tzome'ach*) receives sustenance from the inanimate (*Domem*), the animal (*Chai*) receives sustenance from the vegetative (*Tzome'ach*), and man receives sustenance from both the vegetative (*Tzome'ach*) and the animal (*Chai*). All this stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and specifically is drawn to the one below in a concealed way.

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<sup>614</sup> Likkutei Torah 19c and elsewhere; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” of the 10<sup>th</sup> of Shvat 5738, Ch. 6 (Sefer HaMaamarim 5738, p. 174).



## 6.

Now, all this is only as it presently is, that the drawing down of the light of *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds, is drawn down in a hidden state, in that [the presence of] His Face is not revealed. That is, currently it is not possible for the body to receive from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) except by way of its hidden manifestation within the coarse garments of the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*).

However, in the coming future, when the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be openly revealed, without any concealment of His Face at all, the body will then be enlivened by the aspect of His surrounding transcendent light (*Sovev Kol Almin*) without the medium of the garments of inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*).

The explanation is that about the coming future the verse states,<sup>615</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה.” The word, “the earth-*HaAretz*-הארץ” here, is a general term that includes all novel creations, as in the teaching,<sup>616</sup> “Everything was from the dust – even the orb of the sun.” Thus, the physical earth along with all physical creations, all of which are from the dust, will all have “the knowledge of *HaShem-De'ah et HaShem*-יהו"ה את דעה את,” in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-את

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<sup>615</sup> Isaiah 11:9

<sup>616</sup> Ecclesiastes 3:20, and Midrash Kohelet Rabba there.

הטפל),<sup>617</sup> meaning that they will have the knowledge of being secondary and nullified to *HaShem-יהו"ה*, blessed is He. This is the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) of *HaShem-יהו"ה*, blessed is He, stemming from the revelation of the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is like the known<sup>618</sup> difference between the verse,<sup>619</sup> “Fear **from** *HaShem-Yiroo MeiHaShem-יהו"ה*,” and the verse,<sup>620</sup> “Fear *HaShem-Yiroo et HaShem-את* *יהו"ה*.” That is, the words “Fear from *HaShem-Yiroo MeiHaShem-יהו"ה*” indicate that one’s somethingness is nullified (*Bittul HaYesh*) to *HaShem-יהו"ה*, blessed is He, stemming from the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

In contrast, the words “Fear *HaShem-Yiroo et HaShem-יהו"ה את*” refer to the nullification of one’s very existence (*Bittul b’Metziyut*) to *HaShem-יהו"ה*, blessed is He, stemming from the light of *HaShem-יהו"ה*, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

From this, we can also understand the precise wording of the verse, “The earth will be filled with the knowledge of *HaShem-De’ah et HaShem-יהו"ה את* *דעה*,” this being nullification (*Bittul*) stemming from the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

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<sup>617</sup> See Talmud Bavli, Bava Kamma 41b

<sup>618</sup> See Likkutei Torah, Bamidbar 13b and elsewhere.

<sup>619</sup> Psalms 33:8

<sup>620</sup> Psalms 34:10

This is also the meaning of the verse,<sup>621</sup> “On that day *HaShem*-יהו"ה will be one and His Name one.” The explanation is that, as known, there are two names *HaShem*-יהו"ה, as the verse states,<sup>622</sup> “And He proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה.” That is, there is the Upper Name *HaShem*-יהו"ה,<sup>623</sup> and the lower Name *HaShem*-יהו"ה.<sup>624</sup>

The lower Name *HaShem*-יהו"ה means, “He who brings into being-*Mehaveh*-מְהַוֶּה,”<sup>625</sup> whereas the Upper Name *HaShem*-יהו"ה means, “He was and He is and He will be-*Hayah v’Hoveh v’Yihiyeh*-וְהָיָה וְהוּוֹה וְיִהְיֶה” as One.<sup>626</sup> However, [as this verse is currently read], there is a pause in the cantillation between [the first mention of the Name *HaShem*-יהו"ה and the second mention].<sup>627</sup>

The explanation, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that serving Him stemming from the Upper Name *HaShem*-יהו"ה, is the matter of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He. In contrast, serving Him stemming from the lower Name *HaShem*-יהו"ה, is the matter of *HaShem*’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He.

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<sup>621</sup> Zachariah 14:9

<sup>622</sup> Exodus 34:6

<sup>623</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>624</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

<sup>625</sup> Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud V’HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 4.

<sup>626</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); *Zohar* III 257b; *Pardes Rimmonim* *ibid.*; *Shaar HaYichud V’HaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7.

<sup>627</sup> See *Zohar* III 138a (*Idra Rabba*); *Torah Ohr*, *Beshalach* 61d, and elsewhere.

Now, even though there is a drawing down of the Upper Unity (*Yichuda Ila'ah*) into the Lower Unity (*Yichuda Tata'ah*), and as known, the Lower Unity (*Yichuda Tata'ah*) is entirely sustained by the Upper Unity (*Yichuda Ila'ah*),<sup>628</sup> there nonetheless is a pause in the cantillation between them, in that the radiance of the *HaShem's*-יהו"ה Upper Unity (*Yichuda Ila'ah*) blessed is He, is concealed.

However, in the coming future the Upper Unity (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*) will bond, in that both Names *HaShem*-יהו"ה will be “*HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, both *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהווה,” and *HaShem*-יהו"ה meaning “He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה והו"ה והי"ה,” as One, and even the Name *HaShem*-יהו"ה beyond all explanation,<sup>629</sup> as stated in *Pardes Rimonim*,<sup>630</sup> will all be “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” without any pause between them in the cantillation.

Now the verse adds, “and His Name [will be] one.” The explanation is as our sages, of blessed memory taught,<sup>631</sup> “The coming world is unlike this world. In this world [His Name] is

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<sup>628</sup> See Kuntres Etz HaChayim, Ch. 7

<sup>629</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>630</sup> *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*), Ch. 1; Also see *Sefer HaMaamarim* 5668 p. 190 and on; Also see the discourse entitled “*Shivrit*” of *Shabbat Parshat Naso 9 Sivan, 5720*, translated in *The Teachings of The Rebbe 5720*, Discourse 21; 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, and the citations there.

<sup>631</sup> *Talmud Bavli, Pesachim* 50a

written *Yod-Hey*-יה"ה etc., (*HaShem*-יהו"ה) but is pronounced *Aleph-Dalet*-אד"א etc., (*Adona*"ג-י"אדנ). However, in the coming world "His Name will be One," in that it will be read with the [letters] *Yod-Hey*-יה"ה (*HaShem*-יהו"ה) and will written with the [letters] *Yod-Hey*-יה"ה (*HaShem*-יהו"ה)."

A brief explanation of this matter is that, in this world, there is a difference between what is written (*Ktiv*-כתיב) and how it is read (*Kri*-קרי). That is, the statement "it is written with [the letters] *Yod-Hey*-יה"ה (יהו"ה)," refers to how the Name is written in the Torah, in which the Name *HaShem*-יהו"ה is revealed. However, "it is read with *Aleph-Dalet*-אד"א (אדנ)," which is how He is called and revealed in the world, in which there is no illumination of the Name *HaShem*-יהו"ה, but only the matter of His title "Lord-*Adona*"ג-י"אדנ," meaning, "Lord-*Adon*-אדון over all Your creations."<sup>632</sup> However, in the coming future He will be read as He is written, in that even in the world, the Name *HaShem*-יהו"ה will be revealed.<sup>633</sup>

This then, is the meaning of "His Name [will be] One." For, the matter of "His Name-*Shmo*-שמו" is how He is called, (that He is called by Name), this being the revelation in the world. Thus, in the coming future His Name will also be one, meaning that even the revelation in the world will be one, just as "*HaShem* is One-*HaShem Echad*-אהד יהו"ה." That is, there also be a revelation of the Upper Name *HaShem*-יהו"ה in the world, this being the revelation of *HaShem*'s-יהו"ה light, blessed

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<sup>632</sup> Midrash Bereishit Rabba 17:4

<sup>633</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

Now, since in the coming world the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be revealed, they will not need to eat and drink. This is because the body itself, which, at that point, will already be fully refined, will receive its vitality from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which will illuminate in an openly revealed way, not through the medium of the garments of food.

Moreover, the primary revelation of the coming future will specifically be in the body. This is because the body is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), (as explained above), only that the soul will explain to the body the revelation that is illuminated within [the body] because of its root etc.

## 7.

This then, is the meaning of [the words of the Mishnah],<sup>634</sup> “All Israel have a portion in the coming world,” in which “the coming world” (*Olam HaBa*) refers to the world of the resurrection (*Olam HaTechiyah*), this specifically being the reward to souls within bodies. This matter is the revelation of *HaShem*’s-יהו"ה light that surrounds and transcends all worlds

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<sup>634</sup> Sanhedrin 10:1 (Perek Chelek); Talmud Bavli, Sanhedrin 90a; This passage is also recited before the study of Pirkei Avot, which begins to be studied on this Shabbat.

(*Sovev Kol Almin*), which primarily is [revealed] in the body, since it is rooted in *HaShem's*-ה"ה יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*).

Thus, “All Israel have a portion in the coming world.”<sup>635</sup> For, the Garden of Eden (*Gan Eden*), which is revelation to souls without bodies, is the reward for studying Torah [in this world], in which there are various levels and distinctions, which generally refer to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), and not all Jews relate to this.

In contrast, this is not so of the revelation of the coming world (*Olam HaBa*), which is the world of the resurrection (*Olam HaTechiyah*) and will primarily be in the body. This is the reward for fulfilling the physical *mitzvot* with one's body. Thus, since all Jews relate to this, as our sages, of blessed memory, taught,<sup>636</sup> “Even the sinners of Israel are filled with *mitzvot* like a pomegranate [is full of seeds],” therefore, the light of *HaShem*-ה"ה יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be revealed in the bodies of all Jews.

However, since the *mitzvot* are fulfilled through the soul, since it is the soul that affects the body by directing it to fulfill the *mitzvot*, therefore, the soul too will receive its reward. That is, she will manifest in the body to receive the reward for

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<sup>635</sup> Also see *Hemshech* 5672 Vol. 2 p. 779 and on; *Sefer HaMaamarim* 5679 p. 351 and on; 5700 p. 44 and on; Discourse entitled “*Kol Yisroel*” of Shabbat Parshat Acharei 5733 (*Torat Menachem*, *Sefer HaMaamarim Iyyar*, p. 217 and on); Discourse entitled “*Lehavin Inyan Techiyat HaMeitim*” of Shabbat Parshat Acharei 5746 (*Torat Menachem* *ibid.* p. 221 and on).

<sup>636</sup> *Talmud Bavli*, *Chagigah*

her work, to delight in the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, which will illuminate in the body, this being the reward for fulfilling the *mitzvot* by and with the body, specifically.

Now, it should be added that based on the explanation (in chapter four), on the verse,<sup>637</sup> “You made them all with wisdom-*Chochmah*,” in which the verse specifies, “**You** made-*Asita*-עשית,” meaning (specifically, “You-*Atah*-אתה,”), and that this refers to *HaShem*'s-יהו"ה-ה Supernal desire (*Ratzon HaElyon*), and not to Wisdom-*Chochmah* - that it is what actualizes the novel coming into being of the physical something (*Yesh*), only that the abundance of multiplicity and the divisions of creations is brought about through Wisdom-*Chochmah*.

The same may likewise be said regarding the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) in the World of the resurrection (*Olam HaTechiyah*) through the fulfillment of Torah and *mitzvot*. That is, the primary matter in this is the actual physical fulfillment of the *mitzvot*, which is the matter of [the verse], “You have made all of them with wisdom-*Chochmah*.”

The word, “with wisdom-*Chochmah*,” refers to the study of Torah, and “You have made them-*Asita*-עשית” refers to fulfilling the *mitzvot*. Thus, since “even the sinners of Israel are filled with *mitzvot* like a pomegranate [is full of seeds],” they too also have a share in the coming world (*Olam HaBa*).

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<sup>637</sup> Psalms 104:24



Now, about the statement, “All Israel have a portion (*Chelek*-חלק) in the coming world,” in which, “a portion-*Chelek*-חלק” is specified, meaning “a quarter-*Rova*-רובע,” (as explained in chapter three), the explanation is that<sup>638</sup> even the Upper Name *HaShem*-יהו"ה, which is the true light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), has four letters. The same is so of the order of drawing down the Torah, that there are four levels, as the verse states,<sup>639</sup> “Then He looked, and recorded it; He prepared it and perfected it.” The same is so of the order of the descent of the soul, that there likewise are four levels,<sup>640</sup> “She is pure, You created her, You formed her, and You blew her [into me].”<sup>641</sup>

Now, the aspect that relates to the body is the fourth aspect, the “quarter-*Rova*-רובע,” which is the aspect of the final letter *Hey*-ה. Thus, it is in this regard that they stated, “All Israel have a portion (*Chelek*-חלק) in the coming world.” In other words, though it is true that all Jews will be equal, in that in all of them there will be the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) as a result of physically fulfilling the *mitzvot* by the body and with the body, nonetheless, this only is in regard to the fourth aspect (the “quarter-*Rova*-רובע,” called a “portion-*Chelek*-חלק”), corresponding to the final letter *Hey*-ה that relates to the body.

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<sup>638</sup> Ohr HaTorah Noach 54a and on ibid.

<sup>639</sup> Job 28:27; Midrash Shemot Rabba 40:1; See Sefer HaMaamarim 5658 p. 93, and elsewhere.

<sup>640</sup> See Likkutei Torah, Ha'azinu

<sup>641</sup> See the liturgy of *Elo'hai Netzor* in the morning blessings.

However, this is not so of the remaining aspects of the soul, which transcend manifestation in the body, corresponding to the other three levels, in which there indeed will be distinctions of levels, even in the coming future. This like the verse,<sup>642</sup> “They all will know Me, from their smallest to their greatest.” That is, they all will “know Me” equally, and yet, there also will be different levels “from their smallest to their greatest.”<sup>643</sup>

## 8.

Based on the above we can understand the matter of the bond between the soul and the body, in that they are bound together and act as one. This is because the body is rooted the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and being that the soul senses the loftiness and superiority of the body, she desires to be bound to it, for through it, she too can receive from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This likewise is so of the matter of lights (*Orot*) and vessels (*Keilim*), in that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*),<sup>644</sup> only that in the vessels (*Keilim*) themselves, their root is in a state of concealment. Nonetheless, the light (*Ohr*), whose matter is revelation (*Gilyu*),

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<sup>642</sup> Jeremiah 31:33

<sup>643</sup> Also see *Hemshech* “v’Kachah” 5637 *ibid.* (Sefer HaMaamarim 5637 Vol. 2), Ch. 107.

<sup>644</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30-31 *ibid.*

senses the superiority of the root of the vessel (*Kli*), and in the vessels (*Kelim*) it reveals their root. The desire of the light is therefore to be bound with the vessel (*Kli*), being that through this, it too receives from the root of the vessels (*Keilim*).

Now, just as in the lights (*Orot*) and the vessels (*Keilim*), the root of the vessels (*Keilim*) comes to be revealed specifically through the lights (*Orot*), the same is so of the matter of the soul and the body, that it is the soul that explains and reveals to the body the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which specifically is the root of the body and specifically is the reward of the body.

However, through the soul explaining this to the body, the soul also comes to receive her reward, that she too will receive the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) from the body. However, the primary revelation will specifically be in the body.

This then, is the meaning of the verse,<sup>645</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” which specifies, “all **flesh**-*Bassar*-בשר,” specifically. This is because the primary revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, will specifically be in the body, and through it, the soul will also receive.

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<sup>645</sup> Isaiah 40:5



## Discourse 29

*“Hinei Mah Tov uMah Na'im Shevet Achim... –  
Behold, how good and how pleasant is the dwelling  
of brothers...”*

Lag BaOmer, 5722

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

### 1.

The<sup>646</sup> verse states,<sup>647</sup> “A song of ascents, by David. Behold, how good and how pleasant is the dwelling of brothers, also in unity.” In his discourse by this title,<sup>648</sup> his honorable holiness, my father-in-law, the Rebbe, asks a question about the precise wording of this verse. Namely, “the dwelling of brothers” itself means that they are dwelling together in unity with brotherhood and love. This being so, why does the verse add, “also in unity (*Gam Yachad*-גם יחד).”

He thus explains that “brothers (*Achim*-אחים)” here refers to souls of the masculine aspect (*Dachar*) and souls of feminine aspect (*Nukvah*) that are connected to one another, (the groom-*Chatan* and bride-*Kallah*) and that “the dwelling of brothers (*Shevet Achim*-שבט אחים)” refers to the closeness and

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<sup>646</sup> The original discourse was edited by the Rebbe and distributed as an independent pamphlet for Lag BaOmer (18<sup>th</sup> of Iyyar), 5750.

<sup>647</sup> Psalms 133:1

<sup>648</sup> The discourse of Lag BaOmer 5692, which was said at the betrothal of his daughter Rebbetzin Sheina to her husband, the Rav and Chassid, Rabbi Menachem Mendel HaKohen Horenstein, may *HaShem* avenge his blood, [printed in Sefer HaMaamarim 5692 p. 355 and on].

bond that comes about at the time of betrothal, which is in preparation for marriage, at which time,“(also) in unity (*Gam Yachad*-גם יחד)” is fulfilled. That is, in addition to the bond, there also is the union (*Yichud*-יחד).

He continues the discourse [and explains] that in Zohar<sup>649</sup> it states that the words “the dwelling of brothers, moreover, in unity” refer to the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*),<sup>650</sup> whereas the word “also-*Gam*-גם” comes to include the Jewish people (*Yisroel*) below.

Now, it may be said that the relationship between the explanation that the word “brothers-*Achim*-אחים” refers to the groom (*Chatan*) and bride (*Kallah*), and the teaching in Zohar, which it refers to the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), is that the groom (*Chatan*) and bride (*Kallah*) below, chain down from the Groom (*Chatan*) and Bride (*Kallah*) Above,<sup>651</sup> these being the Holy One, blessed is He, and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*).<sup>652</sup> He therefore brings the teaching in

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<sup>649</sup> Zohar III 7b

<sup>650</sup> [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

<sup>651</sup> See the discourse entitled “*Asher Barah*” 5739, Ch. 2 (Torat Menachem, Sefer HaMaamarim Kislev p. 66), and the citations there in note 9.

<sup>652</sup> See the discourse by the same title of the year 5692 *ibid.* [p. 356], that the Holy One, blessed is He (*Kudsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*) have matters that are related to betrothal and marriage. For, the holiday of Shavuot is the marriage of the Holy One, blessed is He, with the Jewish people (*Yisroel*), as our sages, of blessed memory, taught (Taanit 26b, in the Mishnah), “On the day of His wedding” [Song of Songs 3:11] – “This refers to the giving of the Torah,” whereas the time of Lag BaOmer is the bond [affected through] betrothal, “and from then until the holiday of Shavuot, is the time when the Groom (*Chatan*) sends gifts to the Bride (*Kallah*).”

Zohar that “(the dwelling of) brothers-*Achim*-אחים” refers to the Holy One, blessed is He (*Koodsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), since this is foundational to the explanation that the word “brothers-*Achim*-אחים” refers to the groom (*Chatan*) and bride (*Kallah*).

Now, it appears<sup>653</sup> that we can add that the explanation in the discourse (of the two matters present in the words, “the dwelling of brothers, also in unity-*Shevet Achim Gam Yachad*-שבת אחים גם יחד”) also accords to the explanation<sup>654</sup> that the word “brothers-*Achim*-אחים” refers to the Jewish people, and that in their love and brotherhood there are two levels. There is a bond (like the bond accomplished by betrothal), through which they then come to [the bond of] oneness and unity [in marriage].

Based on this, it can be said that the discourse brings the explanation of the Zohar, because the words “the dwelling of brothers, also in unity” refer to the union (*Yichud*) of Holy One, blessed is He (*Koodsha Breech Hoo*) and the Ingathering of Israel (*Knesset Yisroel*-the *Shechinah*), and for the love and brotherhood of the Jewish people to be in a way of “unity-*Yachad*-יחד” (like the unity (*Yichud*) of marriage), this<sup>655</sup> comes through the revelation of the unity (*Yichud*) of the Jewish people (*Yisroel*) with the Holy One, blessed is He.<sup>656</sup>

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<sup>653</sup> The word “it appears-*Lecha'orah*-לכאורה” is also used [by our sages] when stating a conclusive matter. (See Sdei Chemed, Klallei HaPoskim, Part 16, Section 8.)

<sup>654</sup> See the commentators to Psalms (133:1) *ibid*. Also see Zohar III 59b, mentioned later in chapter seven.

<sup>655</sup> See Tanya, Likkutei Amarim, Ch. 32

<sup>656</sup> Based on this, the precise words of the discourse about Zohar states are made sweeter, namely, that “the word ‘also-*Gam*-גם’ comes to include the Jewish people (*Yisroel*) below.

Based on this, we can also explain the continuing words of the Psalm (that “the dwelling of brothers, also in unity” is) “like the precious oil on the head running down upon the beard, the beard of Aharon, running down over his garments.”<sup>657</sup> For, in order for the union (*Yichud*) of the Holy One, blessed is He, and the Jewish people (*Yisroel*) to affect true love and brotherhood in the Jewish people, to the point of “unity-*Yachad*-*יחד*,” this comes through the descent and drawing down of “the precious oil,” as will be explained (in chapter eight).

## 2.

This may be understood by prefacing with the statement in Zohar,<sup>658</sup> that it once happened that the world was in need of rain, so they came before Rabbi Shimon bar Yochai and when he expounded on the verse,<sup>659</sup> “Behold, how good and how pleasant is the dwelling of brothers, also in unity,” it began to rain. The question on this is well known.<sup>660</sup> That is, we find that to bring rain [the rabbis] would add blessings to the Amidah prayer,<sup>661</sup> and would decree thirteen fasts,<sup>662</sup> and that Choni

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<sup>657</sup> Psalms 133:2

<sup>658</sup> Zohar III 59b

<sup>659</sup> Psalms 133:1 *ibid*.

<sup>660</sup> See the discourse entitled “*Zohar Chelek Gimel... d’Alma Hava Tzarich Mitra*” in Ohr HaTorah, Vayikra (Hosafot) p. 254 and on, [also printed in Biurei HaZohar of the Tzemach Tzedek, Vol. 2, Acharei p. 921 and on]; Discourse entitled “*b’Zohar Parshat Acharei... Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 267 and on); Sefer HaMaamarim 5679 p. 130 and on; Sefer HaMaamarim 5687 p. 91.

<sup>661</sup> Mishnah [in Talmud Bavli] Taanit 15a; Rambam, Hilchot Taaniyot 3:7, 4:7 and on; Tur and Shulchan Aruch Orach Chayim, Hilchot Taanit 575

<sup>662</sup> Mishnah [in Talmud Bavli] Taanit 12b; Mishneh Torah *ibid*. 3:2 and on; Tur and Shulchan Aruch *ibid*.



HaMe'agel drew a circle, stood in it, and prayed.<sup>663</sup> However, Rabbi Shimon bar Yochai brought this about merely by speaking a teaching without any effort at all.

The essential point (as understood from the teachings of Chassidus), is that special effort is required in drawing down rain through prayer. For, since prayer is from below to Above, therefore, for the service of *HaShem*-יהו"ה (through the prayers) of the lower beings to awaken and draw down rains, special effort is needed (being that the root of rain is higher than the chaining down of the worlds).<sup>664</sup> However, since Torah is from Above to below, Rabbi Shimon bar Yochai brought the rains through speaking Torah. Therefore, toil and labor was not necessary there.

Now, the reason it specifically was Rabbi Shimon bar Yochai who caused the rains through speaking Torah, is because (once the rains have already stopped) the descent of the rains is a **change** in the world. When change is affected in the world, this (generally) is brought about through prayer, as explained in Tanya.<sup>665</sup> However, for Rabbi Shimon bar Yochai, even his involvement in Torah study had the superiority of prayer to it, and therefore through speaking words of Torah he could cause the rains to descend.

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<sup>663</sup> Talmud Bavli, Taanit 23a

<sup>664</sup> See Talmud Bavli, Taanit (2a) that the matter of rain was not given into the hands of an emissary. Also see Sefer HaMaamarim 5644 p. 155.

<sup>665</sup> Kuntres Acharon, discourse entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (155a).

### 3.

The explanation is that the difference between Torah study and prayer (*Tefillah*) is similar to the difference between a blessing (*Brachah*) and prayer (*Tefillah*).<sup>666</sup> That is, prayer (*Tefillah*) is from below to Above, (as mentioned above), in that the one who prays is below, and he pleads for bestowal from Above.

In contrast, a blessing (*Brachah*) is from Above to below, in that the one who blesses, [meaning, that the one who has the power to bless, like our forefather Avraham to whom the Holy One, blessed is He, said,<sup>667</sup> “Blessings are granted to you”] is above the root from which blessings are drawn down, and he draws them from Above to below. This is why a blessing is in the form of a command, being that the one who blesses is higher than the root from which the blessing (*Brachah*) is drawn, and it therefore is in his power to command.

Now, the superiority of blessing (*Brachah*) over and above prayer (*Tefillah*), relates to the one who is blessing or praying. However, in regard to the drawing down itself, the drawing down brought about through prayer (*Tefillah*) is actually higher. This is because a blessing (*Brachah*) is the matter of drawing down that which already is present in the source, rather than something novel.

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<sup>666</sup> See the discourse entitled “*Zohar Chelek Gimel... d’Alma Hava Tzarich Mitra*” in *Ohr HaTorah*, Vayikra (Hosafot) p. 254 and on, [also printed in *Biurei HaZohar* of the Tzemach Tzedek, Vol. 2, Acharei p. 921 and on]; Discourse entitled “*b’Zohar Parshat Acharei... Zimna Chada*” 5627 (*Sefer HaMaamarim* 5627 p. 267 and on); *Sefer HaMaamarim* 5679 p. 130 and on; *Sefer HaMaamarim* 5687 p. 91; Also see *Likkutei Sichot*, Vol. 18 p. 38 and on, and the citations there.

<sup>667</sup> *Midrash Bamidbar Rabba* 11:2 (toward the end)

In contrast, prayer (*Tefillah*) is the matter of requesting of the Holy One, blessed is He, that even if in the Source of the bestowal there is no change, Heaven forbid, and beyond that, even if it is **decreed** upon him to be ill, or the like, Heaven forbid, nevertheless, novel bestowal should be drawn down to him from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). This is why in various prayers we recite, “May it be desirable before You-*Yehiy Ratzon*- יהי רצון לפניך,” in that the word, “May it be-*Yehiy*-יהי” means “there should be a new desire before You.”

Now, the reason novel light is specifically drawn through prayer, is because “He desires the work of your hands.”<sup>668</sup> Therefore, through prayer, which is the work from below, we reach the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

#### 4.

Now, this matter of prayer (that through it, there is a drawing down of novel bestowal), is generally also true of Torah. For, the fact that through a legal ruling in Torah a **change** is caused in the world,<sup>669</sup> [in that something new that was not present even in the root and source of the world, is caused], is because Torah itself transcends the root of the world.

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<sup>668</sup> Job 14:15

<sup>669</sup> As known, proof of this is from Talmud Yerushalmi (Nedarim 6:8, and elsewhere, also cited in Shulchan Aruch of the Alter Rebbe, Hilchot Niddah 189:23), that when the [lower] court of Torah (*Beit Din*) decrees to lengthen [a month or year], the hymen [of a girl who is three years and one day old] repairs itself.

(This is because Torah is the wisdom-*Chochmah* of *HaShem*-יהו"ה, blessed is He, and transcends the wisdom of the act of creation (*Ma'aseh Bereishit*) [and the natural order]). Therefore, Halachic Torah rulings cause change and novelty in the world.

We thus find that in Torah there are both elements of superiority. That is, it has the superiority of prayer (*Tefillah*), which is the drawing down of something novel, and it has the superiority of a blessing (*Brachah*).<sup>670</sup> This is because the change and novelty brought about in the world through the Halachic ruling of a Torah scholar who occupies himself in the study of Torah is (not by way of supplication, like prayer, but), by way of [the change] being an automatic byproduct. This is as known<sup>671</sup> about the matter of,<sup>672</sup> “Who are called kings? The Torah sages.” For, since their study of Torah is with self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore their Halachic rulings are the rulings of the King Himself, (the King, King of kings, the Holy One, blessed is He) who decrees and states the Halachic ruling. Thus, since this is the decree of the King Himself, it is caused automatically.

The same is so of the wonders and miracles brought about by Tana'im and Amora'im through their study of

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<sup>670</sup> This is as is stated in Ohr HaTorah, Vayikra *ibid.*, and Sefer HaMaamarim 5627 *ibid.* Also see Sefer HaMaamarim 5629 p. 3, that the blessing of the priests (*Birchat Kohanim*) [also] have both elements of superiority, (that of blessing-*Brachah*, and that of prayer-*Tefillah*), as well as the continuation of the explanation there in regard to Torah.

<sup>671</sup> Torah Ohr, Vayeishev 27b; See Ohr HaTorah Vayikra *ibid.* (p. 256); Sefer HaMaamarim 5627 *ibid.* (p. 271).

<sup>672</sup> This is as it is cited in Torah Ohr *ibid.* (and elsewhere), based in Talmud Bavli, Gittin 62a.

Torah,<sup>673</sup> like Rabbi Pinchas ben Ya'ir who said,<sup>674</sup> “River Ginai, part your water for me,” in which both elements of superiority are present. That is, there was a change and novelty in the river, (which was previously not present, even in its root and source),<sup>675</sup> this being the superiority of prayer (*Tefillah*), and there is the change in the river caused by **the command** of Rabbi Pinchas ben Ya'ir, this being the superiority of blessing (*Brachah*).

5.

However, even so, prayer (*Tefillah*) has a superiority over and above Torah. This is because Torah is wisdom-*Chochmah*, and wisdom-*Chochmah*, (even the wisdom of Torah which transcends the wisdom of the act of the creation (*Ma'aseh Bereshit*) [of the natural order]), is utterly not comparable to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. Thus, through prayer (*Tefillah*) we affect the drawing down of new desire from the limitless

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<sup>673</sup> Likkutei Torah, Tazriya 23c; Sefer HaMaamarim 5700 p. 116

<sup>674</sup> Talmud Bavli, Chullin 7a – [“Rabbi Pinchas ben Ya'ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will], or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

<sup>675</sup> See Likkutei Torah *ibid.* 23a, that through Torah he caused the river to split, because the revelation drawn down through Torah is **from higher** than the chaining down of the worlds (*Hishtalshelut*).

light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which even transcends the wisdom-*Chochmah* of the Torah.<sup>676</sup>

Based on this, we can say that the novelty of Rabbi Shimon bar Yochai drawing down the rains through speaking words of Torah, in comparison to the awesomely wondrous miracles<sup>677</sup> performed by various Tana'im and Amora'im through their study of Torah, is that the change brought about in the world by all the Tana'im and Amora'im, came about because they drew down and revealed, that according to the wisdom-*Chochmah* of the Torah, this is how it should be.<sup>678</sup>

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<sup>676</sup> See Ohr HaTorah, Naso p. 275, that the drawing down brought about through Torah, even in one whose occupation is his Torah study, is from the aspect of Wisdom-*Chochmah*, whereas through prayer (*Tefillah*) "one draws down the matter of 'Let it be desirable-*Yehiy Ratzon*-יהי רצון" which transcends Wisdom-*Chochmah*. Therefore, even though according to Wisdom-*Chochmah*, 'There is no suffering absent of sin,' nevertheless, through the Desire-*Ratzon*, forgiveness is drawn down."

<sup>677</sup> See Likkutei Torah Tazriya 22c *ibid*.

<sup>678</sup> To further elucidate from the Torah teachings of the Rav, the Maggid of Mezritch, (Likkutei Amarim 57d, Ohr Torah, Beshalach 31c), that the fact that (Mo'ed Katan 16b) "The Holy One, blessed is He, decrees, and a righteous *Tzaddik* nullifies [the decree]," – "Is analogous to a father who says a novel Torah teaching, and his son, out of his great sharpness and acuteness, negates his words." What is understood from this, is that the fact that the righteous *Tzaddik* nullifies [the decree] is because he reveals (in a way similar to "You have been victorious over Me, My son, you have been victorious" (Bava Metziyah 59b)) that this is how it is according to the wisdom (*Chochmah*) of Torah. In the continuation of the matter there [it explains] that the fact that Rabbi Pinchas ben Ya'ir said (Chullin 7a *ibid*.) said, "If you do not part, I decree upon you that water will never flow through you" is (not simply a decree, but) **is the reasoning (*Svarah*)**. See there. [That is, "The Holy One, blessed is He, established a condition with the act of creation (*Ma'aseh Bereishit*) that they must fulfill the will of the *Tzaddikim*, even against their nature, and from the fact that this was decreed in the positive sense, it also is understood that it applies in the negative sense. Therefore, what Rabbi Pinchas ben Ya'ir was saying was that 'If you do not part your waters for me, you are not fulfilling the precondition that was uttered along with the utterance by which you were created, and it thus as if you never existed, and as if these waters were never created, and we therefore find that waters will never flow through you.'"]

In contrast, the novelty of the descent of the rains brought about by Rabbi Shimon bar Yochai's teaching on the verse, "Behold, how good and how pleasant is the dwelling of brothers, also in unity," is that even though his teaching only related to the matter of rain in general,<sup>679</sup> there was no hint in it that world was then fitting of rain, meaning that even according to the wisdom-*Chochmah* of the Torah (which is higher than the root of the world), the world was not fitting for rain, and the fact that rain descended by virtue of him saying the teaching, was because through this, he affected a drawing down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the Wisdom-*Chochmah* of the Torah, similar to the drawing down brought about through prayer (*Tefillah*).

We therefore can say that the reason that through his saying words of Torah, Rabbi Shimon bar Yochai affected a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the wisdom-*Chochmah* of Torah, is because in the inner aspect (*Pnimiyut*) of Torah there is openly revealed illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.<sup>680</sup>

Thus, since Rabbi Shimon bar Yochai was the source of the inner aspect (*Pnimiyut*) of Torah, [and even in his study of the revealed parts of Torah there was an illumination of the inner aspect (*Pnimiyut*)],<sup>681</sup> therefore, through him saying his

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<sup>679</sup> See Ohr HaTorah, Vayikra (p. 254, p. 256); Sefer HaMaamarim 5627 (p. 273).

<sup>680</sup> See *Hemshech* 5672 Vol. 2, Ch. 64 (p. 747).

<sup>681</sup> *Hemshech* 5672 *ibid.* Also see *Hemshech* 5666 p. 45, p. 306, and elsewhere. Also see the discourse entitled "*Patach Rabbi Shimon*" 5734, Ch. 6 (Torat

Torah teaching, he drew down a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the Torah.

6.

Now, the fact that (generally) change is affected in the creation through prayer (*Tefillah*), (as explained in chapter two, citing Tanya), is because of two reasons. [Firstly,] this is because change in the creations comes about through a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and this drawing down comes about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of prayer (*Tefillah*) (as discussed in chapter three).

Secondly, for there to be a change in the creations below by means of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down (*Hishtalshelut*) being drawn down in them, they must be receptacles to receive the light. Thus, through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), the lower one becomes a receptacle (*Kli*) for the light (*Ohr*).<sup>682</sup>

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Menachem, Sefer HaMaamarim Iyyar p. 289) that through the revelation of the inner aspect (*Pnimitiyut*) of the Torah, Rabbi Shimon bar Yochai attained a bond of the Jewish people (*Yisroel*) with the Holy One, blessed is He, which is not through the intermediary medium of Torah.

<sup>682</sup> This is as is clearly stated in Sefer HaMaamarim 5679 *ibid.* (p. 136); Similarly, see Sefer HaMaamarim 5678 p. 402. To further elucidate, based on this, the words of Tanya (Kuntres Acharon 155a) are made sweeter, that, “to draw down the limitless light of the Unlimited One, blessed is He, to below, is impossible without the previous ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) specifically from below.” – For seemingly, the fact that it is necessary for there to be



Based on this, it must be said that the fact that Rabbi Shimon bar Yochai affected the descent of the rains through speaking Torah, is because his speaking Torah possessed two matters; the drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), and the refinement of the lower one,<sup>683</sup> (as will be explained).

It can be said that this is also why the Zohar states that the bestowal drawn down by Rabbi Shimon bar Yochai through speaking words of Torah, was the descent of rains, because this emphasizes that the Torah of Rabbi Shimon bar Yochai had the superiority of prayer (*Tefillah*), not only in regard to drawing down from higher than the chaining down of the worlds (*Hishtalshelut*), but also in regard to the superiority of refining the lower one.

The explanation is that the bestowal of rains coming through arousal from below, relates to the rains themselves. For, just as physically, the rains come from clouds that are formed from the moisture of the earth, [as the verse states],<sup>684</sup> "A mist ascended from the earth and watered the whole surface of the ground," the same is so spiritually, that the matter of

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the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) "in order to affect the drawing down of the limitless light of the Unlimited One, blessed is He," is due to the drawing down itself, [that the drawing down of light that transcends the chaining down of the worlds (*Hishtalshelut*) is specifically by means of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from below]. In regard to the additional words, "to draw down the limitless light of the Unlimited One, blessed is He, **to below**," it can be said that the reason for the word "**below**" is hinted in Sefer HaMaamarim 5679 *ibid*.

<sup>683</sup> See what is **similarly** stated in Sefer HaMaamarim 5678 *ibid*. (p. 402).

<sup>684</sup> Genesis 2:6

“rain” is brought about<sup>685</sup> (and drawn down) through an arousal from below.<sup>686</sup>

Now, since rain is the matter of a drawing down brought about through arousal from below, it is understood that the fact that rain descended through Rabbi Shimon bar Yochai speaking words of Torah, is because the Torah of Rabbi Shimon bar Yochai possessed something in addition to the element of superiority that comes through arousal from below (this being the drawing down from higher than the chaining down of the worlds – *Hishtalshelut*), but [in addition] had the superiority of the arousal from below itself, this being the refinement of the lower one.

We can say that the explanation is that the fact that the Torah [the drawing down from Above] and prayer, [man’s toil] (from below) are two matters, [each of which has an element of superiority] is in regard to the level of souls as they are made to be existent beings. However, from the perspective of the root of the souls, as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, there is no difference between the

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<sup>685</sup> To elucidate from Rashi to Genesis 2:5, “It did not rain because ‘there was no man to work the soil’ [and no one to recognize the goodness of the rains]. When Adam came [and recognized that they are necessary to the world], he prayed for them and they descended [so that trees and grasses sprouted].” To further elucidate from Rambam in *Hilchot Taaniyot*, end of Ch. 3, “A communal fast [resembling Yom Kippur] is decreed only in the Land of Israel-*Eretz Yisroel*, and only because of a lack of rain.” The *Maggid Mishneh* states there, “When it comes to other travails, even in the Land of Israel-*Eretz Yisroel* such severe [fasts] are not ordained.” Perhaps it could be said that in regard to other matters, man’s toil from below (through fasting and the like) is only to affect their bestowal, whereas in regard to rains, it is for the sake of its very existence.

<sup>686</sup> See *Hemshech “v’Kachah”* 5637 Ch. 66 [Sefer HaMaamarim 5637 Vol. 2, p. 554 and on], see there at length.

drawing down from Above and man's toil [from below],<sup>687</sup> being that "Israel (*Yisroel*) and the Holy One, blessed is He (*Kudsha Breech Hoo*) are entirely one."<sup>688</sup> The revelation of this, (that Israel and the Holy One, blessed is He, are entirely one, literally) is in the inner aspect (*Pnimityut*) of the Torah, which is the Torah of Rabbi Shimon bar Yochai. Therefore, in the Torah of Rabbi Shimon bar Yochai there also is the matter of prayer (*Tefillah*), (the refinement of the lower one).

## 7.

Now, we can say that because of two reasons the Torah teaching of Rabbi Shimon bar Yochai was on the verse,<sup>689</sup> "Behold, how good and how pleasant is the dwelling of brothers, also in unity." This is because (as mentioned in chapter five) this relates to the drawing down of the rains.

Additionally, it is because of the fact that he brought about the descent of the rains - (the matter of which is arousal from below, meaning, man's toil [from below]) through speaking words of Torah, (the drawing down from Above, being that it is the Torah of the Holy One, blessed is He) - is because Israel and the Holy One, blessed is He, are entirely one. Therefore, his Torah teaching was on the verse, "the dwelling of brothers, also in unity (*Shevet Achim Gam Yachad*- שבת אחים גם יחד)," referring to the union (*Yichud*) of the Holy One,

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<sup>687</sup> Similarly, see *Torat Menachem*, *Sefer HaMaamarim Nissan* p. 124 and on.

<sup>688</sup> See *Zohar III 73a*

<sup>689</sup> *Psalms 133:1*

blessed is He, and the Jewish people (*Yisroel*), (as explained in the beginning of the discourse).

We can add that this also is why the teaching that he expounded (through which he caused the rains descended), speaks about [the *mitzvah* of] loving one's fellow Jew (*Ahavat Yisroel*), [saying] that even those who “at first engaged in battle, and wanted to kill each other, then return [to each other] with love and brotherhood.”

For, it is through love and unity amongst the Jewish people that the love and unity of the Jewish people with the Holy One, blessed is He, is revealed. That is, through “the dwelling of brothers (*Shevet Achim*-שבט אחים),” (the love and brotherhood of the Jewish people for each other) there is a drawing down of “also in unity (*Gam Yachad*-גם יחד),” in which “the (seemingly additional) word ‘also-*Gam*-גם’ comes to include the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, with them.”

## 8.

This then, is the meaning of the words, “Like the precious oil etc.” For, “oil-*Shemen*-שמן” refers to Wisdom-*Chochmah*, and the “precious oil-*Shemen HaTov*-הטוב-שמן,” refers to the inner aspects (*Pnimityut*) of Torah.<sup>690</sup> This can also be connected with what the commentators of the Zohar

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<sup>690</sup> Also see the discourse entitled “*K'Shemen HaTov*” 5678 (Sefer HaMaamarim 5678 p. 290) that “the precious oil-*Shemen HaTov*-הטוב-שמן” refers to the inner aspect (*Pnimityut*) of the Hidden Wisdom (*Chochmah Stima'ah*) etc., which are the reasons (*Ta'amim*) of the Torah that will be revealed in the coming future.

explain,<sup>691</sup> that the “precious oil-*Shemen HaTov*-הַשֶּׁמֶן הַטוֹב” refers to the radiance of [the aspect of] Foundation-*Yesod* of the Ancient One-*Atik*. That is, the revealed parts of Torah relate to the Long Face-*Arich*, whereas the inner aspects (*Pnimityut*) of Torah [relate] to the Ancient One-*Atik*.

This then, is the meaning of “the dwelling of brothers, also in unity, like the precious oil etc.” That is, “the dwelling of brothers,” is brought about by studying the inner aspects (*Pnimityut*) of Torah. The verse continues, “running down upon the beard, the beard of Aharon, running down over his garments,” in which two descents are mentioned.

“The beard-*Zakan*-זָקֵן,” refers to (“the elder-*Zaken*-זָקֵן”) meaning understanding and grasp of Torah, like “an elder-*Zaken*-זָקֵן who has acquired wisdom.”<sup>692</sup> “His garments-*Midotav*-מִדּוֹתָיו” refer to the garments of the *mitzvot*.<sup>693</sup> That is, the study of the inner aspects (*Pnimityut*) of Torah must penetrate all the powers (of one’s soul), his understanding and comprehension, as well as his actual deeds.

Through doing so, this causes “the dwelling of brothers, also in unity,” that one’s love of his fellow Jew (*Ahavat Yisroel*) is as “the dwelling of brothers (*Shevet Achim*-שֵׁבֶט אַחִים)” (meaning, bonding, like the bond betrothal), and beyond this, in a way of “also in unity (*Gam Yachad*-גַּם יַחַד),” (like the union of marriage).

Through this “the Holy One, blessed is He, listens to their words,”<sup>694</sup> and they become receptacles to receive

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<sup>691</sup> As brought in Ohr HaTorah (Yahal Ohr) to Psalms 133:2 p. 505

<sup>692</sup> Talmud Bavli, Kiddushin 32b

<sup>693</sup> Ohr HaTorah *ibid*. Also see Sefer HaMaamarim 5678 *ibid*.

<sup>694</sup> [See Zohar III 59b *ibid*.]

bestowal from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who has no limitations, not even the limitations of the wisdom-*Chochmah* of Torah, and the Holy One, blessed is He, bestows an abundance of goodness to each and every single Jew, with openly revealed and clearly apparent goodness, in all matters of their children, their health, and abundant sustenance.

## Discourse 30

“*v’Heet’halachti b’Tochechem... –  
I will walk within you...*”

Shabbat Parshat Bechukotai, 22<sup>nd</sup> of Iyyar, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>695</sup> “I will walk within you, [I will be God to you and you will be a people to Me. I am *HaShem*-יהוה your God, who took you out of the land of Egypt, from being their slaves; I broke the rods of your yoke and I caused you to walk uprightly.”

In explanation of the word, “I will walk-*v’Heethalachti*-והתהלכתי,” which is plural, it explains in the teachings of Chassidus<sup>696</sup> that this indicates two ways of “walking” (*Halichah*-הליכה) as they there are Above (with the Holy One, blessed is He), brought about by two ways of “walking” (*Halichah*-הליכה) in our service of *HaShem*-יהוה, blessed is He.

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<sup>695</sup> Leviticus 26:12-13

<sup>696</sup> Imrei Binah, Shaar HaKriyat Shema, Ch. 84 and on (71d and on); Discourse entitled “*v’Heet’halachti b’Tochechem*” in Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 157; 5569 p. 131 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 786 and on; Ohr HaTorah, Bechukotai Vol. 2, p. 640 and on; p. 654 and on; p. 677 and on; p. 682 and on; Sefer HaMaamarim 5629 p. 194 and on; 5672-5676 p. 258 and on; Also see the discourse entitled “*v’Heet’halachti b’Tochechem – I will walk within you,*” of the year 5711 (Sefer HaMaamarim 5711 p. 82 and on), translated in The Teachings of The Rebbe 5711, Discourse 10, and elsewhere.

This is also the meaning of the conclusion, “I caused you to walk uprightly (*Komemiyut*-קוממיזות-),” [also in the plural,] about which (according to one view our sages), the sages of blessed memory, explained,<sup>697</sup> “[In the coming future, people] will be two hundred cubits tall, like [the height of] two statures (*Komot*-קומות) of Adam, the first man.” This indicates two ways (“statures-*Komot*”-קומות) in our service of *HaShem*-יהו"ה, blessed is He, corresponding to the two ways of “walking” (*Halichah*-הליכה) Above [in *HaShem*'s-יהו"ה Godliness] about which the verse states, “I will walk (*v'Hit'halachti*-והתהלכתי) within you,” [in the plural].

We therefore must understand the meaning of these two ways of “walking” (*Halichah*-הליכה) in our service of *HaShem*-יהו"ה, blessed is He, and the two ways of “walking” (*Halichah*-הליכה), as they are Above in *HaShem*'s-יהו"ה Godliness. We also must understand why these two ways of “walking” (*Halichah*-הליכה) are included in a single word, indicating a bond between them.

## 2.

The explanation is that in the matter of “walking” (*Halichah*-הליכה) as it is in our service of *HaShem*-יהו"ה, blessed is He, we find a “walking” (*Halichah*-הליכה) that is the aspect of the “front” (*Panim*-פנים), as the verse states about Avraham,<sup>698</sup> “Walk **before** Me (*Hit'halech Lefanai*-התהלך לפני) and be perfect,” and we also find a “walking” (*Halichah*-הליכה)

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<sup>697</sup> Talmud Bavli, Sanhedrin 100a

<sup>698</sup> Genesis 17:1



that is the aspect of the “back” (*Achor*-אחור), as in the verse,<sup>699</sup> “You shall walk (*Teileichu*-תלכו) after (*Acharei*-אחרי) *HaShem*-יהו"ה your God,” and in the verse,<sup>700</sup> “You walked after me (*Lechteich Acharai*-לכתך אחרי) in the desert.”

There similarly also are two ways of “face” (*Panim*-פנים) and “back” (*Achor*-אחור) Above, these being two levels - the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

His light that fills all worlds (*Memaleh Kol Almin*) refers to the light that manifests within the worlds, and is the aspect of the “back” (*Achor*-אחור), in that it is the external aspect (*Chitzoniyut*). In contrast, His light that surrounds and transcends all worlds (*Sovev Kol Almin*), which transcends manifestation in the worlds, is the aspect of the “front” (*Panim*-פנים) [and is the inner aspect (*Pnimityut*)].<sup>701</sup> These two are the two ways of “walking” (*Halichah*-הליכה) from Above to below (the aspect of the “front-*Panim*-פנים”) and from below to Above (the aspect of the “back-*Achor*-אחור”), as will be explained.

The explanation is that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) comes in a way of inner manifestation (*Hitlabshut*) within each world according to its [measure and] stature. Therefore, there are upper and lower levels in it.

An example is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and

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<sup>699</sup> Deuteronomy 13:5

<sup>700</sup> Jeremiah 2:2

<sup>701</sup> Also see Imrei Binah *ibid.*; Maamarei Admor HaZaken 5569 *ibid.*

Action (*Briyah, Yetzirah, Asiyah*). That is, even though<sup>702</sup> the world of Emanation (*Atzilut*) is also included in the category of “worlds-*Olamot*-עולמות,” in that it too is called a “world-*Olam*-עולם,” which is of the same root as the word “concealment-*He’elem*-העלם,”<sup>703</sup> and moreover, it too is limited to ten *Sefirot*, [as it states],<sup>704</sup> “Ten and not nine; ten and not eleven,” nevertheless it is the World of Oneness (*Olam HaAchdut*)<sup>705</sup> and is called “Emanation-*Atzilut*-אצילות,” which is of the same root as the word, “near Him-*Etzlo*-אצלו,” indicating close proximity. This is to such an extent that the world of Emanation (*Atzilut*) is just the revelation of that which is concealed (*Gilyu HaHe’elem*) in the limitless light of the Unlimited One, *HaShem*-יהו"ה, the Emanator (*Ma’atzil*-מאציל), blessed is He.<sup>706</sup>

In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), beginning with the world of Creation (*Briyah*) which is where the matter of the creation of something from nothing (*Yesh Me’Ayin*) begins. (For, as known,<sup>707</sup> the word “creation-*Briyah*-בריאה” refers to the creation of something from nothing.)

That is, it refers to the existence of a “something” (*Yesh*) that is utterly incomparable to the Godly “nothingness” (*Ayin*) that brings it into being. Thus, its existence is solely by the power of the Singular Preexistent Intrinsic and Unlimited One,

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<sup>702</sup> See Sefer HaMaamarim 5710 p. 112 and elsewhere

<sup>703</sup> Likkutei Torah, Shlach 37d and elsewhere

<sup>704</sup> Sefer Yetzirah 1:4

<sup>705</sup> See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

<sup>706</sup> See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 1 and elsewhere.

<sup>707</sup> See Ramban to the beginning of the Torah portion of Bereishit.

*HaShem*-יהו"ה, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so.<sup>708</sup>

In the same way there are differences of levels within the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves. That is, the world of Formation (*Yetzirah*) is lower than the world of Creation (*Briyah*), and the world of Action (*Asiyah*) is lower than the world of Formation (*Yetzirah*), until this world, called the world of the external husks (*Kelipot*), where the wicked dominate.<sup>709</sup>

In contrast, this is not so of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). It does not come in a way of inner manifestation (*Hitlabshut*) within the worlds, but remains equally transcendent (*Makif*) over them all, without any differentiation of levels above and below.<sup>710</sup>

Moreover, the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is a drawing down of something completely novel into the world. This is not so of His light that fills all worlds (*Memaleh Kol Almin*) and manifests within them. For, even though it is in a way that,<sup>711</sup> "In His goodness, He renews the act of creation every day constantly," as explained in Shaar HaYichud VeHaEmunah,<sup>712</sup> on the Baal Shem Tov's

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<sup>708</sup> Tanya, Iggeret HaKodesh, Epistle 20 (130b)

<sup>709</sup> Tanya, Ch. 6 (10b) and on, citing Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 4.

<sup>710</sup> See Tanya, Ch. 48 (67b) and elsewhere.

<sup>711</sup> See the "Yotzer" blessing of the *Shema* recital.

<sup>712</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

explanation of the verse,<sup>713</sup> “Forever, *HaShem*-יהו"ה, Your speech stands in the heavens,” that the Godly vitality that “emanates from the mouth of *HaShem*-יהו"ה”<sup>714</sup> must manifest within all creations constantly to enliven and bring them into being from nothing to something at every moment, nonetheless, this is not something new, but is only the [constant] renewal of the old.

[This is to such an extent that because of its constancy – this being the general conduct of the natural order (*HaTeva*-הטבע) – there is no room for a person to recite *Hallel* [over this], as stated by our sages, of blessed memory,<sup>715</sup> “One who recites *Hallel* every day is like one who curses etc.”] That is, this only is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which in general, is the light of *HaShem*-יהו"ה, blessed is He, that relates to worlds.<sup>716</sup>

From this it is understood that the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a way of “walking” (*Hiluch*-הילוך) from Above to below.<sup>717</sup> That is, here the primary matter is the revelation of the Upper One. In contrast, the revelation of His light that fills all worlds (*Memaleh Kol Almin*), which relates to the worlds and manifests within them, comes according to their various levels, in a way of “walking” (*Hiluch*-

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<sup>713</sup> Psalms 119:89

<sup>714</sup> Deuteronomy 8:3

<sup>715</sup> Talmud Bavli, Shabbat 118b

<sup>716</sup> Also see Sefer HaMaamarim 5629 p. 196

<sup>717</sup> Also see Sefer HaMaamarim 5672-4676 *ibid*.

הילוך) from below to Above. Here the primary matter is the manifestation within the vessel below.

This is also why the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is “walking” (*Hiluch*-הילוך) in the aspect of the “front-*Panim*-פנים,” whereas the revelation of His light that fills all worlds (*Memaleh Kol Almin*) is “walking” (*Hiluch*-הילוך) in the aspect of the “back-*Achor*.”

This is because the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is the revelation of His light as it is, in and of itself, this being the aspect of the “front-*Panim*-פנים.” In contrast, the revelation of His light that fills all worlds (*Memaleh Kol Almin*) is only what manifests in the vessel of the lower one, which only is the matter of the “back-*Achor*,” and the externality (*Chitzoniyut*).<sup>718</sup>

It should be added that this also is the root from where the matter of “front-*Panim*-פנים and back-*Achor*” is drawn and chained down to this world. That is, in the matter of *mitzvot*, the revelation of *HaShem*’s-יהו"ה Godliness is drawn in the aspect of the front-*Panim*-פנים and the opposite is true of matters that belong to the husks and the side opposite holiness, in that their suckling and vitality is not from the aspect of the front-*Panim*-פנים, but from the back-*Achor*-אחור of the Holy, like “a person who begrudgingly throws something over his shoulder to his enemy.”<sup>719</sup>

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<sup>718</sup> Also see Tanya, Iggeret HaKodesh, Epistle 19

<sup>719</sup> Tanya, Likkutei Amarim, Ch. 22

## 3.

Now, the two ways of “walking” (*Hiluch*-הילוך), these being the aspect of the “front-*Panim*-פנים” and “back-*Achor*-אחור” in *HaShem*’s-יהו"ה Godliness, are drawn down through two ways of “walking” (*Hiluch*-הילוך), these being the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור,” as they are in our service of *HaShem*-יהו"ה, blessed is He.

The explanation is that, in general, there are two ways in our service of *HaShem*-יהו"ה, blessed is He, these being the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור.” For, as known,<sup>720</sup> the [Godly] soul itself does not require repair altogether, and its descent to this world was only to repair the body and animalistic soul, and one’s portion in the world at large. This is the aspect of the “back-*Achor*-אחור” and externality (*Chitzoniyut*) in our service of *HaShem*-יהו"ה, blessed is He, because it only is for the sake of external matters, such as the body, the animalistic soul, and one’s portion in the world at large.

In contrast, the “front-*Panim*-פנים” is that the general matter of one’s service of *HaShem*-יהו"ה, blessed is He, has an effect and is of significance Above. This is like the Alter Rebbe’s<sup>721</sup> explanation of the teaching in Mishnah,<sup>722</sup> “Know, what is above is from you (*Da Mah Lema’alah Mimcha*-דע מה למעלה ממך),” in that “All matters above are from you (*Mimcha*-

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<sup>720</sup> Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

<sup>721</sup> Sefer HaSichot 5704 p. 23; Igrot Kodosh of the Rebbe Rayatz, Vol. 3, p. 303 (copied in HaYom Yom of the 13<sup>th</sup> of Iyyar).

<sup>722</sup> Avot 2:1

במך),” meaning that they depend on man’s service of *HaShem*-יהו"ה, blessed is He.

This is to such an extent that our sages, of blessed memory, stated<sup>723</sup> “the Jewish people increase the Supernal might of the One Above.” In other words, the general matter of serving *HaShem*-יהו"ה, blessed is He, is for the sake of the One Above.<sup>724</sup> This even applies to the level about which the verse states,<sup>725</sup> “If you were righteous, what have you given Him etc.,” which generally refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

More specifically, there are two ways in our service of *HaShem*-יהו"ה, blessed is He, itself, these being the two ways of “walking” (*Hiluch*-הילוך), in the aspects of “front-*Panim*-פנים” and “back-*Achor*-אחור,” that is, from Above to below and from below to Above.

The explanation is that there is one way of serving Him, which is in a way of order and gradation, meaning that the toil is generally in a way of “walking” (*Hiluch*-הילוך) from level to level according to one’s state and standing etc. Therefore, this only is the aspect of the “back-*Achor*-אחור,” that is, from below to Above.

There also is a way of serving Him in a way that transcends order and gradation, meaning that service of Him is

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<sup>723</sup> Midrash Eichah Rabba 1:33

<sup>724</sup> See *Avodat HaKodesh*, Part 2 (*Chelek HaAvodah*) Ch. 3, cited in *Shnei Luchot HaBrit*, *Shaar HaGadol* 29b and on; *Ohr HaTorah*, *Mishpatim* p. 1,219 and on; Discourse entitled “*Lo Tihyeh Mishakeila* – There shall be no woman who loses her young,” 5712, (*Sefer HaMaamarim* 5712, p. 215 and on), translated in *The Teachings of The Rebbe* 5712, p. 215 and on), Discourse 9.

<sup>725</sup> *Job* 35:6-7

not according to one's state and standing etc. Thus, this is not the aspect of the "back-*Achor*-אָהוּר," but is the aspect of the "front-*Panim*-פְּנִיִּם," in a way that is from Above to below.

In general, this is the difference between service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, which is in a way of order and gradation, and service of *HaShem*-יהו"ה of those who return to Him in repentance – *Baalei Teshuvah* – which is "with greater strength"<sup>726</sup> and transcends order and gradation.

[Similarly, in the service of *HaShem*-יהו"ה of those who return to Him in repentance – *Baalei Teshuvah* – there are two kinds of merit. There are regular merits, similar to the merits [attained] through service of *HaShem*-יהו"ה, blessed is He, of righteous *Tzaddikim*, and there are merits brought about through the transformation of willful transgressions,<sup>727</sup> which are higher.]<sup>728</sup>

Through these two ways of "walking" (*Hiluch*-הִילוך) in our service of *HaShem*-יהו"ה, blessed is He, we draw down and bring about the two ways of "walking" (*Hiluch*-הִילוך) in *HaShem*'s-יהו"ה Godliness. That is, through serving Him in a way of order and gradation, this being the aspect of the "back-*Achor*-אָהוּר" from below to Above, we draw down the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

However, through serving Him in a way that transcends order and gradation, this being the aspect of the "front-*Panim*-פְּנִיִּם" from Above to below, we draw down the revelation of His

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<sup>726</sup> See Zohar I 129b; Tanya, Iggeret HaTeshuvah, Ch. 8, and elsewhere.

<sup>727</sup> Talmud Bavli, Yoma 86b

<sup>728</sup> See Derech Mitzvotcha 39b, 191a



light that surrounds and transcends all worlds (*Sovev Kol Almin*).<sup>729</sup>

4.

However, *HaShem's*-ה"ה ultimate Supernal intent, blessed is He, is for both ways of “walking” (*Hiluch*-הילוך), (both the aspect of the “front-*Panim*-פנים” and the aspect of the “back-*Achor*-אחור,” both from Above to below and from below to Above), that is, “also in unity (*Gam Yachad*-גם יחד).”<sup>730</sup>

About this the verse states, “I will walk-*v'Heethalachti*-והתהלכתי (within you),” in the plural, indicating the bond between the two ways of “walking” (*Hiluch*-הילוך) in *HaShem's*-ה"ה Godliness Above, so that there will be a drawing down and revelation of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) and there will be the ascent of His light that fills all worlds (*Memaleh Kol Almin*) to His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

The same is so of our service of *HaShem*-ה"ה, blessed is He, about which the verse states, “I caused you to walk uprightly (*Komemiyut*-קוממיות),” meaning, “Two hundred cubits tall, like [the height of] two statures (*Komot*-קומות) of Adam, the first man.”

This refers to the bond between the two ways of “walking” (*Hiluch*-הילוך); that of the righteous-*Tzaddikim* and that of those who return to *HaShem*-ה"ה in repentance (*Baalei Teshuvah*). That is, [in the future] even the service of *HaShem*-

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<sup>729</sup> Also see Ohr HaTorah *ibid.* p. 647

<sup>730</sup> Psalms 133:1

יהו"ה, blessed is He, of the righteous-*Tzaddikim*, will be in a way that transcends order and gradation, and even the service of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) will be in a way that is drawn down in an inner, internalized way (*b'Pnimiyut*) etc.

Now, in explanation of [the words], "I caused you to walk uprightly (*Komemiyut*-קוממיית),” there are two views. The first view is, "Two hundred cubits tall, like two statures (*Komot*-קומות) of Adam, the first man,” whereas the second view is "One hundred cubits tall.”

The explanation is that the number one hundred, (which completes the number ten, being that each "one" includes ten), indicates wholeness and completion, as known<sup>731</sup> about the meaning of the Mishnah,<sup>732</sup> "At [the age of] one hundred, it is as if one has died and has passed and become nullified (*Batel*-בטל) from the world,” this being completeness in one's service of *HaShem*-יהו"ה, blessed is He.

This is the matter of [the view], "Two hundred cubits tall, like two statures (*Komot*-קומות) of Adam,” which indicates the completeness of one-hundred in each of the two statures of man's service of *HaShem*-יהו"ה, blessed is He, which are the two ways of serving Him, the way of righteous-*Tzaddikim* and the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), as they are unified in a single word, "uprightly-*Komemiyut*-קוממיית.”

This is emphasized even more in the second explanation, "One hundred cubits tall.” That is, that both ways

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<sup>731</sup> See Ohr HaTorah, Chayei Sarah 110b; Chukat p. 817

<sup>732</sup> Avot 5:22, the chapter that is studied this Shabbat

of serving *HaShem*-יהו"ה, blessed is He; the way of the righteous-*Tzaddikim* and the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), become united in a single stature (*Komah*-קומה), "One hundred cubits tall."

It can also be said that when the verse states, "I caused you to walk uprightly (*Komemiyut*-קוממיית),” whether with “two hundred cubits” or with “one hundred cubits,” it hints at the drawing down of revelation of *HaShem*'s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*) into His light that fills all worlds (*Memaleh Kol Almin*), this being the bond between the two ways of “walking” (*Hiluch*-הילוך) as they are in *HaShem*'s-יהו"ה Godliness.

The explanation is that as known about the matter of numbers; units of one are in the world of Action (*Asiyah*), units of ten are in the world of Formation (*Yetzirah*), and units of hundreds are in the world of Creation (*Briyah*).<sup>733</sup> Based on this, it is not understood how it is possible that in the world of Action (*Asiyah*) there could be the matter indicated by the word “upright-*Komemiyut*-קוממיית,” (whether “two hundred cubits,” or “one hundred cubits”), in that units of hundreds relate to the world of Creation (*Briyah*).

However, the explanation is that units of one in the world of Action (*Asiyah*), units of ten in the world of Formation (*Yetzirah*), and the units of hundreds in the world of Creation (*Briyah*), stem from the limitations of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). However, when there is a revelation of the light of *HaShem*-

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<sup>733</sup> See Likkutei Torah, Balak 74b; Ohr HaTorah (Yahal Ohr) to Tehillim p. 321, p. 409, and elsewhere.

יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), it then is possible for there to be units of hundreds even in the world of Action (*Asiyah*). Beyond this, because,<sup>734</sup> “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds,” the multiplicity of numbers specifically is in the lower worlds.

## 5.

All this is brought about through our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the duration of exile, beginning with the matter of<sup>735</sup> “If you will walk in My decrees (Bechukotai *Teileichu* תלכו-כחוקותי),” meaning,<sup>736</sup> “you should toil in the study of Torah.” In other words, one’s study of Torah should be in a way of such toil and labor, to the point of the soul’s exhaustion etc. Through doing so, we merit all the blessings stated in the Torah portion, beginning with,<sup>737</sup> “I will provide your rains in their time etc.,” and,<sup>738</sup> “I will provide peace (*Shalom*-שלום) in the land,” which also includes “peace at home” (*Shalom Bayit*-בית-שלום), which is connected to [the *Sefirah* of] Foundation-*Yesod*.

This is as stated in Talmud,<sup>739</sup> that the aspect of Foundation-*Yesod*<sup>740</sup> is called “the peacemaker of the home.”

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<sup>734</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>735</sup> Leviticus 26:3 (the beginning of this week’s Torah portion).

<sup>736</sup> Rashi and Torat Kohanim to Leviticus 26:3

<sup>737</sup> Leviticus 26:4

<sup>738</sup> Leviticus 26:6

<sup>739</sup> Talmud Bavli, Shabbat 152a (see Rashi there).

<sup>740</sup> The limb that relates to the bonding between man and his wife. (See Rashi there, and see introduction to Tikkunei Zohar 17a).

This refers to the union (*Yichud*) of *Zeir Anpin* and *Nukva*, (which is similar to the union (*Yichud*) of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in His light that fills all worlds (*Memaleh Kol Almin*)), as the verse states,<sup>741</sup> “the dwelling of brothers, also in unity (*Shevet Achim Gam Yachad*-יהד גם יחים).” For, this causes the matter of birth, by which the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is revealed,<sup>742</sup> (as explained before).<sup>743</sup>

We thereby will merit the revelations of the days of Moshiach, at which time the verse, “I will walk (*v'Heethalachti*-והתהלכתי) within you,” will be fulfilled, this being the bond of the two ways of “walking” (*Hiluch*-הילוך) Above in *HaShem*'s-יהו"ה Godliness, by drawing down His light that surrounds and transcends all worlds (*Sovev Kol Almin*) into the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

This is because in the coming future there will be a drawing down and revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). There likewise will be [the fulfillment of] “I caused you to walk uprightly (*Komemiyut*-קוממיות),” this being the bond of both ways of “walking” (*Hiluch*-הילוך), meaning, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* and the

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<sup>741</sup> Psalms 133:1

<sup>742</sup> Likkutei Torah, Shir HaShirim 39d and on; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 671 and on; Sefer HaMaamarim 5652 p. 130; 5657 p. 179 and elsewhere.

<sup>743</sup> See the preceding discourse of Lag BaOmer of this year, 5722, Discourse 29. (This matter was not included in the discourse as it was edited by the Rebbe.)

service of *HaShem*-יהו"ה of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), as will take place upon the coming of Moshiach “who will bring the righteous *Tzaddikim* to repent (*Teshuvah*).”<sup>744</sup>

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<sup>744</sup> See Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b; See Zohar III 153b; Explained in *Hemshech* 5672 Vol. 1, p. 450; Also see the discourse entitled “*v’Heinif*” and the discourse entitled “*Vayomer Lo Yehonatan*” 5711, (Sefer HaMaamarim 5711, p. 63 and on; p. 65 and on), translated in The Teachings of The Rebbe 5711, Discourse 7 and Discourse 8.

## Discourse 31

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

Shabbat Parshat Bamidbar,  
Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>745</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty. [After three days you must remain hidden away and come to the place where you hid on the day of the incident] and stay near the marker stone.’”

The explanation of this in the teachings of Chassidus is well known.<sup>746</sup> Namely, that Yehonatan’s speech to Dovid is the matter of drawing down to the *Sefirah* of Kingship-*Malchut*, the aspect of Dovid, to descend to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), until the descent below in this physical world, this being the matter of “the marker stone-*Even HaAzul*-אבן האזל.”

[The word “the marker stone-*Even HaAzul*-אבן האזל] is of the same root as in the statement,<sup>747</sup> “The world that we are

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<sup>745</sup> Samuel I 20:18-19 – The *Haftorah* read on Shabbat Erev Rosh Chodesh.

<sup>746</sup> Maamarei Admor HaZaken 5567 p. 63 and on; Ohr HaTorah, Bereishit 11b, 24b and on, and elsewhere.

<sup>747</sup> Talmud Bavli, Eruvin 54a

going (*Azlinan*-אזלינן) from,”<sup>748</sup> indicating the matter of “walking-*Halichah*-הליכה.”<sup>749</sup> That is, specifically through serving *HaShem*-יהוה, blessed is He, in this world, we come to be in a state of “walkers-*Mehalchim*-מהלכים.” For, as known,<sup>750</sup> as souls are before descending into the body, they are in a state of “standing-*Omdeem*-עומדים,” like the angels.

About this the verse states,<sup>751</sup> “I will grant you walkways (*Mahalchim*-מהלכים) between these who stand (*Omdeem*-עומדים).” That is, through the descent of the soul into this world to manifest in a body and animalistic soul, it comes to be in the state of a “walker-*Mehalech*-מהלך,” which is limitless (*Bli Gvul*). This is because specifically through the soul’s descent below *HaShem*’s-יהוה Supernal intent is fulfilled, in that,<sup>752</sup> “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.”

## 2.

Now, to understand this in greater detail,<sup>753</sup> we must begin by [explaining] the verse,<sup>754</sup> “*HaShem*-יהוה spoke to Moshe in the wilderness of Sinai... Take a head count of the entire assembly of the children of Israel (*Knesset Yisroel*) ... by the number of names etc.”

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<sup>748</sup> Ohr HaTorah Bereishit ibid.

<sup>749</sup> See the commentators to Samuel I 20:19 ibid.

<sup>750</sup> Torah Ohr, Vayeishev 30a and on, and elsewhere.

<sup>751</sup> Zachariah 3:7

<sup>752</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>753</sup> See the discourse entitled “*Se’u et Rosh*” 5627 (Sefer HaMaamarim 5627 p. 103).

<sup>754</sup> Numbers 1:1-2



About this it states<sup>755</sup> in Midrash Rabbah,<sup>756</sup> “This is analogous to a king who had many silos of grain, [that were spoiled and full of black kernels. Therefore, he was not particular about their quantity.] He saw that one silo was still fine. He said to a member of his household: ‘Those silos are spoiled and full of black kernels; therefore, do not be particular about quantifying them. However, ascertain how many *kor* there are in this one, [how many sacks and measures it contains].’ In the same way the Holy One, blessed is He, said to Moshe, ‘The [nations who] serve the stars and constellations are spoiled... therefore do not be particular about quantifying them. However, the Jewish people are righteous, and their groups are all of wheat.’

[As was mentioned earlier in the Midrash,<sup>757</sup> ‘[The verse states],<sup>758</sup> ‘Your belly is like a heap of wheat,’ in that the Jewish people are compared to a heap of wheat, which enters the storehouse by measure. In contrast, straw and stubble are neither counted nor measured. The same is so of the nations of the world who are compared to straw and stubble, as the verse states,<sup>759</sup> ‘[My God,] make them like a tumbleweed, like stubble before the wind,’ and it similarly states,<sup>760</sup> ‘The house of Esav for straw,’ [whereas about the Jewish people] it states,<sup>761</sup> ‘Your people are all righteous.’ Another verse likewise states,<sup>762</sup> ‘You

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<sup>755</sup> See Ohr HaTorah, Bamidbar p. 3; Also see Sefer HaMaamarim 5627 ibid. p. 169

<sup>756</sup> Midrash Bamidbar Rabba 4:1

<sup>757</sup> Midrash Bamidbar Rabba 1:4

<sup>758</sup> Song of Songs 7:3

<sup>759</sup> Psalms 83:14

<sup>760</sup> Ovadiah 1:18

<sup>761</sup> Isaiah 60:21

<sup>762</sup> Song of Songs 4:7

are all beautiful, My beloved, and there is no blemish in you.’ Therefore, about the number of the children of Israel be precise.”

Now, this needs to be better understood.<sup>763</sup> For, how can it be said that all Jews are righteous (*Tzaddikim*)? Do we not find what our sages, of blessed memory, said about the true level of a righteous *Tzaddik*,<sup>764</sup> “The Holy One, blessed is He, saw that the righteous are few etc.?”

Moreover, even as the word “righteous-*Tzaddik*” is employed as a borrowed term in relation to reward and punishment - in which a person is called “righteous-*Tzaddik* in judgment,” according to the majority of his deeds<sup>765</sup> - it also is not understood how this could be said about all Jews etc.

Nonetheless, even so, the verse states, “Your people are **all** righteous (*Tzaddikim*),” and similarly, “You are all beautiful, My beloved, there is **no** blemish in you,” and because of this there is precision in the number of all Jews, to count (not only the tribes etc.), but every Jew as an individual.

The explanation<sup>766</sup> is that when the verse states, “Your people are all righteous (*Tzaddikim*),” this is because of the matter of fulfilling the *mitzvot*, as it is in all Jews, as our sages, of blessed memory, said,<sup>767</sup> “Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds].” For, as known, all the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,” as the

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<sup>763</sup> See Sefer HaMaamarim 5626 *ibid.* p. 166 and on.

<sup>764</sup> Talmud Bavli, Yoma 38b

<sup>765</sup> Tanya, Likkutei Amarim, Ch. 1

<sup>766</sup> Also see Likkutei Torah, Shir HaShirim 44c; Maamarei Admor HaZaken 5565 Vol. 1, p. 489 and on; Ohr HaTorah, Shir HaShirim (Vol. 2) p. 634 and on; Sefer HaMaamarim 5654 p. 105 and on.

<sup>767</sup> Talmud Bavli, Chagigah

verse states,<sup>768</sup> “And it will be a righteous merit (*Tzedakah*-צדקה) for us when we take care to do this entire commandment etc.”

We similarly find that about Avraham, from whom the two thousand years of Torah began,<sup>769</sup> the verse states,<sup>770</sup> “For I have known him, that he will command his children and his household after him, and they will keep the way of *HaShem*-יהוה, to do righteousness (Charity-*Tzedakah*-צדקה) etc.” Thus, since the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,”<sup>771</sup> those who fulfill them are called “righteous-*Tzaddikim*-צדיקים.”

However, this itself must be understood. Why is it that all the *mitzvot* are called “charity-*Tzedakah*-צדקה”? For, at first glance, charity is only one of the *mitzvot*, which commands us to give the poor “what he lacks.”<sup>772</sup> However, how does this relate to all the *mitzvot*, such that they [all] are called “charity-*Tzedakah*-צדקה,” so much so, that because of this, those who fulfill the *mitzvot* are called “righteous-*Tzaddikim*-צדיקים”?

[This is especially so] considering that the word “righteous-*Tzaddik*-צדיק” indicates meritoriousness, which is something that applies to judgment and justice, as our sages, of blessed memory, stated,<sup>773</sup> “So and so, you are meritorious (*Zakai*-זכאי) [in judgement] etc.” This being so, how is it, that the word “righteous-*Tzaddik*-צדיק” applies to a person who fulfills the *mitzvot*.

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<sup>768</sup> Deuteronomy 6:25

<sup>769</sup> Talmud Bavli, Avodah Zarah 9a

<sup>770</sup> Genesis 18:19

<sup>771</sup> See Torah Ohr, Mikeitz 38b, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

<sup>772</sup> Deuteronomy 15:8

<sup>773</sup> Talmud Bavli, Sanhedrin 29a (in the Mishnah)

However, the explanation is that the purpose of charity (*Tzedakah*-צדקה) is to “revive the spirit of the lowly.”<sup>774</sup> This is because someone who is impoverished is humbled and despised, and by giving him food and clothing etc., you thus “revive the spirit of the lowly” etc.<sup>775</sup> This is especially so when you give with a pleasant face and console him with words of comfort and encouragement,<sup>776</sup> by which you elevate and uplift him from his sense of lowliness.

The same is so Above in *HaShem*'s-יהו"ה Godliness, as the verse states,<sup>777</sup> “Thus said the exalted and uplifted One, Who abides forever and Whose Name is lofty and holy: ‘I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit, to revive the spirit of the lowly and to revive the heart of the despondent.’”

To explain, relative to *HaShem*-יהו"ה, all worlds and all creatures are lowly. This is especially so of the lower worlds, particularly this lowly physical world, for there is no world lower than this world, a world where the light of *HaShem*'s-יהו"ה Godliness is not openly apparent and revealed etc.

The matter of drawing down a revelation of *HaShem*'s-יהו"ה Godliness below, is in order “to revive the spirit of the lowly,” this being the matter of charity (*Tzedakah*-צדקה) as it is Above in *HaShem*'s-יהו"ה Godliness. Because of this, the Holy One, blessed is He, is called by the title “The Righteous One-

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<sup>774</sup> Isaiah 57:15

<sup>775</sup> Midrash Tanchuma, Mishpatim 15

<sup>776</sup> Talmud Bavli, Bava Batra 9b; Mishneh Torah, Hilchot Matanot Aniyim

<sup>777</sup> Isaiah 57:15

*Tzaddik*-צדיק,”<sup>778</sup> as the verse states,<sup>779</sup> “For *HaShem*-יהו"ה is righteous, He loves those of righteous deeds.”

With the above in mind, we can understand why all the *mitzvot* are called “charity-*Tzedakah*-צדקה,”<sup>780</sup> since by means of them the revelation of *HaShem*'s-יהו"ה Godliness is drawn down to revive the spirit of the lowly. That is, Torah and *mitzvot* were specifically given below, in this lowest place.

This is as our teacher Moshe said<sup>781</sup> to the ministering angels, [in response to their argument to the Holy One, blessed is He, “A hidden treasure that You concealed... You seek to give it to flesh and blood? Rather, ‘set Your majesty upon the heavens’]. [Moshe responded], “Did you descend to Egypt? Is there an evil inclination amongst you etc.,” in that through fulfilling Torah and *mitzvot* [here below] the revelation of *HaShem*'s-יהו"ה Godliness is drawn down to a much lower place.

About this the verse states, “they keep the way of *HaShem*-יהו"ה, to do righteousness (charity-*Tzedakah*-צדקה) etc.” That is, the *mitzvot* (called “charity-*Tzedakah*-צדקה”) are analogous to a road that connects two distant places. This is like the king’s highway, which goes forth from the capital city where the king resides, to all the other cities dispersed throughout his kingdom, even the most remote and forlorn corners of his kingdom.

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<sup>778</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

<sup>779</sup> Psalms 11:7

<sup>780</sup> Also see Tanya, Ch. 37 (48b)

<sup>781</sup> Talmud Bavli, Shabbat 88b

In the analogue, the likeness to this is that Torah and *mitzvot* are “the way of *HaShem-Derech HaShem*-יהוה” in that through them, a bond is brought about between *HaShem*’s-יהוה Godliness and the worlds, so that the revelation of His Godliness is drawn all the way down to the lowest of the low. (This is explained at length by his honorable holiness, the Mittler Rebbe, in Biurei HaZohar, Parshat Vayishlach, on the verse,<sup>782</sup> “the ways of *HaShem*-יהוה are straight.”)

Thus, since through the *mitzvot* (“the ways of *HaShem*-יהוה”) the revelation of His Godliness is drawn down, “to revive the spirit of the lowly,” this being the matter of charity (*Tzedakah*-צדקה), therefore the *mitzvot* are all called “charity-*Tzedakah*-צדקה,” and those who fulfill them are called “righteous-*Tzaddikim*-צדיקים.”

### 3.

However, we still must understand the general matter of drawing down revelation into this lowly world (*Olam HaShafel*) (through fulfilling the *mitzvot*). For, at first glance, for Him this is a very great descent, as the angels argued, “Set Your majesty upon the heavens.”

The explanation is that the verse states,<sup>783</sup> “[He] lowers Himself to [look upon] the heavens and the earth.” That is, the lowering that He lowers Himself to be drawn down and revealed in the heavens, is the very same lowering that He lowers Himself to be drawn down and revealed in the earth.

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<sup>782</sup> Hosea 14:10

<sup>783</sup> Psalms 113:6

This is because, [in the verse] both (the heavens and the earth) are a single lowering, in that relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it literally is equal.<sup>784</sup>

This may be better understood by first explaining the verses,<sup>785</sup> “How abundant are Your works, *HaShem*-יהו"ה,” and,<sup>786</sup> “How great are Your works, *HaShem*-יהו"ה.” We must understand the reason for these two different statements, “How **abundant** (*Mah Rabu*-מה רבו),” and “How **great** (*Mah Gadlu*-מה גדלו).”

The explanation is that “How abundant (*Mah Rabu*-מה רבו)” refers to the creatures of the lower world, in which there is the division of a great many creatures. For, in each class of creature; the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), there is a great abundance of many different creatures of many different species. For example, there is a great abundance of many kinds of plants, and there is a great abundance of many kinds of animals. As known, even in the class of the speaker (*Medaber*), “their faces are distinct from each other, and their minds are distinct from each other etc.”<sup>787</sup>

Now, in addition to the simple explanation that the words “How abundant (*Mah Rabu*-מה רבו)” refer to the great multiplicity of many particular creatures, in which even though they are great in abundance, nevertheless, at the very least, they

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<sup>784</sup> Likkutei Torah, Shir HaShirim 36b, 40d, 42d; Derech Mitzvotecha 57a, and elsewhere.

<sup>785</sup> Psalms 104:24

<sup>786</sup> Psalms 92:6

<sup>787</sup> See Talmud Bavli, Brachot 58a; Sanhedrin 38a

still are within the category of enumeration,<sup>788</sup> there also is another, more inner explanation of the words, “How abundant (*Mah Rabu*-מה רבו).” That is, even in a single class by itself, there is an abundance of many different levels, going higher and higher to no end. This is as our sages, of blessed memory, stated,<sup>789</sup> “Not a single blade of grass grows below that does not have a constellation (*Mazal*) that strikes it and tells it to grow,” and the constellation (*Mazal*) itself also has an even higher root etc.

This is likewise so of the class of animals (*Chai*), as our sages, of blessed memory, said,<sup>790</sup> “Upon hearing the crowing of a rooster, one should recite, ‘Blessed [are You] ... Who gave the rooster the understanding (*Binah*) [to distinguish between day and night] etc.”

(At first glance, it is not understood what the relationship is between a rooster and the level of Understanding-*Binah*)<sup>791</sup> – This is explained in Zohar,<sup>792</sup> “At midnight [a north wind is roused]... and a flame of fire goes forth... and enters under the wings of the rooster, and it calls out etc.”

In other words, the call of the rooster below, chains down from its root and source above, this being the angel Gavriel, who rouses the righteous *Tzaddikim* at midnight. [This itself] is rooted even higher in the aspect of the five severities

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<sup>788</sup> Also see Sefer HaMaamarim 5689 p. 219 and on.

<sup>789</sup> See Midrash Bereishit Rabba 10:6; Also see the citations in Sefer HaMaamarim 5689 *ibid.* note 56.

<sup>790</sup> Talmud Bavli, Brachot 60b

<sup>791</sup> Also see Sefer HaMaamarim 5664 (5754 edition) p. 139, and the citations there; Sefer HaMaamarim 5697 p. 216.

<sup>792</sup> Zohar III 107b and on; 171b



(*Hey-הָ Gevurot*) of Understanding-*Binah*, that issue a proclamation at midnight, that the aspect of Kingship-*Malchut* should no longer be in a state of descent in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to be as “the head of foxes,”<sup>793</sup> but should return to the world of Emanation (*Atzilut*) to be as “the tail of lions” etc.<sup>794</sup> This then, is the matter of the [blessing], “Who gives the rooster Understanding-*Binah*.” Namely, that the root and source of the rooster below is in the level of Understanding-*Binah*.

Now, it is simple for a person of understanding to deduce the vast difference there is between a physical chicken and its root and source in the level of the angel Gavriel in the world of Creation (*Briyah*), and beyond that, in its root in the aspect of the five severities (*Hey-הָ Gevurot*) of Understanding-*Binah* in the world of Emanation (*Atzilut*). That is, for there to be a chaining down so that there can be a physical rooster, a great many intermediary levels are necessary, to no end.

And yet, all this is solely in regard to one particular [creature] within the class of animals (*Chai*). However, this is so of all creatures in the class of animals (*Chai*), as well as every kind of plant (*Tzome'ach*) and inanimate object (*Domem*) etc. About this the verse states, “How abundant (*Mah Rabu-רבו*) are Your works, *HaShem-יהוה*.”

However, the words, “How **great** (*Mah Gadlu-גדלו*) are Your works, *HaShem-יהוה*,” refer to the creations of the upper worlds, up to the world of Creation (*Briyah*), both the

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<sup>793</sup> See Zohar Chadash, Shir HaShirim 71a; Etz Chayim, Shaar 3, Ch. 1; Shaar 4, Ch. 6; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 179; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.

<sup>794</sup> Also see Mishnah Avot 4:15

particular world of Creation (*Briyah HaPrati*), as well as the general world of Creation (*Briyah HaKlalli*), which is the beginning of the chaining down of the worlds (*Hishtalshelut*).<sup>795</sup> That is, the creatures in them are greater beyond measure and comparison, to the creatures in the lower worlds.

Now, the two classes of creatures mentioned above, both the abundance of creatures (“How abundant-*Mah Rabu-מה רבו*”) in the lower world, and the greatness of creatures (*Mah Gadlu-מה גדלו*) in the upper worlds, are only “Your **works** (*Ma’asecha-מעשיך*-*HaShem-יהוה*,” meaning that they only are the aspect of Action (*Ma’aseh-מעשה*).

This is analogous to the power of action (*Ko’ach HaMa’aseh*) as it is in man, which is the final power of his soul. That is, it is vastly distant in comparison to the power of intellect (*Ko’ach HaSechel*), so much so, that the power of action (*Ko’ach HaMa’aseh*) is even present in animals, in that [some animals can even] hurl stones or the like.<sup>796</sup>

Nevertheless, there is a superiority to the power of action (*Ko’ach HaMa’aseh*) as it is in man, compared to the power of action as it is in animals. For, as the power of action is in man, his intellect (*Sechel*) manifests within the action. However, the manifestation of the intellect (*Sechel*) in the power of action (*Ko’ach HaMa’aseh*) is a matter of descent and lowering. Moreover, this descent and lowering of the intellect (*Sechel*) to manifest in the power of action (*Ko’ach*

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<sup>795</sup> See Maamarei Admor HaZaken, Al Maamarei RaZa”L, p. 136; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 880; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and Ch. 18.

<sup>796</sup> Also see Sefer HaMaamarim 5661 p. 168 and elsewhere.

*HaMa'aseh*) is only for the sake of the work [being done]. However, once the work has been accomplished, the intellect (*Sechel*) returns and ascends to its place.

The likeness to this, as it is Above in *HaShem*'s-יהו"ה Godliness, is as the verse states,<sup>797</sup> “For six days *HaShem*-יהו"ה made (*Asah*-עשה) heaven and earth, and on the seventh day He rested and was refreshed.”

Now, at first glance, it is not understood how the matter of “rest” applies to *HaShem*-יהו"ה Above, blessed is He. However, the explanation<sup>798</sup> is that the novel coming into being of all the worlds, which is a matter of action (*Asiyah*), within which there is a manifestation of intellect (*Sechel*) (like the above analogy of the works of man), is a descent and lowering before *HaShem*-יהו"ה, blessed is He.

The matter of the “rest” (*Shabbat*) is that it is “rest” from descending and lowering into the aspect of action (*Ma'aseh*), like the analogy of the ascent of man’s intellect, from having descended to manifest in the power of action (*Ko'ach HaMa'aseh*), once the work has been completed.

However, in truth, the analogy does not fully align with the analogue. This is because, in man, the distance of comparison between his power of intellect (*Ko'ach HaSechel*) and his power of action (*Ko'ach HaMa'aseh*), is only a distance of five levels, [which in ascending order are] action, speech, thought, emotions, and intellect. However, the Holy One, blessed is He, is exalted and utterly beyond the level of wisdom-*Chochmah* by myriads of levels without end, (as explained in

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<sup>797</sup> Exodus 31:17

<sup>798</sup> Also see Sefer HaMaamarim 5697 p. 215 and on, and the citations there.

Shaar HaYichud VeHaEmunah).<sup>799</sup> This being so, the descent and lowering is much greater, beyond all relative comparison.

This then, is the meaning of “How abundant are Your works, *HaShem*-יהו"ה,” and, “How great are Your works, *HaShem*-יהו"ה.” That is, the descent and lowering until the level of action (*Ma'aseh*), (“Your works-*Ma'asecha*-מעשיך”), is both in relation to the abundance of creations (“How abundant-*Mah Rabu*-מה רבו”) in the world below, as well as in relation to the greatness of the creations (“How great-*Mah Gadlu*-מה גדלו”) in the worlds above, **equally**, in that “before Him it all is [equally] considered as nothing,”<sup>800</sup> such that before Him above and below are equal, as explained before on the verse,<sup>801</sup> “[He] lowers Himself to [look upon] the heavens and the earth.”

We thus find that the drawing down and revelation to below, in the lowly world (*Olam HaShafel*), to “make a dwelling place for Himself, blessed is He, in the lower worlds,” specifically through us fulfilling His *mitzvot* below, is not a greater descent and lowering than the drawing down and revelation in the upper worlds, (about which even the angels agreed saying, “Set Your majesty upon the heavens”).

#### 4.

However, based on this, we must understand why the Torah was specifically given below, rather than the verse, “Set Your majesty over the heavens.” That is, at first glance, being

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<sup>799</sup> Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9

<sup>800</sup> See Daniel 4:32; Also see Zohar I 11b

<sup>801</sup> Psalms 113:6

that for *HaShem*-יהו"ה, blessed is He, the revelation in the upper worlds ("upon the heavens") is equal to the revelation in the lower world, in that for both, a single descent and lowering was necessary, therefore it could equally have been as [the verse], "Set Your majesty over the heavens." This being so, why was Torah specifically given below, so that there should specifically be "a dwelling place for the Holy One, blessed is He, in the lower worlds?"

This is as Tanya<sup>802</sup> explains the matter that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds." That is, "It thus arose in His Supernal will, to have pleasure when the opposite of holiness is subjugated [to holiness] and darkness is transformed to light," so that even in this world, which is a place of darkness and the opposite of holiness, the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He," should illuminate.

This is something that only applies in this lowest world, where because of the concealment of His light, blessed is He, and the doubled and quadrupled darkness etc., the matter of free choice (*Bechirah*) is possible, as the verse states,<sup>803</sup> "See I have placed before you this day the life and the good," and their opposites, so that, "choose life" should be fulfilled.<sup>804</sup>

[To further explain based on what is known,<sup>805</sup> free choice (*Bechirah*) is rooted in the highest aspect, this being the matter of free choice (*Bechirah*) as it is Above in *HaShem*'s-

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<sup>802</sup> Tanya, Ch. 36 (45b and on)

<sup>803</sup> Deuteronomy 30:15

<sup>804</sup> Deuteronomy 30:19

<sup>805</sup> Likkutei Torah, Emor 38b

יהו"ה Godliness, in that,<sup>806</sup> “You have chosen us etc.”] This refers to our general service of *HaShem*-יהו"ה of restraining the side opposite holiness etc., through which *HaShem*'s-יהו"ה Supernal will is fulfilled, which gives Him satisfaction of spirit etc.

Now, none of this applies to the angels in the upper worlds, being that angels have no free choice.<sup>807</sup> Rather, their entire existence is that of Godliness, and they merely are *HaShem*'s-יהו"ה emissaries by which the bestowal is drawn down. This is why they are called “angels-*Malachim*-מלאכים,” in that the word “angel-*Malach*-מלאך” means “emissary-*Shaliach*-שליח.”<sup>808</sup>

This then, is why the whole matter of the giving of the Torah was specifically below, as the verse states,<sup>809</sup> “*HaShem*-יהו"ה descended upon Mount Sinai,” into a world where a descent into Egypt is applicable, in which there is an evil inclination (as explained in chapter two). For, through refining the evil inclination, by restraining the side opposite holiness and transforming the darkness into light, *HaShem*'s-יהו"ה Supernal intent that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.

This is brought about through fulfilling the *mitzvot*, as explained before, that all *mitzvot* are called “charity-*Tzedakah*-צדקה,” (and those who fulfill the *mitzvot* are called “righteous-*Tzaddikim*-צדיקים), being that they “revive the spirit of the lowly,” and draw *HaShem*'s-יהו"ה Godliness down from Above

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<sup>806</sup> See the liturgy of the *Amidah* prayer of the holidays.

<sup>807</sup> Tanya, Likkutei Amarim Ch. 39

<sup>808</sup> See Likkutei Torah, Vayikra 1c

<sup>809</sup> Exodus 19:20

to below, this being “the way of *HaShem*-יהו"ה,” meaning the path and road by which the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn all the way down.

5.

Now, the order of the drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to below (“a dwelling place in the lower worlds”) by fulfilling the *mitzvot*, which are called “the way of *HaShem*-יהו"ה,” is like the order of the drawing down and revelation of the Name *HaShem*-יהו"ה, which consists of four letters *Yod-Hey-Vav-Hey*-א"ו ה"א ו"ו ה"א, indicating constriction (*Tzimtzum*), expansion (*Hitpashtut*), drawing down (*Hamshachah*), and expression (*Hitpashtut*).<sup>810</sup>

The explanation is that, in general, the *mitzvot* are in the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). As known, most *mitzvot* depend on action (*Ma'aseh*). However, there also are *mitzvot* that are connected to speech (*Dibur*), and *mitzvot* that are connected to thought (*Machshavah*).

However, more specifically, in every *mitzvah* itself, there also are the three matters of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). This is because in every *mitzvah* there is the intention (*Kavanah*) of the *mitzvah*, (thought-*Machshavah*), the blessing of the *mitzvah*, (speech-*Dibur*) and the fulfillment of the *mitzvah*, (action-*Ma'aseh*).

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<sup>810</sup> See Likkutei Torah, Beshalach 1a and elsewhere.

Now, generally, most *mitzvot* are tied to action (*Ma'aseh*), less *mitzvot* are tied to speech (*Dibur*) and even less *mitzvot* are tied to thought (*Machshavah*). The same is true of each *mitzvah* in particular, in that the primary matter of the *mitzvah* is to fulfill it in action (*Ma'aseh*), whereas the blessing said over the *mitzvah* is only a Rabbinical ordinance,<sup>811</sup> and one's intention (*Kavanah*) in the *mitzvah* [or lack thereof] does not obstruct [the fulfillment of the *mitzvah*],<sup>812</sup> in that one's intention in the *mitzvah* is only in a way of beautifying it (except for specific *mitzvot* in which the intention (*Kavanah*) is part and parcel of the *mitzvah*).<sup>813</sup>

More generally, this division also exists in our service of *HaShem*-יהו"ה, blessed is He, throughout the day. This begins with serving Him in prayer (*Tefillah*) in our thought (*Machshavah*), which is the intention (*Kavanah*) of the heart. One then goes "from the house of prayer to the house of study,"<sup>814</sup> to study Torah with speech (*Dibur*). This is followed by],<sup>815</sup> "conduct yourself in them according to the custom of the land," referring to fulfilling the *mitzvot* in action (*Ma'aseh*).

However, to fulfill *HaShem*'s-יהו"ה *mitzvot* in all three matters; thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), one must first nullify (*Bittul*) himself to *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship.

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<sup>811</sup> Talmud Bavli, Brachot 15a

<sup>812</sup> See Shulchan Aruch of the Alter Rebbe 60:5; Likkutei Sichot Vol. 4, p. 1128.

<sup>813</sup> See Ba'Ch to Orach Chayim, Siman 8; Siman 625

<sup>814</sup> Talmud Bavli, Brachot 64a; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

<sup>815</sup> Talmud Bavli, Brachot 35b



This is as our sages, of blessed memory, stated,<sup>816</sup> “First accept My Kingship upon yourselves, and then accept My edicts upon yourselves.”

Now, these four matters; self-nullification (*Bittul*) in accepting the yoke of the Kingdom of Heaven, and fulfilling *HaShem's*-יהו"ה *mitzvot* in thought, speech, and action, correspond to the four letters of His Name *HaShem*-יהו"ה.

The explanation is that fulfilling the *mitzvot* in thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), corresponds to the three letters “*Hoveh*-יהוה,” which has the form of drawing down and expression etc. These [three letters] correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).<sup>817</sup> Self-nullification (*Bittul*) through accepting the yoke of the Kingdom of Heaven, is like the constriction (*Tzimtzum*) of the point (*Nekudah*), which is the letter *Yod*-י of His Name *HaShem*-יהו"ה, blessed is He, and corresponds to the world of Emanation (*Atzilut*).<sup>818</sup>

Now, just as in His Name *HaShem*-יהו"ה, blessed is He, the [first] letter *Yod*-י affects the three letters “*Hoveh*-יהוה,” in that the meaning of the Name *HaShem*-יהו"ה as [He relates to His world] is “He who brings into being-*Mehaveh*-מהוה”<sup>819</sup> in that there are the three letters of the word “*Is-Hoveh*-יהוה,” [being in the present tense] and the first letter *Yod*-י makes it a constant, (as Rashi explains the verse,<sup>820</sup> “Thus does Iyov do

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<sup>816</sup> Mechilta to Exodus (Yitro) 20:3

<sup>817</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

<sup>818</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1 *ibid*.

<sup>819</sup> Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

<sup>820</sup> Job 1:5

(*Ya'aseh*-יעשה”),<sup>821</sup> the same is likewise so in regard to fulfilling His *mitzvot*. That is, the self-nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven upon oneself, (corresponding to the letter *Yod*-י), has an effect and is drawn down with constancy into the thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*) of the *mitzvot* (which are like the letters “*Hoveh*-הוה”), and this is what sustains them.

This is similar<sup>822</sup> to what our sages, of blessed memory, stated,<sup>823</sup> “The Torah is only sustaining in one who kills himself (*Mi SheMeimit et Atzmo*-מי שממית את עצמו) over it.” About this, Etz Chayim explains<sup>824</sup> that the word “Who-*Mi*-מי-50” refers to the aspect of Understanding-*Binah*,<sup>825</sup> and that the meaning of “one who kills himself (*Mi SheMeimit et Atzmo*-מי שממית את עצמו) over it” is that the aspect of “Who-*Mi*-מי” (Understanding-*Binah*) kills itself over the Torah.

This is like<sup>826</sup> the teaching of our sages, of blessed memory,<sup>827</sup> “What should a person do if he wants to live? He should kill himself.” This refers to having self-sacrifice (*Mesirat Nefesh*) when reciting the *Shema*, [with the word] “One-*Echad*-אהד,” referring to the utter nullification of one’s desires to *HaShem*-יהוה. This is specifically what causes the sustainment of the Torah, so that through one’s toil in fulfilling

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<sup>821</sup> See Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

<sup>822</sup> Also see Sefer HaMaamarim 5626 p. 113

<sup>823</sup> Talmud Bavli, Brachot 63b

<sup>824</sup> Etz Chayim, Shaaar 20 (Shaar HaMochin) Ch. 3

<sup>825</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

<sup>826</sup> Also see Ohr HaTorah, Shir HaShirim Vol. 2, p. 672

<sup>827</sup> Talmud Bavli, Tamid 32a

Torah and *mitzvot*, he causes a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, all the way down, so that the matter of "I *HaShem*-יהו"ה have not changed,"<sup>828</sup> is drawn down and revealed.

This is the matter of drawing down the letter *Yod*-י, which corresponds to the world of Emanation (*Atzilut*) into the three letters "*Hoveh*-הו"ה" which correspond to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), thus making "a dwelling place for the Holy One, blessed is He, in the lower worlds."

## 6.

Based on this, we can understand what we find about the giving of the Torah, that for there to be the revelation of "*HaShem*-יהו"ה descended on Mount Sinai," that is, for there be a drawing down of *HaShem*'s-יהו"ה Godliness into the world through Torah and *mitzvot*, the Jewish people as a whole, had to specifically number six-hundred thousand.<sup>829</sup> This is as our sages, of blessed memory, taught,<sup>830</sup> "Had the Jewish people been six-hundred thousand minus one, the Torah would not have been given to them."

The same applies to when the giving of the Torah falls out every year, in that before the holiday of Shavuot, the Torah

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<sup>828</sup> Malachi 3:6

<sup>829</sup> See *Sefer HaMaamarim* 5626 p. 112; Also see the discourse entitled "*Se'u et Rosh*" in *Maamarei Admor HaZaken* 5570 (p. 95 and on).

<sup>830</sup> *Mechilta* to Exodus (*Yitro*) 19:11; *Midrash Devarim Rabba* 7:8

portion of Bamidbar is always read,<sup>831</sup> which speaks of the count of the children of Israel numbering six-hundred thousand.

This is because the general matter of the giving of the Torah on each year, depends on this, even nowadays, when the number of Jewish people is much more than six-hundred thousand, as the verse states,<sup>832</sup> “May *HaShem*-יהו"ה, the God of your forefathers, add to you, a thousand times yourselves.” Nonetheless, the addition and [greater] abundance of Jews is only the matter of “branches” (*Anafim*), whereas the roots (*Shoroshim*) number six-hundred thousand,<sup>833</sup> no less and no more.<sup>834</sup>

The explanation is that the number six-hundred thousand is connected to the particular letters of the Name *HaShem*-יהו"ה, and is brought about through them. For, as known, every drawing down from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the matter of the letter *Vav*-ו. This is because the form of the letter *Vav*-ו indicates a drawing down from Above to below,<sup>835</sup> and the drawing down is into the matter of the [final] letter *Hey*-ה.

However, for the Name *HaShem*-יהו"ה to be drawn down, it also must include the letters *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה. [This is similar to how it is in our service of *HaShem*-יהו"ה, blessed is He, that in order to draw down from

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<sup>831</sup> Mishneh Torah of the Rambam, Hilchot Tefillah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4

<sup>832</sup> Deuteronomy 1:11

<sup>833</sup> Also see Tanya, Likkutei Amarim, Ch. 37 (48a)

<sup>834</sup> See Sefer HaMaamarim 5670 p. 104; Sefer HaMaamarim 5678 p. 312 and on.

<sup>835</sup> Tanya, Iggeret HaTeshuvah, Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13 & Ch. 15.

the emotions (*Midot*) (indicated by the letter *Vav*-ו) into action (*Ma'aseh*) (indicated by the [final] letter *Hey*-ה), there first must be the contemplation (*Hitbonenut*) in the intellectual faculties (*Mochin*), these being the letters *Yod-Hey*-יה, [called],<sup>836</sup> “The concealed are for *HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה “for these are the love and fear of Him in the mind and heart.”<sup>837</sup>]

Now, when the manner of the inter-inclusion is that the *Vav*-ו is inclusive of ten, five times, the number six-hundred thousand emerges. That is, when the *Vav*-ו-6 includes ten-י one time, it numbers sixty. When it is inclusive of ten-י a second time, it numbers six hundred. When it is inclusive of ten-י a third time, it numbers six thousand. When it is inclusive of ten-י a fourth time, it numbers sixty thousand. And when it is inclusive of ten-י a fifth time, it is six-hundred thousand.

This then, is the “the way of *HaShem*-יהו"ה” as it relates to the number of the children of Israel, who are called “righteous-*Tzaddikim*-צדיקים” because they fulfill *HaShem*’s-יהו"ה *mitzvot*, similar to “the way of *HaShem*-יהו"ה” in the *mitzvot* themselves, which are called “charity-*Tzedakah*-צדקה,” since through them the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn down to “revive the spirit of the lowly.”

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<sup>836</sup> Deuteronomy 29:28

<sup>837</sup> See Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah, Re’eh 29a

## 7.

Now, we should add to this and explain the matter of “the way of *HaShem*-יהו"ה” as it relates to the Torah in general. (The way and entrance through which to draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is through the *Yod*-י preceding the [letters] “*Hoveh*-הו"ה,” this being the matter of self-nullification (*Bittul*) by accepting the yoke of the Kingdom of Heaven and having self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital, before fulfilling the *mitzvot* in thought, speech, and action, as explained in chapter five).

That is, for there to be a drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the giving of the Torah, there first must be the matters of leaving Egypt (*Mitzrayim*-מצרים), and counting of the Omer (*Sefirat HaOmer*).

The explanation is as stated in the verse,<sup>838</sup> “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and delight in You.” Now, as known,<sup>839</sup> [the word] “Draw me (*Mashcheini*-משכני)” refers to the exodus from Egypt (*Mitzrayim*-מצרים), the matter of which is revelation from Above to arouse the Godly soul. Even so, the animalistic soul has yet to be transformed.

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<sup>838</sup> Song of Songs 1:4

<sup>839</sup> Likkutei Torah, Vayikra 2d and on; Sefer HaMaamarim 5655 p. 172 and on; Discourse entitled “*U’Sefartem Lachem* – You shall count for yourselves,” 5711 (Sefer HaMaamarim 5711, p. 74 and on), translated in The Teachings of The Rebbe 5711, Discourse 9 and on.

This is why about the exodus from Egypt the verse states,<sup>840</sup> “The people fled,” because “the evil [in their animalistic souls] was still dominant etc.”<sup>841</sup> This is why the word “Draw me-*Mashcheini*-משכני” is in the singular, in that it refers to the Godly soul alone.

However, *HaShem*’s יהוה ultimate Supernal intent is for the animalistic soul to be refined, and it specifically is for this purpose that the Godly soul descended below. For, as known,<sup>842</sup> in and of itself, the Godly soul requires no repair at all, but descended to this world specifically to refine the body and animalistic soul. Thus, about this the verse continues, “after You we shall run,” in the plural, referring to the desire of the Godly soul, as well as the desire of the animalistic soul. This comes about through counting the Omer (*Sefirat HaOmer*), which is the matter of refining the seven emotive traits (*Midot*), (as each includes seven) of the animalistic soul, so that all are transformed to holiness.

That is, after the revelation from Above of the Godly soul alone at the exodus from Egypt, during the counting of the Omer (*Sefirat HaOmer*) there comes to also be the toil of refining one’s animalistic soul. (This is like how it is in the descent of the soul to below, that while in the womb of his mother, “a flame illuminates for him above his head etc.”<sup>843</sup> this being the revelation of the Godly soul, and he then comes

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<sup>840</sup> Exodus 14:5

<sup>841</sup> Tanya, Likkutei Amarim, Ch. 31

<sup>842</sup> Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1.

<sup>843</sup> Talmud Bavli, Niddah 30b

out into the air of the world, at which point the toil of refining the body and animalistic soul begins.)

We thus find that, in general, the matter of the exodus from Egypt (*Yetziyat Mitzrayim*) and the counting of the Omer (*Sefirat HaOmer*), is that of transforming the side opposite holiness and transforming darkness to light, through which there then is caused to be the revelation of the giving of the Torah, as indicated by the [continuing words], “The King has brought me into His chambers.”

The explanation is that, as known, through refining the animalistic soul by way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) etc., we reach a much loftier level. This is because the root of the animalistic soul is higher than the root of the Godly soul, which is why it descended further down. This is analogous to a fallen wall, in that its highest stone falls furthest [from its base] etc.<sup>844</sup>

This also is similar<sup>845</sup> to the superior power of the cycle-*Ophanim* angels over and above the fiery-*Seraphim* angels. That is, even though the fiery-*Seraphim* angels are in the world of Creation (*Briyah*), whereas the cycles-*Ophanim* angels are only in the world of Action (*Asiyah*), nevertheless, “with a mighty sound and commotion the cycles-*Ophanim* rise toward the fiery-*Seraphim* angels.”<sup>846</sup> That is, through their “mighty sound and commotion” caused by their inability to comprehend etc., they rise even higher than the fiery-*Seraphim* angels. This

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<sup>844</sup> Likkutei Torah, Parshat Re'eh 19c

<sup>845</sup> See Likkutei Torah, Ha'azinu 74c and on

<sup>846</sup> See the *Yotzer* blessing of the *Shema*, and the *Kedushah* liturgy.



is because, in truth, their root is higher than the root of the fiery-*Seraphim* angels.

The same is likewise so of man's animalistic soul, that its root is in the "face of the ox" of the cycles-*Ophanim* angels, whose strength is much greater and mightier than the power of the Godly soul, being that its root is much higher.

This then, is *HaShem* 'ה"ה-יה"ה ultimate Supernal intent in the descent of the soul below, to manifest within a body and animalistic soul. For, because of the distance, concealment, and hiddenness etc., the soul comes to have a mighty sound and great commotion, [as indicated by the verse],<sup>847</sup> "their heart cried out to *HaShem*-ה"ה-יה"ה."

In other words, through the soul's descent to below, she comes to have the superiority of serving *HaShem*-ה"ה-יה"ה like those who return to *HaShem*-ה"ה-יה"ה in repentance-*Baalei Teshuvah*, as compared to the [service of the] righteous-*Tzaddikim*. (That is, as the soul is still above, its state is the state of the righteous-*Tzaddikim*, whose nature is to ascend to *HaShem*-ה"ה-יה"ה, blessed is He,) for [those who return to *HaShem*-ה"ה-יה"ה in repentance, "draw Him upon themselves with even greater strength."<sup>848</sup>

Now, as known,<sup>849</sup> the matter of returning to *HaShem*-ה"ה-יה"ה in repentance (*Teshuvah*) does not exclusively apply specifically to one who, Heaven forbid, has sinned. Rather, returning to *HaShem*-ה"ה-יה"ה in repentance is as the verse states,<sup>850</sup>

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<sup>847</sup> Lamentations 2:18

<sup>848</sup> Zohar I 129b

<sup>849</sup> See Likkutei Torah, Drushim L'Rosh HaShanah 60d; Sefer HaMaamarim 5698 p. 13.

<sup>850</sup> Ecclesiastes 12:7

“the spirit returns (*Tashuv*) to God who gave it.” That is, according to the distance, concealment, and hiddenness, caused by the descent of the soul to below, the return is also caused to be with a much stronger “running” (*Ratzo*) desire, “with greater strength.”

Moreover, it is specifically this power that brings the drawing down and revelation of *HaShem*'s-יהו"ה Godliness through fulfilling His commandments-*mitzvot*. This is because, in and of themselves, the commandments-*mitzvot* are physical acts, however, if a non-Jew [who has not been commanded] does them, for him they are not commandments-*mitzvot* at all.<sup>851</sup>

Rather, only when a Jew fulfills the *mitzvot* are they *mitzvot*, by which *HaShem*'s-יהו"ה Godliness is revealed. This is brought about primarily by the strength of the “running” (*Ratzo*) desire [to ascend] caused by the soul's descent to below. On account of this, the soul is empowered to draw down and reveal *HaShem*'s-יהו"ה Godliness by fulfilling *HaShem*'s-יהו"ה *mitzvot* in actuality.<sup>852</sup>

This then, is why the giving of the Torah is preceded by the exodus from Egypt (*Mitzrayim*) and the counting of the Omer (*Sefirat HaOmer*), in that refining the animalistic soul in a way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) with strength and with “running” (*Ratzo*) desire etc., (which is the matter of leaving Egypt and counting the Omer), empowers us to draw the revelation of *HaShem*'s-יהו"ה

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<sup>851</sup> See Torah Ohr, Shemot 53d, and elsewhere.

<sup>852</sup> See Likkutei Torah ibid. p. 75c

Godliness below, by fulfilling His Torah and *mitzvot*, (this being the matter of the giving of the Torah).

This is similar to the self-sacrifice (*Mesirat Nefesh*) in the recital of *Shema*, through accepting the yoke of the Kingdom of Heaven upon oneself, this being the matter of the *Yod*-י of the Name *HaShem*-יהו"ה, which must precede fulfilling the *mitzvot* in thought, speech, and action, these being the matter of the letters "Hoveh-הו"ה" of the Name *HaShem*-יהו"ה. In other words, the matter of prefacing the giving of the Torah with leaving Egypt (*Mitzrayim*) and counting the Omer (*Sefirot HaOmer*), is the "way of *HaShem*-יהו"ה" in the general matter of the giving of the Torah.

From this, the matter is also drawn down in the "way of *HaShem*-יהו"ה" (with the *Yod*-י preceding the letters "Hoveh-הו"ה"), as it is in the service of *HaShem*-יהו"ה of each and every Jew individually. This is so of both the service of the righteous-*Tzaddikim*, beginning with the matter of sacrificing one's soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה in their recital of *Shema*, in a way of the utter nullification of their desire [to *HaShem*'s-יהו"ה], as well as the service of those who return to *HaShem*-יהו"ה in repentance-*Baalei Teshuvah*, beginning with the matter of having self-restraint (*Itkafiya*), which bears a similarity to the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital. For<sup>853</sup> "what [difference] does it make whether he [sacrificed his soul and] killed it entirely or] killed it partially etc.,"<sup>854</sup> in that it reaches and causes arousal Above etc. Through this there then can be a drawing down of the revelation of *HaShem*'s-יהו"ה

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<sup>853</sup> Tractate Baba Kamma 65a

<sup>854</sup> See Torah Ohr, Beshalach 61b

Godliness to below through the deeds of the Jewish people, “Your people are all righteous-*Tzaddikim*,” with the deeds of the *mitzvot* which are called “charity-*Tzedakah*-צדקה” to “revive the spirit of the lowly,” as explained before at length.

8.

This then, is the meaning of [the verse],<sup>855</sup> “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty... stay near the marker stone.’” The matter of “the marker stone-*Even HaAzela*-אבן האזל,” is that it is of the same root as in [the statement of our sages, of blessed memory],<sup>856</sup> “the world we are going (*Azlinan*-אזלינן) from,” in that through it we come into the aspect of “walkers-*Mehalchim*-מהלכים,”<sup>857</sup> (as explained in chapter one), and primary is because of the strength of the “running” (*Ratzo*) desire, “with greater strength.”

This comes about by way of refining one’s animalistic soul through self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*), which come about because of the hiddenness and concealment brought about by the descent of the soul to below, specifically [as in], “Did you descend to Egypt...? Is there an evil inclination amongst you?”

This is also the meaning of the verse, “tomorrow is the New Moon and you will be remembered because your seat will be empty.” That is, for there to be the birth of the moon anew,

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<sup>855</sup> Samuel I 20:18-19 – The *Haftorah* read on Shabbat Erev Rosh Chodesh.

<sup>856</sup> Talmud Bavli, Eruvin 54a

<sup>857</sup> Zachariah 3:7

this being the matter of a new drawing forth of light from the sun to the moon, there first must be [its] nullification (*Bittul*) [when it disappears from the sky], as in “Your seat will be empty.” This is like the matter of starting with the matter of having self-restraint (*Itkafiya*) etc., by which light is drawn down by fulfilling *HaShem*’s-ה"ה *mitzvot*.

The manner of the drawing down is through the Name *HaShem*-ה"ה, that is “the way of *HaShem*-ה"ה,” as hinted in the verse, “Yehonatan said to him,” (to Dovid). This is because the name “*Yehonatan*-נתן-יהו” divides into “*Yeho* gave-*Yeho Natan*-נתן-יהו.” That is, it has the first three letters “*Yeho*-יהו” of the Name *HaShem*-ה"ה.<sup>858</sup> The word “gave-*Natan*-נתן” has the numerical value of ת"ק-500, which is the value of the final letter *Hey*-ה-5 by the methodology of “striking” (*Haka’ah*).<sup>859</sup> (This is similar to the matter of<sup>860</sup> “the walking distance of ת"ק-500 years between one firmament and another firmament.”)

All this is drawn to Dovid, the *Sefirah* of Kingship-*Malchut*, which also is the final *Hey*-ה of the Name *HaShem*-ה"ה, but as it [descends] to become the source of the worlds of

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<sup>858</sup> These first three letters *Yeho*-יהו-21 are equal to the Name *Eheyeh*-ה"ה-39 which relates to the Crown-*Keter*, and when expanded *Yod-Hey-Vav*-ו"א-39 are equal to *HaShem* is One-*HaShem Echad*-אד"ה-39. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), and his *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>859</sup> Me’orei Ohr, Ma’arechet Ot Yod, Section 54; Ohr HaTorah, Bereishit 11a; *Hemshech* “*v’Hechereem*” 5631 p. 69. (That is, ה-5 times י-10 times י-10 equals ת"ק-500. Also see *Shaar HaPesukim* of the Arizal, Parshat Bereishit, Drush 3; Discourse entitled “*Machar Chodesh*” of Shabbat Parshat Shemini, Shabbat Mevarchim and Erev Rosh Chodesh Iyyar 5731; and Shabbat Parshat Bamidbar, Shabbat Mevarchim and Erev Rosh Chodesh Sivan 5736; Sichah of Shabbat Parshat Tetzaveh 5741)

<sup>860</sup> Talmud Bavli, Chagigah 13a

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),<sup>861</sup> until this lowly world, as it specifically is here, that *HaShem's*-יהו"ה Supernal intention is that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

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<sup>861</sup> See *Hemshech* “*v’Hechereem*” *ibid.*

## Discourse 32

“*Tze’edah u’Re’edah Bnot Tziyon –  
O’ daughters of Zion, go out and see*”

Delivered on the first night of Shavuot, 5722

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

### 1.

The verse states,<sup>862</sup> “O’ daughters of Zion, go out and see the King Shlomo, wearing the crown that His mother crowned Him with on His wedding day, on the day of His heart’s rejoicing.” Now, the explanation is well known,<sup>863</sup> that the words, “Go out and see-*Tze’ena u’Re’edah*-וצאינה וראינה,” refer to going out of oneself to see *HaShem*’s-יהוה’s Godliness.<sup>864</sup> This also is why the words, “the King Shlomo-*HaMelech Shlomo*-המלך שלמה,” mean “the King that peace-*Shalom*-שלום is His,”<sup>865</sup> that is, the King, King of kings, the Holy One, blessed is He.

Now, with the words, “wearing the crown that His mother crowned Him with,” the verse specifies “the crown-*Atarah*-עטרה,” in that it crowns “the King Shlomo,” (meaning, it sits upon him). “His mother crowned him-*Atarah*,” means that, “His mother-*Eemo*-אמו” draws the crown-*Atarah*-עטרה down, but in and of itself, the “crown-*Atarah*-עטרה” is higher

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<sup>862</sup> Song of Songs 3:11

<sup>863</sup> See Likkutei Torah, Shir HaShirim 21b and on

<sup>864</sup> Also see HaYom Yom for the 23<sup>rd</sup> of Shvat

<sup>865</sup> Midrash Shir HaShirim Rabba 3:10, 3:11, and elsewhere.

than “His mother-*Eemo*-אמו,” (as will be explained),<sup>866</sup> and “His wedding day-*Yom Chatunato*-יום החתונה” refers to when the Torah was given, as stated in Midrash.<sup>867</sup>

That is, by preceding with “Go out-*Tze’ena*-צאִינָה,” meaning going out of ourselves, we specifically come to “see-*Re’ena*-רֵאִינָה,” which is higher than “hearing” and understanding. This is the matter of seeing (*Re’iyah*) “the King Shlomo-*HaMelech Shlomo*-הַמֶּלֶךְ שְׁלֹמֹה” meaning, “The King that peace-*Shalom*-שְׁלוֹם is His,” which is a very high aspect, as known<sup>868</sup> about [the verse],<sup>869</sup> “He makes peace (*Shalom*-שְׁלוֹם) in His heights,” that the matter of peace (*Shalom*-שְׁלוֹם) is the bonding and union of two opposites,<sup>870</sup> which comes from that which transcends division.

That is, wherever there is division, the matter of true peace (*Shalom*-שְׁלוֹם) is not possible, except specifically by a drawing down from that which transcends division. With this in mind, we can understand the great level of “the King Shlomo-*HaMelech Shlomo*-הַמֶּלֶךְ שְׁלֹמֹה” meaning, “The King that peace-*Shalom*-שְׁלוֹם is His.”

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<sup>866</sup> At the conclusion of the discourse.

<sup>867</sup> Midrash Shir HaShirim Rabba 3:11 *ibid.*; Also see Midrash Bamidbar Rabba 12:8

<sup>868</sup> See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22; Also see the preceding discourse of this year, 5722, entitled “*v’Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed,” Discourse 28.

<sup>869</sup> Job 25:4; Midrash Shir HaShirim Rabba *ibid.*

<sup>870</sup> See Likkutei Torah, Tazriya *ibid.* 22a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21-22 *ibid.*



However, “the Crown (*Atarah*-עטרה) that his mother (*Eemo*-אמו) crowned Him with,” which is “**upon**” King Shlomo, is higher than “The King that peace-*Shalom*-שלום is His.” All this is drawn down “on His wedding day,” referring to when the Torah is given by preceding with “going out-*Tze’edah*-צאינה,” meaning, going out of one’s self.

About this<sup>871</sup> Midrash states,<sup>872</sup> “Rabbi Shimon bar Yochai asked Rabbi Elazar the son of Rabbi Yossi, ‘Perhaps you heard from your father what ‘the crown with which His mother crowned him’ means?’ He replied, ‘This is like the analogy of a king who had an only daughter that he was very fond of. He could not stop expressing his love for her, until he called her ‘my daughter’ [as the verse states,<sup>873</sup> ‘Listen My daughter and see.’] He could not stop expressing his love for her until he called her ‘my sister’ [as the verse states,<sup>874</sup> ‘Open for Me, My sister, My beloved.’] He could not stop expressing his love for her, until he called her ‘My mother,’ as the verse states,<sup>875</sup> ‘Pay attention to Me, My people, give ear to Me, My nation-*Le’Umi*-לאומי,’ [written without the letter *Vav*-ו it is] ‘My mother-*Le’Eemi*-לאמי.’” That is, the words “the crown with which His **mother** crowned Him” refer to the souls of the Jewish people who crowned the Holy One, blessed is He, with a crown (*Atarah*-עטרה).

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<sup>871</sup> See the discourse entitled “*Tze’edah u’Re’edah*” 5660 (Sefer HaMaamarim 5660 p. 106 and on)

<sup>872</sup> Midrash Shir HaShirim Rabba *ibid.*, cited in Rashi to Song of Songs 3:11

<sup>873</sup> Psalms 45:11

<sup>874</sup> Song of Songs 5:2

<sup>875</sup> Isaiah 51:4

Now, this does not contradict the statement in Talmud that,<sup>876</sup> “When the Jewish people gave precedence to ‘We will do (*Na’aseh*-נעשה)’ over ‘We will hear (*Nishmah*-נשמע),’ six-hundred thousand ministering angels came and tied two crowns for each member of the Jewish people, one corresponding to ‘We will do (*Na’aseh*-נעשה)’ and one corresponding to ‘We will hear (*Nishmah*-נשמע).” In other words, at the giving of the Torah, the upper beings (“the ministering angels”) crowned the Jewish people with crowns. In contrast, here it states that at the giving of the Torah the souls of the Jewish people crowned the Holy One, blessed is He, with a crown. However, both matters are true.

The explanation is according to Midrash<sup>877</sup> on the verse,<sup>878</sup> “You shall be holy (*Kedoshim*-קדושים)<sup>879</sup> for I *HaShem*-יהוה your God, am holy (*Kadosh*-קדוש).”<sup>880</sup> It states there, “This is analogous to the residents of a certain province who crafted three crowns for the king. What did the king do? He placed one on his own head, and two he placed on the heads of his children. So too, every single day, the supernal beings crown the Holy One, blessed is He, with three Holies (Holy Holy Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש). What does the Holy One, blessed is He, do? He places one on His own head and places two on the heads of the children of Israel.”

With the above in mind, we can understand the statement in Talmud, that when “the ministering angels came

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<sup>876</sup> Talmud Bavli, Shabbat 88a

<sup>877</sup> Midrash Vayikra Rabba 24:8

<sup>878</sup> Leviticus 19:2

<sup>879</sup> In the plural form, indicating two.

<sup>880</sup> In the singular form.

and tied two crowns for each member of the children of Israel,” this refers to “the two crowns that He placed (by way of the ministering angels) on the heads of His children.” When it states in Midrash that “the crown with which His mother crowned Him” refers to the crown that the souls of the children of Israel crown the Holy One, blessed is He, this refers to the crown that He took for himself.

However, this is still not understood. For, the Midrash states that the upper beings, these being the angels, who say the three Holies (Holy Holy Holy-*Kadosh Kadosh Kadosh*- קדוש קדוש קדוש), are the ones who crown the Holy One, blessed is He, with all three crowns. However, here it states that “the crown with which His **mother** crowned Him” refers to the Ingathering of the souls of Israel (*Knesset Yisroel*).

## 2.

The explanation is that the true matter of the crown (*Atarah*-עטרה) comes specifically from the souls of the Jewish people. This is because they have this matter of leaving the parameters of limitation, as indicated by the words, “Go out (*Tze'ena*-צאנה) ... and see the crown etc.” That is, specifically through leaving the parameters of limitation, it is possible for a Jew to reach the aspect of the Crown (*Atara*-עטרה), which is the aspect of the encompassing transcendent light (*Makif*), all the way to the aspect of the true encompassing transcendent light (*Makif*) of *HaShem*-יהו"ה.

To further explain, there is an aspect of the encompassing transcendent light (*Makif*) that has some relation

to the inner manifest light (*Pnimi*). That is, being that the inner manifest light (*Pnimi*) is measured and limited, it is incapable of receiving the higher light except in an encompassing transcendent way (*Makif*). Nevertheless, in and of itself [being that it is unlimited,] the higher light can come into the inner manifest aspect (*Pnimi*) etc. However, the true matter of the encompassing transcendent light (*Makif*) is that, in and of itself, being that it is a limitless light, it is in a state of transcendence (*Makif*). Therefore, to come to this light, one specifically must leave the parameters of limitation, this being the matter of “Go out (*Tze’ena*-צֵאֵנָה) [of yourself].”

This demonstrates that the verse, “The crown with which His mother crowned Him” refers to the souls of the Jewish people, since leaving the parameters of limitation applies specifically to them. For, as known,<sup>881</sup> the angelic beings are called “the ones who stand-*Omdeem*-עֹמְדִים.” Likewise, as the souls are before their descent below, they too are called “the ones who stand-*Omdeem*-עֹמְדִים.” Only upon their descent to manifest in the body are they then called “walkers-*Mehalchim*-מְהַלְכִים,” as the verse states,<sup>882</sup> “I will grant you walkways (*Mahalchim*-מְהַלְכִים) between these who stand (*Omdeem*-עֹמְדִים).”

The matter of “walkers-*Mehalchim*-מְהַלְכִים” means leaving the parameters of limitation. Therefore, the Jewish people are the ones who specifically coronate the King that peace is His, “on the day of His wedding,” this being the time

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<sup>881</sup> See Torah Ohr, Vayeishev 30a and on, and elsewhere; Also see the preceding discourse of this year, 5722, entitled “*Vayomer Lo Yehonatan – Yehonatan said to him*,” Discourse 31.

<sup>882</sup> Zachariah 3:7

of the giving of Torah. This also is why the Torah was not given to the angels or to souls as they are above, but was specifically given below, on the earth. For, it specifically is here that they come to be “walkers-*Mehalchim*-מהלכים.”

### 3.

Now, this must be better understood. For we also find the matter of motion and ascent in the angels, being that they are in a constant state of “running” (*Ratzo*) and “returning” (*Shov*). This is as the verse states,<sup>883</sup> “The *Chayot* [angels] were running (*Ratzo*) and returning (*Shov*),” and as known, all “running” (*Ratzo*) and “returning” (*Shov*) is the matter of ascending from one level to the next level.

This is similar to the verse about our forefather Avraham,<sup>884</sup> “And Avraham traveled, going forward (*Haloch*-הלוך) and traveling (*v’Naso’ah*-ונסוע) to the south,”<sup>885</sup> meaning that he went from level to level.<sup>886</sup> This also is so of the “running” (*Ratzo*) and “returning” (*Shov*) of the angels, and is why the angels are also called “birds-*Ofot*,” as our sages, of blessed memory, taught<sup>887</sup> on the verse,<sup>888</sup> “And birds that fly (*v’Of Ye’ofeif*-ועוף יעופף),” that it refers to [the angels] Michael and Gavriel.

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<sup>883</sup> Ezekiel 1:14

<sup>884</sup> Genesis 12:9

<sup>885</sup> Also see the preceding discourse of this year, 5722, entitled “*Al Yipater* – A person should not take leave of his friend...” Ch. 5 and on.

<sup>886</sup> Torah Ohr, Yitro 66d and elsewhere.

<sup>887</sup> Zohar III 26b

<sup>888</sup> Genesis 1:20

That is, just as birds fly and ascend to the heights, so too, the angels ascend by way of “running” (*Ratzo*) and “returning” (*Shov*). As our sages, of blessed memory, said,<sup>889</sup> “Michael [arrives at his destination] with a single (flight).” This indicates the wondrous greatness and awesomeness of his ascent. This being the case, that angels also have the matter of ascent, why then are they called “the ones who stand-*Omdeem-*עומדים”?

However, this is because there are two kinds of ascent. There is ascent by way of order and gradation, and there is ascent not by way of order and gradation. To explain, there is ascent from one level to the next by way of order and gradation. This is like the ascent of one’s intellect, in that “days speak and many years teach wisdom.”<sup>890</sup>

That is, since in general, intellect is the matter of grasping and comprehending, therefore its ascent is by way of gradation. In other words, its ascent is not by way of skipping. Rather, one begins with that which is easy to grasp, and then progresses to that which is more difficult to grasp, thus progressing from lower to higher.

That is, the ascent is not in a way skipping and completely leaving the lower level. Rather, with the lower intellect itself, one progresses and ascends to the upper level of the lower level, and from there, to the lower level of the upper level, which still has some relation to the upper level of the lower level. The same is so when ascending from the upper level to an even higher level, in that it still has some relation to

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<sup>889</sup> Talmud Bavli, Brachot 4b (and Rashi there); Zohar III 229b

<sup>890</sup> Job 32:7

the intellect that preceded it, and to the level that preceded it etc.

We thus find that even at the very height of one's intellectual ascent, it still relates [to the levels below it] and therefore also relates the lowest level of intellect where he started off. The same is so of ascent in a matter of intellectual itself, in that it has many levels, so much so, that it has a great many levels, as the verse states,<sup>891</sup> "And he spoke three thousand analogies" [each one being an analogy for the one before it].<sup>892</sup>

However, in truth, the abundance of levels is beyond measure. This is because the matter of the "three thousand analogies" refers to the three worlds [*Briyah, Yetzirah, Asiyah*]<sup>893</sup> whereas, in truth, there are worlds beyond count, as the verse states,<sup>894</sup> "And maidens (*Alamot*-עלמות) beyond count" (about which it states,<sup>895</sup> "Do not just read it as 'maidens-*Alamot*-עלמות' but read it as 'worlds-*Olamot*-עולמות"). In other words, even in the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) there are worlds beyond number. Nevertheless, [being that each of the three thousand analogies was an analogy for the one before it] therefore even the highest analogy relates [to all the

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<sup>891</sup> Kings I 5:12; See Torah Ohr, Mikeitz 42b and on; *Hemshech* 5666 p. 237; Sefer HaMaamarim 5698 p. 217.

<sup>892</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45.

<sup>893</sup> Maamarei Admor HaZaken, HaKetzarim p. 231; Ohr HaTorah, Va'era p. 153 and on; *Hemshech* 5666 ibid.

<sup>894</sup> Song of Songs 6:8

<sup>895</sup> Zohar III 71b; Introduction to Tikkunei Zohar, 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

analogies below it] – and is therefore in the same category as the lowest analogy.

The same is understood about the ascent of the angels, in that it is with measure and limitation.<sup>896</sup> For, our sages, of blessed memory, said,<sup>897</sup> “An angel is positioned in one third of the world.” However, the explanation of this is known,<sup>898</sup> namely, that the world is one third of the angel. Similarly, our sages, of blessed memory, stated,<sup>899</sup> “The feet of the *Chayot* [angels] correspond to all [the firmaments], the ankles of the *Chayot* [angels] correspond to all of them etc.” In other words, though the substance (*Chomer*) of the angels is of much greater measure, even so, it is limited.

Thus, since the substance (*Chomer*) of the angels is measured and limited, it must be said that the form (*Tzurah*) and souls of the angels are also measured and limited. This is because their substance (*Chomer*) and form (*Tzurah*) relate to each other. This is explained in the discourse entitled,<sup>900</sup> “*Lehavin HaTa’am SheNishtaneh Yetzirat Guf HaAdam MiShe’ar Kol HaNivra’im* etc.” That is, in all creatures [other than man,] their bodies were formed as one together with their

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<sup>896</sup> See the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*” 5654 (Sefer HaMaamarim 5654, p. 261 and on); Also see the discourse by the same title in Maamarei Admor HaZaken, 5564 p. 104 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 667 and on; Ohr HaTorah, Inyanim p. 218 and on; Also see the discourse entitled “*Lehavin Inyan Netinat HaTorah L’Neshamot Yisroel*” 5716, translated in The Teachings of The Rebbe 5716, Discourse 20 (Sefer HaMaamarim 5716, p. 178 and on); The discourse entitled “*Lehavin Inyan Hilula d’Rashbi*” 5719, translated in The Teachings of The Rebbe 5719, Discourse 22 (Sefer HaMaamarim 5719 p. 187 and on); 5730 (Sefer HaMaamarim 5730 p. 218).

<sup>897</sup> Midrash Bereishit Rabba 68:12; See Talmud Bavli, Chullin 91b

<sup>898</sup> See Sefer HaMaamarim 5662 p. 351; 5708 p. 280, and elsewhere.

<sup>899</sup> Talmud Bavli, Chagigah 13a; See Tanya, Likkutei Amarim, Ch. 13

<sup>900</sup> Torah Ohr 3d and on



souls, in that they relate to each other. This also applies to the angels, who also are called “beasts” (*Behemot*), “animals” (*Chayot*), and “birds” (*Ofot*), in that their substance (*Chomer*) and form (*Tzurah*) relate to each other.

This is why we see that the soul of an angel affects its body, similar to how it is with the celestial orbs. That is, when the soul of the celestial orb sings its song of praise to *HaShem*-יהו"ה, its substance also prostrates to Him, this being the revolution [of the celestial orbs] as they revolve from east to west etc.<sup>901</sup> Thus,<sup>902</sup> for the,<sup>903</sup> “Sun [to] stand still (*Dom*-דום) in Giveon,” it had to “be silenced-*Dom*-דום from singing its song.”<sup>904</sup> That is, stopping the singing of its song, stopped its substance (*Chomer*) from prostrating, and as a result, the revolution of the sun stopped.

Thus, since [in the same way] the substance (*Chomer*) and soul (*Nefesh*) of the angels relate to each other, therefore, because the substance (*Chomer*) of the angels is limited, their souls (*Nefesh*) are also limited. The same applies to their service of *HaShem*-יהו"ה, blessed is He, which stems from their souls (*Nefesh*). It too is limited.

This is why the angels are called “the ones who stand-*Omdeem*-עומדים.” For, even though they have a matter of ascending, nonetheless, since all their ascents are [gradations that are] related to each other, it therefore is called “standing-*Amidah*-עמידה.” This is because even their ascent to the highest

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<sup>901</sup> See Talmud Bavli, Bava Batra 25a

<sup>902</sup> See Siddur Im Da"Ch 142b and on; Ohr HaTorah, Na"Ch Vol. 2, p. 741

<sup>903</sup> Joshua 10:12

<sup>904</sup> See Rashi to Joshua 10:12

level is still in the same category and parameters of the lowest level, as explained above.

#### 4.

Now, the inner reason for this is because, in accordance to the dictates of the Measuring Line (*Kav HaMidah*), the root of the angels is from Kingship-*Malchut* of the world of Emanation (*Atzilut*), up to the first root, this being the Line and Thread (*Kav v'Chut*) drawn down after the restraint of the *Tzimtzum*. It is called the Measuring Line (*Kav HaMidah*) in that it brings about the matter of “up” and “down” and gives measure to all levels [above and below] etc.<sup>905</sup>

Therefore, even the knowledge of *HaShem's* יהו"ה Godliness that the angels have – as stated by Rambam in the beginning of *Hilchot Yesodei HaTorah*,<sup>906</sup> “they recognize and know the Creator with immense knowledge” – nevertheless, even the grasp of the highest angels, such as the fiery-*Seraphim* angels, who are consumed by their grasp (which is why they are called “fiery-*Seraphim*”),<sup>907</sup> is measured and limited, which is why they are called “the ones who stand-*Omdeem*-עומדים,” because their grasp of *HaShem's* יהו"ה Godliness is measured and limited, and it follows automatically, that their service of Him, which comes from their grasp, is also measured and limited.

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<sup>905</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14 & 15, and the notes and citations there.

<sup>906</sup> *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:8

<sup>907</sup> See *Likkutei Torha*, *Naso* 28d; *Pinchas* 77d; *Sefer HaMaamarim* 5698 p. 231; 5709 p. 31.

Beyond this, even souls as they are above, before their descent to below, are called “the ones who stand-*Omdeem-*עומדים,” as the verse states,<sup>908</sup> “As *HaShem*-יהו"ה lives, before whom I stood,” specifying “I stood-*Amadeti*-עמדתי” [in the past tense]. In other words, even though [as they are above, before coming down] the souls are in the aspect of “She is pure (*Tehorah Hee*-טהורה היא),” which is higher than the aspect of, “You created her (*Atah Baratah*-אתה בראתה),”<sup>909</sup> so much so, that their root is in the Supernal thought (*Machshavah*), as it states,<sup>910</sup> “*Yisroel*-ישראל” arose in thought (*Machshavah*),” and even higher, in the Primordial Thought (*Machshavah HaKedumah*) of Primordial Man (*Adam Kadmon*),<sup>911</sup> nonetheless, they too are called “the ones who stand-*Omdeem-*עומדים.”

This is like the teaching,<sup>912</sup> “Every single soul **stood** [in its form] before the Holy King.” The “Holy King” (*Malka Kadisha*-מלכה קדישא) refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*),<sup>913</sup> and even so, a word for “standing-*Amidah*-עמידה” is used here. This is because even the world of Emanation (*Atzilut*) is measured and limited.

Only upon the descent of the soul to below to manifest in the body, is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, revealed in it. Thus, since the power of the

<sup>908</sup> Kings I 17:1

<sup>909</sup> See Likkutei Torah, Re'eh 27a, and elsewhere.

<sup>910</sup> Midrash Bereishit Rabba 1:4

<sup>911</sup> See Sefer HaMaamarim 5679 p. 302; Also see Likkutei Torah, Shir HaShirim 19b, and elsewhere.

<sup>912</sup> See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62; 5711 p. 11 (See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b).

<sup>913</sup> Sefer HaMaamarim 5650 p. 358; 5657 p. 177; *Hemshech* 5666 p. 157; Sefer HaMaamarim 5689 p. 122; Sefer HaMaamarim 5696 *ibid.*, and elsewhere.

Unlimited One, *HaShem*-יהו"ה, blessed is He, is not bound to measure or limitation, Heaven forbid to think so, therefore, when the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is revealed in the soul, one can come to have the true matter of “going” (*Hiluch*-הילוך), (“walkers-*Mehalchim*-מהלכים”) without limitations whatsoever.

5.

Now, to understand this, that as the soul is above, it does not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and only upon its descent to below is the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, drawn down to it, this may be understood by the matter of a wedding, (“the day of His wedding,” referring to when the Torah was given, as mentioned above).

This is as our sages, of blessed memory taught,<sup>914</sup> “This world from which we are going is like a wedding celebration.” That is, it is from (this world) that we specifically “are going.” In other words, because of the descent of the soul specifically to this world, the matter of “going” (*Hiluch*-הילוך) comes about.

The reason is because this world is compared to a wedding, meaning that the bond between the soul and the body is similar to the matrimonial union between a man and a woman. That is, man and woman are two opposites, but through their union, this being the wedding, there is a drawing down and revelation of the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the birth of generation

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<sup>914</sup> Talmud Bavli, Eruvin 54a

after generation, as the verse states,<sup>915</sup> “May you see (Re’eh-ראה) children born to your children.” That is, procreation is a limitless matter (*Bli Gvul*) stemming from the power of the Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Now, this power is specifically drawn down through the union of man and woman, for when each is alone, both are limited like all creatures, and only when they bond in union is the power of the Unlimited One, *HaShem*-יהוה, blessed is He, drawn down.

From this we can understand that this certainly is so of the bond between the soul and the body, which are even greater opposites than man and woman. This is because souls are from the aspect of thought (*Machshavah*), and even higher, from the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), (as mentioned above).

In contrast, the human body is from the dust of the earth, the coarsest of substances. For, as known, the human body is unlike angelic bodies, which are composed of the two most spiritual foundational elements, fire and air, as stated by Ramban.<sup>916</sup> Rather, [the human body] is composed of all four foundational elements, including the coarser two elements, water and earth.

This being so, the body and soul have no relation to each other, so much so, that they are diametric opposites of each other. (That is, this is unlike other creatures in which their souls and their bodies relate to each other, and are not totally unlike

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<sup>915</sup> Psalms 128:6

<sup>916</sup> See the end of Shaar HaGemul, cited in Torah Ohr, Bereishit 4b and Likkutei Torah, Zot HaBrachah 98a

each other, and certainly are not diametric opposites of each other.)

Thus, through the union of the soul and the body, (similar to the union of man and woman), a Godly light of the aspect of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will come to the soul, through which the soul below can come to a matter of "going" (*Hiluch*-הילוך) limitlessly.

In contrast, this is not so of the angels, and is not so of souls as they are above. That is, they do not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within them. This is as stated by Rambam in his introductions in *Moreh Nevuchim*<sup>917</sup> (cited in Chassidus),<sup>918</sup> "The existence of an infinite number of causes and effects is impossible."

In other words, no matter how great the cause, (no matter how high we go from cause to cause), the cause does not have the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Only upon the union of the soul and body of man, which is the union of two opposites, specifically in this, there is a drawing down of the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Thus, only in souls as they are below, is there a matter of "going" (*Hiluch*-הילוך), which is limitless.

## 6.

Now, the revelation of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the soul manifesting in the body,

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<sup>917</sup> *Moreh Nevuchim*, Part 2, Introduction 3

<sup>918</sup> *Sefer HaChakirah* of the Tzemach Tzedek 46b; *Sefer HaMaamarim* 5677 p. 73; 5680 p. 50, and elsewhere.

comes about by fulfilling *HaShem*'s יהו"ה Torah and *mitzvot*. That is, what Torah and *mitzvot* reveal in the soul is an aspect that is higher than the root of Torah and *mitzvot* themselves. Now, Torah and *mitzvot* are necessary because as the soul is in the body, its adhesion to יהו"ה-*HaShem*, blessed is He, is unrecognizable, and therefore Torah and *mitzvot* are required.

For since Torah and *mitzvot* are the wisdom and will of the Holy One, blessed is He, and “He and His wisdom are one and He and His will are one,”<sup>919</sup> their adhesion to יהו"ה-*HaShem*, blessed is He, is recognizable. Therefore, it specifically is [learning Torah and fulfilling the *mitzvot*] that reveal the power of the Unlimited One, יהו"ה-*HaShem*, blessed is He, in the soul, which transcends the root of Torah and *mitzvot* themselves.

However, since one's Torah and *mitzvot* must reveal the power of the Unlimited One, יהו"ה-*HaShem*, blessed is He, therefore they themselves must [also] be in a state of limitlessness (*Bli Gvul*). This is why when the Torah was given, the matter of giving precedence to “We will do” (*Na'aseh*-נעשה) over “We will listen” (*Nishma*-נשמע) was important, in that this refers to serving יהו"ה-*HaShem*, blessed is He, in a way that transcends reason and intellect.

For, from the perspective of reason and intellect, our service of Him must specifically be in a way of “We will hear” (*Nishma*-נשמע). It only is from the perspective of serving Him with self-sacrifice (*Mesirat Nefesh*), which transcends reason and intellect, that the matter of giving precedence to “We will do” (*Na'aseh*-נעשה) over “We will hear” (*Nishma*-נשמע) is

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<sup>919</sup> See Tanya, Likkutei Amarim, Ch. 4 and elsewhere.

caused, such that it makes no difference to us what “We will hear” (*Nishma*-נשמע), in that we first say “We will do” (*Na’aseh*-נעשה).

The same is so of studying *HaShem*’s-יהו"ה Torah and fulfilling His *mitzvot*, that one must study Torah one-hundred and one times,<sup>920</sup> [meaning], more than he is accustomed to.<sup>921</sup> Moreover, one must fulfill all the *mitzvot* in “action-*Asiyah*-עשיה,” and “by force,”<sup>922</sup> specifically.<sup>923</sup>

The same applies to serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*), which prepares one to study Torah and fulfill the *mitzvot* [throughout the day]. During the recital of *Shema* there must be the service of Him specifically “with all your being” (*Bechol Me’odecha*-בכל מאדך).<sup>924</sup> For, though one must serve *HaShem*-יהו"ה, blessed is He, “with all your heart, and with all your soul,” meaning, with the inner manifest powers (*Kochot Pnimiyyim*) of his soul, since it specifically is necessary to serve Him with the inner manifest powers, nonetheless, one must serve Him “with all your being” (*Bechol Me’odecha*-בכל מאדך,” this being the limitless aspect (*Bli Gvul*) specifically.<sup>925</sup>

To further explain, though even in serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,”

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<sup>920</sup> Talmud Bavli, Chagigah 9b

<sup>921</sup> Tanya, Likkutei Amarim, Ch. 15

<sup>922</sup> Beit Yosef to Tur, Yoreh De’ah 248 and elsewhere.

<sup>923</sup> See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 761 and on; Sefer HaMaamarim 5636 Vol. 2 p. 289, and elsewhere; Also see the discourse entitled “*Vayedaber... Anochi*” of the second day of Shavuot of this year 5722, Discourse 33, Ch. 2.

<sup>924</sup> Deuteronomy 6:5

<sup>925</sup> Also see Likkutei Torah, Shlach 38d; Maamarei Admor HaZaken 5562 Vol. 1 p. 117.



there can be many levels to no end, as the Alter Rebbe wrote in Tanya,<sup>926</sup> that [the lower love of Him called] “worldly love-*Ahavat Olam* subdivides into many levels and aspects to no end,” nonetheless, all these levels are with measure and limitation.

[This is similar to what was explained (in chapter three) about the ascent of the intellect (*Sechel*), that there can be many levels in this beyond numeration, but it nevertheless is measured and limited, being that, in general, the matter of intellect (*Sechel*) is such that one only grasps the edges.]<sup>927</sup> Therefore, serving Him “with all your being” (*Bechol Me’odecha*-בכל מאדך) is necessary, specifically because this kind of service is limitless (*Bli Gvul*).

Now, this is the level of the love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*-בכל מאדך), that the souls of the Jewish people attain through manifesting in the body. For, because of the hiddenness and concealment caused by the body covering over and concealing the soul, specifically through this, the strength of the “running” (*Ratzo*) of the soul is with even greater power to “go” (*Hiluch*) from the parameters of limitation.

This then, is another explanation of “with all your being” (*Bechol Me’odecha*-בכל מאדך), similar to the teaching of our sages, of blessed memory, that “the word ‘exceedingly-*Me’od*-מאד’ refers to the angel of death.”<sup>928</sup> That is, one must

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<sup>926</sup> Tanya, Likkutei Amarim, Ch. 44

<sup>927</sup> See *Hemshech* 5672 Vol. 1, p. 508

<sup>928</sup> Midrash Bereishit Rabba 9:10; Torah Ohr, No’ach 9a, and elsewhere.

transform the angel of death, [that is] the evil inclination,<sup>929</sup> into holiness.

[Even though this matter also is present in serving Him “with all your heart” (*Bechol Levavecha*-בכל לבבך), about which our sages, of blessed memory, stated,<sup>930</sup> “With all your heart-*Bechol Levavecha*-בכל לבבך – With both your inclinations, [the inclination for evil and the inclination for good],” nevertheless, the novelty of serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך) is that we thereby transform the evil inclination into utter goodness.]<sup>931</sup> Through doing so we thereby come to “with all your being” (*Bechol Me'odecha*-בכל מאדך) this being the matter of limitlessness (*Bli Gvul*), (according to the first explanation).

In other words, just as it was explained (in chapter five) that the revelation of the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is not in the soul as it is above, but specifically upon its descent to manifest within the body, the same is so of serving Him “with all your being” (*Bechol Me'odecha*-בכל מאדך) in a limitless (*Bli Gvul*) way. That is, this service specifically comes from the matter of self-transformation (*It'hapcha*), in which the evil inclination [itself] is transformed to goodness. This also is why the Torah was specifically given below, on earth, since it is specifically here that there is the state and standing of [Moshe's retort to the

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<sup>929</sup> Talmud Bavli, Bava Batra 16a

<sup>930</sup> Mishnah Brachot 9:5 and Rashi to Deuteronomy 6:5

<sup>931</sup> Also see Likkutei Torah, Masei 91c; Ohr HaTorah, Drushim L'Rosh HaShanah, p. 1,338.

angels] “did you descent to Egypt... is there an evil inclination amongst you?”<sup>932</sup>

7.

From all the above we can understand the matter of “Go out-*Tze’ena*-צאִינָה,” referring to going (*Hiluch*) from the parameters of limitation, which is something that is not present in the angels, nor in souls as they are above, but specifically relates to the soul as it is in the body. Through going from the parameters of their limitations – “Go out-*Tze’ena*-צאִינָה” (as explained before) the souls of the Jewish people come to “see... the crown with which His mother crowned Him.” This is because it is not possible to come to the true aspect of the encompassing transcendent light (*Makif*), (“the Crown-*Atarah*-עֵטֶרֶה”), except by serving Him in a way of limitlessness that specifically comes as a result of the body.

Even so, the angels have a certain similarity to the matter of “going” (*Hiluch*-הִילוך). For, being that all elevations and drawings down come about through the medium of the angels, in that the angels elevate the service of the Jewish people, therefore, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, below, the angels are also caused to have something similar to the matter of “going” (*Hiluch*-הִילוך).

This then, is the meaning the statement of our sages, of blessed memory, in Tractate Chullin,<sup>933</sup> “The ministering angels do not recite their song above, until the Jewish people

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<sup>932</sup> Talmud Bavli, Shabbat 88b and on.

<sup>933</sup> Talmud Bavli, Chullin 91b

recite their song below, as the verse states,<sup>934</sup> ‘When the morning stars sang together,’<sup>935</sup> [and only afterwards does the verse continue], ‘And all the sons of God (*Bnei Elohi”m*- בני אלהים)<sup>936</sup> shouted for joy.’”

This is because the song of the souls [of the Jewish people] is, “Listen Israel, *HaShem* is our God, *Hashem* is One-*Shema Yisroel HaShem Elohei”nu HaShem Echad*- שמע ישראל יהוה אחד יהוה אחד יהוה אחד”<sup>937</sup> and is said with self-sacrifice (*Mesirat Nefesh*) to His Oneness-*Echad*, to the point of “with all your being” (*Bechol Me’odecha*-בכל מאדך,” this being the matter of “going” from the parameters of limitation. This causes a similar matter of “going” (*Hiluch*-הילוך) in the song of the angels as well.

This is similar to the ascent of the Godly soul through the refinement of the animalistic soul. For, as the Godly soul is above, it is in a state of “standing” (*Amidah*-עמידה), and it only is through the refinement of the animalistic soul that the matter of “going” (*Hiluch*-הילוך) is caused. Similarly, through the angels elevating the service of *HaShem*-יהוה of the Jewish people below, a similar matter of “going” (*Hiluch*-הילוך) is caused in them as well, through which they too can coronate the Holy One, blessed is He, with the aspect of the Crown-*Keter* (*Atarah*-עטרה).

However, the primary coronation of the Holy One, blessed is He, with the crown (*Atarah*-עטרה), is specifically by the souls of the Jewish people. This is because they have the

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<sup>934</sup> Job 38:7

<sup>935</sup> Referring to the Jewish people who are compared to the stars.

<sup>936</sup> Referring to the angels.

<sup>937</sup> Deuteronomy 6:4

matter of going from the parameters of limitation, and they therefore relate to the matter of the Crown (*Atarah*-עטרה), including the Crown that He took for Himself, which is the true matter of the encompassing transcendent light (*Makif*). That is, even though He took this Crown for Himself, this too relates and is drawn down to His children, (the souls of the Jewish people).

Proof of this is in the statement our sages, of blessed memory,<sup>938</sup> on the verse,<sup>939</sup> “And it shall be, that whoever is left in Zion and whoever remains in Yerushalayim, ‘Holy-Kadosh-קדוש’ will be said of him,” that, “In the future, ‘Holy-Kadosh-קדוש’ will be recited before the righteous-*Tzaddikim*, just as it is recited before the Holy One, blessed is He.” About this, Rashi explains that in the coming future, the angels will recite “Holy-Kadosh-קדוש” before the righteous-*Tzaddikim* in the same way that they currently recite [“Holy”] before the Holy One, blessed is He.<sup>940</sup>

Now, since the three times that the angels currently recite “Holy-Kadosh-קדוש” before the Holy One, blessed is He, are the three Crowns, we therefore find that in the coming future, when the angels will recite “Holy-Kadosh-קדוש” three times before the righteous *Tzaddikim*, there then will be the revelation and illumination of all three Crowns within the souls of the Jewish people, including the Crown that He took for Himself.

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<sup>938</sup> Talmud Bavli, Bava Batra 75b

<sup>939</sup> Isaiah 4:3

<sup>940</sup> Also see Rashi to Isaiah 4:3 *ibid.*, that “They will all be righteous-*Tzaddikim*.”

Now, since all matters of the coming future are revelations of that which is currently drawn down through our service of *HaShem*-יהוה, blessed is He,<sup>941</sup> we thus find that even now, the Jewish people have all three crowns, except that this is currently hidden. This is analogous to [a person who has] a precious gem hidden in a box. Although it is hidden, it belongs to him.<sup>942</sup> This is because as things are currently revealed, they are measured and limited, and therefore, the third Crown that He took for Himself cannot be revealed. Only in the coming future, when the limitlessness aspect (*Bli Gvul*) will also be revealed, will the third Crown be revealed. Nonetheless, even now it is present, but hidden.

Now, the drawing down of the third Crown is from that which transcends the root of Torah and *mitzvot*. This is as explained elsewhere,<sup>943</sup> (and also as we explained in the discourses of the previous years),<sup>944</sup> on the words of the Midrash<sup>945</sup> to the verse,<sup>946</sup> “You shall be to Me the most beloved treasure of all peoples... You shall be to Me a kingdom of priests and a holy nation,” that, “Three great matters were given to them by the Holy One, blessed is He, in reward for accepting the Torah, and these are them; ‘A most beloved treasure of all

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<sup>941</sup> See Tanya, Likkutei Amarim, Ch. 37

<sup>942</sup> See Sefer HaMaamarim 5651 p. 96; 5658 p. 33; Discourse entitled “*Bati LeGani*” 5711, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shvat p. 267).

<sup>943</sup> See the discourse entitled “*Tze’edah u’Re’edah*” *ibid.* (p. 111), and its continuation in the discourse entitled “*v’Atem Tihiyu Li Mamlechet Kohanim*” (p. 153 and on).

<sup>944</sup> See the discourse entitled “*v’Atah Im Shamo’ah Tishme’u* – And now, if you earnestly listen to My voice,” 5717, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 26 (Sefer HaMaamarim 5717 p. 243 and on).

<sup>945</sup> Midrash Bamidbar Rabba 14:10

<sup>946</sup> Exodus 19:5-6

peoples,' 'a kingdom of priests,' and 'a holy nation.'" About this it is explained that the third great matter, "A holy nation (*Goy Kadosh*-גוי קדוש)" corresponds to the third Crown. This is specifically drawn down through the toil of "sanctify yourself (*Kadesh Atmecha*-קדש עצמך) in what is permitted to you,"<sup>947</sup> in that "one must be even more stringent with the words of the Sages etc.,"<sup>948</sup> and with the general matter of "Know Him in all your ways."<sup>949</sup>

## 8.

This then, is the matter of [the verse],<sup>950</sup> "O' daughters of Zion, go out and look upon the King Shlomo, wearing the crown that His mother crowned Him with on His wedding day, on the day of His heart's rejoicing." That is, specifically through "going out-*Tze'edah*-צאנה," referring to "going" from the parameters of limitation, we thereby come to "see-*Re'edah*-ראינה," refers to seeing (*Re'iyah*-ראיה) that transcends "hearing" (*Shmiyah*) and understanding.

This specifically is said to the "daughters of Zion-*Bnot Tziyon*-בנות ציון," rather than the "daughters of Yerushalayim-*Bnot Yerushalayim*-בנות ירושלים," which refers to the souls [of the Jewish people] as they are above. Rather, it specifically was said to the "daughters of Zion-*Bnot Tziyon*-בנות ציון," which

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<sup>947</sup> Talmud Bavli, Yevamot 20a

<sup>948</sup> Talmud Bavli, Eruvin 21b; Sanhedrin 88b (in the Mishnah); Tanya, Iggeret HaTeshuvah, Ch. 9.

<sup>949</sup> Proverbs 3:6; Mishneh Torah, Hilchot De'ot Ch. 3; Shulchan Aruch, Orach Chayim, 231

<sup>950</sup> Song of Songs 3:11

refers to the souls as they are below. For, “Excellence-Tziyon-ציון” is specifically the matter of the garments of Torah and *mitzvot* as they physically are below.<sup>951</sup>

Specifically through this we come to the aspect of seeing (*Re'iyah*-ראיה) “the King Shlomo-המלך שלמה,” referring to the King, King of kings, the Holy One, blessed is He. That is, this refers to the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהוה, blessed is He, (as explained in the notes of the Tzemach Tzedek),<sup>952</sup> all the way to the aspect of the Crown (*Atarah*-עטרה) upon the King Shlomo, meaning, above Him. This Crown is drawn down through the aspect of “His mother-*Eemo*-אמו,” but itself is higher than the aspect of “His mother-*Eemo*-אמו.” That is, “His mother-*Eemo*-אמו” is the aspect of the Understanding-*Binah* of the Long Patient One-*Arich*, whereas the Crown-*Atarah* is the aspect of the Ancient One-*Atik*, which is the true matter of the encompassing transcendent aspect (*Makif*).

All this is drawn down on “the day of His wedding,” referring to the time of the giving of the Torah. This is because when the Torah was given there was the matter of “going” from the parameters of limitation, this being the matter of giving precedence to “We will do” (*Na'aseh*-נעשה) over “We will hear” (*Nishmah*-נשמע), (as explained in chapter six). This is as our sages, of blessed memory, stated,<sup>953</sup> “From where did the Jewish people merit to recite the *Shema*? From the giving of the Torah etc.”

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<sup>951</sup> Also see Ohr HaTorah, Shir HaShirim (Vol. 2) p. 388.

<sup>952</sup> Ohr HaTorah *ibid.* p. 386

<sup>953</sup> Midrash Devarim Rabba 2:31



This is because the giving of the Torah granted us the empowerment to serve *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital, [in a way of] "with all your being" (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ). Through this we also receive the third Crown, which currently is hidden, but will be revealed in the coming future, as the verse states,<sup>954</sup> "[The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that] the mouth of *HaShem*-יהו"ה has spoken."

The words, "the mouth of *HaShem*-יהו"ה has spoken," refer to the utterance, "I am *HaShem*-יהו"ה your God,"<sup>955</sup> which is what will be revealed in the coming future. For, in that time there also will be the revelation of the third Crown that was drawn down when the Torah was given, because of the self-nullification (*Bittul*) of giving precedence to "we will do" (*Na'aseh*-נַעֲשֶׂה) over "we will hear" (*Nishma*-נִשְׁמָע), in receiving the Torah through the year, by studying and fulfill it.

That is, our receiving the Torah throughout the year must be with inner joy (*b'Pnimityut*),<sup>956</sup> specifically with joy in the *mitzvah* in an inner way (*b'Pnimityut*). That is, one's toil in serving *HaShem*-יהו"ה, blessed is He, must specifically be in an inner, internalized way (*b'Pnimityut*), (as explained in chapter six).

This inner service of *HaShem*-יהו"ה, blessed is He, must be founded on the foundation of self-sacrifice (*Mesirat Nefesh*) and accepting the yoke of His Kingship in a way that transcends reason and intellect, (that is, by giving precedence to "We will

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<sup>954</sup> Isaiah 40:5

<sup>955</sup> Exodus 20:2

<sup>956</sup> See the elucidation in Likkutei Sichot, Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13, p. 158, and elsewhere.

do” (*Na’aseh*-נעשה) over “We will hear” (*Nishma*-נשמע.) Specifically through this, we also attain receiving the third Crown, by which the matter of receiving the Torah throughout the whole year, is drawn down in a way of inner toil (*Avodah b’Pnimityut*) and joy in the *mitzvah*.

Through this we will merit the fulfillment of the prophecy,<sup>957</sup> “[The redeemed of *HaShem*-יהו"ה will return and come to Zion with glad song], and eternal gladness will be upon their heads,” with the complete redemption and coming of our righteous Moshiach, in the near future and in the most literal sense!

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<sup>957</sup> Isaiah 35:10, 51:11; Also see Ohr HaTorah *ibid.* p. 387

## Discourse 33

*“Vayedaber... Anochi HaShem  
And God spoke... I am HaShem”*

Delivered on the second day of Shavuot, 5722

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

### 1.

The verse states,<sup>958</sup> “God spoke all these things to say: I am *HaShem*-יהו"ה your God” etc. Now, it states in Likkutei Torah on the Torah portion of Bamidbar<sup>959</sup> that we must understand why the verse states, “God spoke all these things (*Et Kol HaDevarim HaEileh*-את כל הדברים האלה-” when it could simply have said, “God said, ‘I am *HaShem*-יהו"ה etc.’”

We also must understand the meaning of the word “to say-*Leimor*-לאמר” which at first glance, makes no sense. That is, as the word “to say-*Leimor*-לאמר” is used in the Torah, it means “to say to another.” However, in regard to the Ten Commandments it cannot mean this, being that all six-hundred thousand Jews were present when the Torah was given at Mount Sinai and they all heard it themselves.

It also cannot be that the word “to say-*Leimor*-לאמר” refers to future generations. This is because it states in Pirkei d’Rabbi Eliezer<sup>960</sup> that all future souls that are destined to be

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<sup>958</sup> Exodus 20:1-2

<sup>959</sup> Likkutei Torah, Bamidbar 15c

<sup>960</sup> Pirke d’Rabbi Eliezer, Ch. 41; Also see Midrash Shemot Rabba, Ch. 28; Midrash Tanchuma Pekudei 3, Nitzavim 3, and elsewhere.

created to the end of all generations (as well as souls from previous generations) were all present at Mount Sinai. This being so, what is the meaning of the word “to say-*Leimor*-לאמר”?

Now, in Likkutei Torah there, it explains that the word “these-*Eileh*-אלה” (of the phrase “these things-*HaDevarim HaEileh*-הדברים האלה”) is instruction about something that is clearly seen and revealed, in an openly apparent way. This then, is the meaning of [the words], “All **these** things (*Et Kol HaDevarim HaEileh*-האלה את כל הדברים),” that is, it refers to all of Torah that is revealed in the Written Torah and in the Oral Torah, as well as what a seasoned Torah scholar is destined to introduce anew.<sup>961</sup> That is, “all these things (*Kol HaDevarim HaEileh*-האלה כל הדברים)” were given at Mount Sinai when the Ten Commandments were said. However, the word “to say-*Leimor*-לאמר,” refers<sup>962</sup> to the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created,<sup>963</sup> in that they are sustained by the Ten Things (*Aseret HaDevarim*-עשרת הדברים) that include all of Torah.

This then, is the meaning of “God spoke all these things, saying.” That is, the Ten Commandments (which include “all these things,” meaning all the Torah revealed in the Written Torah and Oral Torah), is what sustains the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) (“saying-*Leimor*-לאמר”) by which the world was created.

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<sup>961</sup> See Talmud Bavli, Megillah 19b; Talmud Yerushalmi, Pe'ah 2:4; Midrash Shemot Rabba 47:1, and elsewhere.

<sup>962</sup> See Ohr HaTorah, Yitro p. 873; Vol. 8 p. 2,984 and on; Also see Likkutei Torah, Chukat 57c; Shir HaShirim 25c

<sup>963</sup> Mishnah Avot 5:1

This is as our sages, of blessed memory, stated<sup>964</sup> on the verse,<sup>965</sup> “And there was evening and there was morning, the sixth day (*Yom HaShishi*-יום הששי).” They explained that because [“**the** sixth day-*Yom HaShishi*-יום הששי”] is written with the prefix letter *Hey*-ה, (indicating the known “sixth day”), therefore “This teaches that the Holy One, blessed is He, established a condition with the act of creation, and said; ‘If the Jewish people accept the Torah [on the sixth day of Sivan] you will exist etc.’” In other words, the entire act of creation (*Ma’aseh Bereishit*) depends and hinges upon the sixth of Sivan, on which the Torah was given, by which the entire act of creation (*Ma’aseh Bereishit*) is sustained.

This is the meaning of what our sages,<sup>966</sup> of blessed memory, said on the verse,<sup>967</sup> “Each ladle was ten, ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*,” that this [doubled terminology] refers to the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) by which the world was created, which are aligned corresponding to each other, and that through the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) are sustained.

This is also why the Torah was specifically given below, as in Moshe’s retort<sup>968</sup> to the ministering angels who argued,<sup>969</sup> “Set Your majesty over the heavens,” to which he responded,

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<sup>964</sup> Talmud Bavli, Shabbat 88a; Also see Rashi to Genesis 1:31

<sup>965</sup> Genesis 1:31

<sup>966</sup> Zohar III 11b and on; See Pardes Rimonim, Shaar 2, Ch. 3

<sup>967</sup> Numbers 7:86

<sup>968</sup> Talmud Bavli, Shabbat 88b

<sup>969</sup> Psalms 8:2

“Did you descend to Egypt... is there an evil inclination amongst you?” For, since Torah is what sustains all worlds, it therefore was specifically given below in this world, for through this, sustainment is given to all the worlds. This is analogous<sup>970</sup> to strengthening a building. It is specifically strengthened at its base, and this strengthens and sustains the entire building.

## 2.

Now, we must better understand the difference between the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created, and how the difference is so great that the Ten Sayings must specifically receive their sustainment from the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), even though both are rooted above and descended below etc.<sup>971</sup>

To explain, Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, and is rooted in [the word], “I-*Anochi*-אנכי,”<sup>972</sup> [which is an acronym for] “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית.” From there it went and descended from level to level etc., until it manifested in combinations of physical letters of ink on parchment in the Written Torah, and similarly with the Oral Torah. For, Torah “is not in the heavens,”<sup>973</sup> but comes in a

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<sup>970</sup> Torah Ohr, Bereishit 4a

<sup>971</sup> Similarly see the discourse entitled “*v’Hayah Emunat Itecha*” 5652, toward the end of the discourse (Sefer HaMaamarim 5652 p. 52).

<sup>972</sup> Exodus 20: 2

<sup>973</sup> Deuteronomy 30:12; Bava Metziya 59b

way of inner manifestation (*Hitlabshut*) specifically in the intellect (*Sechel*) of the soul as it is in the physical brain.

[From there it descends] to the letters of speech which emerge from the five sources of speech [in the mouth]. This is because relative to the letters of thought (*Machshavah*), the letters of speech are called action (*Ma'aseh*).<sup>974</sup> In other words, the Torah descended to this physical world of Action (*Asiyah*), and even in this world itself, it descended to the aspect of action (*Ma'aseh*), as ink on parchment and as letters of speech (*Dibur*). Moreover, it descended so far that it even manifests in the false arguments of human intellect, indicating the greatness of the descent, so much so, that it can become something separate etc.

The same is so of the Ten Sayings (*Asarah Ma'amarot*) by which the world was created, the first of which is, “In the beginning-*Bereishit*-בראשית,”<sup>975</sup> [as it states],<sup>976</sup> ““In the beginning-*Bereishit*-בראשית’ is also a [creative] Saying.” As known,<sup>977</sup> there are several explanations of this; that “*Bereishit*-בראשית” means “with Wisdom-*b'Chochmeta*-בהוכמתא,”<sup>978</sup> or that “*Bereishit*-בראשית” means “Preceding-*B'Kadmin*-

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<sup>974</sup> See Talmud Bavli, Bava Metziyah 90b; Sanhedrin 65a

<sup>975</sup> Genesis 1:1

<sup>976</sup> Talmud Bavli, Rosh HaShanah 32a; Talmud Bavli, Megillah 21b

<sup>977</sup> See Maamarei Admor HaZaken 5562 Vol. 1, p. 185 and on; Vol. 2 p. 432 and on; Discourse entitled “*Vayedaber Elokim*” 5728 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 327); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

<sup>978</sup> Targum Yerushalmi to Genesis 1:1

בְּקֶדְמִין<sup>979</sup> this being the aspect of the Crown-*Keter*, which transcends Wisdom-*Chochmah*.<sup>980</sup>

Even higher than this the verse states,<sup>981</sup> “Whatever *HaShem*-יהו"ה desired (*Chafetz*-חפץ) He did,” referring<sup>982</sup> to the way the worlds are brought into being from *HaShem*'s-יהו"ה desire called “*Chefetz*-חפץ,” which is higher than His desire called “*Ratzon*-רצון.”<sup>983</sup>

Higher still, the root of novel being is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, as explained in *Iggeret HaKodesh*,<sup>984</sup> “the Essential Self of the Singular Preexistent 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 solely is in His singular power and ability to bring the existence of something from absolute nothingness and zero etc.”

In other words, the root of the Ten Sayings (*Asarah Ma'amarot*) by which the word was created, is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, just like the Torah, only that they chained down and descended through many levels until they could bring novel creations into being.

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<sup>979</sup> Targum Onkelus to Genesis 1:1

<sup>980</sup> See *Likkutei Torah*, Bamidbar 13a; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 8 *ibid*.

<sup>981</sup> Psalms 135:6

<sup>982</sup> See the discourse entitled “*Kol Asher Chafetz*” 5641, and “*Mah Rabu*” 5644 (printed in *Kuntres Bar Mitzvah* 5653 (Kehot 5760)); *Sefer HaMaamarim* 5646 p. 402, and elsewhere.

<sup>983</sup> See *Likkutei Torah*, *Shir HaShirim* 28d, 33d

<sup>984</sup> Tanya, *Iggeret HaKodesh*, Epistle 20 (130b)



This being so, it is not understood what the difference is between the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) and the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), so much so, that the Ten Sayings (*Asarah Ma'amarot*) are specifically sustained by the Ten Commandments (*Aseret HaDibrot*).

However, the explanation<sup>985</sup> is that Torah is called “The Torah of Truth-*Torat Emet*-אמת תורת.”<sup>986</sup> About the word “Truth-*Emet*-אמת” Talmud Yerushalmi states,<sup>987</sup> “The signet of the Holy One, blessed is He, is Truth-*Emet*-אמת.” This is because the word “Truth-*Emet*-אמת” consists of three letters. Its letter *Aleph*-א is the first letter (*Otiyot*) of the *Alef-beit*, its letter *Mem*-מ is the middle letter of the *Alef-beit*, and its letter *Tav*-ת is the last letter of the *Alef-beit*.<sup>988</sup>

This is similar to the verse that states,<sup>989</sup> “Thus said *HaShem*-יהו"ה, King of Israel, and its Redeemer, *HaShem* of Legions-*HaShem Tzva'ot*-צבאות-יהו"ה; I am first, and I am last, and besides Me there is no God.” That is, the matter of “Truth-*Emet*-אמת” is such that on all levels it is equal from beginning to end with utterly no change.

In other words,<sup>990</sup> Truth (*Emet*-אמת) is not just the opposite of the false (*Sheker*-שקר), but it also never ceases, and is the opposite of that which disappoints and fails, such as a

<sup>985</sup> Also see Sefer HaMaamarim 5652 *ibid.* p. 54

<sup>986</sup> Talmud Yerushalmi, Rosh HaShanah 3:8, and elsewhere.

<sup>987</sup> Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10

<sup>988</sup> Midrash Bereshit Rabba 81:2 – אֲבִיגַד הַיּוֹדֵה שִׁיכָרְלִי מִן הַיְמִינִים עִפְיָ צִיִּקְרִי שִׁתִּי –

<sup>989</sup> Isaiah 44:6

<sup>990</sup> Also see Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5656 p. 256 and on; Also see the notes of the Rebbe Rashab to the discourse entitled “*Patach Eliyahu*” 5658 (p. 42 and on); Kuntres U'Maayon 2:2.

river whose waters fail.<sup>991</sup> That is, even though they currently have existence, nonetheless, over the course of time they change and cease etc.<sup>992</sup> This itself indicates that even now, they are not true. This is because truth is a matter that never changes and is sustained eternally.

This then, explains how the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) sustain the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created. That is, since Torah is the unchanging Truth (*Emet*-אמת), therefore sustainment is drawn to the Ten Sayings (*Asarah Ma'amarot*) through it. For, what sustains them is the matter of Truth (*Emet*-אמת), which is [eternal and is] the opposite of change.

This likewise is the meaning of the verse,<sup>993</sup> “*HaShem* is true to the world-*Emet HaShem Le'Olam*-אמת יהו"ה לעולם.”<sup>994</sup> For, since, in and of itself, the world (*Olam*-עולם) has nothing to sustain it, it therefore is necessary to draw “The truth of *HaShem* to the world-*Emet HaShem LeOlam*-אמת יהו"ה לעולם,” so that it is sustained. This drawing down is specifically through Torah, which is called “The Torah of Truth-*Torat Emet*-תורת אמת.”

This then, is the superiority of the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) over and above the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was

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<sup>991</sup> Mishnah Parah 8:9; Also see Likkutei Sichot Vol. 15 p. 427

<sup>992</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

<sup>993</sup> Psalms 117:2

<sup>994</sup> Though normally the word “*LeOlam*-לעולם” of this verse would be “eternal,” so that it reads, “The truth of *HaShem*-יהו"ה is eternal,” here the word “*Olam*-עולם” also means “world.”

created. For, even though the Ten Sayings (*Asarah Ma'amarot*) are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as explained before, nevertheless, they chained down from level to level, to the point that they changed from how they are in their root, which is why they come to be the existence of a separate "something" (*Yesh Nifrad*) that conceals its source etc. This comes about from the matter of change. In contrast, this is not so of Torah, which is drawn below as it is Above,<sup>995</sup> this being the matter of Truth (*Emet*-אמת). Thus, the world is sustained specifically from Torah.

### 3.

However, we still must better understand why the Ten Sayings (*Asarah Ma'amarot*), which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, descend in a way undergoing change, and why only the Torah is the aspect of Truth (*Emet*-אמת), and is drawn below as it is Above.

This can be understood based on the explanation before<sup>996</sup> about the distinction there is between souls and angels.<sup>997</sup> That is, the souls are called "walkers-*Mehalchim*-מהלכים," whereas angels are called "the ones who stand-

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<sup>995</sup> Also see *Hemshech* 5672 Vol. 2, p. 741 and on; Discourse entitled "*Karov HaShem – HaShem is close to all who call Him*," 5718, translated in *The Teachings of The Rebbe* 5718 Vol. 2 (Sefer HaMaamarim 5718 p. 231 and on); Discourse entitled "*Vayedaber Elokim*" 5730 (Sefer HaMaamarim 5730 p. 238 and on, p. 244 and on); Discourse entitled "*v'Nachah*" 5731 (Sefer HaMaamarim 5731 p. 455 and on), and elsewhere.

<sup>996</sup> In the discourse entitled "*Tze'edah u'Re'edah – Go out and see*," of the first day of Shavuot of this year, 5722, Discourse 32.

<sup>997</sup> Also see Sefer HaMaamarim 5652 *ibid.* p. 53.

*Omdeem*-עומדים.” Now, souls also have the matter of “standing” (*Amidah*-עמידה), and this is true not only of souls as they are above [before coming down] about whom the verse states,<sup>998</sup> “As *HaShem*-יהו"ה lives, before whom I stood,” but even upon their descent and manifestation below they also have a matter of “standing-*Amidah*-עמידה.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, accords to reason and intellect, he is in a state of “standing” (*Amidah*-עמידה). For, even though when serving *HaShem*-יהו"ה, blessed is He, with reason and intellect, there also are many ascents, nonetheless, it all is called “standing” (*Amidah*-עמידה).

This is similar to the ascents in [learning] a matter of intellect, in that “days speak, and many years teach wisdom.”<sup>999</sup> Even though there are many ascents in this, nevertheless, all the ascents are within the intellectual matter itself, the totality of which is in a way that one grasps its extremities.<sup>1000</sup>

This is to such an extent that even in the aspect of Wisdom-*Chochmah*, which is the beginning of the matter of intellect and only is the aspect of the point (*Nekudah*), the matter then branches out specifically in a way of the understanding and comprehension of its extremities, this being a matter of measure and limitation. Thus, even the substance of the aspect of Wisdom-*Chochmah* is limited. Therefore, although there are many ascents in the intellect, nevertheless, since the general matter of intellect is that of measure and limitation, all its ascents are called “standing-*Amidah*-עמידה.”

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<sup>998</sup> Kings I 17:1

<sup>999</sup> Job 32:7

<sup>1000</sup> See *Hemshech* 5672 Vol. 1, p. 508

The same is likewise so when serving *HaShem*-יהו"ה, blessed is He, in a way that accords to reason and intellect, [which are the aspects of] “with all your heart and with all your soul.”<sup>1001</sup> That is, even when one’s service of *HaShem*-יהו"ה, blessed is He, is in a way of ascent of “going from strength to strength,”<sup>1002</sup> until its ultimate perfection, nevertheless, it is called “standing” (*Amidah*-עמידה).

This is why the angels are called “those who stand-*Omdeem*-עומדים.” For, even though they have many ascents, which is why they are called “birds-*Otot*-עופות,” as in the verse,<sup>1003</sup> “And birds that fly (*v’Of Ye’ofeif*-ועוף יעופף),” which our sages, of blessed memory, taught<sup>1004</sup> refers to [the angels] Michael and Gavriel, [and that],<sup>1005</sup> “Michael [arrives at his destination] in one (flight),” even so, since the general totality of their service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, therefore, their “going” and ascending from level to level is that each level relates to the level that preceded it.

In other words, even when they ascend from one level to the next level, it is in a way that the second level has a measure of relationship to the level that preceded it. The same is so when they ascend to the third level, that it has a measure of relationship to the second level, in that it is not possible for them to skip to a level that has no relation to the level preceding it. This is because the general matter of intellect (*Sechel*) is

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<sup>1001</sup> Deuteronomy 6:5

<sup>1002</sup> Psalms 84:8

<sup>1003</sup> Genesis 1:20

<sup>1004</sup> Zohar III 26b

<sup>1005</sup> Talmud Bavli, Brachot 4b (and Rashi there); Zohar III 229b

specifically the matter of grasp, which is the very opposite of a leap (*Dilug*).

We thus find that even at their ultimate level of ascent, they remain in the same category of relationship to the level where they began their service of *HaShem*-יהו"ה, blessed is He. This matter is called "standing-*Amidah*-עמידה," being that all the ascents have a measure of relationship to the first level, since they never completely left it.

Rather, when souls are called "walkers-*Mehalchim*-מהלכים," this is out of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. This service of *HaShem*-יהו"ה, blessed is He, is "with all your being" (*Bechol Me'odecha*-בכל מאדך), which does not stem from intellect (*Sechel*), but from the point of the *Chayah* level [of the soul], or from the point of the *Yechidah* level [of the soul].

Through this a person completely leaves the parameters and measure of the preceding level, which is why it is called "walking" (*Hiluch*-הילוך). This is because it is not in a way of relationship and gradation, but is in a way of a leap (*Dilug*). This form of serving *HaShem*-יהו"ה, blessed is He, is specifically present in souls, rather than angels.

The reason that service of *HaShem*-יהו"ה, blessed is He, in a way of "walking" (*Hiluch*-הילוך) is specifically present in souls rather than angels, is because souls are rooted in the inner aspect (*Pnimityut*) [of *HaShem*'s-יהו"ה Godliness], whereas the angels are rooted in the external aspect (*Chitzonyut*).<sup>1006</sup>

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<sup>1006</sup> See Likkutei Torah, Parshat Re'eh 26c and on; Drushei Yom HaKippurim 70c; Biurei HaZohar of the Mittler Rebbe 114d and on; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Two, section entitled "The Existence of Man," and on.

Now, the difference between the externality (*Chitzoniyut*) and the innerness (*Pnimiyut*) is that when the externality (*Chitzoniyut*) is drawn down, it changes. However, this is not so of the innerness (*Pnimiyut*), which does not change, and is the inner aspect (*Pnimiyut*) wherever it is found.<sup>1007</sup>

In other words, even though due to matters that are external to him he descends from level to level, nonetheless, the descent is only in matters that are external to him, whereas in the essence of his being, his innerness (*Pnimiyut*) remains constant, without undergoing change whatsoever, such that even in his most ultimate descent he literally is equal to how he was at his beginning.

This may be understood based on the explanation in Likkutei Torah on the Torah portion of Bamidbar,<sup>1008</sup> about the difference between Torah and *mitzvot*, that this is similar to the difference between the blood and limbs of the body. That is, the *mitzvot* are compared to the limbs, in which there are differences and changes. For, the beginning of the limbs is the brain in the head, and from the brain in the head there is a chaining down until the heel of the foot, which in Avot d'Rabbi Nathan<sup>1009</sup> is called “the angel of death in man.”

In contrast, Torah is compared to blood, and as the verse states, “the blood is the soul,”<sup>1010</sup> in that it is equal in all the limbs. For, even the blood that is in the heel is the vitality of the soul, and the fact that the heel is called “the angel of death

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<sup>1007</sup> See Biurei HaZohar of the Mittler Rebbe *ibid*.

<sup>1008</sup> Likkutei Torah, Bamidbar 13a

<sup>1009</sup> Avot d'Rabbi Nathan, end of Ch. 31

<sup>1010</sup> Deuteronomy 12:23

in man” is only in relation to his other limbs. However, in regard to the blood that is in the heel, it too is alive etc.<sup>1011</sup>

The same is so of the difference between the souls and the angels. That is, wherever the root of souls and angels is discussed, the souls are the inner aspect (*Pnimityut*) and the angels are the external aspect (*Chitzonyut*).<sup>1012</sup> In other words, when discussing the aspect of the vessels (*Keilim*), the angels are rooted in the external aspect of the vessels (*Chitzonyut HaKeilim*) whereas the souls are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*).

Higher still, the angels are rooted in the aspect of the vessels (*Keilim*), whereas the souls are rooted in the aspect of the light (*Ohr*), since the light (*Ohr*) is inner (*Pnimityut*) to the vessels (*Keilim*). That is, this is like the blood in relation to the limbs, in that the limbs are like the vessels (*Keilim*), whereas the blood is like the light (*Ohr*).

Thus, since the root of the souls is in the inner aspect (*Pnimityut*), which does not undergo change and is drawn to all places equally, therefore souls have the matter of “walking” (*Hiluch*-הילוך) in a limitless way.

In this way, we can also understand the difference between the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created. That is, the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) are the inner aspect (*Pnimityut*), whereas the Ten Sayings (*Asarah*

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<sup>1011</sup> There is a small portion of the discourse missing at this juncture.

<sup>1012</sup> See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Two, section entitled “The Existence of Man,” *ibid*.



*Ma'amarot* (עשרה מאמרות) are the external aspect (*Chitzoniyut*).<sup>1013</sup>

This is because *HaShem's* יהו"ה intention in creating was for the sake of Torah. This is as our sages, of blessed memory, said,<sup>1014</sup> “In the beginning-*Bereishit* בראשית – means for the sake of the Torah, which is called ‘the beginning-*Reishit* ראשית.’” Therefore, the Ten Sayings (*Asarah Ma'amarot* עשרה מאמרות) by which the world was created, are the external aspect (*Chitzoniyut*) in which there are changes from how they are in their root, similar to the limbs, in which there are changes all the way to the heel of the foot, the aspect of which is the opposite of vitality and life etc.

In contrast, this is not so of the Ten Commandments (*Aseret HaDibrot* עשרת הדברות), which are the inner aspect (*Pnimityut*) in which there are no changes. Because of this, specifically the Ten Commandments (*Aseret HaDibrot* עשרת הדברות) give sustainment to the Ten Sayings (*Asarah Ma'amarot* עשרה מאמרות) by which the world was created.

#### 4.

This is also the meaning<sup>1015</sup> of the verse,<sup>1016</sup> “The faith of your times will be the strength of your salvations, wisdom and knowledge; fear of *HaShem* יהו"ה, that is His treasure!”

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<sup>1013</sup> See Maamarei Admor HaEmtz'ae, Devarim Vol. 1, p. 280; *Hemshech* 5672 Vol. 1, Ch. 114.

<sup>1014</sup> Rashi to Genesis 1:1

<sup>1015</sup> See the discourse entitled “*V'Hayah Emunat Itecha*” 5652 *ibid.* (Sefer HaMaamarim 5662 p. 36 and on); Also see the discourse by this title in Ohr HaTorah, Shavuot p. 68 and on, p. 83.

<sup>1016</sup> Isaiah 33:6

Radak explains that the word “the faith of-*Emunat*-אמונת” indicates sustainment (*Kiyum*-קיום), as in the verse,<sup>1017</sup> “I will affix him as a peg in a **secure** place (*Makom Ne’eman*-מקום נאמן).” In other words, “the sustainment of your times and the strength of your salvations” come through engaging in “wisdom, knowledge, and fear of *HaShem*-יהוה,” which are the three matters of Torah.

That is, wisdom-*Chochmah* refers to the Written Torah and Knowledge-*Da’at* refers to the Oral Torah, as the verse states,<sup>1018</sup> “For *HaShem*-יהוה grants wisdom-*Chochmah*, from His mouth [comes] knowledge-*Da’at* and understanding-*Tevunah*.” The words, “*HaShem*-יהוה grants wisdom-*Chochmah*” refer to the Written Torah, the words, “From His **mouth** comes knowledge-*Da’at* and understanding-*Tevunah*” refer to the Oral Torah.<sup>1019</sup> (This is because Knowledge-*Da’at* is the matter of the leaning<sup>1020</sup> [of the intellect] to come to a decisive *Halachic* ruling, this being the matter of the Oral Torah.)

The words, “The fear of *HaShem*-יהוה, that is his treasure!” refer to the Torah teachings of Aggadah. This is as Avot d’Rabbi Nathan states,<sup>1021</sup> “Whosoever learns *Halachot* (Torah law) but does not study the Torah teachings of Aggadah, has not tasted the fear of sin etc.”

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<sup>1017</sup> Isaiah 22:23

<sup>1018</sup> Proverbs 2:6; See Midrash Shemot Rabba 41:3

<sup>1019</sup> See Ohr HaTorah, Na”Ch to Proverbs 2:6 (Vol. 1, p. 550)

<sup>1020</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

<sup>1021</sup> Avot d’Rabbi Nathan Ch. 29

Through these three matters in Torah, (Wisdom-*Chochmah*, Knowledge-*Da'at*, and the fear of *HaShem*-יהו"ה, these being the Written Torah, the Oral Torah, and the teachings of Aggadah), “the faithfulness of your times will be the strength of your salvations,” is caused to be, that peace and salvations will be sustained in all “your times.”

The explanation is that “your times-*Itecha*-עתידך” is the matter of change (which itself is the matter of time), as Kohelet said, there are twenty-eight times,<sup>1022</sup> fourteen are good, and fourteen are their opposites, including “a time **to speak** and a time to be silent from speaking.”<sup>1023</sup>

The word “to speak-*Ledaber*-לדבר” refers to the Ten Sayings (*Asarah Ma'amarot*) by which the world is created, and there is “a time to speak and a time to be silent from speaking.” That is, there could be such a weakening of the Ten Sayings (*Asarah Ma'amarot*), until they completely cease, Heaven forbid. To bring sustainment to the world, this being the matter of “the faithfulness of your times,” this comes about through Torah, that is, “Wisdom-*Chochmah*, Knowledge-*Da'at*, and fear of *HaShem*-יהו"ה.”

This is similar to the explanation above (in chapter one) on [the verse],<sup>1024</sup> “Each ladle was ten, ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*,” that through the Ten Commandments (*Aseret HaDibrot*-הדברות), (which include all matters of Torah), sustainment is given to the Ten Sayings (*Asarah Ma'amarot*-מאמרות) by which the world

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<sup>1022</sup> Ecclesiastes 3:2-8

<sup>1023</sup> See Ecclesiastes 3:7

<sup>1024</sup> Numbers 7:86

is created, so that “the truth of *HaShem* [is drawn] to the world-  
*Emet HaShem LeOlam* -אמת יהו"ה לעולם-.”

Another explanation of the verse, “the faithfulness of your times etc.,” is as Rashi explains, “be faithful to your Creator in regard to the times He set for you to separate the *Terumot* and tithes (*Ma’asrot*), the gleanings (*Leket*), the forgotten sheaves (*Shichechah*), and the corner of the field (*Pe’ah*), to leave them for the poor; to observe years of release and jubilee years in their time; this shall be the strength of your salvations, wisdom and knowledge.”

Now, at first glance it is not understood what the relationship there is fulfilling these *mitzvot*, that specifically through them, the matter of wisdom-*Chochmah* and knowledge-*Da’at* etc., will be.

However, the explanation is that the matter of Torah in general, depends on fulfilling the *mitzvot* in action, specifically by way of deed and force. For there to be the drawing down of Torah below, as in [Moshe’s retort to the angels], “Did you descend to Egypt. Is there an evil inclination amongst you,” the matter of giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will hear” (*Nishma*-נשמע) was necessary.<sup>1025</sup>

“We will hear” (*Nishma*-נשמע) refers to studying Torah with understanding and comprehension, whereas “We will do” (*Na’aseh*-נעשה) specifically refers to fulfilling the *mitzvot* by way of force and accepting of the yoke of Heaven upon oneself. This is like the teaching that,<sup>1026</sup> “Action is greater,” and is like the superiority of the feet, in that the feet uphold the head, as

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<sup>1025</sup> Talmud Bavli, Shabbat 88a

<sup>1026</sup> Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

the verse states,<sup>1027</sup> “Six hundred thousand foot [soldiers] are the people in whose midst I am,” that specifically through the aspect of the “feet” there is a drawing down of “in whose midst I am-*Anochi b’Keerbo*-בקרבו-אנכי.”<sup>1028</sup> This is because of the [principle that] whatever is higher descends further down.<sup>1029</sup>

It therefore is specifically through action (*Ma’aseh*) that we draw down the Simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, Himself, blessed is He, by which the Torah is drawn down below. This is also why generally, fulfilling the *mitzvot* should (not be out of intellect, but) specifically out of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself.

This is as stated in Likkutei Torah,<sup>1030</sup> “Even if *HaShem*-יהו"ה had commanded us to chop wood [we would do so] etc.” For, even though contemplation (*Hitbonenut*) and the study of Torah are necessary, nevertheless, after all the contemplation, comprehension and serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,”<sup>1031</sup> the *mitzvot* must specifically be fulfilled by way of force and accepting the yoke, this being serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odacha*-בכל מאדך)” meaning,<sup>1032</sup> “With every measure (*Midah*-מדה) that He measures out (*Moded*-מודד) to you,” up to the explanation that

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<sup>1027</sup> Numbers 11:21

<sup>1028</sup> See Torah Ohr, Bereishit 1b; Sefer HaMaamarim 5632 Vol. 1, p. 83 and elsewhere; Also see the Sichot before the discourse, Ch. 13 and on (Torat Menachem Vol. 34 p. 31 and on).

<sup>1029</sup> See Shaarei Orah, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

<sup>1030</sup> Likkutei Torah, Shlach 40a

<sup>1031</sup> Deuteronomy 6:5

<sup>1032</sup> Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

“the word ‘exceedingly-*Me’od*-מאד’ means the angel of death.”<sup>1033</sup>

Moreover, one must affect the matter of self-restraint (*Itkafiya*) in this, to the point of self-transformation (*It’hapcha*). This specifically brings about the matter of “with all your being” (*Bechol Me’odacha*-בכל מאדך), in a way that transcends measure and limitation.

This then, is the explanation of Rashi on the verse, “The faithfulness of your times etc.” That is, through the *mitzvot* of gleanings (*Leket*), forgotten sheaves (*Shichechah*), the corner of the field (*Pe’ah*), *Terumot* and tithes (*Ma’asrot*), Wisdom-*Chochmah* and Knowledge-*Da’at* are brought about. This is explained in the continuation to the discourse entitled “*VeHayah Emunat Itecha*,”<sup>1034</sup> that the superiority of these *mitzvot* is that since one must give nearly a quarter, they therefore require great self-restraint (*Itkafiya*), and their fulfillment is (not according to intellect, but) stems from faith (*Emunah*-אמונה), this being the meaning of “the faithfulness of your times (*Emunat Itecha*-אמונת עתיד) etc.” This is like the teaching of our sages, of blessed memory,<sup>1035</sup> “One has faith (*Emunah*-אמונה) in the “Source of the Worlds” and sows [his crop],” specifically with faith (*Emunah*-אמונה).

This is similar to the explanation in Tanya<sup>1036</sup> about the great elevation of the *mitzvah* of charity (*Tzedakah*), in that it is

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<sup>1033</sup> Midrash Bereishit Rabba 9:10; Torah Ohr, No’ach 9a, and elsewhere.

<sup>1034</sup> See the discourse entitled “*uLehavin b’Tosefet Biur Pirush Rashi*” in Sefer HaMaamarim 5652 *ibid.* p. 57 and on.

<sup>1035</sup> See Tosefot entitled “*Emunat*” in Talmud Bavli, Shabbat 31a, citing Talmud Yerushalmi.

<sup>1036</sup> Tanya, Likkutei Amarim, Ch. 37 (48b)

equivalent to all the *mitzvot*,<sup>1037</sup> and in general, all the *mitzvot* are called “charity-*Tzedakah*-צדקה-”<sup>1038</sup> because there is a great degree of self-restraint (*Itkafiya*) in it.

This is also why the holidays, called the three pilgrimage festivals (*Shalosh Regalim*), were established to be tied to the times when the grain is ready.<sup>1039</sup> That is, Pesach is in the springtime, as the verse states,<sup>1040</sup> “You shall observe the Festival of *Matzot*... at the appointed time of the springtime month,” about which Rashi explains, “It is the month when the grain becomes full in its state of ripeness etc.” Likewise, Shavuot is “the Harvest Festival” (*Chag HaKatzir*-חג הקציר-),<sup>1041</sup> and Sukkot is “The Ingathering Festival” (*Chag HaAseef*-חג האסיף-).<sup>1042</sup>

Now at first glance, the relationship is between the holidays and the readiness of the grain, is not understood. However, the explanation is that the general drawing down of Torah is tied to physically fulfilling the *mitzvot*, specifically by way of force and action, which is particularly emphasized in those *mitzvot* that are tied to the readiness of the grain, as explained above. That is, this is the meaning of the verse, “The faithfulness of your times etc.,” that due to the great elevation of the self-restraint (*Itkafiya*) required in specifically fulfilling these *mitzvot*, through them there is a drawing down of the aspects of Wisdom-*Chochmah* and Knowledge-*Chochmah* etc.

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<sup>1037</sup> Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe’ah 1:1

<sup>1038</sup> Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

<sup>1039</sup> Also see Ohr HaTorah, Shavuot p. 77

<sup>1040</sup> Exodus 23:15

<sup>1041</sup> Exodus 23:16

<sup>1042</sup> Exodus 23:16 *ibid*.

Based on this, it is understood that the two explanations of the verse, “The faithfulness of your times etc.,” are intertwined and related to each other. That is, there first must be the drawing down of Torah through fulfilling the *mitzvot* in a way of self-restraint (*Itkafiya*). This is like Rashi’s explanation, that through fulfilling the above-mentioned *mitzvot*, there is a drawing down of Wisdom-*Chochmah* and Knowledge-*Da’at* etc. Then, after the Torah is drawn down in the world, the sustainment of the world is also caused, like the Radak’s explanation. That is, through Wisdom-*Chochmah* and Knowledge-*Da’at* etc., the sustainment of peace and salvation is caused to be at all times.

This then, is the matter of the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), which bring about the sustainment of the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) by which the world is created. This is because the elevation and superiority of the Torah, in that it is the inner aspect (*Pnimityut*), which is drawn below as it is above, as explained at length above.

## 5.

This is also the meaning of the verse,<sup>1043</sup> “And as for **me**, may my prayer to You, *HaShem*-יהוה, be at an auspicious time; O’ God, in Your abundant kindness, answer me with the truth of Your salvation.” We recite this verse during the

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<sup>1043</sup> Psalms 69:14



Shabbat Minchah prayer,<sup>1044</sup> which is the time of “the desire of all desires” (*Ra’ava d’Ra’avin*).<sup>1045</sup>

The explanation is that the word, “me-*Ani*-אני” indicates the matter of revelation (*Gilyu*). For, even though the word, “me-*Ani*-אני” shares the same letters is “nothingness-*Ayin*-אין,” referring to the aspect of the Crown-*Keter*, which transcends grasp and comprehension,<sup>1046</sup> nonetheless, the permutation (*Tziruf*) “me-*Ani*-אני,” indicating revelation (*Gilyu*), refers to the *Sefirah* of Kingship-*Malchut*.<sup>1047</sup> This is because “The Uppermost Crown (*Keter Elyon*) is the Crown of Kingship-*Keter Malchut*,”<sup>1048</sup> only that the Crown-*Keter* is the aspect of the Godly “nothingness-*Ayin*-אין,” however, as it is drawn down in Kingship-*Malchut*, it is the aspect of “me-*Ani*-אני.”

Now, the meaning of the verse, “And as for me-*vaAni*-ואני, may my prayer to You, *HaShem*-יהו"ה etc.,” is that it refers to the bond between the aspect of Kingship-*Malchut* and *HaShem*-יהו"ה. This is because the word “my prayer-*Tefilati*-תפילתי” is of the same root as in the verse,<sup>1049</sup> “By the bonds (*Naftulei*-נפתולי) of God I have been bound (*Niftalti*-נפתלי),” indicating the matter of bonding.

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<sup>1044</sup> Tur, Shulchan Aruch, and the Alter Rebbe’s Shulchan Aruch, Orach Chayim 92:3.

<sup>1045</sup> See Zohar III 129a (Idra Rabba); Also see Ohr HaTorah, Yahal Ohr to Tehillim p. 249 and on.

<sup>1046</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on the term “Something-*Yesh*-ש” and Gate Ten (*Keter*), section on the term “Nothing-*Ayin*-אין,” and elsewhere.

<sup>1047</sup> See Zohar III 49b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pri Etz Chayim, introduction to Shaar HaTefillah, and elsewhere.

<sup>1048</sup> Introduction to Tikkunei Zohar 17a

<sup>1049</sup> Genesis 30:8 and Rashi there; Torah Ohr, Terumah 79d and on; Sefer HaMaamarim 5709 p. 79, and elsewhere.

That is, the aspect of Kingship-*Malchut* (“me-*Ani*-אני”) bonds with the aspect of *HaShem*-יהוה, this being the matter of [the teaching], “The lower flame constantly yearns for the Upper Flame and is not quieted.”<sup>1050</sup> It is through this that the “auspicious time-*Et Ratzon*-עת רצון,” is caused, which is the bond of the matter of time (*Et*-עת), which is the aspect of Kingship-*Malchut*<sup>1051</sup> with the aspect of “desire-*Ratzon*-רצון,” which is the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), this being the Name *HaShem*-יהוה.<sup>1052</sup>

Now, in this itself there are various levels. For, as known, every single day there is an auspicious time (*Et Ratzon*-עת רצון), such as the time of the midnight prayer (*Tikkun Chatzot*),<sup>1053</sup> until the highest level of auspicious time (*Et Ratzon*-עת רצון), this being the aspect of “the desire of all desires” (*Ra’ava d’Ra’avin*).

This brings about the continuation [of the verse], “O’ God-*Elohi*”m-אלהי”m, in Your abundant kindness.” That is, even *HaShem*’s-יהוה title God-*Elohi*”m-אלהי”m,<sup>1054</sup> which is the

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<sup>1050</sup> See Zohar II 140a; Zohar I 178b, 77b, 86b

<sup>1051</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

<sup>1052</sup> The numerical value of “Desire-*Ratzon*-רצון-346” is “His Name-*Shmo*-שמו-346.” See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17; Pri Etz Chayim, Shaar HaKriyat Shema, Shaar 8, Ch. 28; Shnei Luchot HaBrit, Shaar HaShem 4a and on. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>1053</sup> See Zohar II 36b; Ohr HaTorah, Yahal Ohr ibid. p. 248 and on.

<sup>1054</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

quality of judgment (*Din*),<sup>1055</sup> is transformed into kindness-*Chessed* and mercy-*Rachamim*. This is similar to what our sages, of blessed memory, taught<sup>1056</sup> on the verse,<sup>1057</sup> “Look down (*Hashkifah*-השקיפה) from Your holy abode,” that in Torah, “All usages of the term ‘Look down-*Hashkifah*-השקיפה’ are in conjunction with the opposite of goodness, however this one is a language of blessing.”

Now, when the quality of judgment (*Din*) is [itself] transformed to kindness-*Chessed*, there then is caused to be abundant kindness-*Chessed*, much more than kindness-*Chessed* as it is, in and of itself. This is why the verse states, “God-*Elohi*”מ-אלהי, in Your abundant kindness-*Rov Chasdecha*-רב חסדך,” in which “abundant-*Rov*-רב” is specified.

This likewise is the meaning of the verse, “The faithfulness of your times etc.,” that all twenty-eight times will be for good. In other words, even the fourteen times that are the opposite of goodness will be transformed to goodness.

The verse concludes, “answer me with the truth of Your salvation-*b’Emet Yishecha*-באמת ישעך,” referring to drawing down the aspect of Truth-*Emet*-אמת into “Your salvation-*Yishecha*-ישעך.” That is, there should be true salvation that does not undergo cessation or change whatsoever.

This is similar to the explanation above about the words, “the strength of your salvations,” that the salvation should be in an aspect of strength, meaning, true salvation that has no cessation, this being the true and complete redemption which is

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<sup>1055</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*) and elsewhere.

<sup>1056</sup> Talmud Yerushalmi, Ma’aser Sheini 5:5

<sup>1057</sup> Deuteronomy 26:15

not followed by any exile. That is, it will be unlike the exodus from Egypt, which was followed by other exiles. This is as our sages, of blessed memory, stated,<sup>1058</sup> “All songs that were sung, were said in the feminine form (*Shirah*-שירה), and are like a woman who gives birth and then becomes pregnant again. In contrast, in the coming future, a “new song-*Shir Chadash*-שיר חדש” will be sung, in the masculine form. This is because the redemption will be true and complete and will not be followed by any other exile.”

This then, is the meaning of the verse, “The faithfulness of your times will be the strength of your salvations.” That is, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvot* in a way of self-restraint (*Itkafiya*), the Torah is caused to be drawn down below, and through this, the world is caused to be sustained and “the strength of your salvations,” so that there will be true redemption and salvation.

This likewise is the meaning of the statement our sages, of blessed memory,<sup>1059</sup> on the verse, “The faithfulness of your times etc.” They said, “Faith-*Emunat*-אמונת – refers to the Mishnaic order of Zera'im (planting); Your times-*Eetecha*-עתך – refers to the Mishnaic order of Mo'adim (the festivals); Strength-*Chossen*-חוסן – refers to the Mishnaic order of Nashim (women) etc.”

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<sup>1058</sup> Midrash Shemot Rabba 23:11; Mechilta to Exodus (Beshalach) 15:1; Tosefot entitled “*Hachi Garsinan v'Nomar*” to Talmud Bavli, Pesachim 116b

<sup>1059</sup> Talmud Bavli, Shabbat 31a

The explanation<sup>1060</sup> is that the Mishnaic order of Zera'im (planting) is in the line of Kindness-*Chessed*. The Mishnaic order of Mo'ed (festivals) is in the line of Judgment-*Gevurah*, which why it has the limitations of time and the festivals in it. And the Mishnaic order of Nashim (women) is in the middle line. This is why they stated, "Strength-*Chossen*-*חוסן* – refers to the Mishnaic order of Nashim (women)," being that strength specifically stems from the middle line (*Kav HaEmtza'ee*).<sup>1061</sup>

This is because the middle line (*Kav HaEmtza'ee*) is the same from beginning to end, completely equal and without change.<sup>1062</sup> Moreover, this is not just as [indicated by the verse],<sup>1063</sup> "How will Yaakov rise, for he is small,"<sup>1064</sup> in that he [is the inner beam] "that runs through from one end to the other end,"<sup>1065</sup> but rather, the true matter of the middle line (*Kav HaEmtza'ee*) is that it draws down from that which transcends the matter of the "end."<sup>1066</sup>

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<sup>1060</sup> See Biurei HaZohar of the Mittler Rebbe 20a; Biurei HaZohar of the Tzemach Tzeddek Vol. 2 p. 707-708; Ohr HaTorah, Na"Ch Vol. 1, p. 457; *Hemshech "Kol HaNeheneh"* 5652 (Sefer HaMaamarim 5652 p. 128 and on).

<sup>1061</sup> See introduction to Tikkunei Zohar 5b; Me'orei Ohr, Ma'arechet 8, Ot 62; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

<sup>1062</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

<sup>1063</sup> Amos 7:2, 7:5

<sup>1064</sup> Yaakov is the quality of Splendor-*Tiferet* and the middle column (*Kav HaEmtza'ee*). 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.*

<sup>1065</sup> Exodus 26:28; See Zohar II 175b; Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

<sup>1066</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

The reason is because the middle line (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyut*) of the Crown-*Keter*.<sup>1067</sup> For, as known,<sup>1068</sup> the lines of Kindness-*Chessed* and Might-*Gevurah* are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*), whereas the middle line is drawn from the inner aspect (*Pnimiyut*) of the Crown-*Keter*, which is why there are no changes in it.

This is similar to what was explained before about the difference between souls and angels, and between the Torah and the Ten Sayings (*Asarah Ma'amarot*) by which the world is created, namely, that this [itself] is the difference between the inner aspect (*Pnimiyut*) and the external aspect (*Chitzoniyut*).

## 6.

This, then, is the meaning of the words, “God spoke all of these things, saying.” That is, the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) sustain the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world is created. That is, even though the Ten Sayings (*Asarah Ma'amarot*) are also rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so, nevertheless, as they are drawn down below they undergo change. In contrast, this is not so of the

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<sup>1067</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

<sup>1068</sup> See Torah Ohr, Noach 65b; Shaar HaYichud of the Mittler Rebbe, Ch. 21 *ibid*.; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5683 p. 107 and on, and elsewhere.

Ten Commandments (*Aseret HaDibrot*). Since they are the inner aspect (*Pnimityut*), they are below just as they are Above, and because of this, they sustain the Ten Sayings (*Asarah Ma'amarot*).

This is also the meaning of the verse,<sup>1069</sup> “The truth of *HaShem* [is drawn] to the world-*Emet HaShem LeOlam*- אמת יהו"ה לעולם.” For, through Torah, which even includes the novel insights that a seasoned Torah scholar is destined to reveal, which were given to Moshe at Mount Sinai, the “The truth of *HaShem-Emet HaShem*- יהו"ה-אמת” is drawn down into the world.

This likewise is the meaning of the verse, “The faithfulness of your times will be the strength of your salvations,” that there is a drawing down of sustainment and strength in the salvations, so that the salvation is from the Holy One, blessed is He, Himself. That is, there should not only be the [salvation] indicated by the verse,<sup>1070</sup> “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו), [My people],” which is the consolation of the Prophets and does not satisfy,<sup>1071</sup> but it should rather be as the verse states,<sup>1072</sup> “I, only I (*Anochi Anochi*-אנכי אנכי) am He who comforts you,” that the comfort will come from the Holy One, Himself, blessed is He.

That is, the Holy One, blessed is He, will come and redeem us Himself, and there then there will be a drawing down of the aspect of “The truth of *HaShem* to the world-*Emet*

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<sup>1069</sup> Psalms 117:2

<sup>1070</sup> Isaiah 40:1

<sup>1071</sup> See Avudraham, Seder HaParshiyot v'HaHaftorot

<sup>1072</sup> Isaiah 51:12

*HaShem LeOlam*-לעולם יהו"ה," [as the verse states],<sup>1073</sup>  
"The glory of *HaShem*-יהו"ה will be revealed, and all flesh  
together will see [that the mouth of *HaShem*-יהו"ה has spoken],"  
with the coming of our righteous Moshiach in the near future  
and in the most literal sense, below ten handbreadths!

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<sup>1073</sup> Isaiah 40:5



## Discourse 34

“*V’Hayah BaAchalchem MiLechem HaAretz –  
It shall be that when you eat of the bread of the land*”

Shabbat Parshat Shelach, 28<sup>th</sup> of Sivan,  
Shabbat Mevarchim Tammuz, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1074</sup> “It shall be that when you will eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהוה-ה'. As the first of your kneading, you shall set aside some dough (*Challah*) as an offering.” Now, we must understand<sup>1075</sup> why the verse states, “(It shall be that when you will eat) of the bread of the Land,” in that the Torah already informed us,<sup>1076</sup> “When you come to the Land to which I am bringing you,” meaning that the obligation to fulfill [the *mitzvah*] of separating the *Challah* did not begin until they arrived the Land.<sup>1077</sup> This being so, what is the Torah informing us by adding, “It shall be that when you will eat of the bread of the Land”?

We must also understand the meaning of the words, “You shall set aside a portion (*Tarimu Terumah*-תרומה-תרומה) as

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<sup>1074</sup> Numbers 15:19-20

<sup>1075</sup> Also see the beginning of the discourse entitled “*V’Hayah b’Achalchem*” 5733 (Sefer HaMaamarim 5733 p. 431).

<sup>1076</sup> Numbers 15:18

<sup>1077</sup> See Rashi to Numbers 15:18

an offering to *HaShem*-יהו"ה... you shall set aside a small portion (*Challah*) as an offering (*Tarimu Terumah*-תרימו תרומה),” in which the verse repeats “You shall set aside a portion-*Tarimu Terumah*-תרומה-תרימו.”

Now, it states in Sifri that,<sup>1078</sup> “the words, ‘You shall **set aside** a portion (*Tarimu Terumah*-תרומה-תרימו)’ are speaking of the Great Terumah (*Terumah Gedolah*) [taken from one’s produce]. Perhaps it is speaking of the *Challah* offering? [This cannot be, for the verse] ‘you shall set aside a *Challah* as an offering,’ already speaks of the *Challah*. How then is ‘You shall set aside a portion (*Tarimu Terumah*) to *HaShem*-יהו"ה’ to be understood as referring to the Great Terumah (*Terumah Gedolah*) [taken from one’s produce]?”

Now, even though our sages, of blessed memory, expounded on these seemingly extra words as referring to the Great Terumah (*Terumah Gedolah*), nonetheless, according to the simple meaning, the entire verse only refers to the mitzvah of separating the *Challah*. That is, the *mitzvah* of the Great Terumah (*Terumah Gedolah*) is not discussed in this Torah portion, but only in the next Torah portion, along with all the other offerings given to the Priests (*Kohanim*).<sup>1079</sup> This being so, we must understand why in reference to the *Challah*, the verse repeats itself, saying “You shall set aside a portion (*Tarimu Terumah*-תרומה-תרימו).”

We also must understand why the verse states, “It shall be that when you eat (*b’Achalchem*-באכלכם)... you shall set aside a portion.” Is not the obligation in doing the *mitzvah* of

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<sup>1078</sup> Sifri Bamidbar 110

<sup>1079</sup> Numbers 18:12 and Rashi there.

*Challah* that it must be separated before eating? This being so, why does the verse state, “It shall be that **when you eat** (ב’אכלכם-*b’Achalchem*)... you shall set aside a portion” (as the Ramaz asks in the Torah portion of Eikev)?<sup>1080</sup>

2.

This may be understood by prefacing with an explanation of the matter of bread (*Lechem*-לחם) in general, in that it has two aspects, “bread from the earth,”<sup>1081</sup> and “bread from the heavens.”<sup>1082</sup> These two aspects are present throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), and are also present in our service of *HaShem*-יהו"ה, blessed is He, (which is the most primary of all matters, as our sages, of blessed memory taught,<sup>1083</sup> “I was created to serve my Owner”).

The explanation is that, as they are in the general totality of the chaining down of the worlds (*Seder Hishalshelut*), [these two] “bread from the earth” and “bread from the heavens,” are matters of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. “Bread from the earth” is rooted in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*, and “bread from the heavens” is rooted in the world of Repair-*Tikkun*, which transcends the **root** of the world of Chaos-*Tohu*. For, as

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<sup>1080</sup> 272a (cited in Ohr HaTorah, Shlach p. 537).

<sup>1081</sup> As per the liturgy of the blessing recited over “bread from the earth-*Lechem Min HaAretz* מן הארץ-*Lechem Min HaAretz*.”

<sup>1082</sup> Exodus 17:4 – “bread from the heaven-*Lechem Min HaShamayim*- לחם מן השמים.”

<sup>1083</sup> Mishnah Kiddushin 4:14; Talmud Bavli, Kiddushin 82b

known,<sup>1084</sup> the world of Chaos-*Tohu* was constructed for the sake of destroying it, and its destruction is for the sake of constructing the world of Repair-*Tikkun*. For, as these matters are the root, (meaning, in that which transcends both the shattering and the repair), the world of Repair-*Tikkun* precedes the world of Chaos-*Tohu*.

The explanation is that inherent in the “bread from the earth” is the matter of the toil of refining (*Avodat HaBirurim*), meaning, refining the sparks of the world of Chaos-*Tohu* that fell into physical things. Through doing so, we refine and elevate them to their root in the world of Chaos-*Tohu*. This causes a very great elevation.

For, the fact that the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun* is not just that this one is first and that one comes after, such as in cause and an effect. Rather, it precedes in superiority and level. That is, the lights of the world of Chaos-*Tohu* are much higher than the lights of the world of Repair-*Tikkun*. For, as known,<sup>1085</sup> in the world of Chaos-*Tohu* the lights (*Orot*) were abundant, but the vessels (*Keilim*) were few. In contrast, in the world of Repair-*Tikkun* the lights (*Orot*) are few, but the vessels (*Keilim*) are abundant.

However, through our toil in affecting refinements (*Avodat HaBirurim*) we elevate the sparks to their root in the world of Chaos-*Tohu*, which are much higher lights. Moreover,

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<sup>1084</sup> See Maamarei Admor HaZaken 5563 Vol. 2 p. 728; Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 585 and on; Sefer HaMaamarim 5663 p. 53 and on, and elsewhere.

<sup>1085</sup> See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1, Ch. 5; Torat Chayim, Bereishit 9a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 & Ch. 45, and elsewhere.

we thereby affect a drawing down of the higher lights (*Orot*) of the world of Chaos-*Tohu* into the abundant vessels (*Keilim*) of the world of Repair-*Tikkun*.

This is *HaShem*'s יהו"ה ultimate Supernal intent in the toil, to affect the bond and drawing down of the abundant lights (*Orot*) of the world of Chaos-*Tohu* into the broad vessels (*Keilim*) of the world of Repair-*Tikkun*. This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, this being the matter of “bread from heaven” which, in general, transcends the matter of undergoing refinements (*Birurim*) etc.

### 3.

To explain this in greater detail, in the matter of refinements (*Birurim*), there are two ways that they are caused. There is refinement (*Birur*) from Above to below, and refinement from below to Above. The refinement from Above to below is refinement caused by a revelation of light from Above, even before the time for man's toil from below comes about.

This is the refinement (*Birur*) brought about by *HaShem*'s יהו"ה Name of *Ma" H*-מ"ה-45 [י"ד ה"א ו"א ה"א] of the world of Repair-*Tikkun*, which brings the refinement about, and by which the general refinement (*Birur*) of the worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*) is caused.<sup>1086</sup>

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<sup>1086</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34 and Ch. 46.

Now, the order of this refinement (*Birur*) is that at first the best sparks of that which fell in the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* are refined. That is, these sparks can come to be included in the world of Emanation (*Atzilut*), (according to how it arose in *HaShem's*-יהו"ה Supernal will, how the world of Emanation should be).

What remained, meaning the dross that was not fitting to become included in the world of Emanation (*Atzilut*), then fell to the world of Creation (*Briyah*), (this being the external husk (*Kelipah*) juxtaposed to the world of Emanation-*Atzilut*<sup>1087</sup> and positioned in the world of Creation-*Briyah*).

It then underwent a second refinement of that which became included in the world of Creation (*Briyah*), and the remaining dross fell to the world of Formation (*Yetzirah*). It then underwent a third refinement of that which became included in the world of Formation (*Yetzirah*), and the remaining dross fell to the world of Action (*Asiyah*).

From this it is understood that in the difference between one refinement and the next refinement, there are two matters. The first matter is that the level of the sparks refined in the first refinement is much higher. In contrast, the level of the sparks refined in the next refinement are lower. The second matter is that the dross that remains from the first refinement, is very refined compared to the dross that remains from the next refinement, which is much coarser.

This is why the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) is a very refined husk (*Kelipah Dakah*).

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<sup>1087</sup> See Likkutei Torah, Tazriya 23b and on, and elsewhere.

For, as known,<sup>1088</sup> the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) only has the six directions, which in man are like the six emotions (*Midot*).

In contrast, the external husk (*Kelipah*) of the world of Creation (*Briyah*), has the additional aspects of Wisdom-*Chochmah* and Understanding-*Binah* of the external husks (*Kelipah*), meaning the matter of intellect [of the external husks].

Now, the intellectual qualities of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at* of the external husks (*Kelipah*) are much worse and much more difficult to correct than the emotions (*Midot*) of the external husks (*Kelipah*), as explained in Tanya.<sup>1089</sup> This is as known about the matter of the three lands of the Kenite, the Kenizite, and the Kadmonite,<sup>1090</sup> which correspond to the three intellectual faculties (*Mochin*) [of the external husks of *Kelipah*], which will only be refined in the coming future.

In other words, currently it only is possible to refine of the emotions (*Midot*), this being the matter of conquering the land of the seven nations. Only in the coming future will it also be possible to refine the intellectual faculties (*Mochin*) [of the external husks of *Kelipah*].

Now, after the refinement of that which became included in the world of Creation (*Briyah*), the remaining dross

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<sup>1088</sup> See Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 3; Shaar 48 (Shaar HaKelipot) Ch. 3; Maamarei Admor HaEmtza'ee, Devarim Vol. 4 p. 1,491 and on.

<sup>1089</sup> Tanya, Likkutei Amarim, Ch. 8

<sup>1090</sup> See Genesis 15:19 and Rashi there; Sifri to Deuteronomy 12:20; Rashi to Deuteronomy 19:8 and elsewhere.

that fell into the world of Formation (*Yetzirah*) is even more coarse. For, as known, the external husk (*Kelipah*) of the world of Formation (*Yetzirah*) (not only has the emotions (*Midot*) and the intellect (*Mochin*), but) even has the aspect of desire (*Ratzon*), this being the encompassing light (*Makif*) of the external husks (*Kelipah*), which is even more difficult to refine, as explained in Likkutei Torah.<sup>1091</sup>

Now, the external husk (*Kelipah*) of the world of Action (*Asiyah*) is even more coarse, in that it is the aspect of the Ancient One-*Atik* of the external husks (*Kelipah*), this being the most difficult external husk (*Kelipah*) to refine of all, the matter of which is explained in the Chassidic teaching entitled “*Ta’ar HaSechirah*” of the Tzemach Tzedek.<sup>1092</sup>

Now, all the above, refers to the refinement from Above to below, brought about by the light from Above, even before man’s toil below. That is, this refinement occurs in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*) each according to its level.

That is, the world of Emanation (*Atzilut*) [is all good] as the verse states, “Evil shall not dwell with You,”<sup>1093</sup> the world of Creation (*Briyah*) is mostly good, [the world of Formation (*Yetzirah*) is half good], until finally, the world of Action (*Asiyah*) is mostly evil.<sup>1094</sup> This is why this world, and everything in it, is called “the world of the external husks”

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<sup>1091</sup> See the explanation of the discourse entitled “*BaYom HaZeh Yechaper*” in Likkutei Torah, Acharei 22b

<sup>1092</sup> Ohr HaTorah, Na”Ch Vol. 2 p. 783-784

<sup>1093</sup> Psalms 5:5; Likkutei Torah Bamidbar 3c; See the citations in the next note.

<sup>1094</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L’Drush; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 54, and elsewhere.



(*Olam HaKelipot*) and is called the side opposite holiness (*Sitra Acharah*) and the wicked dominate in it, as stated in Tanya<sup>1095</sup> citing Etz Chayim.<sup>1096</sup>

However, after this, man must toil in affecting refinements (*Birurim*) from below to above. In this, the order is that he first must remove the coarsest dross. That is, he must discard the coarsest dross which is impossible to refine. About this the verse states,<sup>1097</sup> “You will cast all their sins into the depths of the sea.” The good then ascends to the world of Formation (*Yetzirah*), where there then must be a further refinement, until there ultimately is ascent to the world of Emanation (*Atzilut*) and beyond.

That is, through our toil in affecting refinements (*Birurim*) from below to above, additional light and illumination is even caused in the world of Emanation (*Atzilut*). This is because even the world of Emanation (*Atzilut*) is a limited world, and thus, through our toil in refining and elevating the sparks which fell from the abundant lights (*Orot*) of the world of Chaos-*Tohu*, we bring about additional light and illumination in the world of Emanation (*Atzilut*), and certainly in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

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<sup>1095</sup> Tanya, Likkutei Amarim, Ch. 6 (10b and on); Ch. 24 (30a)

<sup>1096</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 4

<sup>1097</sup> Micah 7:19

#### 4.

Now, in our toil itself, there are two ways of [affecting refinement (*Birur*)]. There is refinement (*Birur*) from above to below and refinement (*Birur*) from below to Above, these being toil stemming from the soul and toil stemming from the body. That is, the [Godly] soul's toil with the body is through manifesting in the animalistic soul. For, in regard to the toil of the [Godly] soul, as it is, in and of itself, since "the spirit of man ascends on high,"<sup>1098</sup> its toil is to reveal light (*Ohr*), which brings the refinement (*Birur*) automatically, this being the matter of refinement (*Birur*) from above to below.

In contrast, the toil stemming from the body is in a way that the [Godly] soul manifests within the animalistic soul, in that "the spirit of beast descends below," through which it can refine and purify the body in an inner way. For this to be, the refinement of the body must specifically by way of inner manifestation (*Hitlabshut*).

The explanation is that the beginning of our toil and its primary matter, is to refine the physical body, through which the refinement of the general totality of the chaining down (*Hishtalshelut*) comes about. This is analogous to [the strengthening of] a building, which is specifically strengthened from its base.<sup>1099</sup>

In order to affect the body to become completely refined and purified, this must specifically be brought about through the

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<sup>1098</sup> Ecclesiastes 3:21

<sup>1099</sup> See Torah Ohr, Bereishit 4a

manifestation (*Hitlabshut*) [of the Godly soul] within the animalistic soul.

This is like the explanation elsewhere<sup>1100</sup> about the superiority of the refinement of *HaShem*'s-יהו"ה Name of *Ba"N*-ב"ן-52 [י"ר"ד ה"ה ו"ו ה"ה], over the refinement of His Name of *Ma"H*-מ"ה-45 [י"ר"ד ה"ה ו"א ה"ה], and that the complete perfection of the refinement and purification is specifically in the name of *Ba"N*-ב"ן-52 [י"ר"ד ה"ה ו"ו ה"ה]. As known, proof of this is the matter of Moshe and Eliyahu, both of whom were souls of the Name of *Ma"H*-מ"ה-45 [י"ר"ד ה"ה ו"א ה"ה], except that Moshe was the aspect of *Ma"H*-מ"ה-45 of *Ma"H*-מ"ה-45, whereas Eliyahu was the aspect of *Ba"N*-ב"ן-52 of *Ma"H*-מ"ה-45.

Because of this, Eliyahu affected the refinement of his physical body, so much so, that he [physically] ascended to the heavens in the whirlwind.<sup>1101</sup> In contrast, about Moshe the verse states,<sup>1102</sup> "He buried him in the valley." This is because the true matter of refinement and purification specifically comes through the manifestation (*Hitlabshut*) of the Name of *Ba"N*-ב"ן-52 [י"ר"ד ה"ה ו"ו ה"ה].

In other words, even though the matter of refinements (*Birurim*) generally comes specifically from the Name of *Ma"H*-מ"ה-45 [י"ר"ד ה"ה ו"א ה"ה], in that it causes the refinements, nonetheless, for the refinements to be inner and internalized (*b'Pnimityut*), this specifically comes about through

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<sup>1100</sup> See *Hemshech* 5672 *ibid.* p. 1,065; *Sefer HaMaamarim* 5705 p. 215 and on; Also see *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 252 and on; 5708 p. 210 and on, and elsewhere.

<sup>1101</sup> Kings II 2:11; See the discourse entitled "v'Nigleh Kvod HaShem – The glory of *HaShem* will be revealed," of this year 5722, Discourse 28.

<sup>1102</sup> Deuteronomy 34:6

the manifestation (*Hitlabshut*) of the Name of Ba”N-ב”ן-52 [י”ד ה”ה ו”ו ה”ה].

Now, the general difference between the two above-mentioned ways of toiling, (that is, refining from above to below and refining from below to above), is the difference between toiling in the study of Torah, and toiling in prayer (*Tefillah*).<sup>1103</sup> For, as known, Torah is the matter of revelation from above, and as our sages, of blessed memory, said,<sup>1104</sup> “The words of the Torah do not contract ritual impurity,” being that they do not come to a state of inner manifestation (*Hitlabshut*). In contrast, the toil of prayer (*Tefillah*) stems from below.

Similarly, in Torah itself, this is the difference between the Written Torah and the Oral Torah.<sup>1105</sup> That is, the Written Torah (*Torah SheB’Khtav*) entirely transcends the matter of refinements (*Birurim*) etc. In contrast, this is not so of the Oral Torah (*Torah SheBaal Peh*) about which the verse states,<sup>1106</sup> “He has made me dwell in darkness – this refers to Talmud Bavli.”

In general, this also is the difference between the revealed parts of Torah and the inner aspect of Torah (*Pnimityut HaTorah*).<sup>1107</sup> That is, the revealed parts of Torah is the matter

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<sup>1103</sup> Also see *Hemshech* 5666 p. 334 and on; p. 384 and on.

<sup>1104</sup> Talmud Bavli, Brachot 22a

<sup>1105</sup> Siddur Im Da”Ch 107c, and at length in Torat Chayim, Beshalach 304a and on; *Hemshech* 5666 *ibid*.

<sup>1106</sup> Lamentations 3:6; Talmud Bavli, Sanhedrin 24a; See Shaarei Orah of the Mittler Rebbe, Shaar HaChanukah, discourse entitled “*b’Chaf Hey b’Kislev*” Ch. 54 and on; *Hemshech* 5666 p. 90 and on, and elsewhere.

<sup>1107</sup> See Zohar II 183b; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 77-78; 5568 Vol. 1, p. 40; Discourse entitled “*Vaya’ancha Vayareevecha*” 5635 (Sefer HaMaamarim 5635 Vol. 2 p. 410); Discourse by the same title 5675 (*Hemshech* 5672 Vol. 2 p. 1,099 and on); 5723 Ch. 2 (Torat Menachem, Sefer HaMaamarim Menachem-Av p. 183).

of the “labor with mortar (*Chomer*-חומר)<sup>1108</sup> and bricks (*Leveinim*-לבנים)<sup>1109</sup> etc.”<sup>1110</sup> In contrast, in the inner aspect (*Pnimitiyut*) of the Torah, “there are no questions there... and no disputes.”<sup>1111</sup>

This is also the difference between the “bread from the heavens” and the “bread from the earth.” That is, the “bread from the heavens” is revelation from above to below, this being the Manna that came down from heaven for the Jewish people when they were in the desert. In contrast, when they reached the “settled land,” the Manna stopped descending,<sup>1112</sup> and the matter of “bread from the earth” began. This comes about through man’s toil in all the particulars, such as plowing, sowing etc., which “the Tanna enumerates according to the sequence of preparing bread,”<sup>1113</sup> this being the matter of toiling to affect refinements (*Birurim*) by way of inner manifestation (*Hitlabshut*) from below to above.

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<sup>1108</sup> That is, with the method of exegesis called “*Kal VaChomer*-קל והומר.” See the thirteen principles of exegesis of Rabbi Yishmael in the introduction to Sifra (recited at the beginning of the morning prayers). The first method is “*Kal VaChomer*-קל והומר” which refers to the Torah study method of deriving a conclusion from a minor premise or more lenient condition as compared to a major premise or stricter condition, and vice versa. Also see the Introduction to Talmud Study by Rabbi Shmuel HaNagid (printed at the back of Tractate Brachot).

<sup>1109</sup> That is, with “the refinement of the law-*Libun Hilcheta*-ליבון הלכתא.”

<sup>1110</sup> Exodus 1:14; See Zohar III 153a (Ra’aya Mehemna), cited and explained in Torah Ohr, Torat Chayim, and Ohr HaTorah to the beginning of the Torah portion of Shemot. Also see the discourse entitled “*Zachor* – Remember what Amalek did to you,” 5718, translated in The Teachings of The Rebbe 5718, Vol. 1, Discourse 15, Ch. 9.

<sup>1111</sup> Zohar III 124b (Ra’aya Mehemna); Cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

<sup>1112</sup> Exodus 16:35

<sup>1113</sup> Talmud Bavli, Shabbat 74b

## 5.

The explanation of the order of the toil in affecting refinements (*Birurim*) from below to above, is related to the “bread from the earth,” in that its order “is enumerated according to the sequence of preparing bread,” these being, “plowing, sowing, reaping, gather, threshing, winnowing etc.,”<sup>1114</sup> all of which are present in our toil in serving *HaShem*-יהו"ה, blessed is He, [from below to above].

To explain,<sup>1115</sup> plowing is the matter of “softening of the earth.”<sup>1116</sup> In our service of *HaShem*-יהו"ה, blessed is He, this is nullification (*Bittul*) to Him in general, which is preparatory to the actual toil of serving Him. The beginning of the [actual] toil is sowing, in which one sows a seed in the earth and it decomposes there. As this is in our service of *HaShem*-יהו"ה, blessed is He, this is the bitterness (*Merirut*) that comes through contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה greatness, blessed is He. That is, simply being embittered is not enough, but the embitterment (*Merirut*) must specifically stem from [contemplating] *HaShem*'s-יהו"ה Godliness, blessed is He.

This is like the explanation (in chapter four), that the refinement primarily stems from *HaShem*'s-יהו"ה name of *Ma" H-מ"ה-45* [יא"ד ה"א וא"י ה"א], which is why simply being embittered is not enough, but the embitterment (*Merirut*) must

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<sup>1114</sup> Mishnah Shabbat 7:2; Talmud Bavli, Shabbat 73a

<sup>1115</sup> See *Hemshech* 5672 *ibid.* p. 1,067; Also see *Likkutei Torah*, Behar 40b and on, and elsewhere.

<sup>1116</sup> Talmud Bavli, Mo'ed Katan 2b

specifically stem from contemplating of *HaShem*'s-יהו"ה Godliness.<sup>1117</sup>

That is, one must contemplate *HaShem*'s-יהו"ה greatness, blessed is He; that *HaShem*-יהו"ה is the aspect of *Ma" H-*מ"ה [י"ו"ד ה"א ו"א"ו ה"א], that He was and He is and He will be (*Hayah v'Hoveh v'Yihyeh*-יהייה והייה ויהייה) as one,<sup>1118</sup> and that relative to Him there is absolutely no change etc. Through contemplating this one comes to be greatly embittered (*Merirut*) in his soul.

Still and all, one must be cautious not to come to have a sense of self and own existence stemming from the self-nullification (*Bittul*) itself. It is to this end that the next toil comes, this being the toil of reaping, in which [the plant] is completely uprooted from where it grew. As this is in our toil of serving *HaShem*-יהו"ה, blessed is He, this is the self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer, in which one's ego, sense of self and sense of independent existence etc., are completely uprooted.<sup>1119</sup>

After this comes the toil of gathering. For, as known<sup>1120</sup> about the verse,<sup>1121</sup> "Behold, we were binding sheaves (*MeAlmim Alumim*-מאלמים אלמים) in the middle of the field," that after reaping is complete, many stalks are gathered and tied

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<sup>1117</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

<sup>1118</sup> Zohar III 257b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimonim, Shaar 1 (Shaar Esser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

<sup>1119</sup> On the simplest level, during the *Amidah* prayer one is supplicating to *HaShem*, blessed is He, for his needs, thus inherently acknowledging that he is not an independent being, but is entirely dependent upon *HaShem*, blessed is He.

<sup>1120</sup> Torah Ohr, Vayeishev 28a

<sup>1121</sup> Genesis 37:7

into a single bundle, called a “sheave-*Alumah*-אלומה,” referring to the matter of elevating the sparks etc.

The word “sheaves-*Alumim*-אלמים” is of the root “mute-*Eelem*-אלם,”<sup>1122</sup> in that although one has a mouth, he is silent, this being the matter of self-nullification (*Bittul*). In other words, even after the self-nullification (*Bittul*) of the *Amidah* prayer, there must be a further self-nullification (*Bittul*), this being the matter of gathering and inter-inclusion, indicated by the words “binding sheaves (*MeAlmim Alumim*-מאלמים אלמים).”

However, all the above is the first refinement (*Birur Rishon*). However, as known,<sup>1123</sup> the first refinement (*Birur Rishon*) is not enough, and there must be a second refinement (*Birur Sheini*). Thus, after all this, for [the stalks] to be edible to man, they must undergo a change of form. These are the matters of grinding and kneading.

That is, grinding affects a change in being. This is as the Alter Rebbe wrote in *Shulchan Aruch*,<sup>1124</sup> in explaining the difference between grinding (*Tochen*), which is an *Av Melachah* (a primary category of labor), as opposed to finely chopping, which only is a subcategory (*Toldah*), that is, grinding (*Tochen*) causes a complete change of the original form of the thing being ground.

The toil of changing it concludes by kneading (*Lishah*) it with water, at which point, the obligation to fulfill *HaShem's*-יהו"ה *mitzvah* to separate the *Challah* as an offering to Him, comes upon it. This is as our sages, of blessed memory,

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<sup>1122</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

<sup>1123</sup> *Totsah Oht Vayeishev* *ibid.* 28b

<sup>1124</sup> *Shulchan Aruch*, *Orach Chayim*, *Siman* 321



taught,<sup>1125</sup> “When the woman agitates her dough in water, she uplifts her *Challah*.” As this relates to our service of *HaShem*-יהו"ה, blessed is He, this is love of Him, which is drawn like water and is the primary aspect of our toil, as in the teaching,<sup>1126</sup> “There is no labor like the labor of love.” (For, as known, even love of *HaShem*-יהו"ה, blessed is He, like flames of fire, is primarily the matter of love (*Ahavah*), which in general, is included in the matter of water.) This causes a change of being, and it then becomes edible to man, referring to the aspect of the Supernal Man (*Adam HaElyon*) upon the Throne.

## 6.

With the above in mind, we can understand the verse,<sup>1127</sup> “It shall be that when you will eat of the bread of the Land, you shall set aside a portion for *HaShem*-יהו"ה etc.” This is because the matter of eating, which causes the bond between the soul and body, is higher than both.<sup>1128</sup> This is what causes the refinement (*Birur*) of the “bread from the earth,” which is the matter of refining the sparks of the world of *Chaos-Tohu*, and the matter of refining *HaShem*'s-יהו"ה Name of *Ba"N*-ב"ן-52 [י"ו"ד ה"ה ו"ו ה"ה], until there is elevation and uplifting, as in “You shall uplift an elevation (*Tarimu Terumah*-תרִימו תְרוּמָה) to *HaShem*-יהו"ה.” That is, the revelation of His Name of *Ma"H*-

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<sup>1125</sup> Talmud Yerushalmi, Shabbat 2:6; Midrash Bereishit Rabba 14:1; See Mishnah Challah 3:1; Mishneh Torah, Hilchot Bikkurim Im Shaar Matnot Kehunah 8:2, 8:4.

<sup>1126</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c and elsewhere.

<sup>1127</sup> Numbers 15:19-20

<sup>1128</sup> See Likkutei Torah, Tzav 13b and on.

ה"מ-45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun* should be in it, the root of which is higher than the world of Chaos-*Tohu*, this being the “bread of the heavens.”

This is the matter of affecting a bond between the “bread from the earth” and the “bread from the heavens.” As this is in our service of *HaShem*-יהו"ה, blessed is He, this is the matter of affecting the bond between the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and His Lower Unity (*Yichuda Tata'ah*).<sup>1129</sup> For, as explained in *Kuntres Etz HaChayim*,<sup>1130</sup> even those who for whatever reasons are only involved in the toil of serving *HaShem*-יהו"ה, blessed is He, in the Lower Unity (*Yichuda Tata'ah*), there also must be a drawing down of His Upper Unity (*Yichuda Ila'ah*) in them, and specifically through this, their toil in the Lower Unity (*Yichuda Tata'ah*) will be as it should be.

This is explained in the Siddur, in Shaar Birchat HaMazon,<sup>1131</sup> and in the Chassidic teaching entitled,<sup>1132</sup> “*Ki Hoo Yevarech et HaZevach v'Acharei Chen Yochlu HaKru'eem.*”<sup>1133</sup> That is, our sages, of blessed memory, stated,<sup>1134</sup> “As long as the Holy Temple was standing, the Altar atoned for the Jewish people, however, now one’s table atones [for his transgressions].”

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<sup>1129</sup> See Siddur Im Divrei Elohi”m Chayim, Shaar Birkhat HaMazon 109a and on; Ohr HaTorah, Shlach p. 534 and on.

<sup>1130</sup> *Kuntres Etz HaChayim*, Ch. 7

<sup>1131</sup> Siddur Im Divrei Elohi”m Chayim, Shaar Birkhat HaMazon 114c and on.

<sup>1132</sup> *Maamarei Admor HaZaken* 5565 Vol. 1, p. 162 and on; Also see *Sefer HaMitzvot* of the Tzemach Tzedek 91b and on; *Sefer HaMaamarim* 5663 p. 55 and on.

<sup>1133</sup> Samuel I 9:13 – “For he must first bless the sacrifice and only afterwards do the invited guests eat.”

<sup>1134</sup> Talmud Bavli, Brachot 55a

What this seems to indicate is that though there indeed is a comparison between the Altar and one's table, they are two separate matters. This is explained based on the known difference between that which is consumed by the Altar and that which is consumed by the Priests (*Kohanim*). (For, the consumption of the Priests (*Kohanim*) also affects the matter of atonement, as our sages, of blessed memory, stated,<sup>1135</sup> "The Priests (*Kohanim*) eat, and the owners attain atonement.")

That is, [it is explained that] the consumption of [the sacrifices upon] the Altar is the matter of refining Kingship-*Malchut*, being that offering of an animal is the matter of "slaughtering one's evil inclination etc.,"<sup>1136</sup> this being the refinement (*Birur*) of the body through manifestation in the animalistic soul. This matter ascends to the aspect of Kingship-*Malchut*. In contrast, man's consumption is a higher matter than the consumption of [the sacrifices upon] the altar, this being the matter of the consumption of the aspect of *Zeir Anpin*, who is the "Supernal Man (*Adam HaElyon*) upon the Throne." This then, is also why "one's table atones [for his transgressions]." For, here the intention in this teaching is that it refers to the consumption of the "Supernal Man (*Adam HaElyon*) upon the Throne," which is higher than the consumption of the Altar.

This likewise is so of the portion of *Challah* given to the Priests (*Kohanim*),<sup>1137</sup> about which the verse states, "It shall be that when you will eat of the bread of the Land, you shall set

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<sup>1135</sup> Talmud Bavli, Pesachim 59b

<sup>1136</sup> See Talmud Bavli, Sanhedrin 43b

<sup>1137</sup> Also see Ohr HaTorah ibid. p. 538

aside a portion for *HaShem*-יהו"ה.” That is, as explained before, this refers to the matter of affecting the bond between the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and His Lower Unity (*Yichuda Tata'ah*), so that even when serving *HaShem*-יהו"ה, blessed is He, in the way of the Lower Unity (*Yichuda Tata'ah*), there is the sense of the self-nullification (*Bittul*) to Him of the Upper Unity (*Yichuda Ila'ah*).<sup>1138</sup> This also is why it states “You shall uplift an elevation (*Tarimu Terumah*-תרומה)” twice, in that it refers to the matter of prayer (*Tefillah*) as well as the matter of Torah study, as also explained in the Chassidic teachings of the years 5627<sup>1139</sup> and 5629.<sup>1140</sup>

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<sup>1138</sup> Also see the end of the discourse entitled “*v'Hayah b'Achalchem*” 5650 (Sefer HaMaamarim 5650, p. 376).

<sup>1139</sup> See the discourse entitled “*Reishit Arisoteichem*” 5627 (Sefer HaMaamarim 5627 p. 332 and on); 5629 (Sefer HaMaamarim 5629 p. 242 and on).

<sup>1140</sup> The conclusion of this discourse is missing.

## Discourse 35

“*Vayakumu Lifnei Moshe... Kree’ei Moed -  
They stood before Moshe... Those summoned*”

Shabbat Parshat Korach, 5<sup>th</sup> of Tammuz, 5722

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

### 1.

The verse states,<sup>1141</sup> “They rose up before Moshe [with two hundred and fifty men from the children of Israel, congregational leaders], those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד), [men of renown].” It states in Zohar,<sup>1142</sup> (and is explained in Biurei HaZohar of the Tzemach Tzeddek) that,<sup>1143</sup> “The word ‘those summoned-*Kree’ei*-קראי’ is written missing a letter *Yod*-י.

Why is it written missing a *Yod*-י? The explanation is as follows: The earthly kingdom is similar to the Heavenly Kingdom. This is the secret of all those upper crowns (the ten *Sefirot* of *Ba”N*-בין) that the Holy Name (meaning the Name of *Ma”H*-מה) unites with. They all come from the place called ‘Holy-*Kodesh*-קדש,’ (the aspect of Wisdom-*Chochmah*). This is the meaning of the verse,<sup>1144</sup> ‘They are called holy-*Mikra’ei*

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<sup>1141</sup> Numbers 16:2

<sup>1142</sup> Zohar III 176b

<sup>1143</sup> Biurei HaZohar Vol. 1 p. 483 and on; Also see Biurei HaZohar of the Mittler Rebbe, Korach 44b and on, and with the glosses in Biurei HaZohar of the Tzemach Tzeddek Vol. 2, p. 977 and on.

<sup>1144</sup> Leviticus 23:2, 23:4

*Kodesh*-שקדש. מקראי קדש. And when is this? When the time of meeting-*Mo'ed* מועד comes to the world.

(That is, on Shabbat the essence of the intellectual faculty of the father-*Abba* (Wisdom-*Chochmah*) is drawn down into *Zeir Anpin*, and similarly, on the festivals (*Yom Tov*) the intellectual faculty of the mother-*Imma* (Understanding-*Binah*, within which is the aspect of *NeHi"Y* of the father-*Abba* (Wisdom-*Chochmah*) is drawn down.)<sup>1145</sup>

Just as the upper crowns come from the upper holiness (*Kodesh Ila'ah*-עלאה קדש), so is it with the lower holiness (*Kodesh Tata'ah*-תתאה קדש) (referring to Kingship-*Malchut* of the world of Emanation-*Atzilut*, which also is called Wisdom-*Chochmah*, called the Wisdom of Shlomo, and called the Lower Wisdom-*Chochmah Tata'ah*).<sup>1146</sup>

She too calls her legions (the souls and angels of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)), and crowns and elevates them to her... All these hosts are called to be crowned with the lower holiness (*Kodesh Tata'ah*-תתאה קדש) when the time of meeting-*Mo'ed* מועד rests in the world.

(That is, on Shabbat and *Yom Tov* there is a drawing down to them of additional revelation of light and illumination from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), similar to the drawing down of additional light and illumination in *Zeir Anpin* from the Upper Wisdom (*Chochmah Ila'ah*)).

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<sup>1145</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>1146</sup> Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

Just as her hosts stand with her above, this likewise is so of those appointed over the nation, who are likened to them below. They thus are called ‘those summoned for meeting-*Kree’ei Mo’ed*-קראי מועד.’ Because they are below, they are called ‘summoned-*Kree’ei*-קראי’ missing the letter *Yod*-י, but nevertheless, are in a state of greater perfection.”

The Tzemach Tzedek explains<sup>1147</sup> that the matter of this teaching in Zohar comes to explain how it is that the leaders of the generation are called “those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד).” About this it states, “The earthly kingdom is similar to the Heavenly Kingdom.”

That is, the worlds are conducted by means of the emotional qualities of the world of Emanation (*Atzilut*), which are called “those summoned for meeting (*Kree’ei Mo’ed*-קראי מועד).” Likewise, the bestowal of influence from Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), is through the twelve angels called “the camp of the Indwelling Presence of *HaShem*-יהו"ה, (*Machaneh HaShechinah*),” and also the twelve tribes (*Shevatim*). That is, these are the highest angels and souls that receive the bestowal first, and through them, it then is drawn down to the particulars etc.

Below in this world these are the heads of the congregation who conduct the congregation. For, this is the order of bestowal of Godliness to the souls of the Jewish people, that it first is drawn down to the general souls etc. They therefore are called “those summoned for meeting (*Kree’ei*

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<sup>1147</sup> Biurei HaZohar ibid.

*Mo'ed*-מועד” (קריאי מועד-),” just as it is above, only that this is written missing the letter *Yod*-י. However, it specifically is the congregation of Korach who are missing the letter *Yod*-י, stemming from their lack of self-nullification (*Bittul*).

2.

He continues and explains the matter of the “time of meeting-*Mo'ed*,” this being Shabbat and Yom Tov, at which time there is a drawing down of the intellectual aspects (*Mochin*) of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (the Understanding-*Binah*) to *Zeir Anpin*.

However, at first glance, this is not understood. For, the drawing down of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (Understanding-*Binah*) to *Zeir Anpin* is constant, even according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), and how much more so when it comes about through toil in serving *HaShem*-יהו"ה, blessed is He.

However, the explanation is that on Shabbat and Yom Tov there is a drawing down of additional light from the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Binah* (Understanding-*Binah*) to *Zeir Anpin*, so much so, that the additional drawing down is much more abundant, to no end, over and above the requisite measure required for their sustainment and vitality.

This additional light (*Ohr*) is drawn from the aspect of the Crown-*Keter*. For, as known, all additions of novel light coming from the Unlimited One, *HaShem*-יהו"ה, blessed is He, are by means of the Crown-*Keter*. About this it states, “They



all come from the place called ‘Holy-*Kodesh*-שקדש,’” since the matter of holiness (*Kedushah*-קדושה) is in the Crown-*Keter*.

He continues and explains why this revelation is specifically on Shabbat and Yom Tov, based on the analogy of a king of flesh and blood<sup>1148</sup> (as stated above that “the earthly kingdom is like the Heavenly Kingdom.”) That is, usually the king sits in his palace court and is not seen by everyone. Rather, only his name is called upon them, but he does not reveal his essential self. However, this is not so in a time of joy, such as when he is victorious in war. At such a time he makes a great feast for his ministers and servants and reveals himself to them.

The analogue to this as it is Above, is that the light and vitality drawn to all worlds is solely from the aspect of His Name (*Shmo*-שמו). However, on Shabbat and Yom Tov there is the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. This is because of the victory in war, this being the matter of the refinements (*Birurim*) that man refined during the six work days, as the verse states,<sup>1149</sup> “To make the Shabbat,” and,<sup>1150</sup> “One who toiled on the eve before Shabbat [will eat on Shabbat],” and the same applies to Yom Tov. Thus, due to this, additional drawing down of light (*Ohr*) from the aspect of the Crown-*Keter* is caused.

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<sup>1148</sup> Also see Likkutei Torah, Shmini Atzeret 88d

<sup>1149</sup> Exodus 31:16

<sup>1150</sup> Talmud Bavli, Avodah Zarah 3a

Now, through the drawing down at the “meeting times” (*Mo’adim*) of Shabbat and Yom Tov, when there is a drawing down of additional light (*Ohr*) into *Zeir Anpin* and Kingship-*Malchut* from the father-*Abba* and mother-*Imma* by the Crown-*Keter*, the matter of joy (*Simchah*) is caused, and together with this, the matter of self-nullification (*Bittul*) is also caused.

This is the matter of the inter-inclusion (*Hitkallelut*) of the intellectual aspects of the father-*Abba* (Wisdom-*Chochmah*) and mother-*Imma* (Understanding-*Binah*). For, as known,<sup>1151</sup> the intellectual quality of the mother-*Imma* (Understanding-*Binah*) is the matter of joy (*Simchah*), and the intellectual quality of the father-*Abba* (Wisdom-*Chochmah*) is the matter of self-nullification (*Bittul*).

This is as explained<sup>1152</sup> about the verse,<sup>1153</sup> “God did not lead them by way of the land of the Philistines (*Plishtim*) etc.” Namely, that on the side of holiness (*Kedushah*) there also is an aspect called the Philistines (*Plishtim*-פְּלִשְׁתִּים), which is of the same root as an “open thoroughfare (*Mavoy Mefulash*-מְבוֹי מְפֻלָּשׁ).”<sup>1154</sup> This refers to the revelation of joy (*Simchah*) in a way of openness, revelation, and expansiveness etc.

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<sup>1151</sup> See Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “*Eim HaBanim*-אֵם הַבָּנִים”; Likkutei Torah, Shmini Atzeret ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5 & 6, and Ch. 26.

<sup>1152</sup> See Torah Ohr, Beshalach 61c and on; Torat Chayim, Beshalach 143c and on; Also see the preceding discourse of the 11<sup>th</sup> of Nissan of this year, 5722, entitled “*Gadol HaOneh Amen* – The one who answers ‘Amen’ is greater”, Ch. 6.

<sup>1153</sup> Exodus 13:17

<sup>1154</sup> Mishnah Eruvin 9:4

However, from joy (*Simchah*) alone, it is possible to come to the aspect of the Philistines (*Plishtim*-פְּלִשְׁתִּים) as it is on the side opposite holiness,<sup>1155</sup> Heaven forbid. It therefore is necessary for there to be the matter of self-nullification (*Bittul*) and the acceptance of the yoke (*Kabbalat Ol*), through which the joy (*Simchah*) will be in the appropriate manner.

This likewise is the general matter of the inter-inclusion of the intellectual aspects (*Mochin*) on Shabbat and Yom Tov. In other words, there should not only be the matter of joy (*Simchah*) stemming from the intellectual quality of the mother-*Imma* (Understanding-*Binah*), but there also must be the matter of self-nullification (*Bittul*) stemming from the intellectual quality of the father-*Abba* (Wisdom-*Chochmah*), and even though self-nullification (*Bittul*) and joy (*Simchah*) are two opposite matters,<sup>1156</sup> nevertheless, when there is a revelation of an even higher light, the two opposites unite.

This is why [the festivals] are, “called holy-*Mikra’ei Kodesh*-מִקְרָאֵי קֹדֶשׁ,” since in addition to the joy (*Simchah*) there also is a matter of self-nullification (*Bittul*) in them that is rooted in the aspect of Wisdom-*Chochmah*, which is called “holy-*Kodesh*-קֹדֶשׁ.”

This matter is also emphasized in the leaders of the generation, since, in them too, there are the two matters of joy (*Simchah*) and self-nullification (*Bittul*). They therefore are called “those summoned for meeting (*Kree’ei Mo’ed*-קְרִיאַי מוֹעֵד).” For, just as on the holidays (*Mo’ed*-מוֹעֵד) there is the

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<sup>1155</sup> See Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6

<sup>1156</sup> See Shaar HaYichud of the Mittler Rebbe, Ch. 5 & 6 *ibid*.

matter of joy (*Simchah*) and self-nullification (*Bittul*), there also is this aspect in “those appointed over the nation.”

However, about the congregation of Korach the verse states, “those summoned for meeting (*Kree’ei Mo’ed*- קראי מועד),” missing the letter *Yod*-י. This is because they did not want there to be the inter-inclusion of joy (*Simchah*) stemming from the intellectual aspect (*Mochin*) of the mother-*Imma* (Understanding-*Binah*) together with self-nullification (*Bittul*) stemming from the intellectual aspect (*Mochin*) of the father-*Abba* (Wisdom-*Chochmah*) as it is above, in which they are the aspect of “two lovers who never separate.”<sup>1157</sup>

Rather, they only wanted the joy (*Simchah*) stemming from the intellectual aspect (*Mochin*) of the mother-*Imma*, without the matter of self-nullification (*Bittul*). This was the matter of the dispute of Korach’s congregation against our teacher Moshe, resulting from the lack of self-nullification (*Bittul*) etc.

#### 4.

It should be added that the effect of the leaders of the generation, who are the general souls of the Jewish people, is similar to the effect of the drawing down that takes place on the festivals (*Mo’ed*-מועד), this being a drawing down that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

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<sup>1157</sup> See Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Likkutei Torah, Re’eh 18b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

This may be understood according to the explanation in Tanya,<sup>1158</sup> in elucidation of the teaching of our sages, of blessed memory,<sup>1159</sup> “At first it arose in thought to create the world through the quality of judgment (which is the matter of a drawing down that accords to the order of the chaining down of the worlds – *Seder Hishtalshelut*). He saw that the world could not withstand this, so He included the quality of compassion.” [Tanya explains that] this refers to the revelation of Godliness through the signs and miracles of the Torah, and that this also includes the signs and miracles drawn down through the righteous *Tzaddikim*.<sup>1160</sup>

An example is the holiday (*Mo'ed*-מועד) of the 12<sup>th</sup> of Tammuz, on which there was a drawing down of revelation that transcends the chaining down of the worlds (*Hishtalshelut*), through the one who was redeemed, that is, his honorable holiness, my father-in-law, the Rebbe and leader of the generation. Because of this revelation, the matter of joy (*Simchah*), as well as the matter of self-nullification (*Bittul*) was necessary, as explained above.

However, for there to be both joy (*Simchah*) and self-nullification (*Bittul*), the union of two opposites is necessary. This matter is possible amongst “those appointed over the nation,” whereas this is not so...<sup>1161</sup>

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<sup>1158</sup> Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

<sup>1159</sup> Midrash Bereishit Rabba 12:15; Pesikta Rabbati, Pesikta ‘Bachodesh HaShvi’i’ (41:2); Rashi to Genesis 1:1

<sup>1160</sup> See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5 *ibid.*; Likkutei Torah Tazriya 23a

<sup>1161</sup> This is where the transcript of the discourse concludes. The continuation and end of this discourse is missing.



## Discourse 36

*“Ki MeiRosh Tzurim Erenu –  
For from the top of the rocks I see him”*

Delivered on Shabbat Parshat Chukat-Balak,  
12<sup>th</sup> of Tammuz, 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 37

### “*Kol HaNikra b’Shmi – All who are called by My Name*”

The 1<sup>st</sup> day of the week of Parshat Pinchas,  
13<sup>th</sup> of Tammuz, 5722  
By the grace of *HaShem*, blessed is He,

1.

The verse states,<sup>1162</sup> “All who is called by My Name and for My glory, I created him, I formed him, I even actualized him.” This verse comes in continuation to the preceding verses which literally are about the immanent redemption through our righteous Moshiach. This redemption will bring salvation to every Jew, so that not a single Jew will remain in exile.<sup>1163</sup>

This is as the preceding verses state,<sup>1164</sup> “From the east I will bring your offspring, and from the west I will gather you. I will say to the north, ‘Give them over! (referring to the Jews dispersed there) and to the south, ‘Do not obstruct (the Jews from leaving). Bring My sons from afar and My daughters from the end of the earth.” That is, through our righteous Moshiach,

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<sup>1162</sup> Isaiah 43:7 – To elucidate, this verse is brought at the end of Pirkei Avot (6:11) which are concluded on this Shabbat (Parshat Pinchase, the 19<sup>th</sup> of Tammuz, 5722), by those who have the custom to continue studying Pirkei Avot on Shabbat throughout the summertime.

<sup>1163</sup> Also see Likkutei Sichot Vol. 11 p. 1 and on.

<sup>1164</sup> Isaiah 43:5-6

the Holy One, blessed is He, will gather all the Jewish people, as the verse states,<sup>1165</sup> “Do not fear, for I am with you!”

About this the verse continues, “All who is called by My Name] and for My glory, I created him, I formed him, I even actualized him].” Targum explains, “All this (meaning, the coming redemption in the near future, literally) is “for the sake of your righteous forefathers, upon whom My Name is called”<sup>1166</sup> (this being the meaning of “All who is called by My Name”). The verse continues, “and for My glory, I created him, I formed him, I even actualized him.” [which Targum explains], “My glory is upon their heads, I will restore their captivity, and I even have done miracles for them.”

Now, we must understand how the matter of redemption coming about “for the sake of your righteous forefathers” (that is, in the merit of the righteous *Tzaddikim*) is related specifically to those “upon whom My Name is called” (“All who is called by My Name”) and how this is “for My glory-*l’Khvodi*-לכבודי.”

Moreover, we must understand the concluding words of the verse, “I even actualized it-*Af Aseeteev*-אף עשיתיו,” meaning, “I even have done miracles for them.” That is, of what relevance is it to what is being stated here, that the redemption is immanent because “I am with you,” that miracles were done for them in the past?

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<sup>1165</sup> Isaiah 43:5

<sup>1166</sup> As we see in the first blessing of the Amidah prayer, “Blessed are You *HaShem*-יהוה our God and the God of our forefathers, the God of Avraham, the God of Yitzchak and the God of Yaakov etc.

## 2.

This may be understood by prefacing with an explanation of the verse (in the Torah portion of the week we are leaving),<sup>1167</sup> “From the heads of rocks I see them, and from hills do I gaze upon them.” About this it states in Midrash<sup>1168</sup> and in Zohar<sup>1169</sup> that [the words] “From the heads of rocks-*MeRosh Tzurim*-צוריים מראש” refer to our forefathers, and the words “from hills-*MiGva*’ot-מגבעות” refer to our foremothers.

This also is the reason why the redemption is in the merit of our forefathers, (“for the sake of your righteous forefathers”), as it states in Midrash<sup>1170</sup> on the verse,<sup>1171</sup> “The voice of my Beloved, behold, it comes, [skipping over mountains, jumping over hills],” (also referring to the coming redemption). It states, “The Holy One, blessed is He, said, ‘If I look at the actions of... Instead, at whom do I look? At their holy forefathers etc.’ The verse thus states, ‘Skipping over mountains,’ and ‘mountains-*Harim*’-הרים refers to no one but our holy forefathers etc.”

This is also the simple meaning of the verse, “From the heads of rocks I see them, and from hills do I gaze upon them.” This is because this verse introduces the general substance matter of this Torah portion, that is, that what Balak asked of Bilaam **cannot** come to pass.

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<sup>1167</sup> Numbers 23:9; Also see Likkutei Sichot Vol. 4, p. 1,067 and on.

<sup>1168</sup> See Midrash Bamidbar Rabba 20:19; Tanchuma Balak 12; Rashi to Numbers 23:9

<sup>1169</sup> Zohar III 210b (and 203b there)

<sup>1170</sup> Midrash Shemot Rabba 15:4

<sup>1171</sup> Song of Songs 2:8

[This is as stated in Zohar there that, “From the heads of rocks I see them – refers to the forefathers etc., and “From hills do I gaze upon them” – refers to the foremothers. Neither from this side, nor from this side can they be cursed,”] but the opposite is true, which is the matter of blessing (*Brachah*), specifically.

This is as elucidated throughout the various prophecies of the Torah portion, to the point that at the end of it all, we come to [the verse],<sup>1172</sup> “A star stepped out from Yaakov and a scepter-bearer has risen from Yisroel... and Yisroel will attain success,” referring to the coming of Moshiach.<sup>1173</sup> This likewise is as the Zohar concludes (in explanation of the matter of “From the heads of rocks I see them, and from hills do I gaze upon them”), with the matter of the coming of Moshiach, (as will be discussed in chapter eight).

In greater detail, the explanation is that when the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” it is not only referring to the Jewish nation in general, (in that Torah speaks of the majority,<sup>1174</sup> and we follow the majority),<sup>1175</sup> but it specifically refers to each and every Jew individually.

This as stated in Talmud Yerushalmi,<sup>1176</sup> that the verse, “A star stepped out from Yaakov,” even refers to a Jew who is dominated by gentiles. In the same way, the verse, “From the

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<sup>1172</sup> Numbers 24:17-18

<sup>1173</sup> See Talmud Yerushalmi, Taanit 4:4; Ramban to Numbers 24:17-18, and elsewhere.

<sup>1174</sup> Moreh Nevuchim, Part 3, Ch. 34

<sup>1175</sup> See Talmud Bavli, Bava Batra 23b; Zevachim 78b, and elsewhere.

<sup>1176</sup> Talmud Yerushalmi, Maaser Sheni 4:6, explained in Likkutei Sichot, Vol. 2 p. 599.

heads of rocks I see them, and from hills do I gaze upon them,” was said in regard to each and every Jew in particular.

Proof for this is the fact that Bilaam had the evil eye<sup>1177</sup> and sought out even “the edge of the people”<sup>1178</sup> to see if he could find something undesirable in them, over which to take hold of etc. Yet even so, he found nothing, to the point that he was forced to say about every single one as an individual (not just everyone as a whole), “From the heads of rocks I see them, and from hills do I gaze upon them.” This is why the opposite of a blessing cannot apply in the Jewish people, Heaven forbid, even to “the edge of the people.”

This is understood to an even greater extent from the Amidah prayer, which was established by the Men of the Great Assembly (*Anshei Knesset HaGedolah*). That is, every single Jew, as an individual, says [the words],<sup>1179</sup> [“Blessed are You *HaShem*-יהו"ה, our God and the God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov.” That is, Avraham, Yitzchak, and Yaakov are the forefathers of every single Jew as an individual, even the most unworthy and the lowest of the low.

Moreover, this is not only in potential, but also relates to our toil in serving *HaShem*-יהו"ה, blessed is He, in actuality. This is as explained by the Alter Rebbe in Tanya,<sup>1180</sup> that the verse,<sup>1181</sup> “Rather, the matter is very near to you – in your mouth

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<sup>1177</sup> Mishnah Avot 5:19; Midrash Bamidbar Rabba 20:10; Tanchuma Balak 6; Rashi to Numbers 24:2

<sup>1178</sup> Numbers 22:41

<sup>1179</sup> At the beginning of the Amidah liturgy

<sup>1180</sup> Tanya, Likkutei Amarim, Ch. 18

<sup>1181</sup> Deuteronomy 30:14

and in your heart – to do it,” is because of the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, (which includes hidden fear of *HaShem*-יהו"ה within it), in the heart of every Jew, which we have inherited from our forefathers.

That is, this matter is present and actualized within each and every Jew, even the most unworthy and the lowest of the low, such that “the matter is near” to him. Furthermore, it is not merely “near,” but is even “very near-*Karov Me'od* מֵאֹד.” Moreover, it is not only “in your heart,” about which our sages, of blessed memory, stated,<sup>1182</sup> “The Merciful One desires the heart,” but is even “in your mouth,” and even to the point of “to do it,” in actuality.

This proves that the matter of [the verse], “From the heads of rocks I see them etc.,” (which refers to our forefathers), is present in each and every Jew as an individual! Moreover, it is not just in potential, but relates to tangible actualization below ten handbreadths.

### 3.

Now,<sup>1183</sup> when the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” this is because this likewise is so of the aspect of Yisroel above, in *HaShem*'s-יהו"ה Godliness, which is *Zeir Anpin* of the world of

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<sup>1182</sup> See Talmud Bavli, Sanhedrin 106b and Rashi there; Zohar II 162b; Zohar III 281b, and elsewhere.

<sup>1183</sup> See Ohr HaTorah, Balak p. 904 and on; Biurei HaZohar of the Tzemach Tzedek p. 993 and on; Also see Biurei HaZohar of the Mittler Rebbe 103a and on.

Emanation (*Atzilut*),<sup>1184</sup> called the Upper Yisroel (*Yisroel d'Le'eila*).

The explanation, is that as known, the Jewish people are generally made up of six-hundred thousand general souls, and each one of these general souls, includes six-hundred thousand particular souls etc.<sup>1185</sup> The reason for this number (six-hundred thousand), from which there can be no less and no more, [being that any addition in the population of the Jewish people, is just what branched out, but does not refer to the general souls, which are the root souls etc.], is because the root of the Jewish people above, this being the aspect of *Zeir Anpin*, is the six- $\gamma$  emotions (*Midot*) that are drawn from the upper *Hey-ה* of the Name *HaShem*-יהו"ה (Understanding-*Binah*).

The perfection and wholeness of the six emotions (*Midot*) is as each is inclusive of ten, and then ten include ten etc., five times, (since *Zeir Anpin* is drawn from the upper *Hey-ה*-5), which equals six-hundred thousand.<sup>1186</sup>

About this the verse states, “From the heads of rocks I see them, and from hills do I gaze upon them,” in that it praises the greatness of *Zeir Anpin*, since it is rooted in the aspect of the heads of rocks (*MeRosh Tzurim*-מראש צורים) and “hills (*MiGva'ot*-מגבעות)” referring to the forefathers and foremothers (as explained in chapter two), these being Wisdom-*Chochmah*

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<sup>1184</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35, and elsewhere.

<sup>1185</sup> See Tanya, Likkutei Amarim, Ch. 37 (48a); Likkutei Torah, Behar 41a

<sup>1186</sup> See Maaamarei Admor HaZaken 5566 p. 190 and on; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 1, p. 25 and on; Sefer HaMaamarim 5678 p. 312 and on; Also see the previous discourse of this year, 5722, entitled “*Vayomer Lo Yehonatan* – Yehonatan said to him, “Tomorrow is the new moon,” Discourse 31, Ch. 5 where this is thoroughly explained.

and Understanding-*Binah* which are called father-*Av* and mother-*Eim*, for through their union the existence of the aspect of *Zeir Anpin* is brought about.

This may be understood by how this is in man below. That is, for emotions about *HaShem*'s יהו"ה-ה' Godliness to be born in the heart, there first must be the seminal point (*Nekudah*) of the intellectual [flash of] the matter, this being Wisdom-*Chochmah*. After this must come the expansion and spreading forth of grasping and comprehending [the point of matter with many details], this being Understanding-*Binah*.

Through the union of these two, called “the point (*Nekudah*) within the sanctuary (*Heichala*),”<sup>1187</sup> the emotions (*Midot*) are caused to be born. That is, intellect that relates to love, gives birth to the emotion of love, from the [latent] love and kindness in the heart. Likewise, intellect that relates to fear, gives birth to the emotion of fear, might, and dread in the heart (as explained in *Tanya*).<sup>1188</sup>

This then, is the meaning of the verse, “From the heads of rocks I see them, and from hills do I gaze upon them.” That is, even before *Yisroel*, which is the aspect of *Zeir Anpin*, they already exist. For, they already are present as they exist included in the aspects of the “rocks (*Tzurim* צורים)” and “hills (*Gva'ot* גבעות),” these being Wisdom-*Chochmah* and Understanding-*Binah*.

In other words, from the very fact that from the seminal point of the intellectual matter, there ultimately will be the birth

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<sup>1187</sup> See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 25, and the citations there, and elsewhere.

<sup>1188</sup> *Tanya*, *Likkutei Amarim*, Ch. 3



of emotions (*Midot*), [for, through contemplating (*Hitbonenut*) and delving (*Ha'amakah*) into the seminal point of the matter, as it expands and is expressed in the understanding and comprehension, with all its details, there thereby comes to be the birth of the emotions of love and fear of *HaShem*-יהו"ה and their branches], this demonstrates that the emotions (of love or fear) already exist in the seminal point of the intellectual matter, only that the emotions exist in a state of concealment, to the point of even the greatest concealment, which is analogous to the fire in a flintstone (*Tzur*-צור), (“the heads of rocks-*Rosh Tzurim*-ראש צורים,” specifically a “flint-*Tzur*”).

To explain, the difference between how fire is in a flintstone (*Tzur*-צור) and how fire in a coal, is well known.<sup>1189</sup> That is, even though fire is concealed in a lit coal, it must be fanned with air to bring it out. That is, the flame is already present in the coal, but hidden. Nonetheless, this is not utter concealment. It therefore is enough to fan it with a little air for the flame to emerge over the coal. Moreover, even while the flame is hidden in the coal, (before being fanned), its heat is openly sensed and revealed. That is, the concealment of the flame, as it is in the coal, is concealment that already relates to tangible existence, meaning, to revelation.

In contrast, this is not so of fire as it is in a flintstone (*Tzur*). That is, not only is there no revealed fire in the flintstone, which is why the flintstone can be placed in water [without its fire being extinguished] and when it is held in one's hands, one feels no heat at all, but beyond this, to reveal the fire

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<sup>1189</sup> See *Hemshech* 5666 p. 80; *Sefer HaMaamarim* 5689 p. 75, and elsewhere.

in the flintstone, [it is not enough to merely blow on it] but one must specifically strike the flint with great force. Only through doing so will sparks of fire emerge from it. That is, the fire concealed in the flintstone is a concealment that does not relate to tangible existence [meaning to revelation].

The likeness to this as it relates to the emotions as they are concealed within the seminal point of Wisdom-*Chochmah*, is that there are two matters in this. The first matter is as the Wisdom-*Chochmah* is in such a way that there already begins to be relation to emotions, such that, at the very least, they are included in it in a concealed way. This is concealment that is close to tangible existence.

The second matter is as the seminal point of Wisdom-*Chochmah* is in a higher state, in that the emotions exist there in a concealed way in which they have no existence. Nevertheless, even on that level, there also is the existence of the emotions as they are within Wisdom-*Chochmah*, in the same way that fire is present in a flintstone.

After this, the seminal point of the intellectual matter is drawn down through the contemplation (*Hitbonenut*), expansion, and spreading of the understanding and comprehension in all the details etc., until his intellect necessitates the matter of kindness-*Chessed* or its opposite.

That is, this is not yet an emotional feeling of the heart, but only in the intellectual faculties of his mind, such as the leaning of the final judgment rendered by the Sanhedrin, whether for kindness or the opposite thereof, not stemming from emotional feeling in the heart, but from the understanding and comprehension of the mind. [For, as known, this is the

general difference between the judge, who renders the judgment, and the officer, who carries out the judgment in actuality. In the officer [who carries out the judgment], it also relates to the heartfelt emotions, whereas this is not so of the judge, for whom the matter can remain entirely intellectual within his mind.]

That is, the understanding and comprehension comes to such great detail, that even the mind and intellect in the head comes to necessitate a leaning and ruling toward kindness etc., even though it is not yet a heartfelt feeling. Rather, the emotions (*Midot*) remain concealed in the mind of Understanding-*Binah*, and in the intellectual faculties (*Mochin*) of the head in general.

This then, is the meaning of the verse “From the heads of rocks I see them, and from hills do I gaze upon them.” That is, the general matter of the emotions (*Midot*), (that is *Zeir Anpin*, which is the Upper Yisroel), is first present in the aspect of Wisdom-*Chochmah*, “the heads of rocks (*Rosh Tzurim*- ראש צורים),” referring to the forefathers. It then is also present in the aspect of Understanding-*Binah*, “the hills (*Gva'ot*-גבעות),” referring to the foremothers. (Only afterwards are the birth of heartfelt emotions caused the heart.)

Now, the verse is precise in stating “From the heads of rocks I see them (*Erenu*-ארנו) and from hills do I gaze upon them (*Ashurenu*-אשורנו).” That is, in regard to the “rocks” (*Tzurim*-צורים), (referring to the forefathers and Wisdom-*Chochmah*), the verse uses the word “I see them-*Erenu*-ארנו.” In contrast, in regard to the “hills” (*Gva'ot*-גבעות), (referring to

the foremothers and Understanding-*Binah*) it uses the word “I gaze upon them-*Ashurenu*-אשורנו.”

The explanation<sup>1190</sup> is that the word “*Ashurenu*-אשורנו” is a term that indicates “gazing-*Habatah*-הבטה,” as in the Targum translation “*Sechiteih*-סכיתיה” which also is the Targum translation of “*Habatah*-הבטה,” as in the verse,<sup>1191</sup> “The Philistine peered (*Vayabet*-ויבט) and saw,” which Targum translates as “The Philistine gazed-*v’Ischetei*-ואסכתי and saw.” From this it is understood that the difference between the word “I see them-*Erenu*-אראנו” and the word “I gaze upon them-*Ashurenu*-אשורנו,” is the difference between “seeing-*Re’iyah*-ראיה” and “gazing-*Habatah*-הבטה.”

Now, as stated in Midrash Eichah Rabbah,<sup>1192</sup> the matter of “gazing-*Habatah*-הבטה” is from close proximity, whereas the matter of “seeing-*Re’iyah*-ראיה” is from a distance. This is as Rashi explains the verse,<sup>1193</sup> “[Whoever was bitten] shall look (*v’Ra’ah*-וראה) upon it [and live]... He would stare (*v’Heebet*-והביט) at it [and live].” That is, “looking at it-*v’Ra’ah Oto*-וראה אותו” refers to merely looking upon it, whereas “gazing-*v’Heebet*-והביט at it” refers to staring intently at it.

The explanation is that when the emotions (*Midot*) are in the aspect of Wisdom-*Chochmah*, “the head of rocks” (*Rosh Tzurim*-ראש צורים), this is just in a way of “sight-*Re’iyah*-ראיה,” as in the word “I see them-*Erenu*-אראנו,” which only is from a distance. For, in Wisdom-*Chochmah* it is not applicable to see the emotions (*Midot*) up close, since [in Wisdom-*Chochmah*]

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<sup>1190</sup> Also see Ohr HaTorah ibid. p. 914

<sup>1191</sup> Samuel I 17:42

<sup>1192</sup> Midrash Eichah Rabba 5:1

<sup>1193</sup> Numbers 21:8-9

the existence of the emotions (*Midot*) is not clearly apparent and seen, only that one knows and understands that they necessarily must be present, being that [*Wisdom-Chochmah*] is the root and source of the existence of the emotions, be they love and kindness or the opposite thereof.

In contrast, this is not so of the Understanding-*Binah*, “the hills” (*Gva’ot*-גבעות), which are the foremothers, in which there already is the presence of the emotions (*Midot*), in the way indicated by the word “I gaze upon them-*Ashurenu*-אשורנו,” meaning “to stare” (*Habatah*-הבטה) at them from close proximity and gaze at them intently. That is, [in Understanding-*Binah*] one can focus on them intently and know how the leaning and decision will be, being that all the particular details and reasonings of the matter are already present etc.

#### 4.

Now, in addition to what was stated above, that the birth of the emotions (*Midot*) from the intellect (*Mochin*) follows after the emotions were first included in the intellect of *Wisdom-Chochmah* (“from the heads of rocks I see them”) and in the intellect of Understanding-*Binah* (“from hills do I gaze upon them”), in addition even after the emotions (*Midot*) are born, there is a drawing down and manifestation (*Hitlabshut*) of the intellect (*Mochin*) within the emotions (*Midot*). (This is unlike the natural emotions (*Midot Tiviyim*) in which the matter of the intellect (*Mochin*) is unrecognized within them.)

Now, in this itself, there are two ways. The first way is the manifestation of Understanding-*Binah* in the emotions (*Midot*), and the second way is the manifestation of Wisdom-*Chochmah* in the emotions (*Midot*). (This is similar to the two ways that the emotions (*Midot*) are included in the intellect (*Mochin*). That is, there is the inclusion of the emotions (*Midot*) within the Understanding-*Binah* (“from hills do I gaze upon them”), and higher than this is the inclusion of the emotions (*Midot*) within Wisdom-*Chochmah* (“from the heads of rocks I see them”).

These are the two ways that the intellect (*Mochin*) is drawn down into the emotions (*Midot*), (in addition to how the emotions (*Midot*) are in and of themselves, in which the effect of the intellect (*Mochin*) upon them is unrecognizable). These [two aspects] are called “the brains of suckling” (*Mochin d’Yenikah*) and “the brains of maturity” (*Mochin d’Gadlut*).<sup>1194</sup>

This may be better understood<sup>1195</sup> from the matter of the emotions (*Midot*) as they are in man below, in which there are various ways. For example, there are emotions (*Midot*) as they are in a small child who has no relation to understanding and comprehension. Nonetheless, even so, there are things that he loves and things that he hates and fears.

Moreover, the opposite is true, in that the emotions of a small child are much more dominant in him, being that his emotions are not limited by the imposition of the intellect. This

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<sup>1194</sup> See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (with commentary), Vol. 2, Introduction to Ch. 34, Ch. 34 & Ch. 35, and the citations and notes there.

<sup>1195</sup> See Ohr HaTorah *ibid.* p. 906 and on; Biurei HaZohar of the Mittler Rebbe 103d and on.

is why a child will immediately cry or will immediately be happy, and the next moment, his emotions can change from one extreme to the other. This is because [his emotions] are not founded on anything besides the emotions themselves, in that only his emotions are present, these being “emotions of immaturity” (*Midot d’Katnut*), which do not yet have the expansiveness of the intellect (*Mochin*) in them. This is why immediately at the conclusion of one emotion, an opposite emotion can emerge.

However, after this, the intellect (*Mochin*) begins to develop and affect change in the emotions, such that he does not allow himself to be dominated by the feelings of his heart, but instead will act in accordance to what his intellect necessitates. As known,<sup>1196</sup> man’s primary toil is to affect change in the nature of his emotions (as in the two variations of how this is stated) and this is especially so of the matter of Chassidus.

This is like the well-known statement of the one whose redemption and joyous day [we are celebrating], that he said about a certain Chassid who had the [true] form [of a Chassid], that as long as he had not yet heard of this matter from the Rebbe, he had emotions similar to the emotions of an animal standing in the mire. [For, although they are standing in the mire, nonetheless, being that they are animals, they have no intellect and understanding of this.] However, [once he heard this from the Rebbe] it then became known to him, that [his animalistic soul] is an animal and that he must make a man out

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<sup>1196</sup> Likkutei Diburim Vol. 1, p. 56a-b; Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 458 and on; Sefer HaMaamarim, Kuntreisim Vol. 2, p. 321b.

of him, which comes by the intellect [man] causing the emotions to change, so that one's emotions [in his service of *HaShem*-יהו"ה] are driven by the mind (*Midot Sichliyot*).

Now, the order of one's toil in this, is from below to above. For, since, at first, he only has the natural emotions (*Midot Tiviyim*), therefore the beginning of his toil is in a way that his mind must dominate and rule over his heart.<sup>1197</sup> In other words, though according to the feelings of his heart he wants things to be in such and such a way, nonetheless, because his mind rules over his heart, he restrains himself and forces himself to do the opposite. However, this only is by way of [force and] dominance, (in that the mind rules over [and forces] the heart), meaning that its reign and dominion is by force. That is, this is just the matter of self-restraint (*Itkafiya*).

However, there then is a higher way, in which one further works on himself until his intellect (*Mochin*) affects his emotions (*Midot*) in a way of self-transformation (*It'hapcha*). That is, without taking any consideration of his natural emotions altogether, nor taking any consideration of the nature of his emotions, his intellect overpowers his emotions and transforms them, so that one's emotion is transformed from its original nature to an opposite nature.

This is similar to what the verse states about Avraham after the test of the binding of Yitzchak (*Akeidah*),<sup>1198</sup> "Now I know that you are God fearing." This is because Avraham's primary mode of service was in inviting guests, stemming from the quality of kindness-*Chessed*, which is the right line.

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<sup>1197</sup> Zohar III 224a; Tanya, Likkutei Amarim, Ch. 12 (17a)

<sup>1198</sup> Genesis 22:12



However, in the test of the binding of Yitzchak (the *Akeidah*), his service of *HaShem*-יהו"ה, blessed is He, was the diametric opposite of kindness-*Chessed*, and it specifically is then that the verse states, "Now I know that you are God fearing." In other words, it now became known and revealed to all the peoples of the world, that all Avraham's deeds were not just because of the nature of his emotions, or were coming from his natural emotions, but were rather because "you are God fearing."

These two ways by which the intellectual faculties (*Mochin*) have an effect on the emotions (*Midot*), whether only in a way of self-restraint (*Itkafiya*), or higher than this, in a way of self-transformation (*It'hapcha*), are called in the language of Kabbalah and Chassidus, "the brains of suckling" (*Mochin d'Yenikah*) and "the brains of maturity" (*Mochin d'Gadlut*).

"The brains of suckling" (*Mochin d'Yenikah*) means that the intellect (*Sechel*) affects the development of the emotions (*Midot*), so that the emotions (*Midot*) should be according to [the dictates of] the intellect (*Sechel*), through which one thereby automatically is able to force the nature of the emotions (*Midot*).

In contrast, "brains of maturity" (*Mochin d'Gadlut*) means that the intellect (*Sechel*) dominates to such an extent that it brings about a transformation of the existence of the emotions (*Midot*) to the existence of intellect (*Sechel*), through which he automatically is able to (not only force, but also) transform the nature of the emotions (*Midot*).

The general difference between the two ways that the intellect (*Mochin*) effects the emotions (*Midot*), whether [in a way of] "the brains of suckling" (*Mochin d'Yenikah*) or [in a

way of] “brains of maturity” (*Mochin d’Gadlut*), is in alignment with the two ways that the emotions (*Midot*), (this being the aspect of *Zeir Anpin*, the Upper Yisroel), are included in the intellect (*Mochin*), either inclusion within Understanding-*Binah* (“from hills do I gaze upon them”) or inclusion within Wisdom-*Chochmah* (“from the heads of rocks I see them”).

The explanation is that when the drawing down in the emotions (*Midot*) is from the brain of Wisdom-*Chochmah* (“from the heads of rocks”), wherein the emotions (*Midot*) are present in a state of [complete] concealment and hiddenness (as explained in chapter three), and there is not yet the division of emotions, then the drawing down of Wisdom-*Chochmah* affects the matter of self-nullification (*Bittul*), so that there can be (not only self-restraint (*Itkafiya*), but also) self-transformation (*It’hapcha*), meaning, the transformation from one emotion to an opposite emotion, as well as the transformation of emotions to intellect.

However, when the drawing down in the emotions (*Midot*) is solely from the mind of Understanding-*Binah*, (“from hills do I gaze upon them”), which refers to the revealed intellect, which is in a way of expansiveness and spreading forth in the particulars etc., which also has relation to the emotions (*Midot*) (as explained in chapter three), then in the emotions (*Midot*) there is also a recognition of the intellect (*Sechel*) that gave birth to them, this being intellect (*Sechel*) that relates to the emotions (*Midot*).

It thus automatically follows that the effect upon the emotions (*Midot*) is solely in a way of self-restraint (*Itkafiya*), that he is capable of ruling over the emotion and stopping it or

concealing it etc., but he is not capable of transforming it. This is because this emotion is rooted in this [aspect] of the intellect (*Sechel*), which is already intellect as it relates to the emotions (*Midot*).

5.

Now, the explanation of, “From the heads of rocks I see them, and from hills do I gaze upon them,” as it is in the Jewish people’s service of *HaShem*-יהו"ה, blessed is He, below (that is, the six-hundred thousand general souls through which there is a drawing down to all the particular souls below), is that in general, our toil is to affect the matter of [the verse],<sup>1199</sup> “You shall love *HaShem*-יהו"ה your God,” in ourselves.

This is because the love of *HaShem*-יהו"ה, blessed is He, is the foundation and root for the fulfillment of all 248-ה-רמ positive *mitzvot*, and therefore is automatically also the foundation and root for the *mitzvah* to fear *HaShem*-יהו"ה, blessed is He, which is the foundation and root for desisting from doing all 365-ה-שט prohibitive *mitzvot*, (as explained in *Chinuch Katan*).<sup>1200</sup> We thus find that the *mitzvah* to love *HaShem*-יהו"ה, blessed is He, also includes fear of Him within it, and is thus the foundation of all the *mitzvot*, this being the totality of our service of *HaShem*-יהו"ה, blessed is He.

Now, included in this, is the entire order mentioned before, [beginning with] the natural emotions (*Midot Tiviyim*), then emotions stemming from the “brains of suckling” (*Mochin*

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<sup>1199</sup> Deuteronomy 6:5

<sup>1200</sup> Tanya, *Chinuch Katan* 75b; Also see Tanya, *Likkutei Amarim*, Ch. 4

*d'Yenikah*), which is the matter of “from hills do I gaze upon them,” until emotions as they stem from the “brains of maturity” (*Mochin d'Gadlut*), which is the matter of “from the heads of rocks I see them.”

The explanation is that the *mitzvah*, “You shall love *HaShem*-יהו"ה your God,” which includes the general matter of the emotions (*Midot*) of the heart, is that there are six emotions, which are one’s “six days of construct” that uphold the totality of his service of *HaShem*-יהו"ה, blessed is He, throughout the six days, these being “the six thousand years of the world,”<sup>1201</sup> and that there are two ways in this. The first way is “with all your heart and with all your soul,” and the second way is “with all your being” (*Bechol Me'odecha*-בכל מאדך).

Now, the order of the toil is from below to above, meaning that at first, one’s service of *HaShem*-יהו"ה is in a way of love of *HaShem*-יהו"ה, blessed is He, that is “with all your heart and with all your soul.” That is, it fills the whole heart and all the powers of the soul, only that this form of service of *HaShem*-יהו"ה, blessed is He, stems from the inner manifest powers (*Kochot Pnimiyyim*), which are called “inner” because they manifest within the vessels (*Keilim*), meaning that they are measured and limited. In general, this is love of *HaShem*-יהו"ה, blessed is He, that stems from grasp and comprehension (*Understanding-Binah*), this being the matter of “from hills do I gaze upon them.”<sup>1202</sup>

After this one comes to love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך),

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<sup>1201</sup> Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

<sup>1202</sup> Also see Ohr HaTorah *ibid.* p. 914

which transcends measure and limitation, and is an abundant and great love, the hidden love that transcends the comprehension and grasp of the intellect (*Sechel*), coming and stemming from the matter of self-nullification (*Bittul*). (That is, one becomes utterly nullified of his own existence, to the point that the matter of self-transformation (*It'hapcha*) is possible in him.) [This stems from] the seminal point (*Nekudah*) of Wisdom-*Chochmah*, which is the matter of “from the heads of rocks I see them.”<sup>1203</sup>

## 6.

Now, even though based on what we stated before, there is a much greater element of superiority to [the aspect indicated by] “from the heads of rocks I see them,” (which refers to the drawing down of Wisdom-*Chochmah* into the emotions (*Midot*), which brings about the love of *HaShem*-יהו"ה, blessed is He, “with all your being”), relative to [the aspect indicated by] “from hills do I gaze upon them,” (which refers to the drawing down of the aspect of Understanding-*Binah* into the emotions (*Midot*), which only brings about the love of Him “with all your heart and with all your soul”), on the other hand, when it comes to the [aspect indicated by] “from the heads of rocks I see them,” which brings about the love of Him “with all your being” which transcends manifestation in the inner manifest powers (*Kochot Pnimiyyim*), it only is in a way of “I see them-*Erenu*-אָרְאֵנוּ,” meaning, seeing from a distance.

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<sup>1203</sup> See Ohr HaTorah *ibid*.

There therefore must also be the matter of “from hills do I gaze upon them-*Ashurenu*-אשורנו,” which is gazing from close proximity, and specifically with intent, (as explained in chapter three). This is brought about through toil with the inner manifest powers (*Kochot Pnimiyyim*). In other words, even the matter of love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך) should be drawn into the inner manifest powers (*Kochot Pnimiyyim*).

The explanation may be understood based on what is known and explained in various places about *HaShem*'s-יהו"ה ultimate Supernal intent in our service of Him, blessed is He. That is, the Godly soul did not descend to this world below in order to repair itself, but in order to repair the body, the animalistic soul, and his portion in the world at large,<sup>1204</sup> and to make them into receptive receptacles for *HaShem*'s-יהו"ה Godliness, for through this, we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>1205</sup>

This matter comes about through manifestation in an inner way (*Pnimi*),<sup>1206</sup> by explaining to the animalistic soul, until the animalistic soul understands with its own intellect, that “closeness to God is good for me.”<sup>1207</sup> This is what generally is meant in the matter of “the one affecting the refinement manifesting in the garments of the one being refined.” In other words, in order for one to refine his body, animalistic soul, and

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<sup>1204</sup> Tanya, Likkutei Amarim, Ch. 37 (48b), and elsewhere.

<sup>1205</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>1206</sup> See Sefer HaMaamarim 5710 p. 114; Torat Menachem, Sefer HaMaamarim Kislev p. 1

<sup>1207</sup> See Psalms 73:28

his portion in the world at large, there specifically must be the manifestation [of the Godly soul] within them in an inner way. This is the general matter of the toil [indicated by the aspect of] “from hills do I gaze upon them-*Ashurenu*-אשורנו,” which is gazing from close proximity, and specifically with intent.

This also explains what our forefather Avraham was told,<sup>1208</sup> “Whatever Sarah tells you, heed her voice.” To explain, in books of Kabbalah and Chassidus,<sup>1209</sup> it is explained that Avraham and Sarah are compared to Wisdom-*Chochmah* (“the heads of rocks”) and Understanding-*Binah* (“the hills”), respectively.

This is to such an extent that Avraham indicates the highest level in Wisdom-*Chochmah*, this being the aspect of Wisdom-*Chochmah* called “the flintstone-*Tzur*-צור” (in which the emotions are present in a state of concealment that has no tangible existence, as explained in chapter three). This is because “Avram-אברם”<sup>1210</sup> is the aspect of the intellect that is hidden from all consideration (*Sechel HaNe’elam MiKol Ra’ayon*),<sup>1211</sup> (as explained at length in Likkutei Torah L’Gimmel Parshiyot).<sup>1212</sup>

Yet, even so, he was told, “Whatever Sarah tells you, heed her voice,” meaning that there also must specifically be the matter of Understanding-*Binah*. This is to such an extent

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<sup>1208</sup> Genesis 21:12

<sup>1209</sup> See Likkutei Torah of the Arizal, Parshat Toldot; Torah Ohr, Lech Lecha 13b; Torat Chayim, Lech Lecha 86d, 91b

<sup>1210</sup> Which divides into “the exalted father-*Av Ram*-אב רם” and thus refers to the loftiest level of the “father-*Abba*” which is Wisdom-*Chochmah*.

<sup>1211</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1212</sup> Likkutei Torah L’Gimmel Parshiyot, p. 76a; also printed in Ohr HaTorah, Lech Lecha (Vol. 4), p. 685a.

that the letter *Hey*-ה was added to the name “Avram-אברם,” as the verse states,<sup>1213</sup> “Your name shall no longer be Avram (אברם), but your name shall be Avraham (אברהם),” through which he became, “The father of a multitude of nations (*Av Hamon Goyim*-אב המון גוים).”<sup>1214</sup>

Specifically after this Yitzchak was born to him, “since through Yitzchak will offspring be considered yours,”<sup>1215</sup> followed by the birth of Yaakov, and then the totality of the six-hundred thousand children of Israel. It was because of this that it was necessary for there to be the addition of the letter *Hey*-ה-5, (taken from the *Yod*-י-10 of Sarai-שרי),<sup>1216</sup> in that it indicates the expansion and spreading forth of the seminal point of the intellect, (the *Yod*-י of Wisdom-*Chochmah*, and even higher than this, as the point of Wisdom-*Chochmah* transcends the form of the letter *Yod*-י), into numerous particular details etc. For, it specifically is in this way that there can be manifestation in an inner way (*b’Pnimitiyut*) to affect refinement and purification, and bring about the ascent of all the particular of the body, the animalistic soul, and his portion in the world at large.

More specifically, there are two elements of superiority<sup>1217</sup> in the drawing down of intellect (*Mochin*) to the emotions (*Midot*) stemming from the aspect of Understanding-*Binah*, as [indicated by], “from hills do I gaze upon them,”

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<sup>1213</sup> Genesis 17:5

<sup>1214</sup> Genesis 17:5 *ibid.*

<sup>1215</sup> Genesis 21:12

<sup>1216</sup> Rashi to Genesis 17:5 *ibid.*

<sup>1217</sup> See Ohr HaTorah *ibid.* p. 914



through which we come to love of *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul."

The first, is that as a result of the fact our toil is in a way of ascent from below to above, [as in the verse], "a ladder (*Sulam*-סלם) that is set earthward etc.,"<sup>1218</sup> it is impossible for us to come to love of Him "with all your being" (*Bechol Me'odecha*-בכל מאדך), (which stems from the self-nullification (*Bittul*) affected by Wisdom-*Chochmah*) except if it first is preceded by the toil of serving *HaShem*-יהו"ה, blessed is He, "with all your heart and with all your soul."

The second, is that even after one already has reached love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בכל מאדך), (through the self-nullification (*Bittul*) affected by Wisdom-*Chochmah*, this being the level of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He), nevertheless, for *HaShem's*-יהו"ה Supernal intent of making "a dwelling place for the Holy One, blessed is He, in the lower worlds" to be fulfilled, there must also then be engagement etc., in all the particular details.

That is, there must be a drawing down from the aspect of Wisdom-*Chochmah* to the aspect of Understanding-*Binah*; from the Concealed World (*Alma d'Itkasiya*) to the Revealed World (*Alma d'Itgaliya*); from the Upper Unity (*Yichuda Ila'ah*) to the Lower Unity (*Yichuda Tata'ah*).<sup>1219</sup> All this is brought about by the matter [indicated in the words], "from hills do I gaze upon them."

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<sup>1218</sup> Genesis 28:12

<sup>1219</sup> See Ohr HaTorah ibid. p. 915.

With the above in mind, we can also explain what it states in Zohar on the verse, “from hills do I gaze upon them.” It states there,<sup>1220</sup> “When it comes into the womb of the mother, ‘I gaze upon them-*Ashurenu*-אשורנו,’ in that there is a protrusion to the outside, like the letter *Tav*-ת etc.”

The explanation<sup>1221</sup> is that in addition to the fact that in Understanding-*Binah* there already are all the particulars of the emotions (*Midot*), (as explained in chapter three), [for even though they are in a state of gestation there, (“in the womb of the mother”), nevertheless, just as at the end of the state of gestation the fetus already has all particular 248-רמ"ה limbs and 365-שס"ה sinews, so likewise, Understanding-*Binah* includes all the particulars of the emotions (*Midot*) in it, and there is also the matter of protrusion to the outside, this being the left leg of the *Hey*-ה, which is like a small *Vav*-ו-6, and at its base there is the thorn (*Kotz*-קרץ) which leans outward (similar to the letter *Tav*-ת).<sup>1222</sup> This indicates the drawing down to further below, this being the “protrusion to the outside,” referring to the *Sefirah* of Kingship-*Malchut*, which in man is like the matter of speech (*Dibur*), (within which the emotions (*Midot*) manifest).

For, as known, the letters (*Otiyot*) are rooted in the essence of the [human] soul.<sup>1223</sup> Even when the letters come

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<sup>1220</sup> Zohar III 203b

<sup>1221</sup> See Ohr HaTorah *ibid.* p. 905, p. 907; Biurei HaZohar of the Mittler Rebbe *ibid.* p. 104b and on.

<sup>1222</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (with commentary), Vol. 2, Introduction to Ch. 34 *ibid.*

<sup>1223</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38.

into the divisions of the five sources of speech in the mouth [the throat, middle palate, outer palate, lips and teeth] this also transcends comprehended and understood intellect, but [stems] from the hidden intellect (*Sechel HaNe'elam*) and pre-intellect (*Kadmut HaSechel*) in the speaking soul (*Nefesh HaMedaberet*), (as explained in Iggeret HaKodesh),<sup>1224</sup> up to the aspect of Wisdom-*Chochmah*.

However, in Wisdom-*Chochmah* itself there is no revelation of letters (*Otiyot*), but the beginning of a sense of letters (*Otiyot*) is specifically in Understanding-*Binah*. Only that in Understanding-*Binah* itself, the light of the intellect dominates over the [sense] of its letters (*Otiyot*), whereas the letters (*Otiyot*) are recognized through being drawn down and descending into thought (*Machshavah*), primarily through the “protrusion to the outside,” in that it is even drawn down and descends into speech (*Dibur*), this being matter of the *Sefirah* of Kingship-*Malchut*. This likewise is the matter of “speech” (*Dibur*) [about which the verse states],<sup>1225</sup> “With the speech of *HaShem*-יהוה the heavens were made,”<sup>1226</sup> which includes the totality of the chaining down of the worlds (*Seder Hishtalshelut*).

This then, is the meaning of [the teaching], “When it comes into the womb of the mother, ‘I gaze upon them-*Ashurenu*-אשורנו,’ as there is a protrusion to the outside.” This is because the root of the matter of speech (*Dibur*), which is Kingship-*Malchut*, [and is the aspect of] the “protrusion to the

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<sup>1224</sup> Tanya, Iggeret HaKodesh, Epistle 5 (107b)

<sup>1225</sup> Psalms 33:6

<sup>1226</sup> Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

outside,” is in the aspect of Understanding-*Binah*, which is the matter [indicated by the words] “from hills (*Gva’ot*-גבעות) do I gaze upon them,” specifically.

8.

The Zohar there<sup>1227</sup> continues to explain the matter of “from hills (*Gva’ot*-גבעות) do I gaze upon them,” and that there are two ways in this, (“hills-*Gva’ot*-גבעות” is in the plural form). That is, there is the word “hills-*Gva’ot*-גבעות” written missing the letter *Vav*-ו, referring to the “lower hills” (*Gva’ot d’LeTata*), and there is the word “hills-*Gva’ot*-גבעות” written in a complete way with the *Vav*-ו, referring to the “upper hills” (*Gva’ot d’LeEila*).

It explains that, “In the coming future, when King Moshiach comes, there will have to be a drawing down from the “upper hills” (*Gva’ot d’LeEila*) to the “lower hills” (*Gva’ot d’LeTata*) to establish it with upper life (*Chayin Ila’in*), (since the “lower hills” (*Gva’ot d’LeTata*) have no life within them), and on that day, it is from there that Moshiach the son of Dovid will come forth.” It concludes, “This is the secret of the verse,<sup>1228</sup> “I will proclaim the portion of *HaShem*-יהו” He said to me, ‘You are My son, I have begotten you this day,’” referring to the matter of the birth of Moshiach the son of Dovid.<sup>1229</sup>

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<sup>1227</sup> Zohar III 203b

<sup>1228</sup> Psalms 2:7

<sup>1229</sup> See Ohr Hatorah *ibid.*, p. 908 and on; Biurei HaZohar of the Mittler Rebbe *ibid.* p. 105b and on.

The explanation is that even though the soul of Moshiach preceded the world, in that the Midrash<sup>1230</sup> enumerates the soul of Moshiach amongst the seven things that preceded the world, nevertheless, for there to be the birth (meaning, the revelation) of Moshiach, this being the matter of the “protrusion to the outside” (the going out), there must be a drawing down of [the matter indicated by the verse], “From the heads of rocks I see them, and from hills do I gaze upon them.” It is specifically from there (“from hills (*Gva 'ot*-גבעות) do I gaze upon them”) that “the protrusion to the outside” is caused, this being the drawing down from the aspect of Understanding-*Binah* (the “upper hills-*Gva 'ot d'LeEila*”) to the aspect of Kingship-*Malchut* (“the lower hills-*Gva 'ot d'LeTata*”).

This likewise is the meaning of the verse, “I will proclaim the portion-*Chok*-חֶק of *HaShem*-יהו"ה.” This is because the *Sefirah* of Kingship-*Malchut* is called “*Chok*-חֶק” which means a “fixed portion,” as in the verse,<sup>1231</sup> “Allot me my daily portion of bread-*Lechem Chuki*-חֶקִי-לֶחֶם,” and similarly the verse,<sup>1232</sup> “She gives food to her household, and a portion-*Chok*-חֶק to her maidens.” We likewise recite,<sup>1233</sup> “He set forth a law and a time-*Chok u'Zman*-חֶק וְזֶמַן that they should not deviate from their task,” [which specifies time (*Zman*-זמן) which [also] is related to the *Sefirah* of Kingship-*Malchut*].<sup>1234</sup>

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<sup>1230</sup> See Talmud Bavli, Pesachim 54a; Midrash Bereishit Rabba 1:4

<sup>1231</sup> Proverbs 30:8

<sup>1232</sup> Proverbs 31:15

<sup>1233</sup> In the Kiddush Levanah blessing. See Talmud Bavli, Sanhedrin 42a

<sup>1234</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7.

This indicates bestowal that is apportioned in a way of measure and division, drawn down through the measures and limitations of the *Sefirah* of Kingship-*Malchut*, primarily through the “protrusion to the outside” that happens upon her descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

This is because in the world of Emanation (*Atzilut*) an exchange of places is possible, (the opposite of the matter of “they should not deviate [from their task]”). It only is upon her descent to the worlds of Creation, Formation, and Action that the “fixed portion-*Chok*-חוק” is caused, so that “they should not deviate etc.”

This then, is the meaning of the verse, “I will proclaim the portion of *HaShem*-יהוה. He said to me, ‘You are My son, I have begotten you this day.’” That is, for the birth of the soul of Moshiach to be, there must be a drawing down into Kingship-*Malchut* (which is called a “portion-*Chok*-חוק,” and is “the lower hills-*Gva’ot d’LeTata*”) from the aspect of Understanding-*Binah* (“from hills do I gaze upon them,” that is, from the “upper hills-*Gva’ot d’LeEila*”).

That is, because of the measure and limitation of the *Sefirah* of Kingship-*Malchut*, there cannot be a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*) within the chaining down of the worlds (*Seder Hishtalshelut*). Thus, when there is a drawing down of the opposite of the chaining down of the worlds (*Seder Hishtalshelut*) into the chaining down of the worlds (*Seder Hishtalshelut*), it is in a way that “she has no life,” (as stated in *Zohar* there).

There therefore must be a drawing down from the concealed world (*Alma d'Itkasyah*) into the *Sefirah* of Kingship-*Malchut*, which is the revealed world (*Alma d'Itgaliya*), and even higher, from “the world of freedom” (*Alma d'Cheiruta*), which is the matter of the *Sefirah* of Understanding-*Binah*, (“from hills (*Gva'ot*-גבעות) do I gaze upon them” in which the word “hills-*Gva'ot*-גבעות” is written complete, filled with the letter *Vav*-ו). This is what causes the birth of Moshiach ben Dovid, which is drawn down and becomes revealed in actuality.

## 9.

With the above in mind, we can explain the verse,<sup>1235</sup> “All who is called by My Name etc.,” meaning, “All this is for the sake of your righteous forefathers, upon whom My Name is called.” That is, the redemption of the Jewish people (mentioned in the preceding verses) is in the merit of our forefathers. This is as it states in Midrash<sup>1236</sup> on the verse,<sup>1237</sup> “The voice of my Beloved, behold, it comes, [skipping over mountains, jumping over hills],” that “It is in the merit of their forefathers that I redeem them, and it therefore states ‘Skipping over mountains,’ in that there are no ‘mountains-*Harim*-הרים’ except for our forefathers,” (as explained in chapter two).

It can thus be said that this is not in a way that the merit of our forefathers remains as it is, on the level of the forefathers

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<sup>1235</sup> Isaiah 43:7

<sup>1236</sup> Midrash Shemot Rabba 15:4

<sup>1237</sup> Song of Songs 2:8

alone, this being the matter of “The heads of rocks (*Rosh Tzurim*-ראש צורים),” but is also drawn down and revealed in the level of the foremothers, this being the matter of “from the hills-*Gva’ot* גבעות [do I gaze upon them].”

The explanation is that [the words], “All this is for the sake of your righteous forefathers, upon whom My Name is called,” refers to the totality of Jewish people throughout the time of exile, up to and including the generation of the “footsteps of Moshiach,” whose service of *HaShem*-יהו"ה, blessed is He, is similar to the service of our forefathers.

This is as explained in Tanya, that service of *HaShem*-יהו"ה, blessed is He, stems from the hidden love (*Ahavah Mesuteret*) of Him, which also includes fear of Him, and that this is an inheritance from our forefathers, (as explained in chapter two). That is, since they all are first included in the forefathers, therefore, even once they come to be an existence unto themselves, nonetheless, their root in the forefathers is apparent in them, this being the matter [indicated by the words], “From the heads of rocks I see them.”

The same is so of the matter [indicated by the words], “From hills do I gaze upon them,” as they are drawn down and revealed through the foremothers. This is what affects their service of *HaShem*-יהו"ה, blessed is He, to have the matter of the love of Him “with all your heart and with all your soul,” (meaning, with the inner manifest powers, “from the hills do I gaze upon them”), and “with all your being” (the abundant love (*Ahavah Rabba*) that transcends intellect, “from the heads of rocks I see them”), as explained before (in chapters five and six) at length.



This then, explains the matter that the coming redemption is in the merit of our forefathers, [as in the words], “All this is for the sake of your righteous forefathers.” That is, through service of *HaShem*-יהו"ה, blessed is He, of the Jewish people being in a way that it is recognized that their root is in the forefathers, this being the matter [indicated by the words], “From the heads of rocks I see them, and from hills do I gaze upon them,” the Jewish people thereby merit the redemption.

## 10.

It should be added that in the matter [indicated by the verse], “From the heads of rocks I see them, and from hills do I gaze upon them,” there are two ways. The first way is as it stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), and the second way is as it relates to the revelation of Moshiach.

For, it states in Midrash,<sup>1238</sup> “The words, ‘From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them’ refer to the forefathers... we find that at first, the Ever-Present One sought to establish the world, but was unsuccessful until the forefathers arose. This is analogous to a king who sought to build a city. He issued a decree and they searched for a place to build the city. He came to lay the foundation, but water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation in a different place, but the water overturned it, until he came to a certain place and found a huge rock (*Tzur*-צור). He said: ‘I will establish the city here, upon

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<sup>1238</sup> Midrash Shemot Rabba 15:7

these rocks.’ So likewise, originally the world was only water mixed with water.<sup>1239</sup> God sought to establish the world, but the [presence of the] wicked did not allow it... In the generation of Enosh... the waters arose and inundated them...<sup>1240</sup> Likewise, in the generation of the flood... the waters arose... When the forefathers came and were meritorious, the Holy One, blessed is He said, ‘I will establish the world upon these, as it states,<sup>1241</sup> ‘For the pillars of the earth are *HaShem*’s יהו"ה and upon them He set the world.’ The verse thus states, ‘From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them.’”

The explanation is that the first matter [indicated by] the verse, “From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them etc.,” is that the Holy One, blessed is He, establishes the world upon our forefathers, who are called “rocks-*Tzurim*-צורים,” refers to the world of Repair-*Tikkun* which follows after the world of Chaos-*Tohu* etc., all of this stemming from the general order of the chaining down of the worlds (*Seder Hishtalshelut*) from above to below.

However, this matter is not yet sufficient, for there also must be man’s general toil in serving *HaShem*-יהו"ה, blessed is He, from below to above, to the point of [fulfilling the verse],<sup>1242</sup> “[The glory of *HaShem*-יהו"ה will be revealed], and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” this being the matter of Moshiach. This is the second matter [indicated by the verse], “From the heads of rocks (*Rosh Tzurim*-ראש צורים) I see them etc.,” namely, that it is in the merit

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<sup>1239</sup> Talmud Yerushalmi Chagigah 2:1

<sup>1240</sup> See Midrash Bereishit Rabba 5:6; Rashi to Genesis 6:4, Deuteronomy 32:7

<sup>1241</sup> Samuel I 2:8

<sup>1242</sup> Isaiah 40:5

of our forefathers that the redemption of the Jewish people is caused.

About this matter, (the redemption of the Jewish people in the merit of our forefathers, [in that] “From the heads of rocks (*Rosh Tzurim*-ראש צורים)’ refer to the forefathers”), the verse states, “All who is called by My Name etc.,” that, “[It is] for the sake of your righteous forefathers, upon whom My Name is called,” specifying “My Name-*Shmee*-שמ״י.” This is as explained in the discourse entitled “*Ki MeiRosh Tzurim*” in the continuum of discourses (*Hemshech*) of the year 5666,<sup>1243</sup> that “My Name-*Shmee*-שמ״י” refers to “My Name that is uniquely singular and unified to Me,” and refers to the aspect of His Essential exaltedness and the concealment of His Essential Self, which transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). It is this aspect which our righteous forefathers drew down and is likewise drawn down by their children after them (until the end of all generations, and about whom it states,<sup>1244</sup> “Your people, they are all righteous”).

That is, through them there is a drawing down of “My Name-*Shmee*-שמ״י” meaning, “My Name that is uniquely singular and unified to Me,” this being the essential concealment (*He’elem HaAtzmi*) of the Essential Self of *HaShem*-יהו״ה, blessed is He. This refers to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו״ה Himself, blessed is He, to below.

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<sup>1243</sup> *Hemshech* 5666 p. 298 and on.

<sup>1244</sup> Isaiah 60:21

The verse continues, “All who is called by My Name, and for My glory-*L’Khvodi*-לכבודי.” That is, this drawing down comes about through the aspect of “My glory-*Khvodi*-כבודי,” referring to the aspect of Kingship-*Malchut* as she relates to the worlds, this being the matter of *HaShem* יהו"ה's exaltedness and reign over the worlds.

After this it is drawn down throughout the entire chaining down of the worlds (*Seder Hishtalshelut*), [as indicated by the words], “I created it (*Barativ*-בראתיו), I formed it (*Yatzartiv*-יצרתי), I even-*Af*-אף (in which the word ‘even-*Af*-אף’ makes a separation,<sup>1245</sup> by which there even-*Af*-אף is a drawing down to) actualization (*Aseeteev*-עשיתיו).”

## 11.

Now, as known, the revelation of Moshiach depends on our deeds and toil in serving *HaShem* יהו"ה, blessed is He, throughout the duration of the exile.<sup>1246</sup> Beyond this, even those matters that will be revealed in the time of Moshiach, must have something similar during exile, in a way of a taste, like the passage, “those who have tasted them have merited life.”<sup>1247</sup> This also is the general matter of the signs, wonders, and miracles that *HaShem* יהו"ה does for the righteous *Tzaddikim* in this world, even during exile. This likewise is the meaning of the statement in Targum, “All this is for the sake of

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<sup>1245</sup> See Likkutei Torah, Balak and elsewhere.

<sup>1246</sup> Tanya, Likkutei Amarim, Ch. 37

<sup>1247</sup> Shabbat Musaf liturgy; Also see Likkutei Sichot Vol. 15, p. 282; Vol. 20 p. 173.

your righteous forefathers, upon whom My Name is called; My glory is upon their heads, I will restore their captivity, and I have even done miracles for them.”

In other words, from the onset, the matter of “I will restore-*Atkanit*-אתקניית their captivity” (of the same root as “Repair-*Tikkun*-תיקון”) was inherent in the exile, this being like the matter of “destroying for the sake of rebuilding.”<sup>1248</sup> This matter [that from the onset of the exile it’s repair is inherent to it] is to such a degree, that “I even have done miracles for them,” [in that the past miracles, such as the miracles of the exodus etc.,] were the beginning, introduction, and receptacle for the miracles of the times of Moshiach, which should be drawn all the way down below ten handbreadths.<sup>1249</sup>

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<sup>1248</sup> See Talmud Bavli, Shabbat 31b

<sup>1249</sup> In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. It is explained that the space above ten handbreadths is not considered the public domain-*Reshut HaRabim* (See Shulchan Aruch of the Alter Rebbe, Orach Chaim 345:17). That is, the matter of the public domain-*Reshut HaRabim* is applicable only below ten handbreadths. The Arizal explains (and as cited in Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* and the multiplicity indicated by the shared term God-*Elohi*”אלהי”m, which is in the plural form and conceals the Singular Intrinsic and Essential Name of *HaShem*-יהוה Himself, blessed is He. In contrast, the world of Emanation-*Atzilut* is the world of the Oneness of the Singular Intrinsic Being, the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that it has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהוה, blessed is He, which when spelled out as the Name of *Ma”H*-מ”ה-45, (י”ד ה”א ו”ו ה”א) which consists of ten letters that enliven the ten *Sefirot* of the world of Emanation-*Atzilut*. The ultimate intent, however, is that the Singularity of the Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, should be revealed in the lower world, specifically below ten handbreadths. (See the Sichah talk of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Volume 1.)

This also is the general matter of the miracles we see in every generation, especially miracles that were seen with the righteous *Tzaddikim*, who are the general souls of the generation. This is especially so of those miracles that were as stated in Psalms,<sup>1250</sup> “Then they will know that You – Whose Name is *HaShem*-יהוה – are alone, Most High over all the earth.” In other words, from the aspect of the Name *HaShem*-יהוה, blessed is He, as He is One and alone, which is the matter of “My Name that is uniquely singular and unified to Me,”<sup>1251</sup> there should be a drawing all the way to down “over all the earth,” so that even in “the earth,” referring to earthly matters, the matter of the “Most High over all the earth,” should be known and seen. This generally includes all miracles that happen within the natural order, namely, that within the natural order itself, we see the matter of the “Most High over all the earth.”

This is like the miracle that took place for the one whose joyous day and redemption we are celebrating, [which was in a way that] even in “the earth,” meaning, in coarse and physical matters, it “was seen that *HaShem*-יהוה acted wondrously and magnificently in the earth,”<sup>1252</sup> meaning, in this physical and coarse earth. This matter, that “I have done miracles for your righteous forefathers upon whom My Name is called,” - referring to the fathers of the generation, the head and intellect

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<sup>1250</sup> Psalms 83:19 – This is the Psalm that began to be recited on the occasion of the birthday of the Rebbe Rayatz, on the 12<sup>th</sup> of Tammuz of this year, 5722; Also see *Likkutei Sichot* Vol. 2, p. 607 and on.

<sup>1251</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

<sup>1252</sup> See the letter of the Alter Rebbe regarding the redemption of the 19<sup>th</sup> of Kislev, printed in *Igrot Kodesh Admor HaZaken* p. 231

of the generation, up to and including the leader of our generation - creates the preparation, introduction, and receptacle for the drawing down of the coming redemption, speedily and in the most literal sense, below ten handbreadths, with the fulfillment of the prophecy,<sup>1253</sup> “From the east I will bring your offspring, and from the west I will gather you. I will say to the north, ‘Give them over!’ and to the south, ‘Do not withhold!’ Bring My sons from afar...<sup>1254</sup> and My daughters... from the end of the earth...” with the coming of our righteous Moshiach, speedily in the most literal sense!

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<sup>1253</sup> Isaiah 43:5-6

<sup>1254</sup> Here the Rebbe began to speak in a voice choked with tears.





## Discourse 38

*“Gadol Yihiyeh Kvod HaBayit HaZeh HaAcharon...  
The glory of this latter Temple will be greater...”*

Shabbat Parshat Matot-Masei,

Shabbat Mevarchim Menachem-Av, 5722<sup>1255</sup>

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

### 1.

The verse states,<sup>1256</sup> “The glory of this latter Temple will be greater than [that of] the first.” Now, there are two explanations of this.<sup>1257</sup> The simple explanation<sup>1258</sup> is that “this latter Temple” refers to the second Holy Temple, which was greater than the first Holy Temple both in size and longevity.

The Zohar<sup>1259</sup> states that “this latter Temple” refers to the third Holy Temple that will speedily be built in our days, and will be greater than [both] the first and the second Holy

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<sup>1255</sup> The original discourse was edited by the Rebbe and was publicized as a pamphlet for Shabbat Nachamu 5750. In the hand-written notes of the Rebbe on this discourse from the year 5722 it states, “An illuminating pathway for the discourse: “*Boneh Yerushalayim*” 5629 [Sefer HaMaamarim 5629 p. 294 and on]; “*Re’eh Karati*” 5665 [Sefer HaMaamarim 5665, p. 176 and on], see there. Likkutei Torah, Matot, discourse entitled “*v’Ishah*” [83c-d]; “*Al Kein Yomru*” 5691 [Sefer HaMaamarim Kuntreisim Vol. 1, p. 191b and on; Sefer HaMaamarim 5691 p. 317 and on.]

<sup>1256</sup> Haggai 2:9

<sup>1257</sup> With respect to the alignment of the two opinions, see the letter from between Rosh HaShanah and Yom HaKippurim, and the 23<sup>rd</sup> of Tevet 5705 [Igroh Kodesh, Vol. 2, p. 4; p. 23]; Likkutei Sichot Vol. 9, p. 29 in the notes.

<sup>1258</sup> See the commentators to Haggai [2:9] *ibid.*, and also Bava Batra 3a.

<sup>1259</sup> Zohar I 28a; Tikkunei Zohar, Tikkun 8; Also see the commentary of Avraham Ibn Ezra to Haggai 2:9 *ibid.*

Temples, in that both are included in [the words “than that of] the first,” in that neither of them was sustained, whereas the third Holy Temple will be eternally sustained.

About this our sages, of blessed memory, stated,<sup>1260</sup> “Unlike Avraham, about whom it is written [that he called the site of the Holy Temple] a ‘mountain-*Har*-הר,<sup>1261</sup> and unlike Yitzchak, about whom it is written [that he called the site of the Holy Temple] a ‘field-*Sadeh*-שדה,<sup>1262</sup> but rather like Yaakov who called it a ‘house-*Bayit*-בית.”<sup>1263</sup>

That is, the first Holy Temple corresponds to Avraham, the second Holy Temple corresponds to Yitzchak, and the third Holy Temple corresponds to Yaakov.<sup>1264</sup> About this it is explained in Likkutei Torah<sup>1265</sup> that the relationship between the third Holy Temple and Yaakov, is that the quality of Yaakov is the quality of Truth-*Emet*-אמת,<sup>1266</sup> and truth has no relation to ceasing<sup>1267</sup> or changing.

## 2.

Now, although the above-mentioned teaching of our sages, of blessed memory, (“unlike Avraham etc.”), discusses

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<sup>1260</sup> Talmud Bavli, Pesachim 88a

<sup>1261</sup> [Genesis 22:14]

<sup>1262</sup> [Genesis 24:63]

<sup>1263</sup> [Genesis 28:19]

<sup>1264</sup> See Chiddushei Aggadot of the Maharsha [to Talmud, Bavli, Pesachim 88a] there; Alshich to Psalms 24 (cited in Likkutei Torah there).

<sup>1265</sup> Likkutei Torah, Matot 83c-d

<sup>1266</sup> [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

<sup>1267</sup> “The opposite of rivers that deceive mentioned in Mishnah in Ch. 8 of Parah, in that their [waters] sometimes stop.” (See Likkutei Torah *ibid.* and elsewhere; Also see Likkutei Sichot, Vol. 6 p. 92 and note 38 there.)

the Holy Temple, in Likkutei Torah there the language is, “There are three **redemptions**. The first redemption was in the merit of Avraham, the second redemption was in the merit of Yitzchak, and the third redemption will be in the merit of Yaakov.”

As explained there, the third **redemption** is the eternal redemption. The explanation as it is simply understood, is that one of the primary aspects of the [coming] redemption will be the construction of the third Holy Temple.<sup>1268</sup> Thus, when elevation is added to the Holy Temple, the redemption is much higher.<sup>1269</sup> This is why Likkutei Torah makes the connection between the superiority of the third redemption and the superiority of the third Holy Temple.

Now, it should be added that the reason Likkutei Torah discusses the superiority of the third **redemption** is because the third redemption is much higher than the superiority of the third Holy Temple. This is understood from the fact that the redemption (the ingathering of the exiles) will happen **after** the construction of the Holy Temple.<sup>1270</sup> However, this element of superiority comes about through the third Holy Temple, (which is why (in Likkutei Torah) this matter is brought from the superiority of the third Holy Temple). This is because the

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<sup>1268</sup> As is further illuminated by the common language, “The time when the Holy Temple [is standing (which refers to the redemption)], and the time of exile [in which the Holy Temple is not standing].”

<sup>1269</sup> To further illuminate based on what it states in Likkutei Torah, Drushim L’Rosh HaShanah 57b, “In (the second Holy Temple) it lacked the revelation of five things... and **therefore** it did not have freedom in it etc.”

<sup>1270</sup> See the *halachic* ruling of the Rambam in Hilchot Melachim, Ch. 11 (at the beginning of the chapter and at its end); Also see Talmud Bavli, Brachot 49a; Midrash Tanchuma, No’ach 11; Zohar cited in the next note [Zohar I 139a, and 134a]; Igrot Kodesh (of the Rebbe Rashab) Vol. 1, letter 130 (p. 308 and on).

construction of the third Holy Temple will include all the elements of superiority that follow it.

Based on the statement in Zohar<sup>1271</sup> on the order of matters that will take place in the coming future, in which the resurrection of the dead (*Techiyat HaMeitim*) will be last, it can be said that the revelation of the superiority of the third Holy Temple, [this being “Truth-*Emet*-תמא,” in which cessation or change are inapplicable], will primarily be [revealed] with the resurrection of the dead (*Techiyat HaMeitim*), at which time there will be eternal life.

This can be connected to the verse,<sup>1272</sup> “He will heal us after two days; on the third day He will raise us up and we will live before Him.” That is, in regard to “the third day” there are two explanations. One explanation is that this refers to the third Holy Temple,<sup>1273</sup> [and the other explanation] is that it refers to the resurrection of the dead (*Techiyat HaMeitim*).<sup>1274</sup> The connection between the two,<sup>1275</sup> is that upon the resurrection of the dead (*Techiyat HaMeitim*) the superiority of the third Holy Temple will be revealed.

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<sup>1271</sup> Zohar I 139a (Midrash HaNe’elam); Also see 134a there.

<sup>1272</sup> Hosea 6:2

<sup>1273</sup> See Rashi [to Hosea 6:2] *ibid*.

<sup>1274</sup> Ohr HaTorah, Na”Ch to Hosea [6:2] *ibid*. p. 432 and on.

<sup>1275</sup> This may be further illuminated based on what is explained in the discourse entitled “*Yechayeinu MiYomayim*” 5691 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 144b; Sefer HaMaamarim 5691 p. 243). There it explains that “the third day” refers to the revival of the dead (*Techiyat HaMeitim*) **in continuation to the explanation of Rashi.**

### 3.

This may be understood by prefacing with [an explanation of] the teaching of our sages, of blessed memory,<sup>1276</sup> “A lion (*Aryeh*-אריה) has risen in the constellation of the lion (*Leo-Aryeh*-אריה) and destroyed the lion (*Ari'el*-אריאל)... on condition that a lion (*Aryeh*-אריה) will come in the constellation of the lion (*Leo-Aryeh*-אריה) and rebuild the lion (*Ari'el*-אריאל).”

From this it is understood that when the verse states, “The glory of this latter Temple will be greater than [that of] the first,” this applies even had the first Holy Temple not been destroyed was sustained eternally. It is for this reason that “A lion (*Aryeh*-אריה) arose... and destroyed the lion (*Ari'el*-אריאל), in order that a lion (*Leo-Aryeh*-אריה) should come and rebuild the lion (*Ari'el*-אריאל),” so that it will be greater than the first Holy Temple (even if it was sustained eternally).<sup>1277</sup>

This is similar to the superiority of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) over and above the righteous-*Tzaddikim*. For, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*, (even those who have no evil

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<sup>1276</sup> Yalkut Shimoni, Yirmiyahu, Remez 259

<sup>1277</sup> See Ohr HaTorah, Va'etchanan (p. 65; p. 93, citing Megaleh Amukot, Ophan 186 and Ohr HaChayim to the beginning of the Torah portion of Va'etchanan), that had our teacher Moshe brought the Jewish people into the Land and built the Holy Temple, it would have never been destroyed and would have been eternally sustaining **similar to what will take place in the coming future**. There it explains (p. 87, and also see Vol. 6 p. 2,224 there) that the reason the reason that Moshe did not affect his desire is because “due to the descents that were drawn down throughout the exile, there will be a much greater elevation.”

inclination,<sup>1278</sup> which is why the matter of sin is inapplicable to them and their service of Him is therefore eternally sustained), only reaches the chaining down of the worlds (*Hishtalshelut*). In contrast, the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), reaches even higher than the chaining down of the worlds (*Hishtalshelut*).<sup>1279</sup>

This then, is the meaning of “A lion (*Aryeh*-אריה) arose and destroyed the lion (*Ari'el*-אריאל), in order that a lion (*Leo-Aryeh*-אריה) will come and rebuild the lion (*Ari'el*-אריאל).” For, as known,<sup>1280</sup> “A lion (*Aryeh*-אריה) will come” [refers to the Holy One, blessed is He, about whom the verse states,<sup>1281</sup> “A lion (*Aryeh*-אריה) has roared, who shall not fear”],<sup>1282</sup> referring to the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

It should be added that even according to what our sages, of blessed memory, said,<sup>1283</sup> that upon their ascent from Babylonia, this Holy Temple (the third [everlasting] Holy Temple) should have been built, but even so, the third Holy Temple that will be in the coming future (after the second Holy Temple) will be much greater.

For, even though when they ascended from Babylonia (after the destruction of the first Holy Temple and their repair

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<sup>1278</sup> Especially considering what is explained in Tanya, Ch. 1 (5b) that **this itself** is the definition of a righteous-*Tzaddik*.

<sup>1279</sup> See the discourse entitled “*Shuva Yisroel*” of Shabbat Teshuvah 5737, Ch. 2 (Torat Menachem, Sefer HaMaamarim Tishrei p. 96) and on, and elsewhere.

<sup>1280</sup> Ohr HaTorah, Na”Ch Vol. 2, p. 1,056 and on.

<sup>1281</sup> Amos 3:8

<sup>1282</sup> Yalkut Shimoni, [Yirmiyahu, Remez 259] *ibid*.

<sup>1283</sup> See Rashi to Ezekiel 43:11 (cited in the introduction of Tosefot Yom Tov to Tractate Middot).

of this) and they were similar to those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*),<sup>1284</sup> nevertheless, there are many levels of repentance (*Teshuvah*).

Therefore, there also was the destruction of the second Holy Temple, so that through the toil of exile, after the destruction of the second Holy Temple, they come to attain perfection in returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), and through this, "The glory of this latter Temple will be greater than [that of] the first."

Based on this we can explain what our sages, of blessed memory, stated<sup>1285</sup> on the verse,<sup>1286</sup> "Hear the word of *HaShem*-יהו"ה, O' House of Yaakov." They said, "Hear the words of Torah before you hear the words of prophecy. Hear the words of prophecy, before you hear the words of rebuke... (and concluded) hear the words of your bodies before you hear the words of your limbs,<sup>1287</sup> 'O dry bones, hear the word of *HaShem*-יהו"ה.'" "

Now, at first glance, when they said, "Hear the words of Torah before you hear the words of prophecy," it can be said that this is because the purpose of words of prophecy is [to warn] and command that the words of Torah should be fulfilled.<sup>1288</sup> Thus, had they listened to the words of Torah, they would not have needed the words of prophecy.

The same so of the words of prophecy themselves, that had they listened to the words of prophecy of the earlier

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<sup>1284</sup> See at length in Likkutei Sichot Vol. 9, p. 67

<sup>1285</sup> Yalkut Shimoni, Yirmiyahu, Remez 264

<sup>1286</sup> Jeremiah 2:4

<sup>1287</sup> Ezekiel 37:4

<sup>1288</sup> Mishneh Torah, Hilchot Yesodei HaTorah 9:2

prophets, who command them to fulfill the words of Torah, but not in a way of rebuke, they would not have needed the words of rebuke, (and the same applies to the matters stated in the continuation). However, their concluding words, “hear the words of your bodies etc.,” are not understood. For, how is it applicable to say that has they listened to the words of Torah or to the words of rebuke etc., they would not have merited the resurrection of the dead (*Techiyat HaMeitim*), Heaven forbid?

It could be said that the explanation is that because of their descent, in that they did not hear the words of Torah etc., the resurrection of the dead (*Techiyat HaMeitim*) will be all the higher. This is similar to the third Holy Temple, in that since it follows the descent of the destruction of the second Holy Temple, it will be much greater.

#### 4.

The explanation of the superiority of the third Holy Temple, over and above the first and second Holy Temples, (and even over and above the second Holy Temple, as it was meant to be constructed in the form of the third Holy Temple), may be understood by prefacing with an explanation of the superiority and elevation of the Holy Temple (in general),<sup>1289</sup> which also includes the superiority and elevation of the location of the Holy Temple.

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<sup>1289</sup> The explanation of the superiority and elevation of the Holy Temple (that will soon be explained in the discourse) is founded upon the discourse entitled “*Re'eh Karati b'Sheim*” 5665 (Sefer HaMaamarim 5665 p. 176 and on), see there.



That is, the place of the Holy Temple, (even before its construction), is much loftier than all places in the world, as the verse states,<sup>1290</sup> “How awesome is this place! This is none other than House of God,” which Targum Onkelus translates as, “This is not an ordinary place.” That is, the place of the rest of the world is an “ordinary place (*Atar Hedyot*-אתר הדיוט), being that it was created with the Ten Sayings (*Asarah Ma’amarot*), which are called “ordinary words” (*Milin d’Hedyota*-מילין דהדיוטא).<sup>1291</sup>

In contrast, the place of the Holy Temple is not an “ordinary place” (*Atar Hedyot*-אתר הדיוט). [This is true even though the place of the Holy Temple was also created with the Ten Sayings. On the contrary, the initial and primary aspect of the Ten Sayings took place with the creation of the foundation stone (*Even HaShetiyah*-אבן השתייה) of the Holy Temple, from where the whole world was founded.]<sup>1292</sup> This is because, the Ten Sayings (*Asarah Ma’amarot*) were said using *HaShem*’s-יהו"ה title God-*Elohi*”m-אלהי"ם, whereas in the place of the Holy Temple there was a revelation of the Name *HaShem*-יהו"ה, as the verse states,<sup>1293</sup> “Surely *HaShem*-יהו"ה is present in this place.”

Now, this requires further explanation. For, at first glance, the superiority of the place of the Holy Temple, over and above the place of the rest of the world, is in the revelation that took place in the Holy Temple, and not in the place itself.

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<sup>1290</sup> Genesis 28:17

<sup>1291</sup> Zohar III 149b; See at length in Likkutei Torah, Acharei 25d and elsewhere.

<sup>1292</sup> Talmud Bavli, Yoma 54b

<sup>1293</sup> Genesis 28:16

For, the place of the Holy Temple itself was created with the Ten Sayings (which are “ordinary words-*Milin d’Hedyota*- מילין דהדיוטא”). [However], the meaning of the words, “This is not an ordinary place *Atar Hedyot*-אתר הדיוט” is that the place itself is not an “ordinary place” (*Atar Hedyot*-אתר הדיוט).

The essential point of the explanation may be understood according to what Tanya explains,<sup>1294</sup> that the world is brought into being from the Name *HaShem*-יהו"ה, (in that the Name *HaShem*-יהו"ה means “He who brings into being-*Mehaveh*-מהווה”).<sup>1295</sup>

However, had novel existence been brought directly from the Name *HaShem*-יהו"ה itself, the world would be utterly nullified of its existence, and therefore, actual novel existence was brought through His title God-*Elohi”m*-אלהי"ם. However, the existence of the place of the Holy Temple was in such a way that His title God-*Elohi”m*-אלהי"ם does not at all cover over and conceal the Name *HaShem*-יהו"ה. This then, is the meaning of the words, “This is not an ordinary place *Atar Hedyot*-אתר הדיוט.” That is, in the place of the Holy Temple there was the sense and revelation of the way that novel existence comes about from the Name *HaShem*-יהו"ה.

The explanation is that novel existence comes through His title God-*Elohi”m*-אלהי"ם by way of inner manifestation (*Hitlabshut*), ([as in the verse],<sup>1296</sup> “In the beginning God-

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<sup>1294</sup> Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], Ch. 4.

<sup>1295</sup> Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.; Also see Zohar III 257b (Ra’aya Mehemna); Pardes Rimomim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9.

<sup>1296</sup> Genesis 1:1

*Elohi*”מ-אלהים created”). In contrast, novel existence comes from the Name *HaShem*-יהוה automatically, ([as in the verse],<sup>1297</sup> “Let them praise the Name *HaShem*-יהוה, for He commanded and they were created”).

The difference between the way novel existence is brought into being, (whether automatically or by way of inner manifestation-*Hitlabshut*), indicates the relation between the thing being brought into being and the Source that brings it into being.

When the thing being brought into being is in a state of closeness to the One who brings it into being, its existence is brought forth automatically.<sup>1298</sup> An example is cause (*Ilah*) and effect (*Alul*). That is, since the effect is relative to its cause, therefore the existence of the effect from the cause is automatic.

[This is like [the relation between] the intellect (*Sechel*) and the emotions (*Midot*). That is, since the emotion has some relation to the intellect, therefore, through contemplation (*Hitbonenut*), the emotion comes out automatically in alignment with the contemplation.] The same is so of a light (*Ohr*) and its luminary (*Ma’or*).<sup>1299</sup> That is, since the light (*Ohr*) is the revelation of the luminary (*Ma’or*), therefore, the existence of light (*Ohr*) from the luminary (*Ma’or*) is automatic.

However, when the novel being brought into existence is in a way of distance from the One who brings it into being,

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<sup>1297</sup> Psalms 148:5

<sup>1298</sup> Also see *Hemshech* 5666 p. 197 and on. **See there.**

<sup>1299</sup> In *Sefer HaMaamarim* 5665 in note 30 (p. 179) two examples are brought (that of cause (*Ilah*) and effect (*Alul*), and light (*Ohr*) and luminary (*Ma’or*)). Also see later in chapter five [of this discourse].

its existence is in a way of inner manifestation (*Hitlabshut*),<sup>1300</sup> in that the One who brings it into being engages with and exerts effort into bringing forth the thing being brought into existence.

[The reason is because in the coming into being of novel existence in an automatic way, the primary emphasis is the revelation of the Source. Therefore, even though it also is so, that in regard to cause (*Ilah*) and effect (*Alul*), (in which the effect exists from the cause automatically), the effect is not a revelation of the cause, but is an existence unto itself, nevertheless, its cause is felt in it.

An example is [the relation between] the intellect (*Sechel*) and the emotions (*Midot*), in that the intellect is felt in the emotions. However, to create something that is distant from its source, this is specifically through inner manifestation (*Hitlabshut*). This is because, the matter of inner manifestation (*Hitlabshut*) is (not that the source is revealed, but on the contrary), that the source manifests (and engages in) the creation of something novel, and therefore, that which is brought into being through manifestation (*Hitlabshut*), is in a way of distance from its source, meaning that its source is not felt in it.

Now, it can be said that this is similar to the matter of “the power of the Actor [within the acted upon] (*Ko’ach HaPo’el [baNifal]*). This is because one of the reasons that the action is not drawn from the power automatically, but by way of inner manifestation (*Hitlabshut*), (that the power actualizes the action), is because the action is distant from the power.

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<sup>1300</sup> Sefer HaMaamarim 5646 p. 3; *Hemshechs* 5672 Vol. 1, Ch. 311 (p. 633); Sefer HaMaamarim, Kuntreisim Vol. 3, p. 38.

For, as known,<sup>1301</sup> relative to the power, the action is novel. That is, since the power is spiritual but the action is physical, therefore the drawing of the action from the power is (like) the existence of something new, (similar to the creation of something from nothing – *Yesh MeAyin*). The matter of the power (*Ko'ach*) is that it is within his power to actualize something novel.

From this it is understood, that from the fact that we know of the power (*Ko'ach*) from the action (*Pe'ulah*), therefore it only is that **through** the action (*Pe'ulah*) that we know of the power (*Ko'ach*). However, there is no sense of the power (*Ko'ach*) within the action (*Pe'ulah*) **itself**.<sup>1302</sup> For, since the power (*Ko'ach*) is spiritual, whereas the act (*Pe'ulah*) is physical, the spiritual power (*Ko'ach*) does not become revealed in the physical act (*Pe'ulah*).<sup>1303</sup>

Now, it should be added that the fact that the power (*Ko'ach*) is not sensed in the action (*Pe'ulah*) is not just from the angle of the action (*Pe'ulah*), (which cannot compare to the power (*Ko'ach*)), but is so even from the angle of the power

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<sup>1301</sup> Sefer HaMaamarim 5646 p. 3; *Hemshechs* 5672 Vol. 1, Ch. 311 (p. 633); Sefer HaMaamarim, Kuntreisim Vol. 3, p. 38.

<sup>1302</sup> See Sefer HaMaamarim 5670 p. 32, that the power (*Ko'ach*) is concealed. With respect to what is explained elsewhere (see Sefer HaMaamarim 5664 p. 129) that the power (*Ko'ach*) is revelation (*Gilyu*), such as when a stone is thrown from below to above, there is perception and revelation of the power of the one who threw it (*Ko'ach HaZorek*), in that it is necessary to state that there is a power that propels it upward, nevertheless, it is a concealed power (*Ko'ach Ne'elam*), and therefore, the power itself is not felt in the acted upon (*Nifal*).

<sup>1303</sup> The primary matter of a “power” (*Ko'ach*-כח) is that it acts upon something separate, such as a physical action like throwing and the like. In this act, the power [itself] is not sensed, (which is not the case with the drawing or making of a vessel). See *Hemshech* 5672 Vol. 1, Ch. 53 (p. 96); Sefer HaMaamarim 5707 p. 130, and elsewhere.

(*Ko'ach*). For, since the effect of the power (*Ko'ach*) is that it actualizes something novel that is of no comparison to itself (as mentioned above), therefore, the power (*Ko'ach*) to act is drawn forth in a hidden way.

[This is because the actualization of something novel that is of no comparison to its source, comes about through the concealment of its source. That is, specifically after the revelation of the source ceases, it then applies for there to be the revelation of that which is of no comparison to it.] Therefore,<sup>1304</sup> the power (*Ko'ach*) is not sensed in the action (*Pe'ulah*) that comes from it.

The same is so Above in *HaShem's*-יהו"ה Godliness, that the existence brought forth through His title God-*Elohi'm*-אלהי"ם, in a way of inner manifestation (*Hitlabshut*), is in a way that the power that brings into being is not sensed in the creatures. This is why in creatures that are brought forth through *HaShem's*-יהו"ה title God-*Elohi'm*-אלהי"ם, their existence and their nullification (*Bittul*)<sup>1305</sup> only is the nullification of their somethingness (*Bittul HaYesh*).

In contrast, in regard to novel existence brought forth from the Name *HaShem*-יהו"ה, which is automatic, it is in way that He is revealed in the creatures. Therefore, the nullification (*Bittul*) of creatures that are brought forth from the Name *HaShem*-יהו"ה is in a way that their nullification (*Bittul*) is the nullification of their very existence (*Bittul b'Metziyut*).<sup>1306</sup>

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<sup>1304</sup> Sefer HaMaamarim 5670 *ibid.* [p. 32].

<sup>1305</sup> See Torat Menachem, Sefer HaMaamarim Elul p. 286; Sefer HaMaamarim 5720 p. 220.

<sup>1306</sup> See Torat Menachem, Sefer HaMaamarim Elul p. 286; Sefer HaMaamarim 5720 p. 220.

5.

Now, as known,<sup>1307</sup> when Chassidic discourses bring two (or more) analogies for a particular matter, this is because each analogy is not [perfectly] aligned to the analogue in **all its details**. This is why two (or more) analogies are brought, in that each one explains **a certain** particular of the analogue.

The same is so of our subject here. The reason that two analogies are brought for this matter - that in the coming into being of novel existence in an automatic way, the One who brings into being is close to that which is brought into being, [for which two analogies are given], that of cause (*Ilah*) and effect (*Alul*), and that of light (*Ohr*) and its luminary (*Ma'or*) - is because in the analogue, even in regard to that which is brought into being automatically, nonetheless, that which is brought into being is of no comparison to the Source that brings it into being.

This is also understood from the fact that about novel existence, as it is brought into being from the Name *HaShem*-יהו"ה, the verse states, "For He commanded and **they were created** (*v'Nivra'u*-וּנְבְרָאוּ)," in which the term "creation-*Briyah*-בְּרִיאָה" indicates the creation of something from nothing (*Yesh MeAyin*).<sup>1308</sup> That is, the creation of something from nothing (*Yesh MeAyin*) is in a way that there is no relative comparison whatsoever.

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<sup>1307</sup> [See Likkutei Biurim of Rabbi Hillel Paritcher to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3.]

<sup>1308</sup> Ramban to Genesis 1:1

[On the other hand], the fact that novel existence as it is brought into being from the Name *HaShem*-יהו"ה, is in a way that He is revealed in the creatures that are brought into being from Him, (as mentioned in chapter four), this means that they sense that they do not exist independently, and that their existence is entirely the Godly light that brings them into being from nothing, and through this sense, they are nullified to their Source.

However, what is meant here is not that He actually is revealed in the creatures themselves (in their state of level and being). For, since novel creatures are of utterly no comparison to Him, blessed is He, it therefore is inapplicable for there to be a revelation in them of light that is beyond all comparison to them. This is similar to the fact that it is inapplicable for there to be a revelation of the spiritual power (*Ko'ach*) in the physical action (*Pe'ulah*), (as explained above).

[To add, in regard to the power (*Ko'ach*) and the act (*Po'el*), being that the matter of the power (*Ko'ach*) is to affect its act (*Pe'ulah*) by way of inner manifestation (*Hitlabshut*), therefore, through the power (*Ko'ach*) **actualizing** the act (*Pe'ulah*) the power (*Ko'ach*) is revealed, (except that it is not revealed in the action (*Pe'ulah*) itself).

In contrast, this is not so in regard to novel existence as it is brought into being from the Name *HaShem*-יהו"ה. For, since it is brought into being automatically from the Name *HaShem*-יהו"ה this indicates that *HaShem*-יהו"ה is wondrously beyond novel existence,<sup>1309</sup> and is not revealed through the

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<sup>1309</sup> Sefer HaMaamarim, Kuntreisim Vol. 1, p. 194a and elsewhere.



**existence** of the novel creations, being that He wondrously transcends the matter of novel existence altogether.]

We therefore see that the analogy of cause (*Ilah*) and effect (*Alul*) is not [fully] aligned to the analogue. For, in cause (*Ilah*) and effect (*Alul*), the closeness of the effect to the cause. is that the effect has some **relation** to its cause, and the cause is revealed in the effect itself.<sup>1310</sup>

[An example is [the relation between] the intellect (*Sechel*) and the emotions (*Midot*), which is in a way of cause and effect. That is, in the emotion itself, the intellect that gave birth to it is recognized. This is because when a person is roused with love for a particular thing, this is because in his intellect he understood that this thing is good for him. Thus, within the love itself, it is sensed that the love of it is because of the goodness in it, and the love will be commensurate to its goodness.]<sup>1311</sup>

Thus, to explain that even when the novel created being is of no relative comparison to the source that brings it into being, but nevertheless is in a state of closeness to its source, this is brought out with the analogy of light (*Ohr*) and its luminary (*Ma'or*).

That is, even though the light (*Ohr*) is but a glimmer of radiance from it luminary and is not at all comparable to it, [which is why the luminary (*Ma'or*) is not revealed in the light (*Ohr*), except that through the light (*Ohr*) we only know of the

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<sup>1310</sup> See Sefer HaMaamarim, Kuntreisim Vol. 2 p. 277a, “From every effect it is possible to know the greatness of its cause... (for) its cause spreads forth in it.” In the continuation there it gives an example of [the relationship between] intellect (*Sechel*) and emotions (*Midot*).

<sup>1311</sup> See Sefer HaMaamarim Yiddish p. 21 and elsewhere.

existence of the luminary (*Ma'or*), but we do not know its essential being],<sup>1312</sup> nevertheless, it is close to the luminary (*Ma'or*), in that its source is sensed in it and it is nullified to it.

However, even the analogy of light (*Ohr*) and its luminary (*Ma'or*) is insufficient [and not fully aligned with the analogue]. For, in regard to light (*Ohr*) and its luminary (*Ma'or*), its closeness and nullification (*Bittul*) to the luminary (*Ma'or*) is in a way that the light (*Ohr*) has no independent existence at all, and its entire matter is that it reveals (*Gilyu*) its luminary (*Ma'or*).

In contrast, this is not so of the analogue. For, even in relation to novel existence that is brought forth from the Name *HaShem*-יהו"ה, the verse states, "For He commanded and they were **created** (*Nivra'u*-נבראו),” and creation (*Briyah*-בריאה) is (not the matter of the spreading forth and revelation of the source [like light], but is) the coming into being of something new.

This is also understood from what it states in Tanya, that even if novel creation from the Name *HaShem*-יהו"ה would not come through the matter of restraint (*Tzimtzum*) of His title God-*Elohi*"m-אלהי"ם, novel creations would still be brought into being from nothing to something, (except that they would then be in a state of the total nullification, like the nullification of the ray of the sun as it is in the sun).

Thus, to also explain the existence of the novel being in a way of closeness to its source, the analogy of cause (*Ilah*) and effect (*Alul*) is given. For, even though the effect (*Alul*) is an

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<sup>1312</sup> Sefer HaMaamarim 5700 p. 12 and elsewhere.

independent existence and is not the revelation of the cause (*Ilah*), nonetheless, it is in a state of closeness to the cause.

Now, it can be said that the reason the analogy of cause and effect (*Ilah v'Alul*) is given **before** the analogy of light (*Ohr*) and its luminary (*Ma'or*) is because the primary novelty in the fact that novel creatures are brought into being from the Name *HaShem*-יהו"ה and are nullified to Him, is that even though they are novel creatures (the existence of a something), there nonetheless is a sense of the revelation of the light of the Name *HaShem*-יהו"ה in them.

This matter is understood specifically from the analogy of cause (*Ilah*) and effect (*Alul*). Nevertheless, to explain that the revelation of the Source is also present in that which is of utterly no comparison to the Source, the analogy of light (*Ohr*) and its luminary (*Ma'or*) is added.

## 6.

Now, as known,<sup>1313</sup> the fact that the world is constrained within the parameters of space and time, is because its existence

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<sup>1313</sup> [Tanya], Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith], Ch. 7 (82a). There it states that the root of space and time is from His title "my Lord-*Adona*" אדני"י-ע. In contrast, what it states here (citing Sefer HaMaamarim 5665 p. 180, and *Hemshech* 5666 p. 228) is that it stems from His title "God-*Elohi*" אלהי"ם-מ. We may say, however, that **the root** of time and space is from His title "my Lord-*Adona*" אדני"י-ע" as it states in Shaar HaYichud VeHaEmunah there. In contrast, Sefer HaMaamarim 5665 and 5666 there are discussing (not the root of time and space themselves, but rather) the fact that within time and space there is no illumination of the revelation of the Name *HaShem*-יהו"ה that transcends time and space, and that this stems from His title "God-*Elohi*" אלהי"ם-מ" which hide and conceals the Name *HaShem*-יהו"ה.\* To further elucidate, in general the titles "God-*Elohi*" אלהי"ם-מ" and "my Lord-*Adona*" אדני"י-ע" are one matter. [This matter is also true in [the matter of] "the place of the Holy Ark is not

is brought about through *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם. That is, if they would be brought into being [directly] from His Name *HaShem*-יהו"ה ("He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-יהו"ה ויהי"ה ויהיה ויהי"ה," as one)<sup>1314</sup> there would be no constraints of the parameters of space and time.

This is why the verse states about the Holy Temple,<sup>1315</sup> "Surely *HaShem*-יהו"ה is present in this place." This is because<sup>1316</sup> in the Holy Temple, its space (*Makom*-מקום) was higher than the constraints of space, [as it states],<sup>1317</sup> "The space (*Makom*-מקום) of the Holy Ark was not according to measure."

Rather, the revelation that illuminated within the Holy Temple was the revelation of the Name *HaShem*-יהו"ה as it illuminates within His title God-*Elohi*"מ-אלהי"ם. For, the name *HaShem*-יהו"ה as it is, in and of itself, utterly transcends the parameters of "space-*Makom*-מקום."

Thus, the fact that the Holy of Holies was a place that had measure and limitation (twenty cubits by twenty cubits), and the Holy Ark was likewise within the measures of space (two and a half cubits length, and one and a half cubits width),

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according to measure." For, if there would be a revelation of the Name *HaShem*-יהו"ה itself, space would be **completely** nullified.]

<sup>1314</sup> Shaar HaYichud V'HaEmunah, translated as The Gate of Unity and Faith, Ch. 7, citing [Zohar III] Ra'aya Mehemna, Pinchas (257b); Pardes Rimonim ibid.; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).]

<sup>1315</sup> [Genesis 28:16]

<sup>1316</sup> In Sefer HaMaamarim 5665 [cited in the preceding note] (p. 182) it states that the proof of the revelation of the Name *HaShem*-יהו"ה that took place in the Holy Temple, for which reason "it is not an ordinary place," is from the miracles that took place in the Holy Temple. In Sefer HaMaamarim 5643 p. 102 and on it states that the proof is from [the fact that] "the space of the Holy Ark was not according to measure." (Also see Sefer HaMaamarim 5680 p. 186; 5687 p. 86).

<sup>1317</sup> Talmud Bavli, Yoma 21a

but even so, “the space of the Holy Ark was not according to measure,” is the matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*’m-אלהי"ם.<sup>1318</sup>

Now, this must be better understood. For since even novel existence that is brought into being from the Name *HaShem*-יהו"ה, is of no comparison to the Source that brings it into being, [and the revelation of the Name *HaShem*-יהו"ה brought forth in the world from Him, is just in regard to the matter of nullification (*Bittul*) [to Him], in that it is sensed that their existence solely is the Godly light that brings them into being at every moment],<sup>1319</sup> therefore, it likewise is so in regard to the world as it is brought into being from the Name *HaShem*-יהו"ה, that there must be the seeming limitations of time and space.

To explain, we will start from the fact that we say that the Name *HaShem*-יהו"ה means “He was and He is and He will be-*Hayah* ו' *Hoveh* ו' *Yihiyeh*-ויהי"ה ויהי"ה ויהי"ה” (as one), in which “He was and He is and He will be” is the matter of time. From this it is understood that even as the world is brought into being from the Name *HaShem*-יהו"ה, there also is a matter of time in it, except that the time of the world is such that past, present, and future, are as one. The same is so of space (*Makom*-מקום), that even as the world is brought into being from the Name *HaShem*-יהו"ה, there is a matter of space (*Makom*-מקום), except that the six spacial directions are as one.

Based on this, it can be said that the reason that the time and space of the world, as they are brought into being from the

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<sup>1318</sup> This is as expressly stated in *Hemshech* 5666 p. 228.

<sup>1319</sup> As explained before in chapter five.

Name *HaShem*-יהו"ה, are not in a way of limitation and division, (though it also is so that as the world is brought into being from the Name *HaShem*-יהו"ה; it is of utterly no comparison to the Source that brings it into being) because of the nullification (*Bittul*) within it. That is, since past, present, and future, (and likewise the six directions) have no independent existence of their own, but only the existence that *HaShem*-יהו"ה gives them by bringing them into being, they therefore are not in contradiction to each other, but are as one.

With the above in mind, it must be said that when it explains in various places, that the space of the Holy of Holies is from *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם," (even though the space (*Makom*-מקום) itself transcended the parameters of space), this is because the space of the Holy of Holies (which had [the measure] of twenty cubits by twenty cubits) was in a way of division, in that each cubit had its distinct place, and the divisions of space stem from His title "God-*Elohi*"*m*-אלהי"ם."

This then, is the meaning of the fact that "the space (*Makom*-מקום) of the Holy Ark is not according to measure" is because of the revelation of the Name *HaShem*-יהו"ה that illuminated in a way of open revelation in the space (*Makom*-מקום) that *HaShem*-יהו"ה brought into being through His title God-*Elohim*-אלהי"ם, this being the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"*m*-אלהי"ם.

Now, this must be better understood. For, the reason that the divisions of space and time come from *HaShem* 's-יהו"ה title God-*Elohi*"m-אלהי"ם, is because as time and space come into being from His title God-*Elohi*"m-אלהי"ם, they are in a state of independent existence.

Only when there is the sense that the six spatial directions, and the past, present, and future of time, is the **Godliness** that brings them into being [in relation to which] they all are one (as explained in chapter six), this being so, how is it applicable that in the space of the Holy Ark (which is space that has divisions, indicating that it is in a state of [independent] existence), there could be a revelation of the Name *HaShem*-יהו"ה, (which "is not according to measure")?<sup>1320</sup>

Now, the essential point of the answer<sup>1321</sup> to this question, is that the restraint and concealment caused by His title "God-*Elohi*"m-אלהי"ם" is only in relation to novel created beings. However, in relation to *HaShem*-יהו"ה Himself, blessed is He, it does not at all conceal. Therefore, even after the manifestation (*Hitlabshut*) of the Name *HaShem*-יהו"ה within

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<sup>1320</sup> In various places it is explained that "the space of the Holy Ark is not according to measure" stems from the fact that "He is capable of the impossible" (*Nimna HaNimna 'ot*) and bears opposites. However, in the citations in the previous notes it explains that it is the matter of the nullification of space (*Makom*) to that which transcends space, meaning, the dominance of *HaShem*-יהו"ה over His title "my Lord-*Adona*"אדוני"ע" (and the like). In other words, there is some room in this for the intellect to have some grasp. For, when it comes to the bond of two opposites as it stems from the fact that "He is capable of the impossible" (*Nimna HaNimna 'ot*), it is when both matters are in full force (and it is not that one of them dominates the other or is nullified to it).

<sup>1321</sup> See *Sefer HaMaamarim* 5665 *ibid.* p. 182 and on; Also see at length in *Sefer HaMaamarim* 5657 p. 48 and on, and elsewhere.

His title God-*Elohi*"m-אלהי"ם, by which the existence of the world is caused, nevertheless, in relation to Him, this existence does not conceal.

Therefore, even in the existence (caused by the concealment affected by His title God-*Elohi*"m-אלהי"ם) which causes the divisions of space and time, there is an illumination and revelation of the Name *HaShem*-יהו"ה, the matter of which is that this world [exists] by virtue of *HaShem*-יהו"ה who brings it into being-*Mehaveh*-מהווה.

This is known from the analogy of a teacher and his student. That is, if the student's [grasp] is utterly of no comparison to that of his teacher, in order to teach him, the teacher must conceal his own essential intellect, so that all that remains is its externality [as it relates to the student]. Moreover, the teacher must even restraint, limit, and conceal this externality into various garments, explanations, and analogies. However, this restraint (*Tzimtzum*) and concealment only applies in relation to the student, rather than the teacher. This is because, even in the externality of the garments and analogies [that the teacher gives over], the teacher himself sees the essential intellect.

To add, in this analogy of a teacher and his student, the fact that in relation to the teacher, the restraint (*Tzimtzum*) does not conceal, means that [even] **after** the restraint (*Tzimtzum*), the innerness of the intellect is illuminated for him, even in the externality and even in the garments.

In contrast, above in *HaShem*'s-יהו"ה Godliness, in regard to the fact that the restraint of the *Tzimtzum* is not to be



understood literally,<sup>1322</sup> (meaning that the restraint of *Tzimtzum* does not cause any concealment relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He), there are two matters in this.

That is, even after the restraint of *Tzimtzum*, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates in an openly revealed way in the space of the void (*Challal*), just as it did before the restraint of the *Tzimtzum*. Moreover, even with the restraint of the *Tzimtzum*, relative to Him the *Tzimtzum* does conceal, as explained at length in the teachings of Chassidus.<sup>1323</sup>

Based on this, we can understand to a greater degree, that even in the existence brought about through the concealment caused by *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם, there is an illumination and revelation of His Name *HaShem*-יהו"ה. This is because, in the analogy of the teacher and his student, to the teacher, the restraint of his *Tzimtzum* is indeed concealing. For when the teacher restrains (*Tzimtzum*) [his essential intellect] it also is concealing for him. Therefore, once there is the restraint of the *Tzimtzum*, in which the teacher also perceives his essential intellect through garments and allegories, it does not relate to the garments themselves.

In contrast, Above in *HaShem*'s-יהו"ה Godliness, relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the restraint of the *Tzimtzum* does not

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<sup>1322</sup> Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 7 (83b and on).

<sup>1323</sup> Sefer HaMaamarim 5665 *ibid*.

conceal. Thus, even within novel existence itself, there is an illumination and revelation of the Name *HaShem*-יהו"ה.

With the above in mind, we can better understand the statement, "This is not an ordinary place," that is, **the place of the Holy Temple**, is "not an ordinary place."<sup>1324</sup> [This also is so of the statement, "The space of the Holy Ark is not according to measure," [specifying], "The **space-Makom**-מקום is not according to measure."] This is because the revelation of the Name *HaShem*-יהו"ה was within the space (*Makom*-מקום) itself.

## 8.

Now, the explanation of "this is not an ordinary place" may be understood in greater depth by prefacing with the matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, [that] *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם are entirely one, of which there are two general explanations.

That is, even His title God-*Elohi*"m-אלהי"ם (which is the matter of the restraint of the *Tzimtzum*) is for the purpose of revealing. That is, the revelation and drawing down of the Name *HaShem*-יהו"ה, comes through the restraint (*Tzimtzum*) and concealment effected by His title God-*Elohi*"m-אלהי"ם.<sup>1325</sup> Another explanation is that the [lower] Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds] and His title *Elohi*"m-אלהי"ם both are names of the Holy One, blessed is He,

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<sup>1324</sup> See Ch. 4 *ibid*.

<sup>1325</sup> Sefer HaMaamarim 5657 p. 51 and on, and elsewhere.

who transcends both,<sup>1326</sup> only that it thus arose in *HaShem*'s-יהו"ה Supernal will, blessed is He, that His revelation will be in both lines and modes; limitlessness (*Bli Gvul*) and limitation (*Gvul*), (revelation-*Gilyu* and restraint-*Tzimtzum*).<sup>1327</sup>

Based on this, we can add that even the restraint of the *Tzimtzum* itself, does not cause concealment in relation to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (in addition to the explanation in the Chassidic teachings).<sup>1328</sup> That is, since it is so, that even the restraint (*Tzimtzum*) caused by His title God-*Elohi*"m-אלהי"ם is entirely one with *HaShem*-יהו"ה, therefore in relation to Him, it utterly is inapplicable for it to conceal.

Thus, with this in mind, we can explain in a deeper way, the statement, "this is not an ordinary place," meaning that the **place of the Holy Temple** is not an ordinary place, [similar to "the space of the Holy Ark is not according to measure"]. That is, the revelation that transcended space (*Makom*-מקום) and illuminated within space (*Makom*-מקום) was due to the place (*Makom*-מקום) itself.

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<sup>1326</sup> Also see Shaar HaYichud VeHaEmunah, [translated as The Gate of Unity and Faith] Ch. 6 (80b).

<sup>1327</sup>

<sup>1328</sup> See later in chapter nine that this explanation applies specifically when there is the sense in the revelation (*Gilyu*) and constriction (*Tzimtzum*) of (not them, but) **their root**. The explanation in the [aforementioned] Chassidic teachings is even with respect to their own substance matter, that the constriction of *Tzimtzum* does not affect concealment.

Now, we can say that the matter of “this is not an ordinary place,” will be revealed in the third Holy Temple. The explanation is that the first and second Holy Temples correspond to the four letters of the Name *HaShem*-יהוה, which hint at the ten *Sefirot*.

[The first Holy Temple is the upper letter *Hey*-ה (Understanding-*Binah*), through which the letter *Yod*-י (Wisdom-*Chochmah*) is revealed. The second Holy Temple is the lower letter *Hey*-ה (Kingship-*Malchut*), through which the letter *Vav*-ו (*Zeir Anpin*).] is revealed<sup>1329</sup> However, the third Holy Temple is the Crown-*Keter*, as mentioned before (in chapter three) that, “A lion (*Aryeh*-אריה) will come” refers to the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

Now, when it comes to the ten *Sefirot*, in the revelation (*Giluy*) and concealment (*He'elem*) of them, (that is, lights (*Orot*) and vessels (*Keilim*)), there are two matters. The fact that the two matters of revelation (*Giluy*) and concealment (*He'elem*) are the names of the Holy One, blessed is He, **who transcends both**, is by means of the revelation of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, just as the matter of the divisions of the *Sefirot* (Wisdom-*Chochmah*, Understanding-*Binah* etc.) is (primarily) in the revealed *Sefirot* of the world of Emanation (*Atzilut*), but is not so of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) of the Crown-*Keter*, which all are included as

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<sup>1329</sup> See Likkutei Torah, Drushim L'Rosh HaShanaah 57c-d

one, the same is so of the matter of the divisions of lights (*Orot*) and vessels (*Keilim*), (that is, revelation (*Gilyu*) and concealment (*He'elem*), that in the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) they (the lights (*Orot*) and vessels (*Keilim*)) are in a state of oneness and union.

Based on this, we can say that the true matter of the statement, “this is not an ordinary place,” in which the place (*Makom*-מקום) itself will be like a receptacle for revelation that transcends space (*Makom*-מקום), will be openly revealed in the third Holy Temple.

For there then will be a drawing down and revelation of the [lower] name *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם as they are **in** the chaining down of the worlds (*Hishtalshelut*), [and through this, there likewise will be [revelation] in both matters; that which transcends space (*Makom*-מקום) and space (*Makom*-מקום), even as they are below in this physical world], in that both are names of the Holy One, blessed is He, who transcends both, and they are entirely one.

With the above in mind, we can understand what is stated in various places (cited in chapter one), that the superiority of the third Holy Temple is that its establishment will be eternally sustained. Now, at first glance, being that the matter of eternity could also have been with the first Holy Temple (as explained in chapter three), how then can we say that this [especially] is the superiority of the third Holy Temple?

We can say that the explanation is that the eternity which could have been in the first Holy Temple, (primarily) is due to revelation that transcends time. In contrast, the novelty of the eternity of the third Holy Temple, is that even time

**itself** will be a receptacle for this.<sup>1330</sup> This then, is what is meant by the superiority of the third Holy Temple and that it will be eternally sustained. This is because the true matter of limitlessness (*Bli Gvul*), (eternality), is that the eternality is not just because of a drawing down from Above to below, but that the “below” will be a receptacle for this. Such “eternality” will only be in the third Holy Temple.

10.

Now, through the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם (in the above-mentioned way) which will take place in the (third) Holy Temple, such that even space (*Makom*-מקום), (which is brought forth from His title God-*Elohi"m*-אלהי"ם) will be a receptacle for the revelation of *HaShem*-יהו"ה, who transcends space (*Makom*-מקום), there will be a drawing down of a similarity to this throughout the whole world.

This revelation will primarily take place in the redemption that will follow the construction of the Holy Temple. This is because the reason the coming redemption will be an eternal redemption, after which exile will not apply, is because the world will become a receptive vessel for the redemption. This is as explained in Likkutei Torah, that the third redemption is in the merit of Yaakov, whose quality is Truth (*Emet*-אמת), in which change does not apply. This is

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<sup>1330</sup> Similar to the distinction in the matter of “The **space-Makom**-מקום of the Holy Ark was not according to measure.”

because the true matter of limitlessness (*Bli Gvul*), (the quality of Truth-*Emet*-אמת), is that the “below” is a receptacle for this.

The same is so of the matter of the ingathering of the exiles (the redemption), that it will take place in all six directions (of space-*Makom*-מקום). [As the verse states],<sup>1331</sup> “From the east I will bring your offspring, and from the west I will gather you. I will say to the north, ‘Give them over!’ and to the south, ‘Do not withhold!’ Bring My sons from afar, and My daughters from the end of the earth!” It can be said that the words “afar-*Rachok*-רחוק” and “end-*Ktzeh*-קצה” correspond to the two vertical directions, up and down. We thus can say that the ingathering of the exiles from all six directions will be in a way that the six directions themselves will assist in this.<sup>1332</sup>

Now, even though the revelation drawn down in the whole world will only have a similarity to the revelation in the Holy Temple itself, nonetheless, the drawing down into the world has a certain superiority to it. For, in regard to the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם in the Holy Temple itself, since “it is not an ordinary place,” in this it is not recognizable to the same extent that the union of *HaShem*-יהו"ה and His title *Elohi"m*-אלהי"ם is also because of His title God-*Elohi"m*-אלהי"ם. The revelation of this matter (that the union (*Yichud*) also stems from His title God-*Elohi"m*-אלהי"ם) will primarily be through the drawing down of a revelation

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<sup>1331</sup> Isaiah 43:5-6

<sup>1332</sup> At first glance, it is only in regard to the “north” that it states “give them over,” whereas with respect to the south it states, “do not withhold,” and certainly with respect to east and west it states, “I will bring” and “I will gather,” and is thus not speaking of them. See however Metzudat David there that “I will bring” means “It is as though He will command **each one** of the directions of the heavens **to bring** the Jewish people.”

**similar** to that of the Holy Temple in the whole world, “an ordinary place.”

With this in mind, we can explain the superiority of the coming redemption over and above the Holy Temple, [which is why this redemption will be after the construction of the Holy Temple, as explained in chapter two]. This is because the drawing down of the revelation of the Holy Temple into the whole world will (primarily) take place with the redemption, as explained before.

## 11.

Now, the primary revelation of the union (*Yichud*) of *HaShem*-יהו"ה and His title *Elohi*"m-אלהי"ם, (in which the union (*Yichud*) also stems from *Elohi*"m-אלהי"ם), will be with the resurrection of the dead (*Techiyat HaMeitim*), which will take place after the ingathering of the exiles, and is the last level of them all. This is the revelation that will be in the world (of the redemption from exile and the ingathering of the exiles), will be a limited revelation (compared to the revelations that will be in the coming future).

This is as explained before, that [the whole world] will only have a similarity to the revelation of the Holy Temple. In contrast, upon the resurrection of the dead (*Techiyat HaMeitim*), at which time vitality will come to the body from the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (which is much higher than the vitality of the soul, and is



why, in that time, the soul will be sustained by the body],<sup>1333</sup> there then will be both elements of superiority. That is, there will be the revelation of the limitless (*Bli Gvul*) (surrounding transcendent light of *HaShem*-יהו"ה, blessed is He – *Sovev Kol Almin*) and this revelation will be in the body, which is rooted in His title God-*Elohi*"m-אלהי"ם.<sup>1334</sup>

## 12.

This then, is the meaning of [the verse],<sup>1335</sup> “The glory of this latter Temple will be greater than [that of] the first.” That is, even though there will be various levels in the coming redemption, up to the resurrection of the dead (*Techiyat HaMeitim*), which is the last of them all, nonetheless, the primary emphasis of the verse is “the glory of this latter **Temple**.” This is because the root of all matters will be in the Holy Temple, and from there they will be drawn into the world, (as explained in chapter two).

This then, is one of the reasons that the first act of Moshiach, (after being in the state of being presumed to be Moshiach – *b'Chezkat Moshiach*), is constructing the Holy Temple,<sup>1336</sup> because this is the root of all matters that will follow it. Most importantly, may it be the will of *HaShem*-יהו"ה,

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<sup>1333</sup> *Hemshech* “*v'Kachah*” 5637 Ch. 91 [Sefer HaMaamarim 5637 Vol. 2, p. 621 and on]; Sefer HaMaamarim Kuntreisim Vol. 2, p. 413b and elsewhere.

<sup>1334</sup> Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 6 (81a).

<sup>1335</sup> [Haggai 2:9]

<sup>1336</sup> Mishneh Torah, Hilchot Melachim 11:4

blessed is He, that all this will take place in the near future, and in the most literal sense!

## Discourse 39

*“Aryeh Sha’ag Mi Lo Yirah –  
A lion has roared, who shall not fear”*

Shabbat Parshat Re’eh, Shabbat Mevarchim Elul, 5722

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

### 1.

The verse states,<sup>1337</sup> “A lion (*Aryeh*-אריה) has roared, who shall not fear.” This verse relates to the month of Elul, for as known, the ShaLa”H stated<sup>1338</sup> that the early sages gave a sign for the word “Lion-*Aryeh*-אריה,” as an acronym for “Elul-אלול, Rosh Hashanah-ראש השנה, Yom HaKippurim-יום הכפורים, and Hoshaana Rabba-הושענא רבא.” We can add that it states in Talmud,<sup>1339</sup> “One who sees a lion (*Aryeh*-אריה) in a dream should rise early and recite the verse, ‘A lion (*Aryeh*-אריה) has roared, who shall not fear,’ before a different verse,<sup>1340</sup> ‘A lion (*Aryeh*-אריה) has gone up from his thicket etc.,’ precedes it.”

In the order of the months of the year, this matter applies to the month of Av and the month of Elul, as understood from the teaching of our sages, of blessed memory,<sup>1341</sup> “A lion (*Aryeh*-אריה) has risen in the constellation of the lion (Leo-אריה-ארי) and destroyed the lion (*Ari’el*-אריאל).” The words

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<sup>1337</sup> Amos 3:8

<sup>1338</sup> Shnei Luchot HaBrit, Mesechet Rosh HaShanah 213a

<sup>1339</sup> Talmud Bavli, Brachot 56b

<sup>1340</sup> Jeremiah 4:7

<sup>1341</sup> Yalkut Shimoni, Yirmiyahu, Remez 259

“A lion (*Aryeh*-אריה) has risen” refer to Nebuchadnezzar about whom it is written, “A lion (*Aryeh*-אריה) has gone up from his thicket etc.” The words “in the constellation of the lion (Leo-*Aryeh*-אריה)” refers “when Yerushalayim went into exile in the fifth month.”<sup>1342</sup> The words, “and destroyed a lion (*Ari'el*-אריאל)” refers to “Ariel (אריאל), the city where David camped.”<sup>1343</sup>

[It continues and states], “on condition that a lion (*Aryeh*-אריה) will come in the constellation of the lion (Leo-*Aryeh*-אריה) and rebuild the lion (*Ari'el*-אריאל).” The words “A lion (*Aryeh*-אריה) will come” refer to the Holy One, blessed is He, about whom it is written, “A lion (*Aryeh*-אריה) has roared, who shall not fear.” The words, “in the constellation of the lion (Leo-*Aryeh*-אריה)” refers to the [verse],<sup>1344</sup> “I shall transform their mourning into joy.” The words, “and rebuild the lion (*Ari'el*-אריאל),” is [as in the verse],<sup>1345</sup> “The Builder of Yerushalayim is *HaShem*-יהו"ה; He will gather in the outcast of Israel.”

That is, through the matter [indicated by the verse], “A lion (*Aryeh*-אריה) has roared, who shall not fear” we bring about the negation of the matter [indicated by the verse], “A lion (*Aryeh*-אריה) has gone up from his thicket.” This is through revealing the intention in the matter of “A lion (*Aryeh*-אריה) has risen... and destroyed,” on condition that “a Lion (*Aryeh*-אריה) will come... and rebuild etc.” This refers to the construction of

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<sup>1342</sup> Jeremiah 1:3 – The month of Av.

<sup>1343</sup> Isaiah 29:1

<sup>1344</sup> Jeremiah 31:12

<sup>1345</sup> Psalms 147:2; Also see the beginning and end of the discourse entitled “*Boneh Yerushalayim*” 5629 (Sefer HaMaamarim 5629, p. 294).

the third Holy Temple whose greatness will be far superior to the first and second Holy Temples, as it states,<sup>1346</sup> “The glory of this latter Temple will be greater than [that of] the first,” as explained before<sup>1347</sup> at length.<sup>1348</sup>

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<sup>1346</sup> [Haggai 2:9]

<sup>1347</sup> In the preceding discourse of this year 5722, entitled “*Gadol Yihiyeh* – The glory of this latter Temple will be greater,” Discourse 38.

<sup>1348</sup> This is where the transcript preserved of this discourse concludes.



## Discourse 40

### *“B’Chochmah Yibaneh Bayit – Through wisdom a house is built”*

2<sup>nd</sup> day of the week of Parshat Netzavim-Vayeilech,

18<sup>th</sup> of Elul, 5722

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

#### 1.

The verse states,<sup>1349</sup> “Through wisdom a house is built.” In his discourse by this title,<sup>1350</sup> the Alter Rebbe prefaces with an explanation to understand the matter of the verses of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, that we recite on Rosh HaShanah. That is, we orally mention verses from Torah, Prophets (*Nevi'im*) and Scriptures (*Ketuvim*) as proof of the matters of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, for at first glance, is it not obviously so that “this day is the beginning of Your works, a remembrance of the first day?”<sup>1351</sup> For as explained in the teachings of Chassidus about Rosh HaShanah, even though the 25<sup>th</sup> of Elul is the day on which the world was created,<sup>1352</sup> and Rosh HaShanah, which takes place in the month of

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<sup>1349</sup> Proverbs 24:3

<sup>1350</sup> Printed as an independent pamphlet on the 20<sup>th</sup> of Elul of this year (5722), and subsequently printed in *Maamarei Admor HaZaken* 5564 p. 217 and on, with additional notes and glosses from the Rebbe.

<sup>1351</sup> See the liturgy of the Musaf prayer of Rosh HaShanah; Talmud Bavli, Rosh HaShanah 27a

<sup>1352</sup> Midrash Vayikra Rabba 29:1

Tishrei,<sup>1353</sup> is the day that Adam, the first man, was created,<sup>1354</sup> which as on the sixth day of the act of creation, nonetheless, Rosh HaShanah is also a remembrance for the first day of the act of creation as a whole]. This being so, why must these verses be said?<sup>1355</sup>

2.

The explanation is that the verses we recite are like the signet (*Chotem*-חותם)<sup>1356</sup> that sustains the matter. By way of analogy, this is like the written document of a king of flesh and blood before being stamped with the king's signet, in which case, it still is subject to change and cannot be considered as being significant. However, once the document has been stamped with the signet of the king, its contents are [established and] sustained, in that the recipient cannot deviate from it even to a hairs breadth etc.

The same is so Above in *HaShem*'s יהו"ה Godliness, that the signet of the Holy One, blessed is He, is "Truth-*Emet*-

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<sup>1353</sup> Which relates to the 18<sup>th</sup> day of Elul (*Chai Elul*). For, as the Rebbe Rayatz explains (Sefer HaSichot 5703, p. 177), on the 18<sup>th</sup> of Elul one begins the accounting of days corresponding to the months of the preceding year, one day corresponding to one month, and thus, the 18<sup>th</sup> of Elul is the day upon which one makes an accounting for the [preceding] month of Tishrei. (From the note of the Rebbe in the aforementioned pamphlet).

<sup>1354</sup> Midrash Vayikra Rabba 29:1 *ibid*.

<sup>1355</sup> Also see Likkutei Torah, Drushim L'Rosh HaShanah 56c; Discourse entitled "*Adona*"y *Sefatai Tiftach*" in Siddur Im Da"Ch; Also see the end of the continuum of discourses (*Hemshech*) of Yom Tov shel Rosh HaShanah 5666 (From the note of the Rebbe in the aforementioned pamphlet).

<sup>1356</sup> Also see Torah Ohr, Hosafot 120c; Likkutei Torah, Masei 91d (from the note of the Rebbe in the aforementioned pamphlet).



אמת.”<sup>1357</sup> This is the matter of Torah, which is the seal and signet (*Chotem-חותם*). This is because, “Torah came out of Wisdom-*Chochmah*,”<sup>1358</sup> and Wisdom-*Chochmah* is called the signet and seal (*Chotem-חותם*) which gives sustainment to all influence bestowed from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*). For, as known, the worlds are primarily conducted through Wisdom-*Chochmah*, being that,<sup>1359</sup> “Wisdom-*Chochmah* enlivens,” and,<sup>1360</sup> “You made them all with wisdom-*Chochmah*.”

Now, just as the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is the matter of the signet (*Chotem-חותם*) which sustains the influence bestowed from the world of Emanation (*Atzilut*) to the creations, so likewise, the aspect of Wisdom-*Chochmah* of the Emanator (*Ma’atzil*)<sup>1361</sup> is the signet (*Chotem-חותם*) which sustains all bestowals of influence from the Emanator to the Emanated, and the same applies all the way to the highest of all levels. The reason is as explained elsewhere.

This then, is why we recite verses from the Torah about the matters of Kingship (*Malchuyot*), Remembrances (*Zichronot*), and Shofarot, even though “this day” automatically is “the beginning of Your works.” For, even though it arose in

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<sup>1357</sup> Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10

<sup>1358</sup> Zohar II 62a; 85a; 121a, and elsewhere.

<sup>1359</sup> Ecclesiastes 7:12

<sup>1360</sup> Psalms 104:24

<sup>1361</sup> That is, Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) – See Likkutei Torah, Teitzei 39c. Based on this we may also understand what is stated subsequently, “the same applies all the way to the highest of all levels.” Also see Likkutei Torah, Behar 43d (from the note of the Rebbe in the aforementioned pamphlet).

*HaShem* 's-יהו"ה supernal will to have pleasure and desire in the quality of Kingship-*Malchut*, nonetheless, this can still be changed in various ways. However, our reciting of these verses of Torah about the matter of Kingship (*Malchuyot*) etc., is the signet of the Holy One, blessed is He, which sustains the matter, so that it does not undergo any change at all. For, the sustainment of anything with the signet (*Chotem*-חותם) is specifically by way of and according to the Torah alone, in that Torah is what brings clear proof to sustain and uphold the matter.

This is similar to what we find in the mysteries and secrets of the Torah, that in the holy Zohar we find that we do not rely on one who says a teaching, unless he brings clear proof for his words from a verse in Torah or the Prophets (*Nevi'im*) etc. For, without this, his teaching and secret has no foundation at all to sustain and uphold it.

He adds in the discourse<sup>1362</sup> that it is for this reason that we also recite verses in which the matter of Shofar is mentioned etc. We should explain why he adds explanation of this matter, specifically in regard to the verses of Shofarot,<sup>1363</sup> beyond [what was explained about] the verses of Kingship (*Malchuyot*) and Remembrances (*Zichronot*).

For, the matters of Kingship (*Malchuyot*) and Remembrances (*Zichronot*) are only brought about through our recitation [of the verses]. This is as our sages, of blessed

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<sup>1362</sup> See there, p. 218.

<sup>1363</sup> See the note of the Rebbe there: "Even though we sound the Shofar and there is an arousal from below in the world of Action (*Asiyah*). See *Hemshech* "v'*Kachah*" 5637, Ch. 83" (Sefer HaMaamarim 5637 Vol. 2, p. 601 and on).

memory, taught,<sup>1364</sup> “The Holy One, blessed is He, said, ‘Say before Me **verses** of Kingship (*Malchuyot*) on Rosh HaShanah... so that you will crown Me as King over you, [and] **verses** of Remembrance (*Zichronot*) so that your remembrance will arise before Me for the good.’”

However, this is not so of the matter of Shofarot, about which it [simply] states, “With what? With the Shofar,” referring to the [physical] sounding of the Shofar in actuality. Thus, the question is further strengthened as to why it is necessary to mention verses about the Shofar, since there already is the matter of actually sounding the Shofar in deed.

That is, the recitation of the verses of Shofarot does not only take place on a Rosh HaShanah which falls out on Shabbat, at which time we do not sound the Shofar.<sup>1365</sup> Rather, even when the matter of sounding the Shofar is present in actual deed, we also recite the verses of Shofar (*Shofarot*).

This then, is why he gives special emphasis to explaining the matter of the verses of Shofar (*Shofarot*), and that reciting the verses of Torah is the matter of the signet (*Chotem*-חותם) of the Holy One, blessed is He, through which the matter is sustained, so that it undergoes no change whatsoever.<sup>1366</sup>

This then, is the meaning of the verse, “Through wisdom a house is built.” That is, the construction of the worlds

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<sup>1364</sup> Talmud Bavli, Rosh HaShanah 16a; 34b

<sup>1365</sup> Talmud Bavli, Rosh HaShanah 29b (in the Mishnah); Also see *Hemshech* 5666 p. 546.

<sup>1366</sup> Also see Likkutei Sichot Vol. 4, p. 1,146, note 14 (from the Sichah talk of Simchat Beit HaSho'evah 5723).

is through Wisdom-*Chochmah*, as it states,<sup>1367</sup> “In the beginning-*Beireishit*-בראשית God created,” which is translated by Targum as, “with Wisdom-*b’Chochmeta*-בְּחֹכְמָתָא.”<sup>1368</sup> In other words, with the Wisdom-*Chochmah* of the Torah the “House (*Bayit*-בית)” of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is constructed from the world of Emanation (*Atzilut*). The same is so of the construct of the world of Emanation (*Atzilut*) from the Emanator (*Ma’atzil*), and the same applies all the way to the highest of all levels, as mentioned before. This will suffice for the understanding. (This concludes the recap of the discourse.)

### 3.

We should add by explaining this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, based on what is explained in *Likkutei Torah*,<sup>1369</sup> in the discourse entitled “*v’Hadarta Pnei Zaken* – You shall honor the presence of an elder,”<sup>1370</sup> in which “[elder-*Zaken*-זקן refers to] one who has acquired Wisdom-*Chochmah*.”<sup>1371</sup> The word “acquired-*Kanah*-קנה, means, “those who have grasped the Torah,”<sup>1372</sup> meaning, they have grasped it in their brain of memory (*Mo’ach HaZikaron*), which is the brain of Wisdom-*Chochmah*. It is for this reason that it is in the Torah portion of “*Kadesh*-קדש,”

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<sup>1367</sup> Genesis 1:1

<sup>1368</sup> Targum Yerushalmi to Genesis 1:1 (in our version “*b’Chochmah*-בְּחֹכְמָתָא”)

<sup>1369</sup> *Likkutei Torah*, *Kedoshim* 30d

<sup>1370</sup> Leviticus 19:32

<sup>1371</sup> See Talmud Bavli, *Kiddushin* 32b

<sup>1372</sup> Jeremiah 2:8

which corresponds to the brain of Wisdom-*Chochmah*,<sup>1373</sup> that it states,<sup>1374</sup> “A remembrance (*Zikaron*-זכרון) between your eyes.”

He thus explains that because of the constraints of the times, a person should, at the very least, toil to acquire the Written Torah and engrave it into his brain of memory (*Mo'ach HaZikaron*), and in the Oral Torah he should endeavor to acquire the Mishnaic Order of Kodshim, which is called Wisdom-*Chochmah*, and engrave it in his mind.

From this it is understood that this Wisdom-*Chochmah*, (“acquire Wisdom-*Chochmah*”) is the matter of the signet (*Chotem*-חותם) through which “the House is built,” – which [also] refers to the home of each and every Jew in his service of *HaShem*-יהו"ה, blessed is He, in all three modes<sup>1375</sup> of service, these being Torah, Sacrificial offerings-*Avodah* (that is, serving Him in prayer), and acts of lovingkindness (*Gemilut Chassadim*), (which is inclusive of all of the *mitzvot*),<sup>1376</sup> and are called a “House-*Bayit*.”

For, about Torah, our sages, of blessed memory, stated,<sup>1377</sup> “Since the Holy Temple was destroyed, the Holy One, blessed is He, has only one place in His world; the four cubits of Torah law (*Halachah*).” It thus is in this regard that the Torah is called a “House-*Bayit*.”<sup>1378</sup> The same is so of

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<sup>1373</sup> Zohar III 262a; Siddur Im Da”Ch, Shaar HaTefillin 8b and on, and elsewhere.

<sup>1374</sup> Exodus 13:9

<sup>1375</sup> Mishnah Avot 1:2

<sup>1376</sup> See Likkutei Torah, Re’eh 23c

<sup>1377</sup> Talmud Bavli, Brachot 8a

<sup>1378</sup> See Likkutei Torah, Va’etchanan 10a; *Hemshech “Mayim Rabim”* 5636 Ch. 200 and on.

the four cubits of prayer. For, about prayer it also is written,<sup>1379</sup> “For My house will be called a house of prayer (*Beit Tefillah*-הבית תפלה) for all the peoples.”

[Similarly], the *mitzvot* are the matter of the encompassing lights (*Makifim*),<sup>1380</sup> the most primary aspect of which is the “house-*Bayit*-בית,” up to and including “the Great House-*HaBayit HaGadol*-הבית הגדול.” This is as stated in Talmud<sup>1381</sup> in explanation of the verse,<sup>1382</sup> “[The house of the King (*Beit HaMelech*-בית המלך)... and every] great house-*Bayit Gadol*-בית גדול.” They stated, “One said: [“and every great house] refers to a place where Torah is made great, and one said: It refers to a place where prayer is made great.”

Through this we merit the construction of the Holy Temple (*Beit HaMikdash*-הבית המקדש) about which the verse states,<sup>1383</sup> “The glory of this latter Temple (*Bayit*-בית) will be greater than [that of] the first.” This refers not only to the second Holy Temple, which was greater than the first Temple in both size and longevity, (as in the simple explanation),<sup>1384</sup> but also to the third Holy Temple, which will be greater than both the first and second Temples (as in the explanation of the *Zohar*),<sup>1385</sup> as discussed in the preceding discourses,<sup>1386</sup> (according to the explanations in the Chassidic discourses

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<sup>1379</sup> Isaiah 56:7

<sup>1380</sup> See Torah Ohr, Mikeitz 38c; 42c

<sup>1381</sup> Talmud Bavli, Megillah 27a

<sup>1382</sup> Kings II 25:9

<sup>1383</sup> Haggai 2:9

<sup>1384</sup> See the commentators to Haggai 2:9 and Talmud Bavli, Bava Batra 3a

<sup>1385</sup> *Zohar* I 28a; *Tikkunei Zohar*, Tikkun 8

<sup>1386</sup> In the preceding discourse of this year 5722, entitled “*Gadol Yihiyeh* – The glory of this latter Temple will be greater,” Discourse 38, Ch. 9 (*Sefer HaMaamarim* 5722, p. 326 and on).

(*Maamarim*) of the Tzemach Tzedek<sup>1387</sup> and the Rebbe Maharash).<sup>1388</sup>

That is, the first Holy Temple is the aspect of the upper *Hey-ה* of the Name *HaShem-יהוה*, through which there is a revelation of the *Yod-י* (יה). The second Holy Temple is the aspect of the lower *Hey-ה*, through which there is the revelation of the *Vav-ו* (וה). However, the third Holy Temple will be greater than both, since it will include both. (This is the meaning of the verse, “The glory of this latter Temple (*Bayit-בית*) will be greater than [that of] the first,” which is similar to the verse,<sup>1389</sup> “On that day it will be-*Yihiyeh-יהיה*,” which is two times *Yod-Hey-יהי*, in that even the *Vav-Hey-יהוה* will be like the *Yod-Hey-יהי*.<sup>1390</sup> In other words, even the lower *Hey-ה* will receive from the *Yod-י*.)

Now, based on the well-known matter that all the revelations of the coming future depend on our deeds and service of *HaShem-יהוה*, blessed is He, throughout the “six thousand years of the world,”<sup>1391</sup> especially our deeds and service of Him throughout the time of the exile,<sup>1392</sup> it is understood that the general matter of the third Holy Temple, which is inclusive of the first Holy Temple, which is the aspect of *Yod-Hey-יהי*, and the second Holy Temple, which is the aspect of *Vav-Hey-יהוה*, is brought about through our toil in serving *HaShem-יהוה*, blessed is He, with the aspect of *Yod-*

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<sup>1387</sup> Ohr HaTorah, Na”Ch Vol. 2, p. 1,055 and on.

<sup>1388</sup> Sefer HaMaamarim 5629 (Kehot 5752) p. 294 and on.

<sup>1389</sup> Zachariah 14:9

<sup>1390</sup> Likkutei Torah of the Arizal to Zachariah 14:9, cited in Likkutei Torah (of the Alter Rebbe), Bamidbar 7d

<sup>1391</sup> Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

<sup>1392</sup> See Tanya, Likkutei Amarim, Ch. 37

*Hey-ה"ו*, this being the matter of Torah study, as well as serving Him with the aspect of *Vav-Hey-ה"ו*, this being the fulfillment of the *mitzvot*.<sup>1393</sup> Moreover, this should be in a way of expansiveness and greatness (*Gadlut-גדלות*), [as it states], “Great is study (*Gadol Talmud*),”<sup>1394</sup> and, “Great is charity”<sup>1395</sup> (which is inclusive of all the *mitzvot*),<sup>1396</sup> through which “this latter Temple will be greater (*Gadol-גדול*) etc.”

This thereby causes the drawing down and revelation of the matter [indicated by the verse],<sup>1397</sup> “Great is *HaShem-ה'יהו*” and much praised in the city of our God,” meaning, in the whole world, below ten handbreadths. This is as stated,<sup>1398</sup> “On that day *HaShem-ה'יהו* will be one and His Name one,” meaning,<sup>1399</sup> “As I am written, so will I be read,” in the mouth of each and everyone. There then will be the fulfillment of the prophecy,<sup>1400</sup> “Then all the peoples of the earth will see that the Name *HaShem-ה'יהו* is proclaimed upon you, and they will fear you,” and,<sup>1401</sup> “Foreigners will stand and tend your flocks,” with the coming of our righteous Moshiach in the near future, in the most literal sense!

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<sup>1393</sup> See Zohar I 24a and elsewhere.

<sup>1394</sup> Talmud Bavli, Kiddushin 40b

<sup>1395</sup> Talmud Bavli, Bava Batra 10a

<sup>1396</sup> See Torah Ohr, Mikeitz 38c; 42c

<sup>1397</sup> Psalms 48:2

<sup>1398</sup> Zachariah 14:9

<sup>1399</sup> Talmud Bavli, Pesachim 50a; Kiddushin 71a

<sup>1400</sup> Deuteronomy 28:10

<sup>1401</sup> Isaiah 61:5



## Discourse 41

*“Atem Nitzavim HaYom Kulchem Lifnei HaShem -  
You are standing this day, all of you, before HaShem”*

Shabbat Parshat Netzavim-Vayeilech,  
23<sup>rd</sup> of Elul, 5722  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1402</sup> “You are standing this day, all of you, before *HaShem*-יהו"ה your God; the heads of your tribes, your elders, and your officers... from the hewer of your wood to the drawer of your water, for you to pass into the covenant of *HaShem*-יהו"ה your God... that He seals with you today.” In *Likkutei Torah*,<sup>1403</sup> his honorable holiness the Alter Rebbe, explains that this also is the meaning of the verse,<sup>1404</sup> “And there was a King in Yeshurun when the numbers of the nation gathered, the tribes of Israel in unity,” which [also] refers to the matter of the totality of the Jewish people in unity.

This also is the meaning of the words, “You are standing this day (*HaYom*-היום), all of you etc.,” in which the word “this day-*HaYom*-היום” whenever simply stated [in scripture], refers

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<sup>1402</sup> Deuteronomy 29:9-11

<sup>1403</sup> *Likkutei Torah*, Netzavim 44a

<sup>1404</sup> Deuteronomy 33:5

to Rosh HaShanah,<sup>1405</sup> “the day of great judgment.”<sup>1406</sup> However, by all the Jewish people, from “the heads of your tribes [to] the hewer of your wood and the drawer of your water,” being in a state and standing of “all of you” (“when the numbers of the nation gathered, the tribes of Israel in unity”), then “You are standing-*Neetzavim*-נצבים,” which is of the same root as in the verse,<sup>1407</sup> “A king was installed-*Neetzav Melech*-נצב מלך.” That is, the aspect of Kingship-*Malchut* is then drawn down to them, (“and there was a King-*Melech*-מלך in Yeshurun”).

Now, we must understand the specific wording, “And there was a King **in** Yeshurun-*B’Yeshurun*-בְּיִשׁוּרוּן.” At first glance, it should have said, “There was a King **for** Yeshurun-*L’Yeshurun*-לְיִשׁוּרוּן.” This is as explained in Iggeret HaKodesh<sup>1408</sup> on the verse,<sup>1409</sup> “How abundant is Your goodness that You have hidden away for those who fear You,” that the reason it says “**for** those who fear You-*L’Yerei’echa*-לִירְאֶיךָ” as opposed to “**in** those who fear You-*B’Yerei’echa*-בִּירְאֶיךָ” is because it is an encompassing and transcendent aspect from above (*Makif*).

Thus, since the drawing down of the [aspect of] Kingship-*Malchut* - and this is especially so of the drawing down of Kingship-*Malchut* on Rosh HaShanah - is from its first root and source, which is in the aspect of the surrounding

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<sup>1405</sup> Pa’aneach Raza, Netzavim; Megaleh Amukot Netzavim, section entitled “*Asiri*-עשירי.”

<sup>1406</sup> Targum to Job 2:1; Also see Zohar II 32b; Zohar III 231a

<sup>1407</sup> Kings I 22:48; See Ohr HaTorah, Netzavim p. 1,201 and elsewhere.

<sup>1408</sup> Tanya, Iggeret HaKodesh, Epistle 13

<sup>1409</sup> Psalms 31:20

transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), the verse thus should have said "There was a King **for** Yeshurun-*L'Yeshurun*-לישורון-ל."

However, the explanation is that on Rosh HaShanah Kingship-*Malchut* is drawn into the inner aspect of the Jewish people ("in Yeshurun-*b'Yeshurun*-בישורון") and unifies with them. In other words, even though this light is beyond all comparison and is drawn down in a surrounding transcendent way (*Makif*), nevertheless, through the inter-inclusion of all Jewish people, who gather together to be as one, they become unified with the aspect of Kingship-*Malchut* as it is Above, until they themselves are made to be in this aspect, as in the teaching,<sup>1410</sup> "All Jews are kings."

This comes about through the toil in serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul. For, as known, during the month of Elul preparation is made for all matters related to Rosh HaShanah. This is because Elul-אלול is an acronym for,<sup>1411</sup> "I am my Beloved's and my Beloved is mine-*Ani Ledodi V'Dodi Li*-אני לדודי ודודי לי," referring to the matter of "I-*Ani*" with "my Beloved-*Dodi*."

In other words, even though the beginning of one's toil is in a state of "I am my Beloved's-*Ani LeDodi*," which is an arousal from below, nevertheless, this aspect of "I am my Beloved's-*Ani LeDodi*" becomes unified with "my

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<sup>1410</sup> Zohar II 26b; Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba"Ch to Tur Orach Chayim 581 (section entitled "v'*Ha'aviru*"); Shnei Luchot HaBrit, beginning of Mesechet Rosh HaShanah 213a; Likkutei Torah, Re'eh 32a, and elsewhere.

<sup>1411</sup> Song of Songs 6:3; See Sefer HaMaamarim 5627 p. 222.

Beloved is mine-*Dodi Li* לִי-דוּדִי.” This is to such an extent that from both of them, (“I am my Beloved’s-*Ani LeDodi* לְדוּדִי-אֲנִי” which is the matter of toil that stems from below, “and my Beloved is mine-*Dodi Li* לִי-דוּדִי” which is the matter of revelation from Above), one word, “Elul-אֱלוּל,” comes about.

This is why the toil in serving *HaShem*-יְהוָה, blessed is He, during the month of Elul, is in a way of “seek My face (*Panai*-פָּנֵי),”<sup>1412</sup> (through which there thereby is a drawing down of revelation from Above of) “Your face *HaShem*-יְהוָה do I seek.” That is, the inner aspect of the souls of the Jewish people becomes unified with the inner aspect of *HaShem*-יְהוָה, blessed is He.

This matter, is preparatory to the drawing down of Rosh HaShanah, about which Torah states, “There was a King **in** Yeshurun-*B’Yeshurun*-בִּישׁוּרוֹן.” That is, this [statement] is a decisive *Halachic* ruling (*Psak*) of the Torah, and as explained in the discourse of the Alter Rebbe (entitled “*B’Chochmah Yibaneh Bayit*-through wisdom a house is built”),<sup>1413</sup> the Torah is the aspect of the signet (*Chotem*-חֹתֶם) [of the Holy One, blessed is He], by which it is caused that no change will be in this matter whatsoever, not even to a hairs breadth. That is, there will be “a King in Yeshurun-*B’Yeshurun*-בִּישׁוּרוֹן,” specifying “**in** Yeshurun-*B’Yeshurun*-בִּישׁוּרוֹן,” meaning that

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<sup>1412</sup> Psalms 27:8; See the discourse entitled “*Lecha Amar Leebee*” 5696 (Sefer HaMaamarim 5696 p. 138 and on); 5720 (Torat Menachem, Sefer HaMaamarim Elul p. 281 and on; Sefer HaMaamarim 5720 p. 213 and on), translated in The Teachings of The Rebbe 5720, Discourse 28.

<sup>1413</sup> Printed as an independent pamphlet on the 20<sup>th</sup> of Elul of this year (5722), and subsequently printed in Maamarei Admor HaZaken 5564 p. 217 and on, with additional notes and glosses from the Rebbe. Also see the discourse of the 18<sup>th</sup> of Elul of this year, 5722, by the same title, Discourse 40.

Kingship-*Malchut* will be drawn down into the Jewish people in an inner way, this being the matter indicated by the words, “You are standing-*Neetzavim*-נצבים,” which is of the same root as in the verse,<sup>1414</sup> “a king was installed-*Neetzav Melech*-נצב מלך.”

## 2.

Now, to understand this further, we must preface<sup>1415</sup> with what the *Shnei Luchot HaBrit* writes,<sup>1416</sup> citing the early sages, on the verse,<sup>1417</sup> “A lion (*Aryeh*-אריה) has roared, who shall not fear,” that the word “lion-*Aryeh*-אריה” hints at the High Holidays. This is because the word “lion-*Aryeh*-אריה” is an acronym for, “*Elul*-אלול, *Rosh Hashanah*-ראש השנה, *Yom HaKippurim*-יום הכפורים, and *Hoshaana Rabba*-הושענא רבא.”

The explanation is that the verse states,<sup>1418</sup> “They will follow after *HaShem*-יהו"ה, like a lion [He] will roar; for He will roar and [His] children will stir from the west, they will tremble like a bird from Egypt and like a dove from the land of Assyria, and I will settle them in their homes – the word of *HaShem*-יהו"ה!”

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<sup>1414</sup> King I 22:48

<sup>1415</sup> See *Sefer HaMaamarim* 5670 p. 233 and on; Also see the discourse entitled “*Ktiv Acharei HaShem Yeilchu k’Aryeh Yishag*” in *Ohr HaTorah*, *Drushim L’Rosh HaShanah* p. 1,413 and on; Vol. 4 p. 1923 and on; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in *Teachings of The Rebbe 5720*, Discourse 27 (*Sefer HaMaamarim 5720* p. 206 and on).

<sup>1416</sup> *Shnei Luchot HaBrit*, beginning of *Mesechet Rosh HaShanah* 213a; *Parshat Shoftim* 378b; *Siddur ShaLa”H* there.

<sup>1417</sup> *Amos* 3:8

<sup>1418</sup> *Hosea* 11:10-11

Several matters are stated in this verse. The first is “like a lion [He] will roar,” and the second is “for He will roar,” which are two levels in roaring. However, this is preceded by [the words] “They will follow after *HaShem*-יהו"ה,” this being an additional level which is only like the roar of a lion, “**like** a lion-*K'Aryeh*-כארייה ([He] will roar),” (with the prefix *Khaf*-כ which indicates similarity). The verse then states the result of the roar, in that “[His] children will stir from the west,” which includes two categories; Egypt (*Mitzrayim*-מצרים) and Assyria (*Ashur*-אשור). It then explains the ultimate purpose of all this, in that “I will settle them in their homes.”

### 3.

The explanation is that the lion (*Aryeh*-ארייה) is one of the four animal-*Chayot* angels of the Supernal Chariot (*Merkavah*) which carries the Supernal Throne. This is as stated,<sup>1419</sup> “A lion’s face to the right.” The roar stems from the contemplation (*Hitbonenut*) and the grasp of the aspect of the Understanding-*Binah*, which radiates and illuminates within the world of Creation (*Briyah*). For [as known], “The Upper Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells within the Throne.”<sup>1420</sup>

This causes a great commotion of noise and arousal, which is the matter of the roar (*Sha’agah*-שאגה). This is the matter of the fiery-*Seraphim* angels of the world of Creation-*Briyah*. They are called fiery-*Seraphim* because, as a result of

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<sup>1419</sup> Ezekiel 1:10

<sup>1420</sup> Tikkunei Zohar, Tikkun 6 (23a)

their contemplation, understanding, and grasp of *HaShem*'s-ה'יהוה Godliness, they become nullified of their existence (*Bittul b'Metziyut*). This is why they are called fiery-*Seraphim* angels, being that they become consumed in their grasp, so much so, that they become nullified of their existence.<sup>1421</sup>

This is as known<sup>1422</sup> about the meaning of the verse,<sup>1423</sup> “fiery-*Seraphim* [angels] were standing above Him.”<sup>1424</sup> However, at first glance, this verse is not understood. For, (as the Baal Shem Tov asked),<sup>1425</sup> how is it applicable to say that they are “standing above Him (*MiMa'al Lo*-למעל לו)”? Is it not so that the words [“above Him (*MiMa'al Lo*-למעל לו)"] refer to the statement in the previous verse,<sup>1426</sup> “I saw the Lord-*Adona'y*-אדני'י sitting upon a high and lofty throne”? This being so, how is it applicable that the fiery-*Seraphim* angels could be standing above His title “Lord-*Adona'y*-אדני'י”?

Now, this is explained in two ways. The first is that this stems from their comprehension and grasp, in that they grasp the Godly light and vitality, and as a result of their grasp, they surround and encompass the Godliness.<sup>1427</sup> This is similar to

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<sup>1421</sup> See Likkutei Torah, Naso 28d; Pinchas 74d; Sefer HaMaamarim 5698 p. 231; 5709 p. 31.

<sup>1422</sup> See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in Teachings of The Rebbe 5720, Discourse 27, Ch. 3.

<sup>1423</sup> Isaiah 6:2

<sup>1424</sup> See however Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

<sup>1425</sup> See Ohr HaTorah, Bereishit Vol. 6 p. 1,027b; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48

<sup>1426</sup> Isaiah 6:1

<sup>1427</sup> Also see Likkutei Torah, Chukat 62c; Sefer HaMaamarim 5678 p. 417 and on; Sefer HaMaamarim 5686 p. 161 and on; Discourse entitled “*Mayim Rabim*”

the explanation in Tanya,<sup>1428</sup> that when a person grasps a certain *Halachah*-Torah law, then even though the *Halachah* is the will and wisdom of the Holy One, blessed is He, nevertheless, by his grasp he takes hold of and encompasses the *Halachah* and it becomes grasped and encompassed within his intellect.

We thus find that in this matter he is higher than the *Halachah*, being that his mind grasps and surrounds it. The same may be understood about the fiery-*Seraphim* angels. Being that they have grasp and comprehension, as a result of this they thereby grasp and encompass etc., and thus are “standing above Him (*MiMa'al Lo*-לִּמַּעַל לוֹ).”

However, this explanation is not sufficient, being that their “standing above Him” stems from their power of intellect. However, the verse indicates that their general existence is positioned “above Him (*MiMa'al Lo*-לִּמַּעַל לוֹ).” Therefore, there is an additional explanation,<sup>1429</sup> that this stems from the power of their desire (*Ratzon*). This is because desire (*Ratzon*) is not particular, being that it dominates and rules over all the other powers. This is like the teaching,<sup>1430</sup> “Nothing can stand in the way of desire (*Ratzon*).” Therefore, “in a place where a

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5717, Ch. 7 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 326 and on; Sefer HaMaamarim 5717 p. 56 and on), translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6.

<sup>1428</sup> Tanya, Likkutei Amarim, Ch. 5

<sup>1429</sup> See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48; Also see the discourse entitled “*Acharei HaShem* – You shall follow *HaShem*, your God” 5720, translated in Teachings of The Rebbe 5720, Discourse 27, Ch. 3.

<sup>1430</sup> See Sefer HaMaamarim 5703 p. 12 and the note of the Rebbe there. [See however, Zohar II 162b; Talmud Bavli, Megillah 6b]



person's desire is found, that is where he himself is entirely found."<sup>1431</sup>

This then, is the meaning of the verse, “fiery-*Seraphim* [angels] were standing above Him.” For, since their desire (*Ratzon*) is to be higher than *HaShem*'s יהו"ה title “Lord-*Adona*”<sup>1432</sup> אדוני-י, therefore they themselves are position in that [higher] level, being that, “in the place where a person's desire is, that is where he himself is entirely found.”

Now, this desire of theirs to be above *HaShem*'s יהו"ה title “Lord-*Adona*”<sup>1433</sup> אדוני-י comes through contemplating (*Hitbonenut*) [the verse,<sup>1433</sup> “Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” That is, they contemplate and grasp that the Godly vitality that enlivens them is but a mere glimmer of *HaShem*'s יהו"ה radiance, and is only the aspect of a light (*Ohr*-אור) and a name (*Shem*-שם).

This is like the name of a person, which is of utterly no comparison to the person [himself], so much so, that the entire matter of a name is only for the benefit of another, so that he can turn to whoever calls him by name.<sup>1434</sup> Even according to what is known<sup>1435</sup> about the inner aspect (*Pnimitiyut*) of a name (*Shem*-שם), that through it there is a drawing down of the

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<sup>1431</sup> See Ohr HaTorah, Bereishit (Vol. 6) p. 1,027; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302; Keter Shem Tov, Hosafot, section 48

<sup>1432</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

<sup>1433</sup> Psalms 148:13

<sup>1434</sup> See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Balak 67c; Maamarei Admor HaZaken, Parshiyot Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on.

<sup>1435</sup> See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1, as well as the citations in the upcoming note.

vitality – in that this is the meaning of the verse,<sup>1436</sup> “And the man [Adam] called names for every beast etc.,” about which our sages, of blessed memory, stated,<sup>1437</sup> “[The Holy One, blessed is He, said to them (the angels)], ‘His wisdom is greater than yours,’” because through the name (*Shem*-שם) vitality is drawn down,<sup>1438</sup> and as known, this is not only so of the name of the species, but is even so of the names of their individuals, such as Avraham-אברהם, Yitzchak-יצחק, and Yaakov-יעקב,<sup>1439</sup> Nevertheless, this very matter itself, that through the name vitality is drawn down, is **as though** it is for another, being that relative to the soul, the body is like another.

That is, just as in the matter of a name (*Shem*-שם) as it is simply understood, is entirely for the benefit of another, so that he turns to whoever calls him by his name, so likewise, this is so in regard to the inner (*Pnimitiyut*) matter of a name (*Shem*-שם), that the general vitality drawn down to the body, is but a glimmer of radiance alone, being that the body relative to the soul, is like another, as mentioned above. Thus, through this contemplation (*Hitbonenut*), that their vitality is merely the aspect of a “name” (*Shem*-שם), they are caused to be in a state

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<sup>1436</sup> Genesis 2:20

<sup>1437</sup> Midrash Bereishit Rabba 17:4

<sup>1438</sup> See Ramban and Rabbeinu Bachaye to Genesis 2:19; Shnei Luchot HaBrit, Introduction to Beit HaMikdash 14a; Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 244; Ohr Torah of the Rav, the Maggid of Mezhritch, 4b and on; Likkutei Torah Behar ibid., Naso 26b, 27a; Ohr HaTorah, Bereishit Vol. 3 p. 542a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on; *Hemshech* “*Mayim Rabim*” 5636 Ch. 22; *Hemshech* 5672 Vol. 1, Ch. 307 and on; Sefer HaMaamarim 5698 p. 107.

<sup>1439</sup> 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 difference between the various names of general classification, and elsewhere.

of arousal etc., so much so, that they “stand above Him (*MiMa'al Lo*-למעל לו).”

Nevertheless, the arousal brought about through the grasp and comprehension of a wondrous matter of intellect, is not in a way of a roar (*Sha'agah*-שאגה). Thus, when it states, “like a lion [He] will roar,” specifying a “roar” (*Sha'agah*-שאגה), this specifically refers to grasping something that is altogether higher beyond all comparison.

The explanation is that the “roar of the lion” comes about through the fact that after grasping that their vitality is nothing more than a glimmer of radiance, they then contemplate the aspect that transcends the vitality that enlivens them, and negate all matters that relate to the glimmer of radiance from it. In other words, they contemplate (*Hitbonenut*) the wondrousness of the light of *HaShem*-יהו"ה, blessed is He, that transcends the glimmer that enlivens them, and from this comes the roar (*Sha'agah*-שאגה).

Now, from the aspect of the roar of the lion (*Aryeh*-אריה), there is a drawing down of the matter of the roar (*Sha'agah*-שאגה) to all four animal-*Chayot* angels of the Supernal Chariot (*Merkavah*), including the “face of the ox (*Shor*-שור) on the left.” Nonetheless, the verse states, “Like a lion (*Aryeh*-אריה) [He] will roar.” This is because the primary matter of “roaring” (*Sha'agah*-שאגה) is specifically in the aspect of the lion (*Aryeh*-אריה).

The explanation<sup>1440</sup> is that the difference between the lion (*Aryeh*-אריה) and the ox (*Shor*-שור), is that the face of the

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<sup>1440</sup> Also see Biurei HaZohar of the Mittler Rebbe, Parshat Vayechi 27c and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 159 and on.

lion is on the right, which is the aspect of Kindness-*Chessed*, whereas the face of the ox is on the left, which is the aspect of Might-*Gevurah*. Now, the difference between Kindness-*Chessed* and Might-*Gevurah* is that kindness-*Chessed*, as it is in the animal-*Chayot* angels, is the matter of revelation and spreading forth, whereas the might-*Gevurah* of the animal-*Chayot* angels is the matter of restraint and constriction.

This may be better understood from the matters of the lion and ox as they are below. That is, an ox has great strength, as the verse states,<sup>1441</sup> “Many crops come through the power of the ox.” However, even so, in domesticated animals (whose king is the ox),<sup>1442</sup> their vitality is not revealed to the same extent as it is in wild animals (whose king is the lion),<sup>1443</sup> in that the vitality of wild animals is openly revealed and with greater force of strength.

In other words, even though wild animals do not have the same degree of strength as domesticated animals, nonetheless, they have greater alacrity and greater force. This is because their vitality (*Chayut*-חיות) is more revealed, which is why they are called “Living-*Chayot*-חיות.”<sup>1444</sup> This is also why wild animals (*Chayot*-חיות) tear apart and trample [their prey], which is not so of domesticated animals, who although they possess great strength, do not tear apart [and trample] etc. This is because the vitality (*Chayut*-חיות) of domesticated

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<sup>1441</sup> Proverbs 14:4

<sup>1442</sup> Talmud Bavli, Chagigah 13b

<sup>1443</sup> Chagigah 13b *ibid*.

<sup>1444</sup> Also see Ohr HaTorah, Drushim L'Yom HaKippurim, Vol. 5 p. 2,131; Sefer HaMaamarim 5630 p. 312; Also see the preceding discourse of this year, 5722, entitled “*v'Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed,” Discourse 28 (Sefer HaMaamarim 5722, p. 240).

animals is in a state of constriction, as our sages stated,<sup>1445</sup> “Like an ox to the yoke,” meaning that it naturally is in a state of sublimation and constriction.

In the same way, we can understand the difference between the face of the lion (*Aryeh*-אריה) and the face of the ox (*Shor*-שור) as they are Above. That is, the face of the ox (*Shor*-שור) is to the left, in that their vitality is in a state of restraint and constriction. Therefore, even when they grasp the wondrousness of the light of *HaShem*-יהו"ה etc., it is not with such great strength. Because of this they are in a state of “returning” (*Shov*).

However, this is not so of the face of the lion (*Aryeh*-אריה) to the right, whose vitality (*Chayut*-חיות) is revealed, and they therefore are in a state of “running” (*Ratzo*) desire, with great strength and thirst to ascend above, and do not have the aspect of “returning” (*Shov*).

This is also why their name “lion-*Aryeh*-אריה-216” shares the same numerical value as “might-*Gevurah*-גבורה-216,”<sup>1446</sup> this being the overpowering dominance of their love of *HaShem*-יהו"ה, blessed is He. In other words, the face of the lion (*Aryeh*-אריה) is the aspect of the foundational element of fire (*Aish*-אש) and thus, the service of *HaShem*-יהו"ה, blessed is He, of the angels of the face of the lion (*Aryeh*-אריה) is with thirst and love of Him like flames of fire.

In contrast, this is not so of the service of the angels of the face of the ox (*Shor*-שור), which is the aspect of the foundational element of water (*Mayim*-מים). Their thirst is not

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<sup>1445</sup> Talmud Bavli, Avodah Zarah 5b

<sup>1446</sup> Me'orei Ohr, Ma'arechet Aleph, Section 101.

as strong, and moreover, [like water] they have the aspect of [descent and] “returning” (*Shov*), as mentioned before.

This is the meaning of the verse,<sup>1447</sup> “Does an ox bellow over its fodder?” In other words, when he has fodder to sustain him, even though it only is his fodder, meaning, the food meted out and apportioned to him according to him, he is satisfied with this and does not bellow for more.

In contrast, about the lion (*Aryeh*-אריה) the verse states,<sup>1448</sup> “Does a lion roar in the forest if it has no kill?” In other words, not only is he is not satisfied, nor is his thirst quenched by this, but on the contrary, the more light (*Ohr*) is revealed to him, the more this makes his roar all the greater [this being the matter of its “kill-*Teref*-טרף,” for as known,<sup>1449</sup> the word, its “kill-*Teref*-טרף-289” is numerically equal (*Gematria*) to the 288-ה-רפ”ה sparks, including the general word (*Kolel*)].

The likeness to this, as it is in the service of *HaShem*-יהוה of the souls of the Jewish people, is as the verse states,<sup>1450</sup> “The land is unsated by water,” in which “the land-*Eretz*-ארץ” refers to the souls of the Jewish people.<sup>1451</sup> In other words, not only is their thirst not quenched by the water, but on the contrary, with every revelation of light (*Ohr*), their thirst becomes all the greater.

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<sup>1447</sup> Job 6:5

<sup>1448</sup> Amos 3:4

<sup>1449</sup> Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a and elsewhere.

<sup>1450</sup> Proverbs 30:16; Also see Likkutei Torah, Bamidbar 5b and on.

<sup>1451</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Torah Ohr, Bereishit 1c and elsewhere.

#### 4.

Now, this aspect of thirst, “like a lion [He] will roar,” as it is in our service of *HaShem*-יהו"ה, blessed is He, is both in our Godly soul as well as our animalistic soul. The explanation is that in the Godly soul, what causes the thirst is the contemplation (*Hitbonenut*) of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way that there utterly is no comparison whatsoever etc. This causes great thirst and love of *HaShem*-יהו"ה, like flames of fire, similar to the explanation before about the service of the angels. Through this, the animalistic soul is also caused to be thirsty.

However, there are two ways in this. The first is that because of the manifestation of the Godly soul within the animalistic soul, in a way of union and oneness with it, therefore, because the Godly soul is thirsty, this causes the animalistic soul to also be thirsty. However, in this way, the effect on the animalistic soul is only external.

Therefore there also is another way, that is, the love of *HaShem*-יהו"ה, blessed is He, of the Godly soul like flames of fire, which is “a consuming fire,”<sup>1452</sup> meaning, that this fire consumes the alien fire of the animalistic soul’s natural passions. What is meant here is not just passion for the forbidden, but even passion for the permitted. Through this, the alien fire of the animalistic soul is nullified, so that all that

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<sup>1452</sup> See Deuteronomy 4:24; Also see the preceding discourse of this year, 5722, entitled “*Ki Tisa* – When you take up the head [count],” Discourse 21 (translated in *The Teachings of The Rebbe 5722 Vol. 1*).

remains is the good in it. Thus, the animalistic soul is thereby also caused to be thirsty for *HaShem*'s-יהו"ה Godliness.

Now, about the thirst and love of *HaShem*-יהו"ה like flames of fire, as it is in our service of Him, the verse states,<sup>1453</sup> "They will follow after *HaShem*-יהו"ה, like a lion [He] will roar; for He will roar." The explanation is that the roar (*Sha'agah*-שאגה) is the matter of the thirst that stems from contemplating (*Hitbonenut*) the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as explained above.

About this the verse states, "They will follow after *HaShem*-יהו"ה, like a lion [He] will roar." That is, this kind of service is called "after (*Acharei*-אחרי-יהו"ה *HaShem*)," meaning that it is the aspect of the "backside" (*Achorayim*-אחוריים).<sup>1454</sup> This is because the order of this contemplation (*Hitbonenut*) is from below to Above.

That is, he first contemplates the power of the Actor within in the acted upon. He then [contemplates] the general matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). He then contemplates the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). He then negates all these matters from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, until because of his grasp of the transcendent wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he comes to the aspect of the thirst

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<sup>1453</sup> Hosea 11:10-11

<sup>1454</sup> Also see the discourse entitled "*Acharei HaShem Yeileichu*" in Ohr HaTorah, Devarim Vol. 4, p. 1,926 and on.



and the “roar” (*Sha’agah*-שאגה). However, since all this is from below to Above, it therefore is called the “backside” (*Achorayim*-אחוריים), which is the meaning of, “They will follow **after** (*Acharei*-אחרי) *HaShem*-יהו”ה.”

Now, the reason it states, “Like a lion [He] will roar,” is because to bring about love of *HaShem*-יהו”ה, blessed is He, in the animalistic soul - which because of its manifestation in the animalistic soul is also is for the sake of the Godly soul – a granting of empowerment is necessary from the service of *HaShem*-יהו”ה of the angels.

This is similar to what is known<sup>1455</sup> in the contemplations (*Hitbonenut*) during the verses of song (*Pesukei d’Zimra*) and the blessings of the *Shema* about the service of *HaShem*-יהו”ה of the angelic beings, that through this contemplation there is a drawing down of assistance and a granting of empowerment to arouse love of *HaShem*-יהו”ה, blessed is He, in the animalistic soul as well.

Thus, because it is so, that because of the manifestation [of the Godly soul] within the body and animalistic soul, a person is lower than the angels and therefore needs empowerment from them, the verse therefore states, “**like** a lion-*K’Aryeh*-כאריה [He] will roar,” with the prefix *Khaf*-כ which indicates similarity. That is, it only is similar to the roar of the lion (*Aryeh*-אריה), being that this is lower than the service of *HaShem*-יהו”ה, blessed is He, of the angels.

However, all the above is only at the beginning of one’s service of *HaShem*-יהו”ה, blessed is He. However, he then ascends in his level of service, until he reaches higher than the

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<sup>1455</sup> See Likkutei Torah, Vayikra 2b, 2d; Masei 94c, and elsewhere.

aspect of the roar of the lion. This is because the Jewish people are more inner than the ministering angels.<sup>1456</sup> Thus, about this the verse states, “For He (*Hoo*-הוּא) will roar.”

We thus find that there generally are three levels. There is the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, which is the aspect of “They will follow after *HaShem*-יהו"ה, like a lion (*K’Aryeh*-כַּאֲרִיֶה) [He] will roar,” with the prefix *Khaf*-כ indicating similarity, meaning that one is below the aspect of the angels. He then ascends in his service of *HaShem*-יהו"ה to the aspect of the “**lion’s** roar (*Aryeh Yishag*-אַרְיֵה יִשָּׂאג),” which is the aspect of the Chariot (*Merkavah*) of the world of Creation (*Briyah*). He then ascends in his service of *HaShem*-יהו"ה, blessed is He, to even higher than the Chariot (*Merkavah*) of the angels, to the aspect of the world of Emanation (*Atzilut*), about which it states, “For He (*Hoo*-הוּא) will roar.”

The explanation of the superiority of “He (*Hoo*-הוּא) will roar” over and above the “lion (*Aryeh*-אַרְיֵה) will roar,” is that there is a known difference between the matter of “the King who is exalted alone,”<sup>1457</sup> and [the continuation of the verse] “Who is praised, glorified and uplifted from the days of the world.” That is, although both discuss a matter that is beyond any comparison etc., nonetheless, there is a difference between them. That is, the aspect of “Who is uplifted from the days of the world” means that there is a matter of “the days of the

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<sup>1456</sup> Rashi to Numbers 23:23; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled “The twelve letters ה"י ז"ה ט"י correspond to the twelve tribes of Israel”; Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*, Part Three, Gate Two, section entitled “The Existence of Man,” and on.

<sup>1457</sup> In the blessings of the *Shema*

world,” whether it is of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) or whether it is the aspect of His light that transcends all worlds (*Sovev*), except that He is elevated and exalted over them. In contrast, the matter of “the King who is exalted **alone**,” is the matter of *HaShem*’s-יהו"ה essential exaltedness etc.

This then, is the difference between the aspect of the roar of the face of the lion (*Aryeh*-ארייה) and the roar of the souls. This is because the roar of the angels stems from contemplating the matter of “Who is uplifted from the days of the world.” However, the roar of the souls is higher than this, being that the essential self of the soul senses the aspect of “the King who is exalted alone.”

## 5.

The verse continues by stating the result of the roar (*Sha’agah*-שאגה), that through it “[His] children will stir (*Yecheradu*-יחרדו) from the west,” in which “stirring-*Yecheradu*-יחרדו” is of the same root as “trembling-*Charadah*-חרדה” which is the matter of fear-*Yirah*-יראה. This is as stated,<sup>1458</sup> “Is the Shofar ever sounded in a city and the people do not tremble-*Yecheradu*-יחרדו?”

The verse then continues and explains in greater detail, stating, “they will tremble like a bird from Egypt and like a dove from the land of Assyria.” This is similar to the verse,<sup>1459</sup> “It shall be on that day, that a great Shofar will be sounded, and

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<sup>1458</sup> Amos 3:6; See Tur, Orach Chayim 581

<sup>1459</sup> Isaiah 27:13

those who are lost in the land of Assyria and those who are cast off in the land of Egypt will come, and they will prostrate to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.”

As explained in Likkutei Torah,<sup>1460</sup> this includes all categories [of Jews] who will be gathered in the ingathering of the exiles. This also is the meaning of the words, “they will tremble... from Egypt (*Mitzrayim*-מצרים) and... Assyria (*Ashur*-אשור),” referring to the ingathering of the exiles, as it is in the soul.

This is as the verse states,<sup>1461</sup> “If your dispersed will be in the ends of the heavens, from there *HaShem*-יהו"ה your God will gather you in, and from there He will take you,” referring to the powers of the soul, particularly the letters (*Otiyot*) of thought, speech, and action that became scattered and dispersed into undesirable places. About this the verse states, “From there, *HaShem*-יהו"ה your God will gather you in and from there He will take you.”<sup>1462</sup>

This likewise is the meaning of the conclusion of the verse, “I will settle them in their homes,” which is similar to the verse, “They will prostrate to *HaShem*-יהו"ה on the holy mountain in Yerushalayim.” All this will be brought about from the roar of the essential self of the soul, about which it states, “For He (*Hoo*-הוא) will roar,” this being higher than the roar of the angels, as explained before.

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<sup>1460</sup> Likkutei Torah, Drushim L'Rosh HaShanah 60a

<sup>1461</sup> Deuteronomy 30:4

<sup>1462</sup> See Likkutei Torah, Teitzei 36a, 37a (cited in Ohr HaTorah *ibid.*); Shaarei Teshuvah of the Mittler Rebbe, beginning of Vol. 1; Ohr HaTorah, Vayakhel p. 2,086, p. 2,122, and elsewhere.

## 6.

Now, in addition to the above explanation, there also is the simple explanation, being that “a verse does not depart from its simple meaning.”<sup>1463</sup> That is, it refers to the Upper Roar, meaning, the roar of the Holy One, blessed is He. In this itself, there are two aspects. There is the aspect of “the roar of the lion,” as it states,<sup>1464</sup> “A lion (*Aryeh*-אריה) has roared, who will not fear? The Lord *HaShem/Elohi*” יהוה-ה' has spoken; who will not prophecy?” Then there is the aspect of “For He (*Hoo*-הוא) will roar.”

The explanation is that our sages, of blessed memory, stated,<sup>1465</sup> “Night consists of three watches, and over each watch, the Holy One, blessed is He, sits and roars like a lion, as the verse states,<sup>1466</sup> “*HaShem*-יהוה roars (*Yishag*-ישאג) from on high and sends out His voice from His holy Abode; He roars and roars (*Sha'og Yishag*-ישאג ישאג) over His lodging.” We therefore must understand the meaning of the matter of roaring (*Sha'agah*-שאגה) as it is Above in *HaShem*'s-יהוה Godliness.

The explanation is that the word “His lodging-*Naveihu*-נוהו” has two meanings. The first is a term meaning “dwelling” as in the verse,<sup>1467</sup> “[Yerushalayim], the tranquil abode-*Naveh Sha'an*-שענן-נוה,” and,<sup>1468</sup> “Your holy abode-*Neveh Kodshecha*-קדשך-נוה.” It also is a term meaning “beauty (*Noy-*

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<sup>1463</sup> Talmud Bavli, Shabbat 63a

<sup>1464</sup> Amos 3:8

<sup>1465</sup> Talmud Bavli, Brachot 3a

<sup>1466</sup> Jeremiah 25:30

<sup>1467</sup> Isaiah 33:20

<sup>1468</sup> Exodus 15:13

נוי),” as in the verse,<sup>1469</sup> “This is my God and I shall relate His beauty-*v’Anveihoo*-וְאֵנִיְהוּ.” In other words, “His lodging-*Naveihu*-נִוְהוּ” means a “beautiful dwelling,” and refers to the matter of the “dwelling place for the Holy One, blessed is He, in the lower worlds,”<sup>1470</sup> which must be a “beautiful dwelling” through the scrupulous fulfillment of the *mitzvot* in a way of beautifying them etc.

However, during exile, after the Holy Temple was destroyed out of the lack of service etc., it then [states], “He roars and roars (*Sha’og Yishag*-שֹׂאג יִשָּׂאג) over His lodging.” It repeats “He roars and roars (*Sha’og Yishag*-שֹׂאג יִשָּׂאג)” indicating double the roaring.

The first roar is over the distance of the ingathering of the souls of the Jewish people, who are the aspect of Kingship-*Malchut*, in that “the wife is distant from her Husband.”<sup>1471</sup> The second roar is over the fact that “the righteous one-*Tzaddik* has perished,”<sup>1472</sup> meaning that there is an absence of bestowal from the aspect of *Zeir Anpin*.<sup>1473</sup>

This matter affects all levels, for, even though *Zeir Anpin* is only the end of the worlds of the Unlimited One (*Olamot HaEin Sof*), as in the words of his honorable holiness, the Alter Rebbe himself in Torah Ohr,<sup>1474</sup> nevertheless, due to the lack of union (*Yichud*) between *Zeir Anpin* and Kingship-

<sup>1469</sup> Exodus 15:2 and Rashi there

<sup>1470</sup> See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

<sup>1471</sup> See Zohar II 216b

<sup>1472</sup> Isaiah 57:1

<sup>1473</sup> Me’orei Ohr, Ma’arechet Aleph, Section 3, cited in Ohr HaTorah *ibid.* p. 1,418 and on.

<sup>1474</sup> Torah Ohr 81b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32.

*Malchut*, a lack of revelation of the Supernal light of *HaShem*-יהו"ה, blessed is He, is caused on all levels. This is as stated,<sup>1475</sup> "Male and female He created them... and He blessed them." That is, when there is the union (*Yichud*) of *Zeir Anpin* and *Nukvah*, then there is a drawing down of the revelation of the Supernal light of *HaShem*-יהו"ה, blessed is He, in all levels. However, this is not so when there is a lack of union (*Yichud*), in which case the light is absent. Thus, this roar reaches all the way to the highest of heights, about which it states, "For He (*Hoo*-הוּא) will roar," specifying "He-*Hoo*-הוּא," in the concealed form.<sup>1476</sup>

This then, is the meaning of the teaching,<sup>1477</sup> "Night consists of three watches." This is because night indicates the darkness of exile, and the three watches of the night are three levels within the matter of darkness. These are the three aspects of the shiny husk of *Kelipat Nogah*, which is the intermediary between holiness (*Kedushah*) and the three completely impure husks of *Kelipah*.

That is, there is the shiny husk (*Kelipat Nogah*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), from which there is a drawing down to even further below, to the three completely impure husks (*Kelipot*) called "the stormy wind," "the great cloud," and "the flashing fire."<sup>1478</sup>

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<sup>1475</sup> Genesis 1:27-29; Also see Zohar III 148a and elsewhere.

<sup>1476</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi*"m-אלהי"ם

<sup>1477</sup> Talmud Bavli, Brachot 3a

<sup>1478</sup> Ezekiel 1:4; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Etz Chayim, Shaar 49 (Shaar *Kelipat Nogah*), Ch. 2 and on; Tanya, Likkutei Amarim, Ch. 6.

“On each of these watches the Holy One, blessed is He, roars like a lion,” and this roar reaches all the way up, to the aspect of “For He (*Hoo*-הוּא) roars.”

This aspect of “For He (*Hoo*-הוּא) roars,” as it is Above in *HaShem*’s יהו"ה Godliness, also causes arousal of the roar in the souls of the Jewish people, this being the roar of the essential self of the soul, the singular-*Yechidah* essential self of the soul. Through this we gather all the powers of the soul that were scattered and dispersed in the exile of Egypt (*Mitzrayim*-מצרים) and the exile of Assyria (*Ashur*-אשור), until the [matter of] “I will settle them in their homes” is caused to be, which is the matter of “a dwelling place for the Holy One, blessed is He, in the lower worlds,” and is the matter of “His lodging-*Naveihu*-נוהו.” The verse concludes, “The word of *HaShem*-יהו"ה,” meaning that there will be no change in this whatsoever.

## 7.

This likewise is the matter of the month of Elul, in which there is the arousal of the roar (*Sha'agah*-שאגה) of the aspect of “for He (*Hoo*-הוּא) will roar” of the soul, (brought about by the arousal of the aspect of “for He (*Hoo*-הוּא) will roar” Above).

About this the verse states,<sup>1479</sup> “She shall weep for her father and her mother for a full month.” It is explained in *Likkutei Torah*<sup>1480</sup> that this refers to the month of Elul. The

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<sup>1479</sup> Deuteronomy 21:13

<sup>1480</sup> In *Ohr HaTorah Devarim* Vol. 6 p. 2,349 it cites to the discourse entitled “*Ki Teitzei*,” second teaching; Also see *Ohr HaTorah, Na"Ch* Vol. 1, p. 467; Vol. 2 p. 1,050; Also see *Zohar Chadash, Teitzei* p. 58d; *Likkutei Torah of the Arizal to Deuteronomy (Ki Teitzei) 21:13*.



verse then concludes, “thereafter you may come to her and live with her,” referring to the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, until the inner union (*Yichud Pnimi*) of the soul, “Seek My face (*Panai*-פני),” is caused, through the inner aspect (*Pnimityut*) Above, “Your face *HaShem-Panecha HaShem*-יהו"ה.”

That is, even though the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, is by way of arousal from below, “I am my Beloved’s-*Ani LeDodi*-אני לדודי,” and is in a way of “they will follow after (*Acharei*-אחרי) *HaShem*-יהו"ה,” nonetheless, he becomes unified with the aspect of “my Beloved is mine-*Dodi Li*-לִי דודי.”

In other words, the beginning of his service of *HaShem*-יהו"ה is immediately in a way of,<sup>1481</sup> “To Me they turn (not only their backs, which is the aspect of the externality (*Chitzoniyut*), but) their faces-*Panim*-פנים,” which becomes unified with the inner aspect-*Pnimityut*-פנימיות Above in *HaShem*’s-יהו"ה Godliness. Through this, on Rosh HaShanah there is a drawing down of the matter of “there was a King in *Yeshurun-B’Yeshurun*-בִּישׁוּרוֹן,” referring to the matter of drawing down Kingship-*Malchut* into the inner aspect (*Pnimityut*) of the Jewish people, (as explained in chapter one).

All this is comes about through the arousal of the singular-*Yechidah* essential self of the soul, from which there also is a drawing down into all the inner manifest powers (*Kochot Pnimityim*) of the soul. This is similar to the explanation elsewhere about the toil of serving *HaShem*-יהו"ה,

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<sup>1481</sup> See Jeremiah 2:27; Likkutei Torah, Acharei 26d; Rosh HaShanah 62b; Yom HaKippurim 68d

blessed is He, in the recital of *Shema*, that because of the arousal of the singular-*Yechidah* essential self of the soul, there also is caused to be a drawing down in the inner manifest powers of the soul (*Kochot Pnimiyyim*), “with all your heart and with all your soul.”<sup>1482</sup> From this, one then comes to the fulfillment of the *mitzvot*, [such as],<sup>1483</sup> “You shall speak of them,” referring to the study of Torah,<sup>1484</sup> and “Bind them as a sign etc.”,<sup>1485</sup> referring to fulfilling the *mitzvot*, in that all of Torah is equated to the Tefillin.<sup>1486</sup>

The same is so about the [continuation of the] verse, “When the numbers of the nation gathered, the tribes of Israel in unity,” that the arousal of the essential self of the soul causes the summoning and gathering of all the inner manifest powers (*Kochot Pnimiyyim*). This is also the meaning of the verse,<sup>1487</sup> “You are standing this day, all of you, before *HaShem*-יהוה,” in that this refers to the essential self of the soul, which is “before *HaShem*-יהוה.”

Thus, as a result of the revelation of the essential self of the soul there is caused to be the summoning and gathering of all the particular powers, these being, “The heads of your tribes, your elders, and your officers... from the hewer of your wood to the drawer of your water.” That is, this is the matter of the ingathering of the exiles, as it is in the soul, and from this there is caused to be a drawing down of the ingathering of the exiles

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<sup>1482</sup> Deuteronomy 6:5

<sup>1483</sup> Deuteronomy 6:7

<sup>1484</sup> See Sifri and Rashi to Deuteronomy 6:7; Talmud Bavli, Yoma 11b and Rashi there.

<sup>1485</sup> Deuteronomy 6:8

<sup>1486</sup> Talmud Bavli, Kiddushin 35a

<sup>1487</sup> Deuteronomy 29:9-11

in the most literal sense, through our righteous Moshiach, with the complete redemption, speedily in our times!



## Discourse 42

*“Gedolah Hachnasat Orchim MeiHakbalat Pnei  
HaShechinah - Hospitality to guests is greater than  
receiving the Shechinah”*

29<sup>th</sup> of Elul, the eve before Rosh HaShanah, 5723

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

### 1.

It states in Talmud,<sup>1488</sup> “Hospitality to guests is greater than receiving the *Shechinah*, as the verse states,<sup>1489</sup> ‘And he said: ‘My Lord-*Adona*’יְהוָה אֱלֹהֵי יְהוָה, if I now have found favor in Your eyes, please do not pass [from upon Your servant] etc.’” That is, even though he had the matter of receiving the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, as the Torah portion opens,<sup>1490</sup> “*HaShem*-יהוה appeared to him,” nonetheless, he set (the Holy One, blessed is He) aside and went to receive guests,<sup>1491</sup> being that “hospitality to guests is greater than receiving the *Shechinah*.”

Now, to understand the greatness of hospitality to guests (*Hachnasat Orchim*), we first must explain the greatness of receiving the face of Indwelling Presence of *HaShem*’s-יהוה,

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<sup>1488</sup> Talmud Bavli, Shabbat 127a; Also see Shevuot 35b; Mishneh Torah, Hilchot Eivel 14:2; Also see at length in Likkutei Sichot Vol. 3, p. 765 and on; Vol. 25 p. 70 and on (from the Sichah talk of this Farbrengen gathering).

<sup>1489</sup> Genesis 18:3

<sup>1490</sup> Genesis 18:1

<sup>1491</sup> See Rashi to Shabbat 127a *ibid*.

the *Shechinah*, [indicated by the verse], “*HaShem*-יהו"ה appeared to him.” Through this we will understand the greatness of hospitality to guests (*Hachnasat Orchim*), which is even greater than receiving the face of the *Shechinah*.

2.

This is explained by his honorable holiness, the Tzemach Tzedek (whose birthday we are celebrating)<sup>1492</sup> in the discourse entitled “*Vayera Eilav HaShem*” printed in Ohr HaTorah.<sup>1493</sup> There he explains the words of the Talmud,<sup>1494</sup> “The Holy One, blessed is He, visited the sick, as the verse states,<sup>1495</sup> “*HaShem*-יהו"ה appeared to him in the plains of Mamre etc.” (That is, on the third day after his circumcision, the Holy One, blessed is He, came and inquired about his well-being.)<sup>1496</sup>

Now, in the upper worlds, the matter of sickness<sup>1497</sup> is as the verse,<sup>1498</sup> “Sustain me with flagons... for I am sick with love.” The matter of lovesickness (*Cholat Ahavah*) is that love for the Holy One, blessed is He, penetrates him so much that he becomes ill. This matter is applicable in the loftiest of levels.

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<sup>1492</sup> See the Sichah talk that preceded the discourse (*Maamar*), that the Tzemach Tzedek was accustomed to saying Chassidus on his birthday, Erev Rosh HaShanah (Sefer HaSichot 5704 p. 162).

<sup>1493</sup> Ohr HaTorah, *Vayera* 88b and on.

<sup>1494</sup> Talmud Bavli, Sotah 14a

<sup>1495</sup> Genesis 18:1

<sup>1496</sup> Rashi to Genesis 18:1; Talmud Bavli, Bava Metziya 86b

<sup>1497</sup> Also see Torah Ohr Yitro, discourse entitled “*Moshe Yedaber*” (68a)

<sup>1498</sup> Song of Songs 2:5

For, as known<sup>1499</sup> in the writings of the Arizal<sup>1500</sup> it is written that the word “sick-*Cholah*-חולה” has the numerical value of ט”מ-49, indicating a level in which all forty-nine gates of Understanding-*Binah* are present in completeness. Now, even though this is the highest level attainable, as our sages, of blessed memory, stated,<sup>1501</sup> “Fifty gates of Understanding-*Binah* were created in the world, and all were given to Moshe, except for one (that is, 49-ט”מ), as the verse states,<sup>1502</sup> ‘And You have made him a little less than God,’” nevertheless, this still is the matter of sickness-*Choleh*-חולה (the numerical value of ט”מ-49), since it lacks the Fiftieth Gate.

Actually, the opposite is true. It [specifically] on this level, in which one’s Understanding-*Binah* is whole, with all forty-nine gates of Understanding-*Binah*, he understands to a much greater degree that there is a higher matter - this being the Fiftieth Gate - that he has not grasped, thus causing his lovesickness (*Cholat Ahavah*) to be all the greater.

This is also what the Tzemach Tzedek explains in Shoresch Mitzvat HaTefillah<sup>1503</sup> on the matter of abundant love (*Ahavah Rabba*) for *HaShem*-יהו”ה, blessed is He, this being the aspect indicated by the verse,<sup>1504</sup> “Who have I in the heavens [but You], and but for You, I desire nothing on earth.” He

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<sup>1499</sup> See Likkutei Torah, Zot HaBrachah 97b; Also see the discourse entitled “*v’Heisir Mimcha – HaShem* will remove every sickness from you” 5721, Discourse 31, Ch. 4 and on.

<sup>1500</sup> Likkutei Torah of the Arizal, Parshat Vayera; Me’orei Ohr, Ma’arechet Chet, Section 35; Also see the discourse entitled “*Kara Shachav K’Ari* – He crouched and lay down like a lion,” 5716, Discourse 24, Ch. 3

<sup>1501</sup> Talmud Bavli, Rosh HaShanah 21b

<sup>1502</sup> Psalms 8:6

<sup>1503</sup> Derech Mitzvotcha, Shoresch Mitzvat HaTefillah, Ch. 40 (138a)

<sup>1504</sup> Psalms 73:25

explains that a person should desire nothing but *HaShem*-יהו"ה, blessed is He, not even the heavens or the earth, these being the upper Garden of Eden (*Gan Eden*) and lower Gardens of Eden (*Gan Eden*). Rather, one's love should be for *HaShem*-יהו"ה alone, blessed is He, meaning for the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally.

This is as the Tzemach Tzedek adds there, "As in the words of our master and teacher, whose soul is in Eden,<sup>1505</sup> when he was in a state of adhesion (*Dveikut*), during which he would say, 'I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!'"

In other words, the Alter Rebbe's adhesion (*Dveikut*) was in the way indicated by the verse, "Who have I in the heavens [but You], and but for You, I desire nothing on earth." That is, he did not desire the Garden of Eden (*Gan Eden*) and the Coming World (*Olam HaBa*) - this being the matter of the forty-nine gates of Understanding-*Binah* - but only desired the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally, this being the matter of the Fiftieth Gate. This is the matter of lovesickness (*Cholat Ahavah*).

About this the verse states,<sup>1506</sup> "Sustain me with flagons... for I am sick with love." In other words, when there is the matter of lovesickness (*Cholat Ahavah*), the matter of "Sustain me with flagons," is then necessary, referring to the

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<sup>1505</sup> The Alter Rebbe

<sup>1506</sup> Song of Songs 2:5



revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, from a higher level than the forty-nine gates of Understanding-*Binah* (which have the same numerical value as "sickness-*Choleh*-חולה-49"). This revelation is the remedy for this lovesickness (*Cholat Ahavah*).

This then, is the meaning of the verse, "*HaShem*-יהו"ה appeared to him," to visit the sick (*Choleh*-חולה), referring to revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the forty-nine gates of Understanding-*Binah*, in order to heal the lovesickness.

This is also the meaning of the words,<sup>1507</sup> "In the heat of the day," in that, "the Holy One, blessed is He, took the sun out of its sheath,"<sup>1508</sup> this being the matter [expressed in the verse],<sup>1509</sup> "A sun of righteousness will shine for you who fear My Name, with healing in its rays etc." This indicates the revelation of the aspect of the Healing Countenance-*Arich Anpin*-אנפין-אריך from which the cure-*Aruchah*-ארוכה and healing is drawn etc.,<sup>1510</sup> this being the remedy for the lovesickness.

This matter ("a sun of righteousness") is similar to the revelations of the coming future, as our sages, of blessed memory, taught,<sup>1511</sup> "In the coming future, the Holy One, blessed is He, will remove the sun from its sheath and the righteous will be healed by it, as the verse states, 'A sun of

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<sup>1507</sup> Genesis 18:1 *ibid.*

<sup>1508</sup> See Rashi to Genesis 18:1 *ibid.*

<sup>1509</sup> Malachi 3:20

<sup>1510</sup> See the "Refa'einu" blessing in the Sefardic version of the Amidah liturgy; Also see the discourse entitled "*Refa'eini HaShem* – Heal me, *HaShem*, and I will be healed," 5721, Discourse 21, Ch. 6.

<sup>1511</sup> Talmud Bavli, Nedarim 8b

righteousness will shine for you who fear My Name, with healing in its rays,” and as explained in the Midrash,<sup>1512</sup> the “sun of righteousness” is Moshiach.

3.

Now, from the above, we can understand the greatness of hospitality to guests (*Hachnasat Orchim*), which is even “greater than welcoming the face of the *Shechinah*.” For, even though Avraham certainly welcomed the face of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, in the highest way, [as it states], “*HaShem*-יהו"ה appeared to Him” to visit the sick (*Choleh*-חולה), this being the matter of the revelation of the Fiftieth Gate in order to heal the lovesickness (*Cholat Ahavah*), nevertheless, “He lifted his eyes and saw, and behold, three men were standing over him... so he ran to greet them etc.,”<sup>1513</sup> that is, he set aside the Holy One, blessed is He, and went to welcome the guests.

The essential point of the explanation is that a person’s primary service is in tangible action and deed. This is as our sages, of blessed memory, stated,<sup>1514</sup> “Study is not the most important thing, but action is (*Ma’aseh*-מעשה).” That is, this matter is even higher than the adhesion indicated by the verse,<sup>1515</sup> “Who have I in the heavens [but You], and but for You, I desire nothing on earth.”

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<sup>1512</sup> Midrash Shemot Rabba 31:10

<sup>1513</sup> Genesis 18:20 *ibid*.

<sup>1514</sup> Mishnah Avot 1:17

<sup>1515</sup> Psalms 73:25

This is as brought<sup>1516</sup> by his honorable holiness, my father-in-law, the Rebbe, on to the teaching of the Tzemach Tzedek, that all the Alter Rebbe's self-sacrifice is like nothing compared to the self-sacrifice of separating himself from the adhesion of "besides You I desire nothing," in order to completely invest himself into doing a favor for another Jew, this being the general matter of hospitality to guests (*Hachnasat Orchim*), which "is the statute instituted by our forefather Avraham and the path of kindness by which he conducted himself."<sup>1517</sup>

#### 4.

Now, it can be said that this likewise is the matter of Rosh HaShanah, at which time "all things revert to their original state,"<sup>1518</sup> and are subsequently renewed and drawn down through the sounding of the Shofar, [as it states],<sup>1519</sup> "The *mitzvah* of the day is with the Shofar."

In the teachings of Chassidus<sup>1520</sup> it is explained that the voice of the Shofar is not like speech, which is ordered according to intellect, understanding, and comprehension, nor is it the simple [cry of the] human voice. It rather is the sounding of the horn of an animal. However, even so,

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<sup>1516</sup> Likkutei Dibburim Vol. 1, p. 45a

<sup>1517</sup> Mishneh Torah, Hilchot Eivel 14:2

<sup>1518</sup> See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on; Likkutei Torah, Netzavim 51b and elsewhere.

<sup>1519</sup> Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

<sup>1520</sup> See Likkutei Torah, Netzavim 44b; Siddur Im Da"Ch, Shaar HaTekiyot 246a and on; Sefer HaMaamarim 5651 p. 47 and on.

specifically through this we reach even higher to renew and draw down all matters etc.

That is, even though there is great elevation in the voice and speech of man [which is ordered] according to intellect, understanding, and comprehension, to the point of ultimate understanding and comprehension through the Fiftieth Gate of Understanding-*Binah* which quenches the thirst of the lovesickness, nonetheless, it is this very matter itself that must be returned and renewed from its source with renewed vitality.

Now, to bring this about, it is necessary to reach an even deeper level that cannot be reached through man's voice and speech, [which is ordered] according to intellect, understanding, and comprehension. This is brought about through the voice of the Shofar, the horn of an animal, (similar to what was explained above about the superiority of tangible deed and action, over and above the adhesion (*Dveikut*) indicated by the verse, "Who have I in the heavens [but You] etc.").

This matter is drawn down throughout the duration of the year in our general service of *HaShem*-יהוה, blessed is He, in tangible action, in the most literal sense. For, through this we gather, return, and bring in, the sparks of holiness that became lost and "dispersed to the ends of the heavens."<sup>1521</sup> This is as the verse states,<sup>1522</sup> "It shall be on that day that a great Shofar will be sounded, and those who are lost in the land of

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<sup>1521</sup> See Deuteronomy 30:4; Likkutei Torah, Teitzei 36a; Sefer HaMaamarim 5634 p. 146; Also see the previous discourses of this year, 5722, entitled "*Vayeishev Yaakov* – Yaakov settled" (Discourse 13) and "*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*" (Discourse 41).

<sup>1522</sup> Isaiah 27:13

Assyria and those cast away in the land of Egypt will come and prostrate themselves to *HaShem*-יהו"ה on the holy mountain in Yerushalayim." May this be so for us, with the fulfillment of the prayer,<sup>1523</sup> "Sound the great Shofar for our freedom," with the coming of Moshiach, our righteous redeemer, in the near future, in the most literal sense, in a way that "they will immediately be redeemed!"<sup>1524</sup>

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<sup>1523</sup> See the "*Teka b'Shofar Gadol*" blessing in the Amidah prayer.

<sup>1524</sup> Mishneh Torah, Hilchot Teshuvah 7:5; Also see Tanya, Iggeret HaTeshuvah, Ch. 11.

